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Prof. Ainul Hasan appointed New Vice-Chancellor of MANUU



Hyderabad: Noted Persian Scholar Prof. Syed Ainul Hasan is appointed as the fifth Vice-Chancellor of Maulana Azad National Urdu University, Hyderabad. Prof. Ainul Hasan is a Professor, Persian & Central Asian Studies, Jawaharlal Nehru University, New Delhi. He also served as the Dean, School of Language, Literature and Culture Studies, JNU. He is also the president of, All India Persian Scholars Association. He has more than 34 years of teaching experience and produced 87 research scholars. A visiting professor of Rutgers State University, New Jersey, the USA, under Fulbright, Prof. Hasan also authored 13 books. He is a specialist in the field of Indo-Iran, Indo-Arab relations, and comparative literature. ■



M A Siraj

Five key recommendations emerged from the session on 'Muslim Education' held on zoom during the Indian Muslim Leadership Conference jointly organized by the New Delhi-based Institute of Objective Studies and the Falcon Group of Institutions in Bengaluru. These were:

1. English has grown in importance due to its global sway and dependence on the import of technology
2. Technology should be inducted into the learning process
3. There should be no discrimination in the recruitment of teachers, and Muslim schools should look at the merit and talent of candidates, not the faith and culture
4. Intelligence Quotient (IQ) of children from all communities being similar the Muslim community should focus on providing access to opportunities and physical infrastructure for



education and;

5. Technology will not replace human resources; hence the community should not digress from hiring talented teachers and should not reduce the budget on human resources.

The conclave was held on June 26. The panelists included S. Y. Qureshi, former Chief Election Commissioner; Abdul Qadeer, Chairman, Shaheen Group of Institutions; P. A. Inamdar, Chairman, Maharashtra Cosmopolitan Education Society (MCE) running 37 colleges and schools in Azam Campus in Pune

and Dr. Amir Ullah Khan, founder.

Amir Ullah Khan, who moderated the session, set the tone by asking if there could be Muslim-managed and run institutions where people from all other communities would fight to enter just as Christian schools do. According to Abdul Qadeer, 40 percent of the students in the colleges run by Shaheen Group are non-Muslims. Even some Hindu parents from Uttar Pradesh prefer to admit their daughters into Shaheen institutions for the safety it offers, he added.

Meritorious Teachers

Inamdar opined that in matters of recruitment of faculty members, Muslim institutions should look at the merit of the persons rather than affiliation to the faith. He said of the 32 colleges and schools in the Azam Campus, 27 had principals from the Hindu community. As for the students, 45 percent of the 27,000 students KG classes to Ph.D. (11,000 of the residents of hostels) were non-Muslims.

The panelists shared some unique experiments. Inamdar said the emphasis on English and induction of technology had lent an edge to the students. He informed that the CME Society now operates 80 education centres in slums and lower-middle-class neighbourhoods that have imparted English-speaking skills to children, thereby enabling them to get jobs where English speaking skills are advantageous. These children begin typing from the first standard. Inamdar said the

Muslim institutions should inspire hope among the children and impart soft skills that could develop them as good human beings, not just Muslims.

Qureshi cited the example of Yenepoya University set up by Kunhi Abdullah in Mangalore, where all the seven vice-chancellors so far were non-Muslims. Even a school run by noted social activist, Zuber Gopalani near Baroda, had a Sikh woman heading the institution and 40 percent of students from the Hindu community.

Focus on Technology

The panelists were unanimous that the induction of technology into teaching and learning will have a more significant share in the future but will neither replace physical classrooms nor provide sufficient learning solutions. Qadeer pointed out that teachers at the Shaheen institutions installed CCTV 15 years ago, and their teachers became familiar with online teaching 12 years ago. Yet, he added, while 20 percent of students fully benefit from the technology, 80 percent said the online mode had several deficiencies. However, he foresees the hybrid future for teaching. Dr. Furqan Qamar, former Vice-Chancellor, Rajasthan University, predicts that campuses will come back to normal, but technology integration will continue. He said institutions aiming at excellence are not planning any reduction investment on teachers. Qamar urged the Muslim institutions to opt for quality human resources, and the community's focus should shift from quantity to quality while setting up institutions.

Commenting on technology induction, Qureshi observed that the community must leverage technology in education and all other spheres of activity. He said it was the introduction of new technology that allowed the Election Commission to deploy and mobilize 12 million Government employees at the time of General Elections.



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Campaign to bury Bahadur Shah Zafar at Mehrauli



Syed Ali Mujtaba

There is a nationwide campaign being built to bring back the remains of Emperor Bahadur Shah Zafar from Rangoon to Mehrauli (Delhi), where he wished to be buried.

In 1857, Bahadur Shah Zafar was exiled to Rangoon by British Government, and he breathed his last at the age of 87, on November 7, 1862, at a British army officer's garage in Rangoon.

He was buried in some unknown area in the Army cantonment. His grave was discovered later during a digging process, following which a monument was constructed over his grave.

Emperor Bahadur Shah Zafar will be buried in his lifetime that he should be buried at a particular place in Mehrauli along with his ancestors after his death. He has inspected the site himself and marked the two yards of land where his mortal remains should rest.

Some prominent people, including veterans, journalists, writers, and thinkers such as Justice Rajinder Sachar or

Kuldeep Nayar, or Saeed Naqvi, have been campaigning to return the Last Emperor to Delhi buried where he desired.

These people had filed a petition before the former President Pranab Mukherji seeking his help to bring back the mortal remains of the Last Mughal Emperor. Even Late Sushma Swaraj had also welcomed the efforts to fulfill the wishes of the resting place of the Emperor.

Even some descendants of the Mughal Dynasty who are currently living in Baroda, Kolkata, Bhopal, and Hyderabad have appreciated such efforts being made. Unfortunately, this demand is still pending before the government.

Meanwhile, Indian dignitaries continue to pay obeisance to the Last Emperor whenever they visit Rangoon. President APJ Abdul Kalam visited the grave of Bahadur Shah Zafar in 2006. Prime Minister Manmohan Singh paid a visit to the grave in 2012.

Prime Minister Narendra Modi wrapped up his Myanmar trip with the visit to the 'Mazar of the last Mughal emperor Bahadur Shah

Zafar on September 7, 2017.

However, nothing has been done about the request being made to the government to bring back the mortal remains of Bahadur Shah Zafar to his motherland and fulfill his last wish. A humble request is made here to all Indians to support this campaign.

Bahadur Shah Zafar was the twentieth and last Mughal emperor. He was the second son and became the successor to his father, Akbar II, upon his death on September 28, 1837.

Bahadur Shah Zafar was a titular Emperor, as the Mughal Empire existed in name only, and his authority was limited only to the walled city of Old Delhi (Shahjahanabad).

Zafar's father, Akbar II, had been imprisoned by the British, and Zafar was not his father's preferred choice as his successor. One of Akbar's queens, Mumtaz Begum, pressured him to declare her son, Mirza Jahangir, as his successor. However, The East India Company exiled Jahangir after he attacked their resident in the Red Fort, paving the way for Zafar to assume the throne. ■

Bismillah Khabrastan a Pride for its Uniqueness



the future tasks include constructing an Eidgah, constructing Residential quarters for the staff, and purchasing two acres of private land projecting in a part of the Trust's land.

The Trust's President, Mr. Shaikh Umar, revealed that it is planned to make this burial ground a One Call facility. On receiving a phone call, the dead body will be taken to the Khabrastan in a hearse van, given a bath, namaz-e-janaza will be performed, and the burial will be done. All materials required for bath and funeral, including Kaffan cloth, will be made available in the Khabrastan itself.

The Bismillah Idgah and Khabrastan are on eight acres of land in Mantapa village on Raaghalli Road, near Bannerghatta National Park in Bangalore, a unique Khabrastan, which is worth emulating in the entire country. Burial in this Khabrastan takes place serial number-wise in a computer-drawn, planned layout with the graves in straight rows. There is a tiled road in the middle branching into tiled crossroads at intervals. What distinguishes this Khabrastan from others is that the burial is not haphazard, and no headstones or any construction whatsoever is allowed. Bismillah Khabrastan is one of those rare burial grounds which is eco-friendly. The Trust's architect, Mr. Sadeer Ahmed Junaidi, has planted more than 200 fruit trees of different varieties in the sprawling adjacent land. ■

Ameer-e-Shariat Moulana Sagheer Ahmed Rashadi led the inaugural dua at the Bismillah Khabrastan on the 11th of July for providing two new GhushulKhanas (separate for ladies and gents), a Mussalah to offer Janazanamaz, a Wazu Khana, and waiting halls. He highly appreciated the work done and complimented the Trustees for the neatness and cleanliness maintained. Mufti Iftiqar Ahmed Qasmi, Mufti Mohammed Aslam, Moulana Maqsood Imran Rashadi, and Moulana Shakirullah Rashadi spoke on the occasion. Moulana Maqsood Imran opined that there is a need to have similar burial grounds in Bangalore North, East, and West.

Mr. Rahman Khan, ex-Union Minister who also attended the function, said that this Trust had shown how to develop the infrastructure required by the community without depending on the Government.

The Trust's Secretary, Mr. Syed Tahsin Ahmed, retired KAS officer who read out a report, stated that

An Indo-American Searching for Vanishing Islamic Heritage Sites

Syed Ali Mujtaba

Chennai: Mr. Siraj Thakor, from Toronto, Canada, has undertaken the monumental task of creating an online database of all the Islamic Heritage Sites of India. He likes to preserve it digitally and make it available to cherish this great country's Islamic past.

Mr. Siraj is looking for volunteers to assist him with the information on Islamic Heritage Sites in India. In response to his call, someone wrote to me with detailed information about a graceful mosque that lies in ruins in the Gaya district of Bihar.

This mosque, popularly called the 'Loda mosque,' was built around 1536 AD during the Lodhi rule in India. It is believed that Sultan Ibrahim Lodi, one of the rulers of the Lodhi dynasty, had taken the initiative to get this mosque constructed.

This mosque is about 25 km from Gaya on Gaya-Patna road. It is precisely near Kundwa village at



Khijrasarai block in Gaya district. It is situated on the banks of the river Falgu, a kilometer from village Kundwa. On the West of the river is Lodhipur village, colloquially called Lodpur, while on the east is Kundwa village.

The mosque becomes functional only during the 'Eid' and 'Bakrid' festivals when some Muslims from Kundwa village offer prayers in this mosque.

For the rest of the years, this mosque remains a picture of neglect and want for maintenance. There is no Azaan called from this mosque as there is no one to take care of this house of worship. Some people have illegally occupied the land around this

mosque, but there is none to challenge such encroachments.

This historical mosque comes under the Archaeological Survey of India, but neither ASI nor the Bihar government, nor the Waqf Board, can protect this Islamic heritage site.

In this context, people like Mr. Siraj Thakor, who is Past President of the American Federation of Muslims of Indian Origin (AFMI), come into the picture. He wrote to me:

Mr. Siraj has started an All India campaign to document such historical Islamic heritage sites in ruins. If you have any similar story of any such Islamic heritage site near you, please write to him directly with photographs; (thakorsiraj@hotmail.com). You can even contact him on 'WhatsApp' +1 416-277-7082

(Syed Ali Mujtaba is a journalist based in Chennai. He can be contacted at syedalimujtaba2007@gmail.com) ■

MANUU's nine films were selected for UNESCO-supported festival



Hyderabad: Nine short films and documentaries by the Instructional Media Center (IMC), Maulana Azad National Urdu University MANUU have been chosen to participate in Cultural Cinema Fest 2021. The UNESCO Delhi office supports this festival.

The online festival was scheduled for July 17, and films from more than 100 countries participated. Rizwan Ahmad, IMC director, stated that this is a tremendous recognition of the films at a global level.

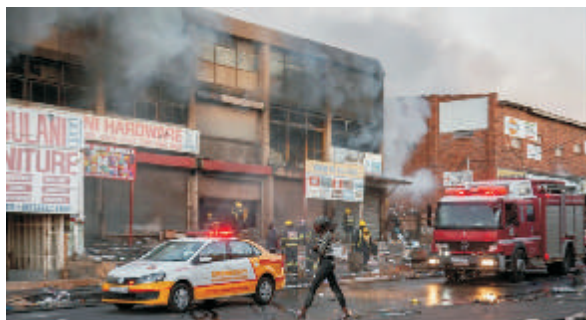
Aristotle. Stephen Hawkins. Dr. C V Raman. Bharat Ratna Dr. A P J Abdul Kalam. Nawa-e-Sarosh Mirza Ghalib. Al Zahrawi. A Tribute To Prof Yashpal. Sir Isaac Newton. Prof U R Rao. They were selected from 44 films in the category. Rizwan Ahmad, IMC

director, stated that this is a tremendous recognition of the films globally.

"Our main goal is to bring the academic content from the center at an international level. Our team has made extraordinary efforts to support this endeavor. "This is the fourth consecutive year that IMC productions are recognized and selected by national film festivals," he said.

He congratulated all the film production team who directed, filmed, and scripted them.

Prof. S.M. Rahmatullah (Vice-Chancellor) congratulated Rizwan, his team, and their achievements. He noted that IMC plays an essential role in showcasing Urdu's relevance in today's era through its constant efforts. ■



Political Opportunists and Criminal Elements Fanned the Flames for their Agendas



A.K. KURTHA
Crescent International-SA

With specific reference to the weekend newspapers, South African News Media outlets sent out pictures of a South Africa that was recovering from a week of utter carnage, destruction, vandalism, arson, and unrestrained criminality. The popular Sunday Times with the most extensive readership headlined its front page with "SA's Broken Heart." The City Press headline read: "How the State Messed Up" other headlines of relevance: "Looters hit the big and the small," referring to the looting and destruction of small businesses and superstores, chain stores, and wholesalers. The chaos in SA started with a blockade of the N2 and N3 highways in KwaZulu Natal by mobs who hijacked trucks and parked them across all highway lanes. Dozens of trucks were burnt near the Mooi River Plaza and other areas. The focus then shifted to Gauteng with mass action that blocked the M2 in Johannesburg. After that, the

destruction intensified with the looting of malls, warehouses, shopping centres, and liquor stores. The unrest followed the incarceration of former President Jacob Zuma for contempt of court. According to Police Minister Beki Cele, these actions were planned and well-orchestrated by provocateurs, instigators who wanted to make the country ungovernable, embarrass, and even remove incumbent President Cyril Ramaphosa. According to security sources, initially, 12 suspect instigators were identified, with the possibility of more being identified and arrested. What was glaring was that the security forces were caught napping and ill-prepared when the carnage began. Officials admitted that even the intelligence services were caught off guard. Deputy Minister of State Security, Zizi Kodwa, said that the sheer scale of the looting and vandalism caught them by surprise. However, he said that when the

insurrection commenced, the state security went into action by securing the safety of the Ports, water treatment plants, electricity grids, and other important and sensitive sites.

Estimates of the loss of property run into the Billions of rands. Malls and shopping centres will take months before they can reopen for trade. In the meanwhile, thousands of people have lost their employment. South Africa is facing enormous challenges of poverty and unemployment, and this incident has merely accelerated the problem faced by many families that often rely on a single breadwinner. Many expatriate businesses owned by mainly Pakistani, Indian, Bangladeshi, and others have lost their life savings because their companies are not covered by insurance.

There was also an imminent danger of racial conflict in certain Durban areas where Indian South Africans and Black South African communities faced each other. Indian communities organized their own foot patrols and roadblocks to

prevent being overrun by looters. There are many questions to answer by officials in government and the relevant state security departments. The chances of this recurring are genuine, and the government should read the warning signs. Political challengers coupled with economic and societal demands will not disappear. For the foreseeable future, South African society will have to brace itself to meet these challenges.

What is encouraging is that the population at large Black, White, Indian, and Coloured, have all condemned the actions of the minority. It is pretty clear that political opportunists and criminal elements fanned the flames for their own agendas, using the vulnerable to achieve their aims.

Humanitarian organizations, family businesses, community organizations, and individuals have rallied to assist the needy and vulnerable. Muslim organizations especially punched above their weight and can be seen everywhere delivering aid and assistance. ■

South African Riots: Muslims Selfless Generosity and Kindness Being Applauded

Love to You Muslim dudes!
Preston Sewpersadh, Overport

I am going to make a bold statement. But don't hate me... Being a Christian, I take my hat off to the Muslim community for your selflessness in assisting us in handing out bread, milk, oil, etc.. You have definitely restored humanity in me; May Allah bless you abundantly for your kindness towards the community. Believe me, it did not go unnoticed.

Terri Hampson

I was brought to my knees yesterday. The Mosque in Scottburg sent out word that they had bread. I had none for my children. I quickly raced into town and was offered a loaf of bread. I asked to pay and was told, most graciously, that no payment was needed. I started to sob; I have never experienced such kindness and generosity ever. I cried for the rest of the day. Thank you is not enough; I will never forget this day. May every person involved be blessed. Faith and generosity were displayed not by hollow words but in action.

Gaelyn Ckokayne

The Muslim community in Durban



and the rest of South Africa has been absolutely incredible. There is always so much negativity around Muslim people; I want it to be known that they have stepped up in the biggest way! By distributing free bread and milk to anyone in need. Thank You.

Naledi

Muslim principalities have always been that of giving and positivity, as far as I know. I have been fortunate enough to witness them distributing sandwiches and tea in the morning daily here in Durban CBD. Honestly, I have the highest respect for that religion.

Naseeha Bux

This is the real Islam; it's not what the media portrays us to be. We give with no expectations, just for the pleasure of our Creator and commands of our Prophet Muhammad (pbuh)

Philomath

Does anyone remember the Roodeport tornado of November 1948? When people's homes were destroyed, the Indian traders and shopkeepers, who "stepped up," freely provided blankets and food to those who had lost everything.

Karen Green

I am a Christian, but these particular people are amazing. I want to applaud the Muslim men in our community and the 'GIFT OF GIVERS' you are awesome. May God bless you. Thank you so much for your generosity not only to you people but to everyone in our nation.

Marita

As a Christian, I have often been inspired into action by the generosity of Muslim people.

Tiffany Barbuzane

We live in a predominantly Muslim area, and I have never felt more safe,

secure, or looked after by my community. I have also never seen such compassion or willingness to help with even the most minor things.

Sharon Scott

Thank you to Muslim communities everywhere! Your acts of kindness and caring have been incredible. We feel safer with you around.

Brassin Govender

Love in action, Love to the "Muslim Brotherhood" I am humbled

Phillippa Savage

The Muslim community has been nothing but astounding through this all. I am so grateful for everything you are doing.

Minki Matthews

Amazing, thank you for your brave effort from a Christian to a Muslim, regardless of race, religion we are all in this together to fight evil.

Sumba Abrahams

Service to humanity is a blessing from God. Well done, our kind Muslim brothers.

Vishan Moodley

I stood on Musgrave Road from 11 am to 5.30 pm for a loaf of bread at the country bakery a group of Muslim men just stooped their truck and started giving out clove milk for free. Ever so grateful. Many Blessings.

Bev Engelbrecht

Unbelievable people. I cannot believe how much these people do for others—such caring human beings. ■

Violence and looting Escalate in South Africa as Zuma Jailed



- More than 200 Malls have been targeted in South Africa.
- 800 Stores have been looted.
- 600 Stores have been damaged, and 100 have been completely burnt.
- The retail industry alone has suffered R 5 Billion in damage.
- Violence has cost the freight Industry R 300 million, with 35 trucks destroyed.
- Over 200,000 people have been affected by the suspension of social grants from SASSA.
- More than 90 Pharmacies have been looted and destroyed beyond revival.
- Half of KZN patients have no chronic medication.
- 45,000 Businesses in Durban are out of commission.
- R16 Billion has been lost to stolen stock and damage to equipment and infrastructures.
- 353,000 Tons of sugar equivalent to R211 Million of revenue has been destroyed.
- 109 MR PRICE stores were looted, and 539 MR PRICE stores have been closed.
- 99 Famous brand stores have been damaged and are non-operational.
- 36 Cash Build stores have been looted and damaged and are unable to trade.
- 40,000 Small businesses may never recover.
- A staggering 150,000 jobs are at risk.
- As many as 1.5 million homes are without income
- Only twelve individuals have been identified as instigators (Courtesy Cii-RADIO) ■

A fire engulfs Campsdrift Park, which houses Makro and China Mall, following protests that have widened into looting in Pietermaritzburg.



A fire engulfs Campsdrift Park, which houses Makro and China Mall, following protests that have widened into looting in Pietermaritzburg, South Africa July 18, 2021. The screen grab taken from a video uploaded from social media.

Pew Research Blasts the Myth of Religious Conversion, Says “Religious Conversion is Rare in India”

Syed Khalique Ahmed

NEW DELHI Several radical Hindu groups are politicizing the religious conversions and converting them into a poll issue when the assembly elections in politically crucial Uttar Pradesh and Punjab, Himachal Pradesh, Manipur, and Goa are just a few months ahead.

But the US-based Pew Research Centre, in its report on June 29, has blasted the myth of religious conversions in India.

Pew Research has said that the religious conversion in India is very occasional. The research findings reject the Hindu group's claim that a large-scale conversion is taking place as a part of a larger conspiracy to change India's demography from a Hindu-majority to a Hindu-minority state.

Conversion is rare in India, but Hindus also gain

Admitting that the religious conversion is undoubtedly taking place in India, but the Hindu religion also gains through proselytization, the report says, “Religious conversion is rare in India, and Hindus gain as many people as they lose” through conversion.

At the same time, the Pew study has found that “religious switching” has “a minimal impact” on the size or population of the religious groups.

According to the survey, if some people have movements out of one religious group due to faith conversion, there is also a switch-over into the same religious group from other religious communities. Thus, the total overall size of the group remains almost stable.

While some state governments have framed laws against proselytization owing to the propaganda of large-scale conversion of low caste Hindus, especially to Christianity, the Pew study finds “any conversion out of the (Hindu) group is matched by conversion into the group”.

“Among Hindus, for instance, any conversion out of the group is matched by conversion into the group: 0.7% of respondents say they were raised Hindu but now identify as something else, and roughly the same share (0.8%) say they were *not* raised Hindu but now identify as Hindu,” the report prepared by Jonathan Evans and Neha Sahgal says.

Muslims don't gain through conversions in India

In the case of Muslims, the report says that 0.3 percent of respondents said they were not born Muslims but now identify

US-based Pew Research Centre has blasted the myth of so-called ‘conversion conspiracy’ in India, saying “religious conversion is rare in India, and Hindus gain as many people as they lose” through conversions.



themselves as Muslims. Almost an equal number (0.3 percent) of Muslims have left Islam and identify themselves with some other religions. In totality, there is no net gain in the size of the Muslim community in India despite conversion because of the reverse proselytization.

Christians have gained through conversions

However, in the case of the Christians, the report admits there are some net gains in the size of the Christian community through conversions. This is because some Christians were born in Christian families but have now converted to other religions.

“For Christians, however, there are some net gains from conversion: 0.4% of survey respondents are former Hindus who now identify as Christian, while 0.1% were raised Christian but have since left Christianity,” the report claims.

The report is based on the survey conducted between November 17, 2019, and March 23, 2020, among adults in different cities across India.

No significant change in country's demography despite conversion

Overall, the report's findings say there is no significant change in the country's demography through proselytization. Yet, some radical Hindu groups raise a lot of noise, accusing the Muslims and Christians of indulging in the conversion of the members of local Hindu communities, particularly the poor and Dalits, through what they call “fraudulent” means and offering them a lot of temptations, including monetary benefits.

Hindu Radicals groups float the thesis of baseless “Love Jihad”, forced conversion to malign Muslims and Islam

Under pressure from the Hindu groups, several state governments have also enacted

harsh anti-conversion laws that are often misused to prevent interfaith marriages, mainly if the bride happens to be from the Hindu community. Several cases have been lodged in police stations in Uttar Pradesh, particularly against Muslims recently, accusing them of using “fraudulent” means to convert hundreds of Hindus to Islam. The case of a Kerala-based woman Akhila Ashokan ala Hadiya, a homeopathic doctor, who converted to Islam in 2016 and married Shafin Jahan, a Muslim, attracted international headlines when the Kerala high court annulled their marriage, calling it a case of “love jihad” or forced conversion, based on the National Investigation Agency (NIA) report. The NIA had called Hadiya a victim of “indoctrination and psychological kidnapping.” “Love Jihad” is a term coined by right-wing Hindu groups alleging a Muslim strategy of converting Hindu women through seduction, marriage, money, or threat.

After the cancellation of the marriage, Hadiya was sent to her parents. However, the Supreme Court restored Hadiya's marriage with Shafin Jahan and ordered she be sent to her husband. Hadiya alleged that when she was sent to her parents on Kerala High Court order, Shiv Shakthi Yoga Centre, a Hindu group, visited her at her father's request and allegedly tortured her to reconvert her to Hinduism.

NIA Investigates, says “Love”, but no “Jihad”

While hearing the Hadiya case, the Supreme Court had also asked the NIA to investigate any conspiracy behind conversion in Kerala. Out of as many as 89 cases of conversion in Kerala in which Hindu girls had married Muslim boys, the NIA picked up 11 cases and did not find that women were coerced to convert in any of these cases. It found that

there was “love” in these marriages but no “jihad.”

Supreme Court Rejects PIL on false allegations of “forced conversions” in Haryana's Mewat

Recently, efforts were also made to create tension in the Muslim-dominated Mewat belt of Haryana, levelling allegations that Muslims were trying to convert local Hindus to Islam, and a public interest petition (PIL) was filed in the Supreme Court for action against “forceful conversions of Hindus.” But a three-judge bench of the Supreme Court headed by Chief Justice NV Ramana rejected the PIL, observing the court cannot entertain a petition merely based on newspaper reports. Nevertheless, a persistent demand is being made to bring a federal law against conversion. Several Hindu groups have opined that the Hindus are likely to lose the majority if conversion is not stopped. They believe that the Hindus will lose their grip over political power in case they lose their majority.

No SC status/rights to Dalit converts to Islam, Christianity: Law Minister Ravi Shankar

As conversion has always been contentious in India, India's federal or central law does not grant Scheduled Caste (SC) status to Dalits converting to Christianity and Islam. As a result, after converting to Islam or Christianity, Dalits lose all benefits as available to them in the Hindu religion. This was made very clear by Union Law Minister Ravi Shankar Prasad while replying to a question from his party colleague GVL Narasimha Rao in Rajya Sabha, the Upper House, in February 2021. However, Prasad said that if the Dalits adopt Hindu, Sikh, or Buddhist religion, they will receive all benefits available to them as a Scheduled Caste (SC), including contesting elections from SC reserved seats and

reservation in government jobs.

In his reply, Prasad quoted Para 3 of the Constitution (Scheduled Caste) Order 1950, which says, “.....no person who professes a religion different from Hindu, Sikh or Buddhist religion shall be deemed to be a member of a Scheduled Caste”. Thus, the Constitution's provisions and the minister's statement in Parliament clarified the distinction between Dalits adopting Hinduism, Sikhism, Buddhism and those choosing to convert to Islam or Christianity.

If the temptation of money is among “fraudulent” means for conversion, what is the reservation offer in jobs to Hindu, Sikh, Buddhist Dalits?

The Indian Constitution, thus, discourages Dalits from adopting Islam and Christianity because they will have to surrender benefits if they quit Hindu, Sikh, or Buddhist religion. Suppose the temptation of money, better lifestyle, and salvation in the life Hereafter is considered among “fraudulent” means for a person to convert their religion as incorporated in anti-conversion laws passed by different state governments, and it is also punishable as per religious conversion laws. Why not the offer of benefits of reservation to one to continue as Hindu, Sikh or Buddhist Dalit should also be considered “illegal temptation.” Why should it not be removed from the Constitution? But the minister (Ravi Shankar Prasad) made it clear in his reply that there is no question of amending this part of the Constitution to give SC status and rights to Dalits converting to Islam and Christianity.

Meanwhile, the National Council of Dalit Christians has filed a plea in the Supreme Court demanding the removal of Para 3 of the Constitution (Scheduled Caste) Order 1950 that denies Scheduled caste status and rights to Dalits having converted to Christianity.

(courtesy: <https://indiatomorrow.net/2021/07/01/pew-research-blasts-the-myth-of-religious-conversion-says-religious-conversion-is-rare-in-india/>) ■

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Can a non-Muslim be Forcibly Converted to become Muslim in Islam?



Maulana Arshad Madani

Although Tawheed may be uttered with force, it is not possible to observe it from the heart.

According to the principle stated in the Holy Qur'an in Surah 16 Verse 106. If a Muslim is forced to utter words of disbelief while his heart is satisfied with Islam, he does not become a disbeliever. Similarly, if a non-Muslim is forced to utter the words of Islam, while he does not sincerely believe in the principles of Islam by heart, he will not become a Muslim.

But it is surprising to read few articles written by even educated people in this age on this topic, which gives the impression that they are not aware of the conditions of the world and they are not aware of even a, b, c of Islam either.

Instead, it would be correct to say that Islam did not give a Muslim

Instead, it would be correct to say that Islam did not give a Muslim the mindset to force non-Muslims to become Muslims.

the mindset to force non-Muslims to become Muslims.

I don't know Maulana Jahangir Sahib, but I know Omar Gautam Sahib. He is a very noble and educated man. He has accepted Islam by understanding and reading Islamic teachings. It is not expected from him even by one percent that he will do such a useless thing, which will not have any significant result.

However, if a person who has become a Muslim comes to fill the conversion paperwork according to Indian law, he would have helped him since he had gone through this stage. Also, at that time, there was no strictness in this matter.

At this point, I think it is appropriate to explain the basic teachings of Islam that are for non-Muslims living in an Islamic country. The authentic teaching of Islam, as it is commonly known, is the one that has been taught by the Messenger (pbuh) and the Quran. Thus, the Prophet Muhammad (pbuh) says the following about non-Muslims who live in an Islamic country:

1. If an enemy attacks them in an

Islamic government, then the Islamic government will fight from the side of non-Muslims.

2. Non-Muslims will not be expelled from their religion in any Islamic country. Words from the blessed tongue of the Messenger of Allah tell us this.

3. The lives of non-Muslims shall be safe in an Islamic country.

4. The wealth of non-Muslims shall also be safe in the Islamic government

5. Their caravan, i.e., trade, shall also remain safe

6. Their land shall also remain safe

7. Everything that was already in their possession shall remain as it is in their custody.

8. Their clergy, "Rehban," priests "Mahant" shall not be removed from their posts.

9. One-tenth of their agriculture production shall not be taken.

10. There shall not be genocides by the military.

11. No rights they already had shall be taken away.

12. Those who are not present will be included in all these rules.

(Books for reference: See "Fatuh al-Baldan" by Bala Zari and "Kitab al-Kharaj" by Imam Abu Yusuf -)



(Photo source: express.co.uk.)

When these Islamic teachings given by the Prophet Muhammad (pbuh) are in an Islamic country, how can a non-Muslim be forcibly converted to Islam in a non-Islamic country? And how can he become a Muslim without accepting it from the heart?

That is why one of the wills made by Hazrat Umar (ra), the second caliph of the Messenger of Allah, near his death was that "The non-Muslim people who live in our Country are under the responsibility of Allah (God) and the Prophet. Muslims should fight with their enemies on their behalf (Books for reference: See "Fatuh al-Baldan").

I am presenting all these facts because the accusation against an educated man like Omar Gautam is untrue slander and has no reality.

We have the experience that the Muslims who get caught are portrayed as rebels of the Country. They are highlighted as

the masterminds of the rebellion against the Country. In such cases, attempts are made to defame Islam, and out of ignorance, it is falsely portrayed as the religion of terrorism. All Muslims are being branded as a terrorist.

So, I want to share the instructions that Prophet Muhammad (pbuh), has given regarding the non-Muslims who live in the Islamic Country. From this, you can judge the reality of the propaganda leveled against educated Muslims in today's situation of India. It is to know that the lives of a few Muslim youths can be ruined, but no valuable service to the Country or humanity can be done by this way, whereas today, the world needs these valuable services.

(Maulana Arshad Madani is President of Jamiat Ulema Hind. The views expressed are personal. Extracted from: <https://www.sify.com>)

Aligarh Muslim University: Getting Ready for Third Wave of COVID-19



After the recent installation of Oxygen Generation Plant costing Rs. 1.41 Crore at Jawaharlal Nehru Medical College (JNMC), AMU, in the month of June 2021, Aligarh Muslim University has now successfully connected 110 beds with oxygen.

JNMC has 60 out of 100 beds connected to oxygen supplying panels at the dedicated Covid ICU & Covid ward. While Paediatric ICU is equipped with 50 oxygen beds, an official tweet revealed.

Earlier, as per media reports, Vice Chancellor Prof. Tariq Mansoor expressed deep grief on sudden deaths of many serving and retired teachers and other non-teaching staff. "The loss to the university is irreparable. May their souls rest in peace," lamented Mr. Tariq. He further added confidently, "We

are determined to brave the challenges posed by the current wave of COVID. We are trying our best to tackle them with all resources we have at our disposal. We will leave no stone unturned to help our employees and students in providing the best possible medical care and support."

Talking to media regarding the oxygen connections in the wards he said that the oxygen connections will make sure that no COVID patient dies due to the lack of oxygen.

The college also has different special wards like AC wards, deluxe wards, VIP wards and wards for teachers and students.

As it is predicted that the third wave will affect children in large numbers, so JNMC is focussing more on the paediatric high-dependency units. The paediatric ward is well connected with oxygen panels along with other required facilities.

Besides these facilities, JNMC also has separate wards for COVID positive pregnant ladies. The step-down ward is also well connected with the supply of oxygen.



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India 2047- Empowering The People



Syed Tahsin
Ahmed

Whenever a Muslim organization is newly formed, extensive discussions are held to decide what work they should do and the focus area. Articulate members will speak about every field of activity under the sun. Predictably, no headway is made, and generally, everything fizzles out, not with a bang but a whimper. It is astonishing that the community is still debating what is to be done, seven decades after our country attained independence.

These birth pangs of an organization can be easily avoided by referring to the book "India 2047- Empowering the people" published by Empower India Foundation (Second edition-2017). Of course, many Committees have been formed in the past which have given exhaustive reports detailing Muslims and other minorities in India. They have suggested what steps could be taken to improve their lot. Such Committees were formed even before India attained independence. Viceroy Lord Mayo appointed a Committee headed by Sir William Hunter to study Muslims' conditions in India and find out the reasons behind the resentment among the Muslims against the British government. The Committee submitted its report in 1871 titled 'Our Indian Musalmans,' which highlighted the gross under-representation of Muslims in government jobs for the first time. Most Muslim organizations quote the Committee reports extensively but fail to adopt the

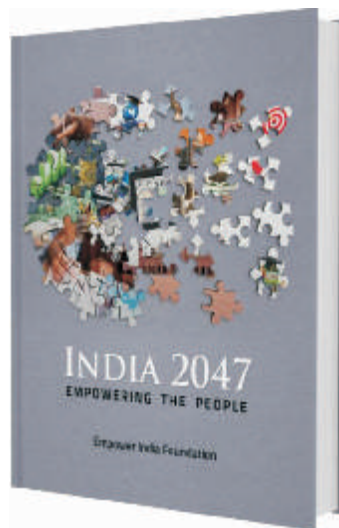
Road Map suggested therein. The book "India 2047- Empowering the people" can provide a direction to many NGOs and social service organizations to start an activity immediately since many options are laid bare. The book contains the recommendations of the Justice Rajinder Sachar Committee (2006), Justice Ranganath Misra Commission (2007), Post-Sachar Evaluation Committee (Prof. Amitabh Kundu Committee, 2014), and even the Prime Minister's New 15 point programme for the welfare of the minorities (2006). Not just content with listing the recommendations of the various Committees, the book addresses the need to have a scientifically organized and methodically prepared project plan. The elements of the project frame are Vision, Mission, Focus area, Goal, Objectives, Initiatives, Action plan, and Time frame.

Each parameter is separately examined in detail by devoting a separate chapter to the critical issues identified. The problems are Governance, Economy, Education, Health, Media, Women, Children and Youth, Social Reform, Civil Rights, Broad-based Alliance, Culture, and Heritage. The complexity and diversity of the various issues and problems that the project aims to address reiterate the need to seek the cooperation of hundreds of functional organizations and NGOs, thousands of executives and volunteers, and innumerable beneficiaries across the length and breadth nation. The idea is to promote the project as an open gallery of endless opportunities wherein all the potential units of the community can come forward

and contribute by leading or partnering with any element of the project.

Such a massive and ambitious programme has to rope in different organizations from across the country by creating awareness among the stakeholders, which the Empower India Foundation doesn't seem to have achieved if I am not mistaken. The objective is indeed commendable. Many organizations which are dabbling with multiple programmes can pick up one activity and devote all their time, energy, and resources towards achieving the goals suggested for that particular activity. "Each one, address one programme" seems to be the motto. How sad that such a meticulously prepared guideline for ameliorating the living conditions of the Muslim community has not been utilized by the Muslim organizations extensively. This is particularly appalling when we go through the book's Bibliography, which refers to a whopping 415 authentic sources. Such a painstakingly prepared book deserves better recognition.

"India 2047- Empowering the people" is not a book of the ordinary sort, but a document setting a vision and preparing a long-term action plan for empowering the Indian nation and the Muslim community. Its title signifies the end of a century of Independent India and the beginning of a new era. The book aims to suggest a planned and structured development model be implemented by the end of 2047. A dedicated group that prepared this project has striven for three years held personal



Title of the book: **INDIA 2047-Empowering the People**

Publisher:

Empower India Foundation

First published: **August 2016**

Revised Second Edition:

August 2017

Website:

www.empowerindiafoundation.org

No. of pages: **256**

Price: **Not for sale**

(The book could be downloaded from the Empower India Foundation website where it has been uploaded)

discussions with scholars and researchers, attended various academic seminars and conferences, collected data from official sources, analyzed the study reports. They organized six national workshops and about 50 city get-together programmes in 15 states as part of the project preparation; The book contains plenty of Data tables on Population, Education, Economy, Health, and Governance.

Since the Affirmative action proposed is very vast, the project has been planned to be carried out in six phases of 5 years each. Phase 1 is from 2016 to 2020. Although the initial phase is preparatory period, seven Pilot projects were planned as follows:

- 1) Master Trainers Development Programme (Bangalore and Delhi)
- 2) Literacy programme (Full literacy in 25 villages of Bihar)
- 3) Poverty Eradication Drive (Women's Self-Help Group Cluster- Uttar Pradesh)
- 4) Finishing School (Rajasthan)
- 5) D-Voter Issue: Legal Support System (Assam)
- 6) Drinking-Water Supply Project (West Bengal)

7) Sanitation Scheme (Providing Toilets- Tamil Nadu)

Since the five years is already completed, Empower India Foundation should come out with an Action Taken Report and should inform whether all such projects were successfully implemented or not. They should also tell what tasks have been taken up in the next five-year block period of 2021-2026. Information regarding the organizations that adopted the plan of action and goals suggested by Empower India Foundation in different States of the country will indicate the program's success and will also indicate whether any corrective action is required.

The book requires to be translated into Urdu for achieving a wider reach. Since free distribution among different organizations and NGO's of this expensively printed 256-page book is not feasible, the book could be downloaded by them from the Empower India Foundation website where it has been uploaded.

(The author of the book review could be contacted at tahsin789@yahoo.com)

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“Role of NGO's in the upliftment of the community”.

Introduction to Empower India Foundation and its Project India-2047



Prof. Nishath K Parveen
Vice-Chairperson EIF

Empower India Foundation is a Delhi-based National NGO. It has a team of highly dedicated Intellectuals, Educationists, Professionals, Social Activists, and a host of others. EIF evolved out of the primary objective of empowering the Community through its various initiatives.

We developed the idea of 'Empowered Community' – a community with self-esteem, self-respect, freedom, security, strength, and power. Total Muslim Empowerment became our agenda. The Natural course of change is to change from charity takers to charity givers that Islam's fundamental principles. In the Empowerment Ladder, the first step is to move from Charity to Relief, from Relief to Welfare, from Welfare to Development, from development to Sustainable Development, and then Empowerment, a big movement. The vision of EIF is not a New Muslim Community but a New India; it is a national agenda to be inclusive of developing New India. Empowerment means we are no more dependent. That is the stage we are aiming at, But the question is, who will empower us? Others cannot bring Empowerment; it can be obtained only by Self-Initiatives. The Community itself is the Capital, and its members are the agents of Empowerment.

With the basic objective of empowering the Community, we started drawing a roadmap to achieve the set goal through proper planning. The Community has to set a broader vision, undertake a more comprehensive mission, and chalk a long-term plan.

The idea of setting a vision and preparing a long-term action plan originated at EIF on 15th August 2013. The homework done includes personal discussions with scholars and researchers, attending various academic seminars and conferences, collecting data from official sources, analyzing the contents of different study reports, and assigning Focus Area Groups to prepare the drafts. Six national seminars and about fifty city-get-together programs in 15 states were organized as part of the project preparation.

Project India -2047 took its shape through brainstorming sessions in National Seminars organized by EIF in many cities across the country on "India 100 years (1947 – 2047) Road Map to 2047, a

The idea of setting a vision and preparing a long-term action plan originated at EIF on 15th August 2013



'India 2047' document on the Empowerment of Indian Muslims and other marginalized people prepared by Empower India Foundation was released in New Delhi on 15th August 2016. Justice Rajindar Sachar and Maulana Mohammad Wali Rahmani, general secretary of All India Muslim Personal Law Board, are seen in the picture during the document's release. (AN photo)

journey to the second century India's independence. The aim was to gather inputs from scholars and experts. The basic question was what to do in the next 33yrs? Dreaming the future in the light of past experiences is not based on guesswork but on the available factual data. This Project is based on a sound foundation of proper knowledge. It is not just a shallow exercise; it is based on the quest for facts from different sources. The 2047 century is not a watershed in history, but it signifies the end of a century of independent India and a new era. Hence, we call it India-2047. It also marks the people's desire and determination to improve their lot through their actions. It means that the basic dynamic should come from the people themselves for change from bad to good or good to bad. *Allah (swt) says He will not change the condition of a people unless they decide to change themselves (13:11).*

Empowering is building the future of one's choice; instilling confidence and motivation carries people ahead. We developed a broad-based vision-to-action document, India – 2047 - Empowering The People. We prepared this Project with long-term and short-term sub-plans for New India-2047. Eleven focus areas were identified, Governance, Economy, Education, Health, Media, Women, Children and Youth, Social Reformation, Civil Rights, Broad-Based Alliance, Culture and Heritage.

Justice Rajindar Sachar, Former Judge of Delhi High Court and the Chairman of Sachar Committee Report, released the historical document "India – 2047:

Empowering the People" on the 70th Independence Day of the nation in 2016, at the National Conclave conducted by EIF, India Habitat Centre, New Delhi. While Speaking on this occasion, Justice Rajindar Sachar said, "EIF has done such a stupendous job which the governments of the nation could not do in the past 70years. He said, "India – 2047 project is like taking up the cudgels to empower Muslims and other marginalized communities of India."

The Chairman of EIF, E.M. Abdul Rahiman, said that our vision is of an inclusive Just India, as the nation

will remain handicapped until all sections are equally empowered. The Project Document India – 2047: Empowering the people is a community-centered project, but not a communal project and is also a national project". Let us be the Agents of Change by volunteering, networking, micro-planning, executing, grass-root level system building, etc."

This Project is unique because it is developed with intellectual insight and revolutionary vision; it has already made a mark on the quality of work it is engaged in to reach out to the Community at all levels throughout the country. Let us have intellectual curiosity and be open-minded to support this Project to empower the Muslim Community. EIF is a Catalyst; anyone can join to empower themselves and the Community. It's a long-term Project that needs an extensive network of people to join and take its set goals to the

nook and corner of the country.

Seven Pilot projects were also chalked out and implemented phase-wise. Each Project has a fixed timeline to achieve the targets. The Pilot Project Management teams visited Rajasthan, Uttar Pradesh, West Bengal, Bihar, and Assam, where most pilot projects are implemented. These Pilot projects are Self Help Group Cluster, Safe Drinking Water, Service Centres/Information Centres, D-Voters/ Doubtful Voters, Literacy, Finishing School, and Master Trainers Development Programme (MTDP). These projects are launched in different parts of the country.


Conclusion:

1. Study, research & publication activity related to empowerment.
2. Chapter formation in different regions aiming to translate national plan of empowerment into local actions.

empowerindia47@gmail.com,
www.empowerindiafoundation.org
www.india100years.com. ■

Project India -2047 took its shape through brainstorming sessions in National Seminars organized by EIF in many cities across the country on "India 100 years (1947 – 2047) Road Map to 2047, a journey to the second century India's independence.


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Jamal Rahman

If we genuinely want to move beyond polarization, we must connect on a human level with one another

I was born in 1950, and I am originally from Bangladesh. Presently, I live in Seattle, USA, where I have been since the late 1980s. My work is basically two-fold: I am a Muslim Imam, and I am also an interfaith activist.

I received my initial Islamic education from my parents. They were my most precious teachers. I come from a family with a lineage of Islamic healers and teachers; my paternal grandfather spent close to 20 years at the large seminary in Deoband, in northern India. He also studied with several mystics and was a Sufi Muslim at heart. The teaching I received is rooted in traditional Islam and infused with the love of Islamic mysticism.

My father opted to join the diplomatic service rather than becoming a healer and teacher in the family tradition. Among his many postings, he was stationed in Iran and Turkey. There, in my formative years, I became familiar with the 13th-century sage Maulana Jalaluddin Rumi. My spiritual teachers in those two countries taught me the Quran, coupled with the poetry of Maulana Rumi. Rumi's poetic verses are graced with an inner heart knowledge of the scripture. So, my Islamic education was provided mainly by my parents, my grandfather, my teachers, and poets and sages like Rumi.

Because of my background, I was eager to pursue a career where I could share the teachings of Islamic spirituality from an early age. The insights and practices of Islamic mysticism are essentially about developing an inner spaciousness by transforming the ego and opening up the heart.

I became passionate about interfaith community building and promoting peace and

understanding among adherents of different religions. Even in my teenage years, the idea of interreligious understanding and harmony fascinated me. Perhaps this was because my wise parents encouraged their children to attend and participate in the worship services of different religions. Repeatedly, they pointed out to us universal verses in the Quran that celebrate diversity. As a teenager, being enthralled then by the now-celebrated and often quoted verse in the Quran about the cosmic design of God, Who created diversity among human beings so that we could come to know the other on a human level. (Qur'an 49:13) Another verse from the Quran says that God deliberately created diversity among religions

reality. With some initial trepidation, I devoted myself full time to teaching classes on personal development in my house. I had no idea how many people would attend. To my utter surprise, a good number of people started attending and, even more, amazing to me, they were eager to continue with further study and learning.

By God's Grace, an interfaith community emerged from the ongoing classes, and deep bonds of friendship developed between members from various religions. We started getting involved in interfaith activities in Seattle by creating ongoing classes, workshops, and retreats and engaging in social justice and earth care projects. Congregation members graciously opened their

condition—that if we could not manage it—we would not sell it but give it away to another group. So, in 1998, we came into possession of this beautiful, small building which is also a historical site. Grateful and exhilarated beyond belief, we re-named it the Interfaith Community Sanctuary. I am the Muslim Imam and, with a colleague, co-founder, of this unique house of worship. In this place, we aspire to foster a living, breathing, interfaith community. Our community is deeply involved with interfaith events and activism in Seattle and is allied with many interfaith organizations and houses of worship. We have four associate ministers from different traditions, including Buddhism and the Native American tradition. Interfaith Community Sanctuary is extraordinarily busy, with classes, workshops, retreats, regular Sunday services, and Friday Islamic prayers. In 2020, Interfaith Community Sanctuary was honored by being one of the winners in an international competition annually sponsored by King Abdullah of Jordan and the United Nations.

When the tragedy of 9/11 in 2001, I met a Jewish rabbi and a Christian pastor, and we started working together. In the process of advocating for interfaith understanding and harmony, we became very good friends. Little did we realize that our abiding friendship would evolve into an alliance called 'Interfaith Amigos' (*amigo* means 'friend' in Spanish). We would receive invitations to speak at universities, seminaries, religious and spiritual centres, and present at conferences all over America. Together, we talk about the message of spiritual inclusivity. We model the critical need to create bonds of an enduring friendship between people of different religious traditions, cultures, and backgrounds. We emphasize that the message is simple, but the

work is challenging. If we genuinely want to move beyond polarization, we must connect on a human level with one another. To accomplish our goal, we must simultaneously do the inner work of becoming more developed human beings and overcoming our conditioned biases. This work requires dedication, sincerity, patience, and persistence.

So, today I have two areas of work: one, as a Muslim Imam at the Interfaith Community Sanctuary, and the other, as the third member of the Interfaith Amigos.

(Jamal Rahman is an interfaith activist based in Seattle, USA. He can be contacted at jamalrah@yahoo.com)

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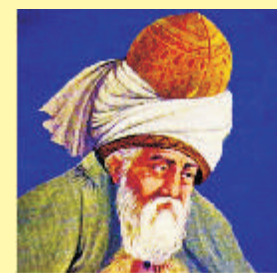
so that we might compete in doing righteous deeds (Qur'an 5:48). The idea of being engaged in a career where I practice and share Islamic spiritual teachings always resonated with me. Of equal interest to me was the dream of fostering and living in an interfaith community where we engaged in dialogue, friendship, and social activism.

I struggled with how to make all of this a career and a calling. But when my parents passed away in 1990, something shifted inside me. Through prayers, spiritual practice, and family and friends' help, I found the courage to embark on making my aspiration a

homes for our myriad activities. Some had large houses that accommodated our growing numbers. In seven years, we grew in numbers, and at one point, we peaked at 700 members! Even the large houses could no longer hold our expanding community. We prayed and prayed for a place to manifest.

Amazingly, in 1998, through a very remarkable set of circumstances (for us, it was a miracle), an aging group that owned the oldest church in Seattle and was aware of our interfaith work approached us with an incredible offer. They would gift us the church building, on one

Jalaluddin Rumi



Some beautiful answers and way of thinking of Turkish poet Jalaluddin Rumi

What Is Poison?

He Replied: Anything Which Is More Than Our Necessity Is Poison. It May Be Power, Wealth, Hunger, Ego, Greed, Laziness, Love, Ambition, Hate, or Anything.

What Is Fear?

Non Acceptance Of Uncertainty. If We Accept That Uncertainty, It Becomes Adventure.

What Is Envy?

Non Acceptance Of Good In Others, If We Accept That Good, It Becomes Inspiration.

What Is Anger?

Non Acceptance Of Things Which Are Beyond Our Control. If We Accept, It Becomes Tolerance.

What Is Hatred?

Non Acceptance Of Person As He Is. If We Accept Person Unconditionally, It Becomes Love.

A peaceful, inclusive society that fosters interfaith harmony

Islamabad: Minister for Religious Affairs Noorul Haq Qadri called for a peaceful and inclusive Pakistani society. He stated that religious minorities in Pakistan enjoy complete religious freedom in accordance with the Constitution.

The minister addressed a ceremony of Paigham-Pakistan Action Plan to Reconstruction of a Peaceful and an Inclusive Pakistani Society, held at the Faisal Masjid campus of Islamic Research Institute (IRI). He stated that minorities in Pakistan have a historical connection to the land



and are valuable citizens of this country.

The Paigham-e-Pakistan document was prepared following a long consultative process. He stated that it should be followed with letter and spirit. Minister said that Pakistan has an example of interfaith harmony and sectarian

unity because the government took all religious scholars and stakeholders on board.

He stated that elements that hurt the feelings or religion of any class of people are enemies of Islam and Pakistan.

"A tolerant society based upon the principles of interfaith harmony can ensure social inclusion by offering equal growth opportunities regardless of one's religion or faith, in accordance with Paigham-e-Pakistan. He said that there was no room for hatred in the name of Islam."

World League chief receives honorary doctorate

In recognition of his outstanding efforts as a global peacemaker, Dr. Mohammed bin Abdul Karim Al-Issa received an honorary doctorate from the UN's University of Peace, Geneva. This honor was given to Dr. Al-Issa for his outstanding efforts in international diplomacy, encouraging friendship among people, and his successful efforts in fighting hate.

Dr. Al-Issa stated that it was the sacred duty of everyone to promote peace and harmony throughout the world.

He said, "I am greatly grateful to

have been awarded this honor and that we must all continue to work with all of our efforts to build coexistence among the people in this world, for the future generations."

Larbi Djacta, UN Undersecretary-General, praised Dr. Al-Issa as "a leading global voice on moderate Islam" who "advanced constructive cooperation and counteracted extremism."

The University for Peace, an academic institution of the UN system, is headed by the UN secretary-general as honorary president.



Saudi Arabia's flourishing film industry thrives due to many factors

RIYADH: These are exciting times in Saudi Arabia's movie industry. The Saudi Film Festival ended in Dhahran. The Saudi-Japanese animation "The Journey" was released in cinematic form. A "Saudi Film Night" was also held at the Arab World Institute, Paris.

These events marked a departure from just a few decades ago when the Kingdom had little to no film production and distribution industry.

Many factors have contributed to this transformation, including the rise of young talent as ambitious Saudi filmmakers seize the new opportunities.

Sara Al-Sara Al-Munef, a young film director whose short feature "2020 Faces" was screened at the



Sara Al-Munef, a young film director whose short feature "2020 Faces" was screened at the Saudi Film Festival.

Saudi Film Festival, told Arab News that "I wouldn't say it's easy or hard to break into the film industry."

"We are given every chance: Festivals offer us a platform to screen our films and to compete in competitions worth millions of dollars. Many companies fund new film projects.

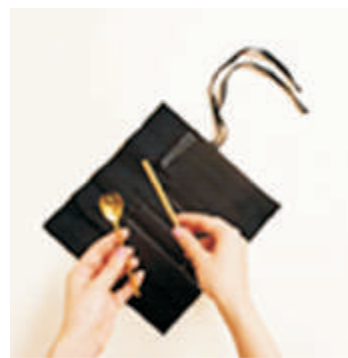
"It doesn't make a difference if you're a woman or a man; it's up to me now to deliver something that will get appreciated."

Saudi Arabia's new cinema theaters and the growth of streaming services like Netflix and Shahid VIP, which are both global, are driving the market for high-quality film content. This is driving significant investment into the Kingdom's film industry. Young Saudi filmmakers want to emphasize to potential investors that film production is not a fast-profiting, high-turnaround business. It can take several years to make a feature film of this length. Rushing the process could lead to poor quality.

Saudi Arabia's future looks bright with hundreds of new cinemas opening across the Kingdom, active government support, and ample public and private funding. New distribution channels are also being developed, and an ambitious group of young filmmakers.

Saudi Arabia is no longer a distant outlier in this sector. ■

Saudi Youth take huge steps to promote Green Solutions



JEDDAH: A new generation of Saudis is taking up the responsibility of saving the planet. They promote eco-friendly practices in order to increase the "green-footprint" of industries, ranging from fashion to food.

Influencers and home-grown businesses are using social media to promote sustainability and green solutions. They also show how to create eco-friendly habits that help reduce environmental impact.

Two Saudi women, Yasmin Hamza & Hawazen Zahran, have created the Instagram account @indulgethyselves to spread their environmental message.

Hamza, a fashion designer, said that her "sustainability path" started while attending New York's fashion school. "My studies shed light on the importance of sustainability. It made me reflect on how my everyday environmental impact has been, and I began to incorporate eco-friendly practices into my daily life."

Their efforts to promote and adopt eco-friendly practices were often met with difficulties. Hamza stated that it was initially challenging to find affordable eco-products in Saudi Arabia. They were able to locate local businesses that met their environmental standards after extensive research.

Shaima Shamsi founded Third Culture Co. to promote the environment. Shamsi stated that her team believes that all around them have energy and that the brand's processes are aware of this.

Third Culture Co. starts by looking at the interaction of materials with their surroundings and how they affect a person's emotional value. "We study and understand the origins of our materials, as well as the production processes in the communities that produce the material they are most interested in.

What is their message? Anyone interested can start slowly and work towards a safer and better environment for the next generation. ■

5,000 Israelis were granted citizenship in the UAE

Some 5,000 Israelis have obtained UAE citizenship



A report claims that around 5,000 Israelis were granted UAE citizenship in the past three months after amending the law, which gives citizenship to the Persian Gulf Arab country.

According to sources, Israelis with Emirati citizenship would travel across the Persian Gulf and Arab nations without needing a visa. Investors and entrepreneurs can obtain citizenship in the UAE without having to surrender their citizenship.

The Israeli regime's new foreign minister arriving in the UAE marks the highest-level visit by an Israeli official to the Persian Gulf Arab country since the two normalized their relations.

Yair Lapid, an Israeli diplomat in Abu Dhabi, stated that the inauguration was a "historic moment."

Lapid acknowledged Benjamin Netanyahu and said that Lapid was the architect of the Abraham Accords who had "worked tirelessly" to bring them about. ■

Iran launches a state-approved Islamic dating app to Boost Marriages

A state-sanctioned Islamic dating app has been launched in Iran, according to state television. It is designed to facilitate "lasting and informed marriage" among its youth, the state television reported.

According to the broadcaster, the service is called Hamdam, Farsi for "companion", and allows users to "search out and choose their spouse."

According to Colonel Ali Mohammad Rajabi, Iran's cyberspace chief, it is the only state-approved platform of its type in the Islamic Republic. Rajabi stated that dating apps are extremely popular in Iran. However, all other platforms except Hamdam were illegal.

Hamdam's website was developed by the Tebyan Cultural Institute, which is part of Iran's Islamic Propaganda Organization. It claims that it uses artificial intelligence to match "only bachelors looking for permanent marriage and one spouse."

Hamdam's website states that users must verify their identity before they can browse.

Once a match has been made, the app "introduces both families together with the presence and assistance of service consultants," who will "accompany the couple" for four years.

Hamdam's "independent revenue model" allows for free registration, the website stated without further explanation. ■

Saudi Arabia permits businesses to open during Prayers a Key Reform



Saudi Arabia allows businesses to stay open during five daily Muslim prayers. This is a sensitive reform that has helped to improve a country's image.

Crown Prince Mohammed bin Salman has made sweeping

economic changes and social changes to decrease the Kingdom's dependence upon oil and restore the role of religion.

A statement by the Federation of Saudi Chambers stated that "Stores and all other economic and commercial activities will remain open during the working day, especially during prayer hours."

The new rules eliminate restrictions that Shura Council members had claimed cost the Saudi Arabian economy tens of billions of riyals per year. ■



Strategizing Community's Future Will the Ulema Shoulder the Responsibility?



Jalees Tareen

India is celebrating its 75th year of Independence. The nation is taking stock of its growth trajectory for chalking out its strategy for the coming ten years of growth to emerge as one of the developed countries. It no doubt has its intrinsic demographic and talent potential to be an economic power to reckon.

Muslims are equal stakeholders in their contribution to the freedom struggle and equally benefit from the country's growth and prosperity; they constitute nearly 20% of the population, the largest minority of the country. It is high time that the community and its political leaders, the Ulema and Imams, the Muslim Academics and intellectuals of the country, start to ponder and debate the current state of the community. Strategize guidelines for the community to make it an equal partner in nation-building and reap the benefits of the country's development with equal rights and dignity? The answer is not just yes, but a shout that should stir the souls of the political and religious leaders and each one of us.

What is the current situation?

Muslims in India today are the most backward of all communities, economically, socially, and educationally as per the findings of Justice Sachar, who placed them even below the scheduled caste and Tribes. In education, they are less than 3% in universities and less than 5% in colleges. Their school dropout level is 24-25%, while the national average is 17%, but the Muslim girl's dropout rate is 70%.

The society being unprecedentedly polarized by the right-wing ideologies, the biggest challenge before the community is the growing disconnect between Muslims and the majority communities. The social interaction and networking, friendly festival exchanges, business partnerships are fast declining which trend is not in the interest of Muslims. Isolation and seclusion directly impact opportunities in life. Muslims also suffered a political leadership vacuum in the past 40 to 50 years as no one got into the shoes of Moulana Abul Kalam Azad, Sir Syed, or Dr. Zakir Hussain. Most Muslim political leaders proved self-centered, attention seekers, nurturing sycophancy and serving



170-year-old Modi Masjid, Bangalore opens door to non-Muslims in First of its kind initiative, photo courtesy News 18.

their material interests. Their different political affiliations further divided the community, thus weakening their democratic leverage. Some of them have abused their positions in alleged squandering wakf assets of the country. A significant setback to the community is the sectarian division of Ulema based on different schools. Even Masjids are named after the Jamats and Maslaks, often with the visible rivalry between masjids and name-calling. The top 5% of the wealthy in the community have little motivation to educate the poor, but have great appetite to show up their wealth in weddings, birthdays, rituals, and whatnot. It is disturbing to find thousands of Madrasa graduates with outstanding religious education and Quranic Hifz with spiritual knowledge are helpless in the real world for their livelihood. The lack of skills for employment, their inability to connect and communicate with the larger society, and struggling in offices even to fill up any government application result from their ignorance in minimum knowledge of science and technology, English or regional language. They completely seclude themselves not only from non-Muslims but even from the community.

The Muslim youth, like other youth, are growing up under the evil dispensation of social media and digital gaming addiction. They get increasingly restless, indifferent to their social responsibilities, and often disconnected from families and parents.

The issues that come back to us, again and again, are;

1. How will the Muslim community become an equal partner in nation-building and enjoy equal rights to reap benefits with pride and dignity?
2. How will the community

counter the polarization spree of the right-wing agencies and work to enhance connectivity and friendship with the majority community?

3. How do we turn into educated and enlightened members of the larger society?

4. How do we make our Madrasa scholars employable, economically independent socially penetrating the larger society?

5. How do we make Muslim women and men more visible in higher and professional education? How do we reiterate our identity as a law-abiding, honest, and incorruptible community?

These are the challenges that call for urgent debate and national policy to spark a movement.

A few suggested strategies:

1. The first and foremost is an aggressive propagation and emphasis on the community's education, particularly to promote girls in higher and professional education.

2. The second most important strategy is developing interaction with non-Muslims, cordial relations, exchanging greetings, and winning their goodwill as true Muslims. If the community is well educated, enjoys the confidence of the majority communities, and maintains its identity as true and moderate Muslim, the rest will follow.

3. The third strategy should be to revamp the Madrasa education that makes our Islamic scholars earn a decent living, become communicative in local languages and English with the larger society, and self-confident in day-to-day worldly dealings.

Imams and Ulema should lead as Agents of Change

Yes, all Muslim Ulema should come to a common platform to debate the issues and current status of the community in India and draw out strategies that are

communicated to the community as a whole, triggering a mass movement that should impact the lives of the future generation. The strategy should educate men and women equally, honesty, humility, and integrity as a way of life. Reversing the fast spreading communal polarization of society by enhancing our social connectivity and interaction with non-Muslims and modernizing the Madrasa education make our Imams employable, knowledgeable, communicative, and enlightened beyond sheer religious scholarship. The community should demonstrate the modernity and modesty of Islam by facilitating women's participation in Juma congregations like in the rest of the world. Islam is the only religion that mandates mass congregations weekly and yearly, thus providing a unique platform to reach out to every section of the Muslim society. Masjid and Imams are the best channels to reach out to masses during Juma congregations. This platform provided to Imams should be fully exploited to convey the new guidelines and strategies to the community extensively. It is observed that the majority of the Imams are not trained to address contemporary issues. Therefore, it is vital to print model Kutbas from enlightened Ulema and distribute them to all Imams in the country.

We resolve to open the mosques for interested non-Muslims to come and observe the Muslim prayers on Juma, as that would build confidence between communities and clear most misconceptions spread by divisive forces. Such practices are widespread in western countries under the title "visit my mosque."

(The author is former Vice-Chancellor of Kashmir University, Pondicherry Central University, and Abdur Rahman Crescent University, and is a former member of the UGC. Can be contacted on Email: tareenj@kashmiruniversity.ac.in)

It is high time that the community and its political leaders, the Ulema and Imams, the Muslim Academics and intellectuals of the country, start to ponder and debate the current state of the community.

Readers Space



Sir,

The article 'Role of Waqf institutions in Post-Covid-19 Era' (July 2021) was exciting. The report first dealt with the inception of Awqaf and then gave information about the service rendered by various NGO's and Waqf institutions during these difficult times. But what caught my attention was the write-up on "Cash Waqf," and its success in different Islamic countries. Use of technology will increase the number of donors is the key message given here. It is a well-documented article and provides a road map for the future prospects of Awqaf. I hope the executives in the Waqf Boards will take note of this. Mr. Tahsin Ahmed's articles always carry accurate data and valuable information benefiting the community and society. I look forward to reading more of his articles.

Rahiman Sab. CA
Doha

Sir, I have been reading Islamic voice for quite a while now. I get new perspectives as new issues/stories get featured. The July edition had excellent points being raised regarding mass production of halal meat, with Eid around the corner, and the article on the legal aspect was also good.

I was concerned about this, especially when going to restaurants where the staff is trained to say 'halal' or the companies and restaurants wanting the 'halal certificate' than making the meat halal.

Keep up the fantastic work. I look forward to contributing to the magazine. To be very honest with you, it reminds me of 'Young Muslim Digest,' a magazine we used to get back in school.

Atta Rahman

Sir, Madrasahs provide spiritual education, which teaches morals and builds character. It should be followed up with material education, including STEM, Science, Technology, Engineering, and Maths to carve out professional careers.

Both spiritual and material education is equally crucial for becoming a decent citizen and productive member of society. One without the other is like walking with one leg or one hand.

Wasim



Moin Qazi

The Muslim Overpopulation Myth

Muslims are again in the thick of a furious debate in India. The controversy over Muslims' divorce procedures has still not worn out when the theory of a Muslim population bomb has been reignited once again. The anti-Muslim lobby has cherry-picked several findings from population statistics that suit them to bolster their claims that Muslims pose a population threat.

A common myth perpetuated by the anti-Muslim brigade is that in the long run, Muslims will outnumber Hindus. There have been multiple posts expressing concern that the Indian Muslim population will expand to 925 million, and the number of Hindus will decrease to 902 million by 2035.

Why does the overpopulation myth continue to persist, even though it's typically nowhere near the epidemic that its proponents would make us believe? The global Muslim population is indeed growing. But it's not growing at the same speed across regions. And the trope seems to be making more noise not where Muslim populations are increasing the fastest like sub-Saharan Africa but in places where they are culturally

distinct minorities.

Global trends clearly show that the growth of the Muslim population has slowed down and will match the average demographic equation in the coming decades. In India, the population share of various religions has come down in the 2001-2011 decade. Among the Hindus, it was reduced from 79.9 to 76.75 percentage points. Likewise, among the Muslims, it went down to 24.60 from the high of 29.52 percent in the preceding decade, further decline in the population growth rate both among the Hindus and the Muslims. By 2101 the Indian population will stabilize around 1.7 billion, with 1.27 billion Hindus and 320 million Muslims. However, the stabilization of the Muslim population will be slower by 40 years due to the lag in the demographic transition. The Lancet last year suggested that by 2048 India's population will peak at about 1.61 billion and declined to 1.093 billion by 2100.

Demographic experts point out that population change is determined by three demographic variables – fertility, mortality, and migration – and not fertility alone. You can have a high fertility rate, but your population won't increase if your mortality or migration rates are high. These demographic variables also have much less to do

The truism is that there is not much to despair about on the population front or to conjure fantasies of Muslim hegemony. We should remove the political lens and instead use the economic and social lens to analyze the entire issue and respond to it more meaningfully

with religion and much more to do with socioeconomic factors (type of residence, education, economic status, etc.) and by culture, sense of security, etc. There's nothing inherent in Islam to link it to higher fertility. It's not a particularly natalist or pro-birth religion. The fertility rate across all 49 Muslim-majority countries fell from 4.3 children per woman in 1990-95 to about 2.9 in 2010-15. The TFR of Muslims in Uttar Pradesh is 3.10, while it is 1.86 in Kerala – much less than that of Hindus in UP

(2.67), according to the fourth round (2015-16) of the National Family Health Survey (NFHS-4). Poverty has a direct bearing on family demographics. Those living in extreme poverty feel their children are more vulnerable to sickness, and they can't afford proper medical care. To offset the fear of losing children to fatal diseases, they hedge this risk by having a more significant number of children. There is a direct relationship between poverty and fertility and an inverse relationship between fertility and higher per capita income. There are a few factors that reliably decrease the fertility rate in any developing country: more schooling for girls, the expectation that one's existing children will survive (due to healthcare and freedom from conflict), access to contraception, and job opportunities for women. Rural women, particularly Muslim women, live in the stranglehold of harsh customs. They are primarily un-empowered and are often unable to act on their behalf to obtain family planning services to regulate their childbearing. They believe that bearing many children will provide a bulwark against poverty in their old age. The financially better-off has easy access to many financial security programmes to plan for a peaceful and hassle-free old age. In poorer countries where social

protection is a faraway concept child are most assured of social security for aging parents. The poor also carry a wrong perception that having more children will provide additional sources of earnings, and thus they will have a better kitty to cope with life's eventualities.

Fortunately, there is a growing awareness among the new generation of women. Muslim women are also challenging the patriarchy that all women experience around unequal power hierarchies in society. Muslim women's activism for education and equal opportunities are often underpinned by their emancipatory world views nurtured through exposure to modern education. The new wave of awareness of the priority of education has catapulted Muslim women from the hearth to important positions in various fields. It has enhanced their decision-making powers in the family and the social circle women now have more excellent agency irrespective of their financial standing. The ripple benefits of this new awakening are now manifesting in women's social and economic independence. The modern woman is far more enlightened and clearly understands the implications of an adverse demographic profile. Muslim population growth is out of sync with global trends, but it should get there soon if the latest findings hold up.

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Count Me Out; Let Me be the Women I want to Be!



Sara Pawaskar

In a world where there are always many new movements coming in fashion, we've lost track of what is right or wrong and which path to follow. "You're free to do your own thing," really though? Or are we just somehow brainwashed into following every new thing that comes up? We are drawn away by the real truth, the reality, and expected to mix in entirely or stand out.

What if I'm someone who wants to find her place but also trying hard to blend with the existing customs. I don't want to be all out and about like the current generation; I want boundaries and be open to learning and changing for the good. But not at the cost of losing myself, my religion, my beliefs. I should have the freedom to support or discard anything that I do not like or trespasses my faith. Does that make me orthodox?

I am open to learning and growing, but while I am on this path of change and revolution, I will not leave the bag of rules and regulations in my religion. Count me out; let me be the woman who I want to be.

For example, I support women who have career goals and want to take a walk to the office, but what if my goals are different. I would love to take a walk to the kitchen and serve my dad. Who loves me the most, supports me- I respect him, care for him because he's a diabetic patient. He needs me as much I need him- does that make me a victim of "Patriarchy"- but I'm also someone who makes sure the men do not treat the women of their house as a slave, and they should share the load. I would teach my son some house chores and how to respect everyone, regardless of their gender. Does this make me a feminist?

I do have goals in life, and I will work hard to achieve them, but I also like cooking and serving the people I love- I'd appreciate it if a man takes care of me, but I would also not completely be dependent on him. I have goals, but I wouldn't want to be out there and hire someone else to take care of our house while I storm out to take over the world. What if I like to make a favorite dish for my man, and then he helps me clean up? You see, the balance? What if my language of love and care trespasses the rules of feminism? What am I then? I want to have a family, I like cooking, and I want kids. Does this make me a less

progressive woman? Am I embracing it all as a victim of Patriarchy? But I enjoy it, and I'm truly happy. To be the woman in the house who would love to walk to the kitchen and manage to do what she loves, does this make me backward or violate other women's rights who fight to be EQUAL to men?

I know it might make many women out there furious to read this piece of mine who is a victim of Patriarchy and find it hard to make a place of their own. But so do I. It's hard to be a part of something that I do not want to be. It's hard to fight for something I do not believe in. My religion gives respect and honour to the women while 'culture' discards them. I'm rooting for the women who are in toxic, abusive relationships, and I'm rooting for the rape or acid victims; I'm rooting for the women who are being oppressed but forgive me for not blending in with the wrong ways of proving yourself equal to the men. We're different, and we have other responsibilities- I'd follow them,

the ones set by my religion, not by culture. I can't walk on the road naked to prove I'm strong and equal to the men, and I won't remove my hijab not because it's what I want to follow, it's because it's a part of my religion. It's a choice but also an obligation that I'd love to follow without being ashamed. I'm a woman, and I'm proud to be one - I sympathize with the women who had to go through a lot but not with those who shout at the top of their voices, jump on the bandwagon without knowing the cause. Some things are forbidden in my religion; I will not support it; if that labels me as something, I'll take it. But will not try to follow the herd to look cool.

That brings me to a conclusion that I wouldn't follow a movement or any trend but what I feel is right according to my religion, my principles. And yes, I'll keep my heart and my mind open to different views and opinions. I'll be open to learning and growing, but while I'm on this path of change and revolution, I'll not leave the bag of rules and regulations in my religion. Count me out; let me be the woman who I want to be.

(The writer is based in Mumbai, with Masters in English Literature and she is a passionate writer sarapawaskar@gmail.com)

Forbes' Next 1000 List: Pakistani Woman Makes it to Forbes

Mariam Nusrat (a Pakistani woman) has made it to "The Forbes Next 1000 List", which recognizes start-ups and small businesses that generate less than \$10 Million in revenue. The list has unlimited potential and inspires.

According to the magazine, the journey of an entrepreneur is not linear. There are many twists and turns. Although defeat is part of the process, what makes entrepreneurs stand out on the Forbes Next 1000 List was their ability to overcome adversity.

Mariam, the GRID founder, holds a master's degree from LUMS (US) and George Washington University (US). She currently resides in Virginia, USA.

Mariam has led a team of Pakistan game developers and designers for six years. They create mobile games at a low cost that encourage positive behavior change. Eight portfolio games were created in four languages, covering topics such as reproductive health,

climate change, and animal welfare.

Mariam was awarded several awards for her work, including the Clinton Global Initiative

University Alum Award (presented by President Bill Clinton), the DC Inno 50 On Fire Award, Andrew Rice Award, and the GWU Best Social Venture Prize.

GRID received media attention from the beginning. There have

been interviews on ABC News, WUSA9, and Today.

Mariam also presented GRID in several high-level forums, including two sessions moderated at the CGIU Meetings by former US President Clinton and two Tedx events.

The team is confident that they will be industry disruptors in the purposeful gaming industry with their prelaunch traction. They project scaling to 2,000,000 users and 200,000 paying clients by 2024.

Mariam is an Education Specialist at The World Bank. ■



ICESCO hosted Digital Workshop on Women Entrepreneurship



Amman: Islamic World Educational, Scientific and Cultural Organization held a workshop digitally under the topic: "Women Entrepreneurship. A Future Key to Sustainable Development." With Tal Abu-Ghazaleh Inter-University (TAGIUNI) participation, the event was organized in conjunction with ICESCO's "Year of Women 2021" celebrations. The event attracted high-ranking participants, including officials, diplomats, businesswomen, and ministers from Arab and international institutions.

ICESCO Director-General Dr. Al Malik stressed the importance and role of women in society during the ceremony's opening. He called for the creation of an equitable world by promoting the desired changes.

Participants stressed the importance of empowering women and developing their digital education and economic empowerment skills to help the service, educational, and industrial sectors. Several

feasibility studies were also reviewed that showed the best practices and ways to encourage women to keep their entrepreneurial work going.

Islamic World Educational, Scientific and Cultural Organizations (ICESCO).

An international non-profit organization (ICESCO) specializes in education, science, and culture. It is a branch of the Organization of Islamic Cooperation. It is located in Rabat (the capital of Morocco). Its purpose is to coordinate its efforts in developing educational policies and systems for member countries.

International University of Talal Abu-Ghazaleh (TAGIUNI).

Talal Abu-Ghazaleh International University is a university that collaborates with several universities, non-governmental organizations, training institutions, and language schools to provide a high-quality, comprehensive digital education for a global student population. ■

Renowned Social Activist Uzma Naheed



Born in the family of the founders of Darul Uloom Deoband, Masters in Islamic studies and married to a family of scholars too, she herself is no less than a scholar who understands issues pertaining to women.

Besides the following posts she holds, at present she's working on a project that has engaged many young minds to empower women with skills and opportunities to showcase their talent.

Founder President IIWA, Women Empowerment

Director, UN for unity in diversity,

Global Secretary, World Coalition Al Quds, Turkey

Vice President, All India Muslim Majlis e Mushawrat (an adhoc committee of Scholars and NGOs)

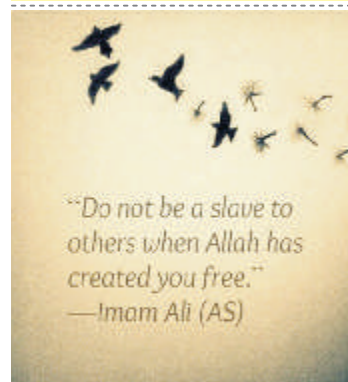
Member, All India Muslim Personal Law Board

She is also the recipient of various awards, namely GES and Inquilab newspaper and has the credit of Organising and participating in various national and international conferences.

Currently playing the role of the *Secretary*, World coalition of Al- Quds, Indian subcontinent; she has been successfully juggling between varied roles of a wife, mother, social activist, founder of various vocational centres and mentor since 1977, the year she began her journey of serving the community, her main focus being women empowerment.

Truly an adorable personality with deep knowledge of women issues, she still strives each day with the same zeal and enthusiasm.

(Currently residing in Mumbai, she may be contacted on 9987026436) ■





Syed Tahsin
Ahmed

Staff Selection Commission: A gateway to Central Government posts

While many job seekers dream of getting into IAS or the State Administrative Services, not everyone is aware of the recruitment to thousands of Government of India posts through the Staff Selection Commission (SSC) recruitment to various Group 'B' and Group 'C' posts in the ministries/departments of the Government of India and its subordinate offices through competitive examination. Posts with graduation as qualification are filled up through Combined Graduate Level Examination, and posts with Higher Secondary level qualification are filled up through Combined Higher Secondary Level examination.

Combined Graduate Level Examination (SSC CGL)

That is a combined examination for filling up Group 'B' (including some gazetted posts) and Group 'C' posts. Recruitment is done through SSC to the posts of Assistant Audit Officer and Assistant Accounts Officer in CAG (Gazetted), Sub Inspector in CBI, Sub Inspector in Narcotics Control Bureau, Inspector of Income Tax, Inspector of Central Excise and Customs, Assistant Enforcement Officer in the Directorate of Enforcement, Assistant Section Officers in different ministries/departments, Tax Assistant in Income Tax and Excise department, etc. These posts have promotional prospects too. For example, the hierarchy in the Income Tax department is Income Tax Inspector - Income

Tax Officer - Assistant Commissioner of Income-tax - Deputy Commissioner of Income-tax.

This examination is held every year to fill up about 8000-12,000 vacancies. Any graduate within the age limit of 18-30 years is eligible to take this examination with a 10% reservation for Economically Weaker sections (EWS).

Scheme of examination for CGLE

The examination is conducted in four Tiers. Tier 1 and Tier 2 are computer-based examinations with General Intelligence, General Awareness, Quantitative Aptitude, English Comprehension, Statistics, and General Studies. Tier 3 is a pen and paper mode examination with a Descriptive paper in English or Hindi. Tier 4 is to test Computer proficiency or Skill test (if applicable for the post). The level of the examination is commensurate with the qualification prescribed for the post, and they test the candidate's abilities at basic levels.

Why SSC?

The number of vacancies notified in the UPSC examination for recruitment to IAS and other services is around 800 every year. In contrast, the SSC notifies an average of 8000 posts every year, and therefore chances of succeeding (after putting in reasonable effort) are comparatively higher here. Since SSC CGL recruits even officer cadre posts, some candidates call it Mini IAS. Selected candidates have job security, social status,

decent salary, promotions, and financial stability. If selected, those desirous of preparing for higher examinations like UPSC or State Civil Services can do so along with the job.

Combined Higher Secondary Level Examination (SSC CHSL)

That is an examination for filling up Group 'C' posts in various Ministries/ Departments/ Organizations under the Government of India. The examination consists of a Tier 1 computer-based examination with subjects such as English language, General Intelligence, Basic Arithmetic skill, and General awareness. In addition, there is a Tier 2 examination having a Descriptive paper. There will also be a Tier 3 examination of Typing/Skill Test.

The posts to which recruitment is done through SSC CHSL are Lower Division Clerk, Junior Secretariat Assistant, Postal Assistant/Sorting Assistant in the Department of Posts, Data Entry Operator, etc. The age limit under this category is 18-27 years. About 5000-6000 vacancies are filled up every year through SSC CHSL. The language of the examination in either English or Hindi.

Other Recruitments

SSC conducts different examinations for recruitment to various posts such as SSC JE (Junior Engineer), SSC CPO (Central Police Organisation), SSC DEO (Data Entry Operator), SSC TA (Tax Assistant), etc. While the basic structure of the exam remains the same, some modifications depending on the nature of the post

to which recruitment is being made. Even 10th standard passed candidates can get into permanent Central Government posts through SSC. The posts offered are Police Constables, Group 'D' posts in Railways and Defense, etc.

Coaching Centres

Students would have put in years of hard work for obtaining a degree. They have just to put in six months of hard work to equip themselves for the SSC examination, which could land them a lucrative and secure job. These career-defining posts are not of the 'hire and fire' type of private jobs.

SSC Test is a complete departure from the School/College exam. The questions are framed differently and thus require preparation of a different kind. That is why guidance from an excellent professional coaching institute is needed to improve the chances of succeeding in the examination. Moreover, candidates will have the opportunity of interacting with Peer groups and share information in a Coaching Institute.

There are many commercial Coaching Institutes all over India. Those who can afford it may get enrolled in any good Institute providing good teaching. Online coaching and YouTube videos are also helpful for the students to prepare themselves for the SSC examinations.

Muslim organizations and NGO's have a significant role to play

An Awareness programme on SSC examinations was conducted last year by the SSC30 Bangalore group in association with the Millat Management Society of India for

the students of the BET Degree College for Women, Bismillahnagar Bangalore. The Millat Management Society of India, headed by Mr. Iqbal Ahmed Siddiqui, is planning to conduct many such awareness programmes about SSC in different State colleges after the pandemic ends. They are also planning to start a Residential coaching programme in Bangalore city. To my knowledge, the Bihar Anjuman's RAHBAR Career Academy at Patna and the SSC30 at Okhla, New Delhi, are providing free coaching and residential accommodation for the chosen SSC aspirants.

Many candidates cannot afford to pay the fees demanded by Coaching Institutes. Therefore, it is the responsibility of the community to step in. Community organizations and NGOs may either pay the costs of the Coaching Institutes enabling the candidates to get professional help or else; they may start their own Coaching Centres and provide free training. Residential training will be ideal for delivering intensive coaching without distractions. However, non-residential coaching Centres for both boys and girls are the need of the hour. This, combined with awareness campaigns about the benefits of SSC examinations, will go a long way in alleviating the unemployment problem of Muslim youth and improving the representation of the Muslim community in Central Government posts. According to the Sachar Committee report (2006), the percentage of Muslims employed in different Government departments (excluding PSU's) is only 5%, in contrast to their population percentage of 14.2%. (The author is a retired KAS officer and maybe contacted at tahsin789@yahoo.com)

» Page 1

New Agenda for Muslim Education

He said the Election Commission's performance is rated as the gold standard worldwide and has strengthened democracy in India.

Secular-Religious Tie-up

Inamdar was critical of madrassas, which, he said, had ignored the livelihood aspects of education. Due to which madrasa graduates face harsh realities in a world where everything has a price tag, and the madrasa

products have virtually no skill to earn any income. He said the madrassas should impart 'Applied Islam' not 'Philosophical Islam.'

"Applied Islam emphasizes man-to-man relationship while the Islam being taught in madrassas is all about man's ties with God. If we could equally divide teaching hours in madrassas between secular sciences and religious subjects, the madrasa graduates would have greater utility in

modern life," he commented. He informed that his institutions have so far enabled around 10,000 madrasa students to pass NIOS (National Institute of Open Schooling).

Dispelling Myths

If population growth hinders education, Qureshi says it was a myth that there was some extraordinary growth of the Muslim population. "Prof. Dinesh Singh of Delhi University, a mathematician, has proved that it was absurd to say that Muslims would outnumber Hindus. Childbirth and the growing population have to be tied to the socio-economic index, not religion. Polygamy is not possible in India because gender ratio is adverse."

(M A Siraj is a Bengaluru-based seasoned writer and journalist. Extracted from <https://www.siasat.com/>)

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Javed Hassan

Words of Wisdom from our Prophet

**Education should teach us to rely on Allah the Almighty for all our needs.
We should also learn to judge people from their deeds and not looks.**

In one of his words of wisdom, the Holy Prophet (peace be upon him) said: "Pray even when you don't feel like praying. Prayer changes things. What do you want to change—difficult people, bad situations, low morale, or weak faith? Open your heart and pray sincerely. The Almighty is ever ready to listen, and He alone can answer your prayers."

Education should teach us to rely on Allah the Almighty for all our needs. We should also learn to judge people from their deeds and not looks. That was how Abdullah bin Umm-Maktoum, a blind man, became the Governor of Medina based on his piety and sincerity. All students in Britain are taught and treated differently, irrespective of their color, race, or religion. They are also encouraged to pursue higher education, says Asif Iqbal, renowned international cricketer, originally from Hyderabad but

now settled in London for over a decade.

"There's a curriculum which is followed. Based on a student's performance, they are guided to act accordingly," he points out.

The biggest challenge for any teacher is capturing a student's attention and conveying ideas that impact. "The roots of education are bitter, but the fruit is sweet," says Aristotle, the renowned Greek philosopher.

Madrassa's modernization plan could be two-fold in this regard. Besides the current curriculum, it should also include studying English, general science, and media literacy to widen students' intellectual horizons.

Such an approach conforms with Islamic teachings calling on the believers to reflect on God's Signs in Nature. For example, in Surah Ar-Rad, verse 2, we are told: "Allah is He Who raised the



heavens without any pillars which you (can) see. Then He established Himself on 'Arsh (the Throne of authority) and subjected the sun and the moon; each one runs unto an appointed term."

Similarly, ants show us the art of community living and the silkworm spinning threads inside its cocoon. We learn how humble creatures with skills are looked down upon in favor of those with wealth and influence. The giant banyan tree, on whose branches birds build nests, teaches us how to help others.

There are numerous verses in the holy Qur'an citing Allah's Signs in Heaven and on earth for men of understanding. Whether they are the marvels of His creation or evidence of His wrath in the form of earthquakes, volcanoes, sea and wind storms, lightning, and thunder. The Message, is loud and clear: a man should know that he

will prosper in life here and in the Hereafter when he follows the guidelines laid down in the Quran. But when he falls into the trap laid by Satan on the Path of Evil, it will lead to destruction. He will be dumb-founded when his own parts of the body testify against him as mentioned in Surah Yasin, v. 65: "This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn."

Here madrasas can promote Islamic teachings and creative thinking through science and technology. The modus operandi will be forming a skill set drawn from the faculties of Islamic study, science, technology, engineering, and mathematics to show the interconnection between the teachings of the Quran, Hadith, and the other fields mentioned above.

Bangalore-based NGO 'Discover

Yourself' can produce a documentary that can help the youth become entrepreneurs by designing a dual-purpose mobile school-cum-clinic for students in backward areas.

According to Mohammad Aslam Parvaiz, author of several books on the inter-connection between Islam and science, Muslims in the past contributed to various fields of science by following the fundamental principles laid down in the Quran.

Their downfall began when they categorized the two fields. To bridge the gap, mobile schools can supplement students' knowledge of Islam related to Allah's Signs in Nature through documentaries or short-term courses. Mahatma Gandhi, in his autobiography, "The Story of My Experiments with Truth," explains how his study of Islam and other religions benefited him.

"Thus, I gained more knowledge of different religions. The study stimulated my self-introspection and fostered in me the habit of putting into practice whatever appealed to me in my studies," he observes. Ramesh G. Jetwani, founder of news service and once an NRI in the UAE, believes that NRIs and returnees from the GCC

can mobilize their services online in education, healthcare, and other fields where such facilities are not available on the ground.

Such an initiative is possible under the umbrella of India's Ambassador to Saudi Arabia, Dr. Awsaf Sayeed, who knows how to convert challenges into opportunities for growth through Indo-Saudi joint ventures in collaboration with the Indian expatriates. It will be a win-win situation for both countries. ■

Madrasas can promote Islamic teachings and creative thinking through science and technology. The modus operandi will be forming a skill set drawn from the faculties of Islamic study, science, technology, engineering, and mathematics to show the interconnection between the teachings of the Quran, Hadith, and the other fields.

Sheikh Bandar Bin Abdulaziz Balila has delivered the Hajj 2021 Sermon at Masjid-e-Nimra on the day of Arafat.

Imam and preacher of the Grand Mosque, Sheikh Bandar Bin Abdulaziz Balila, during the Hajj Sermon urged the Muslims to worship in such a way that Almighty Allah is seeing them.

Points from Khutba:

- Surround yourself with Muslims who practice the Deen. They are your only True Friends in this Life and the Hereafter.
- Not everybody is out there to judge you; some want the best for you and want to help you get into Al-Jannah, value them.
- Indeed, a friend who doesn't care about your Akhirah is not really your friend.
- Sometimes, the hardest person for you to correct is yourself. There is no shame in being wrong; the shame is in choosing to stay on the wrong path.
- Whatever takes you NEAR to Allah takes you AWAY from Hellfire. Whatever takes you AWAY from Allah takes you

CLOSER to Hellfire.

- We all take tomorrow for granted because we believe tomorrow will always be there. Tomorrow maybe there, but we may not!
- Who said "TOMORROW" is guaranteed? Make the use of "TODAY" that you are blessed with!
- Yesterday, many thought they would see today, and today, many will think they will see tomorrow.
- Death could be tonight, in the next hour, the next second, yet we live as if we still have so many years to live.
- You may be rich, famous, or have a high status in this Duniya, but to the Angel of Death, you're just another name on the list.
- Our Death and meeting with our Creator is approaching, yet our biggest worry is what we will wear tomorrow? #in competition
- One day, you'll just be a memory for people and a lesson to others. Do everything you can to please

Hajj 2021 Sermon



Allah, be a positive lesson.

- Just imagine how many people were here with us last year but are no longer here again! Even our turn is soon approaching. May Allah forgive us and forgive them.
- We walk with our heads high up in the sky, unaware that one day we'll be trapped 6' Feet under the ground.
- #*Reminder*
- You look for the latest fashion and designer clothes, but don't forget O' Son of Adam! You will end up being wrapped up in just a white shroud.

- Live to please the Creator, not the creation. If Allah is happy with us, what more can we ask for?
- It's sad that we only begin to appreciate blessings, either materialistic things or good people; only after losing them. When it's too late!? Do we really invest to be like them?
- You wouldn't throw away a diamond to pick up a rock, so in the same way, don't throw away the Aakhirah (Paradise) by chasing the Dunya (worldly).
- How do you expect to get Al-Jannah (paradise) when you haven't worked for it in Dunya? That's like expecting to pass an exam you never took a class for.
- We live in a time where people leave out food in fear of becoming overweight but cannot leave out sins in fear of Allah!
- For a believer. — you may be penniless, homeless, unemployed, sick, and feel like you have nothing. But you have the One thing that money can't

buy: "Allah."

- All h knows what you want, what you need, what you deserve, at what time & what place, trust Him & His decisions (is best for HIS creation), He knows while you don't.
- If a kaafir celebrity mentioned your name to the world, how happy would you be? Mention Allah in a gathering, and He mentions you to the angels!
- And, make the Qur'an your companion and a part of your life. Don't let urself become a stranger to it. The Qur'an is like a friend; the longer the friendship lasts, the more you will know of its secrets.
- Don't praise me because I'm on my Deen but pray for me because I have faults which you have not seen.
- Truly, Allah loves those who repent (the prodigal son), and He loves those who cleanse themselves." [Al-Quran 2:222].
- *May Allah purify our hearts. And peace and blessings of Allah be upon our noble Messenger of Allah, Muhammad and his household.* ■

River Nile



The Nile River flows through Egypt and is one of the longest rivers in the world. It is also one of the oldest rivers that have been flowing on this earth. Scientists say this river could be as old as 30 million years old!!! Can you imagine a river that has been flowing for over 30 million

years....!!!
When Muhammad (pbuh) went up to the heavens during the night of Isra and Mairaj, he sees four rivers flowing out from beneath the Lote tree, two visible ones, and two hidden ones. The Prophet (pbuh) asks, "What are these, O Jibril? He replies, "As for the hidden ones, they are two rivers of Paradise. The visible ones are the Nile and the Euphrates."
River Nile is no ordinary river. It has been flowing for millions of years and originates from Jannah. Egypt mostly has a desert climate, but its surrounding areas are very fertile and many animals thrive due to the river Nile. Since ancient times Egyptian civilizations have depended on the Nile. ■

Story of Moosa (AS) and The River Nile



Mooqetha

“Put your trust in Allah and seek guidance from him. Indeed Allah is the best of planners.”
Many centuries ago, Egypt was ruled by kings. The kings were such influential individuals that they preferred calling themselves god. They wanted people to believe that there is no other god, and people who believed in the truth and oneness of god were eliminated. These kings were addressed as Pharaohs, and in Arabic, they were known as Firaun. One night the cruel Firaun had a dream where he saw one of his own countrymen killing him. This dream disturbed him so much that he issued an order to kill all the newborn baby boys. But his ministers advised him not to kill all the boys as this would result in no men being available to work for their country. So it was decided that every odd year all the newborn babies would be killed. One year the babies would be allowed to live, and the babies born in the other year would be all killed.
At a time of such atrocities Allah (swt) sent Moosa (AS) into this world. Moosa (AS) was born in the year when all babies were commanded to be killed. Moosa's mother couldn't imagine

his son being killed. She hid the baby Moosa in a cave away from the watchful eyes of the soldiers and other people.
But when she could not hide him anymore, Allah put in her heart the strength to put the baby in a casket and leave it on the river Nile. The mother asked Moosa's elder sister to follow the casket and see where it stopped. The sister keeps walking along the riverside to follow the casket and notices that it reaches the palace of Firaun himself. The baby ended up at the palace grounds of the king who had ordered to kill all the babies.
But Allah (swt) always has clear set plans in whatever He does. Queen Bibi Asiya spotted the casket, and since she was childless, she felt a strong urge to keep the baby. She went to Firaun and pleaded to save this boy's life and let her keep the baby. It took a lot of convincing on Bibi Asiya's part to keep the baby. Thus, Allah (swt) saved the baby despite the danger around him. Allah (swt) used the river Nile as an agent in helping Moosa (AS) reach the palace and be brought up like a prince by the very king who was going to kill him.
Allah (swt) always has a grand plan that we humans can neither see nor understand until the plan materializes. We need to have faith in His plans and do not become impatient when something is not working as we want. ■

Muharram – A Sacred Month



We know that a year is divided into 12 months; it starts in January and ends in December, and it is called the Gregorian calendar, which follows the sun. Muslims follow the (Lunar)calendar i.e., following the moon.
The months that Muslims follow are called Islamic months. Muharram is the first month of the Islamic calendar or the Hijri calendar. Muharram marks the migration of Prophet Muhammad (pbuh) from Makkah and Madinah.

There are four months mentioned by Allah (swt) in the Quran that are incredibly very holy. The particular months are Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab.
Many special events happened in the month of Muharram. One such important event was when Moosa (AS) split the Red Sea and escaped from Firaun and his army.

Fasting on 10th the of Muharram
Many Muslims across the globe fast on the 10th and 9th/11th of Muharram. There is an interesting reason behind fasting.
Ibn Abbas (ra) said, 'The Prophet (pbuh) came to Madinah and saw the Jews fasting on the day of Ashura. He said, "What is this?" They said, "This is a righteous day; it is the day when Allah saved the Children of Israel from their enemies, so Moosa (AS) fasted on this day." He said, "We have more right to Moosa (AS) than you," so he fasted on that day and commanded [the Muslims] to fast on that day. [Bukhari]
Allah tells us:
"Then We inspired Moosa (AS), "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain. And We advanced to it the pursuers. And We saved Moosa (AS) and those with him, all together. Then We drowned the others. [Qur'an, 26:63-66] ■



CHILDREN'S WORK



Moosa AS split the Red sea to help his people cross..

Artwork by Sharequa. Aged 8. Hyderabad.



Splitting of the Red Sea. The paintbrush depicts Moosa AS's staff with which he split open the sea.

Art by Maryam Aged 4 years. Hyderabad.

WORD SEARCH

MOOSA, NILE, EGYPT, RED SEA, JEWS, MUHARRAM, AT TAWBAH, FASTING, FIRST MONTH, PROPHET

M	U	H	A	R	R	A	M	A	E
G	G	M	F	P	J	F	N	T	G
N	S	A	O	R	E	G	I	T	Y
I	T	E	K	O	W	D	L	A	P
T	Y	S	J	P	S	C	E	W	T
S	U	D	G	H	S	A	H	B	H
A	R	E	G	E	H	S	S	A	L
S	R	R	B	T	N	S	A	H	O
F	I	R	S	T	M	O	N	T	H



Ibrahim B. Syed

Genetic Engineering: An Islamic Perspective

'Genetic engineering' refers to a set of technologies that are being used to change the genetic makeup of cells and move genes across species boundaries to produce novel organisms.

Engineering can be described as the technological manipulation of the objects of the natural world in a way that is perceived to be beneficial to people. Traditionally, we used the word 'engineering' in the context of inanimate nature: bridges, railways and machines etc. But the term can be used, and is used, in the context of biology, namely for bioengineering, i.e. modifying or manipulating living organisms. Another term used in place of the term 'genetic engineering' (GE) is 'biotechnology' (BT). Some people think that 'biotechnology' sounds less emotive and less fearful. How is genetic engineering defined then? As with the term 'gene', it depends upon who is using it and in what context.

'Genetic engineering' refers to a set of technologies that are being used to change the genetic makeup of cells and move genes across species boundaries to produce novel organisms. The techniques involve highly sophisticated manipulations of genetic material and other biologically important chemicals.

Genes are the chemical blueprints that determine an organism's traits. Moving genes from one organism to another transfers those traits. Through genetic engineering, organisms are given new combinations of genes and, therefore, new combinations of traits which do not occur in nature and, indeed, cannot be developed by natural means. Such an artificial technology is radically different from traditional plant and animal breeding. Researchers have discovered ways to change the inherited shape, form, and function of living things by altering their genetic material. This process is known as genetic engineering. All living cells plant, animal and human contain the genetic material DNA (deoxyribo nucleic acid), which determines the attributes of the offspring of all living things. The molecular gene is a definite sequence of bases in the DNA chain which together code to produce a particular protein. By directly



manipulating the DNA, scientists can change inherited characteristics in predetermined ways. Here the term 'genetic engineering' shall mean 'transgenesis' or 'recombinant DNA technology', i.e. the technology of copying pieces of genetic code from one organism of the same or different species to another by means of the techniques of the molecular biology laboratory. It results in a 'genetically modified organism' (GMO).

Genetic engineering is sometimes described as 'modern biotechnology', 'gene technology', 'genetic modification' (GM), 'genetic manipulation' or 'genetic mutilation'. Gene replacement is essentially transplantation surgery

although at the molecular level. Cloning is a branch of Genetic Engineering.

Novel Organisms

Nature can produce organisms with new gene combinations through sexual reproduction. For example, a sheep must breed with other sheep (or very near relatives). A breeder who wants a purple sheep would be able to breed towards one only if the necessary purple genes were available somewhere in a sheep or a near relative to sheep. A genetic engineer has no such restriction. If purple genes are available anywhere in nature in a sea urchin or an iris those genes could be used in attempts to produce purple sheep. This unprecedented ability to shuffle genes means that genetic engineers can concoct gene combinations that would never be found in nature.

Genetic Engineering has led to protracted discussions amongst ulema (Islamic scholars) because

of a phrase in the Quran about "changing God's creation". According to the Quran, after Satan tempted Adam and Eve to eat from the forbidden tree, he was appalled to see them repenting and being forgiven by Allah. Satan asked God to grant him respite, once granted he said that he will deviate human beings.

Satan disclosed some of his plots to astound them saying: *"Verily of Thy servants I shall most certainly take my due share and shall lead them astray and fill them with vain desires. And I shall order them so that they cut off the ears of cattle (in idolatrous sacrifice), and I shall order them to deface the (fair) nature created by God."* (4:119).

Discussions among Islamic scholars, physicians, and health practitioners about the possible implications of this verse affects their decisions on such issues as plastic surgery and gender transformation (sexual conversion) operations. Fortunately, however, the consensus is that this Quranic verse cannot be invoked as a total ban on genetic engineering. If carried too far, it would conflict with many forms of curative surgery. (The writer is Immediate Past President, Islamic Research Foundation International, Inc.)

Rashida Sayyad

Mubin Mallick :The Robot-Man

His fascination for 'Robots' since childhood has finally turned him into an innovator and a global leader in robotic solutions. Indeed, 39 year old Mubin has come a long way to earn the nickname of 'Robot-Man.' A native of Kolkata, he holds an MBA degree from Cardiff University, United Kingdom.

He has won many accolades for his innovation in Robotics. Viz. Agata Lo Tauro Special International Award 2020, a certificate for being the Mentor for ROBOCON 2020, Global Indian Award 2020, and awards from few other renowned organizations for the most innovative start-up.

Mubin ventured into digital solutions and robotics solutions with his IT. service company 'Kiran Smart' based in Kuwait. His innovative mind led him to establish a robotic company called **Mi-Robots** to cater to the market's needs creatively. The cradle for his innovation comes from very munificent thoughts of creating job opportunities and donating the profits. For this reason, Mubin doesn't want to leave any stone unturned to make his firm a global leading light.

"Our company Kiran Smart is into I.T. Solutions and Services for the past 15 years. We have been looking for diversification in our business portfolio. We did diversification into Digital Transformation, and then recently, we launched and started Robotics



and Artificial Intelligence. Our market research on Humanoid Service Robots indicated a considerable demand for Robots," he said.

The pandemic, however, came as a blessing in disguise for Mubin and his company. "One of our delivery Robots serving food in China in 2019 December to COVID 19 quarantine centre became breaking news around the world. This news around the world helped us gained the trust of the people," he said.

It was in 2017 that he came across a humanoid robot. His visit to GITEX Technology Exhibition in Dubai finally set the ball rolling towards understanding the working of robots and offering solutions related to them.

"To be very honest, there were many challenges which cannot be listed here. The major aspect was the financial crunch. Firstly, it is very crucial to survive in the local market. Secondly, we need smart and loyal team members who can run the company," he said.

Over the years, Mubin learned both professional and personal lives play a considerable role in making an achiever or a failure. According to him, success in personal lives has a direct and positive impact on professional lives.

"To overcome these challenges, we adopted different strategies like inviting investors locally and globally. Apart from in-house human resources, we tied up with international firms to induct more innovative people to work with us remotely. Finally, our satisfied customers are our revenue. We do the regular follow-ups and technology updates with our customers so that we can fulfill their needs as per their growing needs," he said.

Mubin is dealing with different kinds of Robots. These include Delivery Robots for restaurants and hotels, Educational Robots for Schools, hospitality Robots for hotels, UVC Disinfection Robots for all, Spray Dry Mist Disinfection Robot, Humidifier Robots for

Home and Office, and Robots for children.

"Robots have played a major role during the pandemic as they helped people tremendously. For example, Disinfection robots are used to disinfect the places, and those robots are UVC Lights Robots and Dry Mist Spray Robots. Many robots are used to check the temperature of people. Robots are used in hospitals to carry hand sanitizer, masks, and gloves in hospitals, hotels, shopping malls, restaurants, and many places," he said.

Even corporates are using to communicate with their remote employees so that managers and team leaders can stay focused on live meetings. "Many universities across the globe have launched courses for Robotics and Machine Learning. There is data supporting the popularity of Robot installation in restaurants, hotels, hospitals, warehouses, home delivery, and schools," he said.

Headquartered in Kuwait, Mubin's Robots are going places. From all GCC to Africa, UK, Canada, Mexico, and few European countries, Mubin is trying to introduce technology for making the common man's life easy by striving to fulfill his mission called "Robots for every home." Under this mission, his company will try to make robots available at affordable prices.

Based on his experience while

dealing with different countries, he said, "It is really difficult to define the demand or maximum interest shown by any specific country in this future technology because most countries are working on all the innovative technologies to lead the world. So, in my opinion, I see South Korea, China, Japan, Singapore, Canada, and UAE from the Middle East. The global market for robots is expected to grow at a compound annual growth rate (CAGR) of around 26 percent to reach just under 210 billion U.S. dollars by 2025," he said.

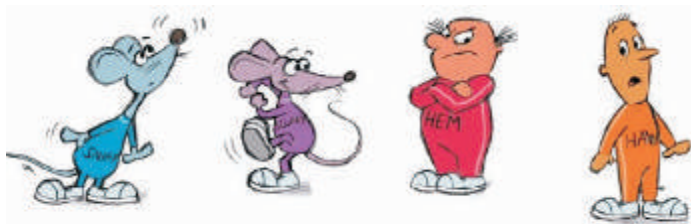
He concludes with an inspiring quote for today's youth, "Don't give up even if you fail. Failure teaches you a lesson and makes you stronger. Accept the reality, believe in yourself, and try again! Caring for humanity and seeing a smile on people's faces keeps us motivated in life. People should be thankful to God, respectful to their parents, and be humble," he said.

(Mubin's contact: Mubin@kiransmart.com)

"Don't give up even if you fail. Failure teaches you a lesson and makes you stronger. Accept the reality, believe in yourself, and try again!"

Who moved our cheese?

Are we becoming like the little people Hem and Haw, reluctant to change?



Aisha Kotecha

From the simple parable of four characters of Johnson Spenser's book, 'Who moved my cheese?', we learn some profound truth about change. Sniff and Scurry, the two mice, dealt with it successfully, while the little people Hem and Haw didn't!

Is the Muslim community gradually facing the shortage of cheese, a metaphor for what we need in life: a good job, a loving relationship, a position, good health, or spiritual peace of mind.

The most crucial factor that influences all of these is education. With the 21st century dawning upon us with a new set of challenges like automation, innovation, and artificial intelligence, the community has a dire need for mentors, some initiatives, and many relevant skills. Whereas the entire world is grappling with these challenges, the Muslim community seems to be struggling with basic education, which begins with schooling followed by college and higher education. In fact, after the pandemic, the dropout rates have increased due to the digital divide and remote learning skills.

In his book 'Education of Indian Muslims, Challenges and way forward, John Kurien points out the glaring truths about the pathetic condition of the marginalized category of Muslims, whose condition is worse than the Scheduled Caste and Scheduled tribes in few states of India. Only 1.8% of us belong to the Higher and Upper middle class (World Bank Report, 2020) and can afford to send our children to standard schools. A considerable proportion of 86.7% belong to the lower-income group and have no access to proper schooling.

He further comments that if the Muslims from birth to 25 years of age are not focused upon and provided vocational and professional skills, we may face unknown future challenges. Education for the first 1000 days of life is critical for lifelong health and can impact adult learning and earning.

Let us explore some of the reasons: According to recent research done in Urdu Medium schools of Mumbai by Pratham, it was observed that the quality of education was so poor that most students did not have basic literacy skills.

The learning initiatives taken by the community are far from satisfactory. Most scholarship schemes and other opportunities go unutilized due to a lack of awareness, like the 25% quota reserved for the marginalized children in the reputed and elite schools.

There is poor participation of Muslims in the government schemes, especially concerning education for girls. 2.4 million rupees were granted for the pre-metric scholarships, out of which 1.7 million were for Muslim students.

The options for a second chance to learning and job opportunities for the youth go unexplored.

Now let us understand the overall condition of Muslim Entrepreneurs in India in changing the socio-political environment. The Prophet Peace be upon him stressed on business, *tijarat* as there are blessings in it and has many advantages over other forms of jobs. The Kundu Committee found that 49% of Muslim households in Rural areas and 50% in Urban areas were self-employed. However, there were many challenges in starting the business and talking about entrepreneurship; we have many miles to go.

A few sectors like *Itar* (perfume), leather, and scrap were once dominated by Muslims, have now been substituted by others who adopted automation and collaboration with the best talents and produced startling results.

The biggest problem also seems to be the mindset issue. Self-doubt and elephant thinking seem to have taken a toll on the rich talent present in our children. The ummah is not bold enough to take risks, which is one of the essential requisites of design thinking and one of its principles is failure to succeed faster. **Abrar Ali Saiyed, in his research paper on Muslim Entrepreneurs** across 15 cities of India, listed down a few challenges in this regard, the first one being: Convincing family and friends. Some of the other challenges listed were:

Getting customer, staff, skills
Lack of support system
Documentation
Competition and government policies
Discrimination from other communities
Talking about jobs, we are not in the critical and influential positions that will help us improve our present condition. A lot of groundwork at the grass-root level can ensure us some positive results.

However, a few initiatives were seen in the past few months to create awareness among the community and equip ourselves with the necessary education and skills.. Dawood Vaid, the founder of Skyeducation, whose work was appreciated by Byjus, has begun a unique venture to educate through his YOUTHMBA course. Sameer Siddique runs a series of lectures on Entrepreneurship on various platforms like Mferd and Alifs, his brainchild.

You can reach him with your thoughts via alifsacademy@gmail.com. The Falcon group of institutions organized the most extensive online conference on Indian Muslim Leadership to inspire Muslim youth to realize their dreams.

(The author can be contacted at aishah.kotecha@gmail.com) ■

Imam Hussain's Murder 1st Martyrdom for Democracy



(680 CE) at Karbala in Iraq. The Day of Ashura is the tenth day of Muharram, which to Shia Muslims is part of the Mourning of Muharram. Sunni Muslims fast on this day.

"Truth, after all, can never die." Abstract truth can never die. It exists independently of human cognition, and the whole battle is about a man holding onto truth and righteousness. That can only be achieved by the best examples of man's conduct: spiritual striving, suffering, perseverance, faith, purpose, patience, and courage in situations where other mortals might give up or be cowed down—the sacrifice of ordinary motives for the supreme truth in disregard of consequences. The martyr bears witness, and the witness redeems failure. Husain was a perfect example.

Prime Minister Narendra Modi, who recalled the sacrifices of Imam Hussain (AS) on Ashura day, said that nothing was more important than the principles of justice and truth. The Prime Minister tweeted that his emphasis on equality and fairness was noteworthy and gave strength to many. ■

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PEOPLE



Reuters India chief the Pulitzer Prize-winning photojournalist Danish Siddiqui was killed on July 13, while reporting about clashes in Afghanistan's Kandahar city, the news agency said. Siddiqui, 38, was killed while covering a clash between Afghan security forces and Taliban fighters near a border crossing with Pakistan. An Afghan forces commander said that they had been fighting to recapture the main market area of Spin Boldak district of Kandahar when Siddiqui and a senior military officer were killed in Taliban crossfire.

(Extracted from <https://scroll.in/latest>)



Khalid M Khan, New Vice President of FIEO

Mr. Khalid Khan has taken over as the new Vice President of the Federation of Indian Export Organization (FIEO), the apex body of Export Promotion organization in the country, set up by the Ministry of Commerce, Govt of India. Khan

was the Past Regional Chairman of FIEO West Region for six years. He also served as Convenor of several important sub-committees within FIEO around a decade ago. His Chairmanship has seen many innovative initiatives taken by FIEO Western Region to support and serve the exporter fraternity in the region.



Rumana Sultana tops HS exams in Bengal

Rumana Sultana scores 499 points out of 500 to top HS exams held in Bengal. A student from Murshidabad's Kandi district, is the first student to be named the official topper in Higher Secondary exams (WBCHSE) from the minority community

and a student of Raja Manindra Chandra Girls High school.

Sultana, the daughter of a teacher couple, said self-study was the key to her success as classes were impossible due to the pandemic.

Rumana, who aspires to be a scientist and find something that will help the country develop, said, "I would've been happier if I could have sat for exams physically." We all had to accept that the higher secondary council's evaluation system was acceptable, given the Covid situation. Both in Madhyamik annual exams and Class XI, I scored high marks.



Rower Mohamed Karim Sbihi, popularly known as Moe Sbihi, became the first Muslim to carry the Great Britain flag at the Olympics Opening Ceremony at Tokyo Olympics 2020. "To be the first person of the Muslim faith is just a huge honour", Sbihi told the media. "I hope that I can inspire young kids to pick up a rowing oar or get on a rowing machine and try the sport out", Sbihi, a dual Olympian and twice Olympic medal winner, said.

(<https://ummid.com/news/2021>)

Zarine Khan achieves All India Rank-1



Zareen Khan, whose father works in a garage in Maharashtra, has achieved All India Rank-1 in the CA Intermediate Old Course examination. She beat over 4,000 candidates to secure the first position.

She lives in an around 300 sqft house in Mumbra. Her father is a mechanic, and her mother is a homemaker

She says that she had not even imagined to get the top rank. "I had not expected to be a ranker, let alone be the first in the country as I was too scared even to take the exam. With my family strongly backing me, I decided to take the exam last year."

(Extracted from muslimmirror.com)

<< Page 11

The Muslim Overpopulation Myth

The truism is that there is not much to despair about on the population front or to conjure fantasies of Muslim hegemony. We should remove the political lens and instead use the economic and social lens to analyze the entire issue and respond to it more meaningfully. Interventions that help improve families' health and financial well being of families indirectly help focus on programmes refining the demographic equation.

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SMU/ S.Indian Groom, (T.Nadu) Well settled in France (French citizen), Never married, Fair, Handsome 31/5.8(1.73cms) M.E, M.Res, Ph.D., Paris, FRANCE (All obtained in prestigious Colleges), working in a reputed firm in Paris (France), as a Research Engineer, with good salary. Seek alliance for their only son. We are looking for a beautiful, Fair, Graduate religious Indian bride from a respected Urdu Muslim Family willing to settle in France. Ct: nikah.paris@gmail.com, w.app: 00(33)626324628

Bangalore: Bangalore Based Sunni Muslim Parents seek alliance for their son. MBA qualified, 30 Years, 5'9" height, working in Kuwait. Girl must be from Bangalore. From decent Upper middle-class family, BE/MSC qualified, Good Character and Conduct, Fair, Religious, Allah Fearing, Height 5'4" and above, settled in UK/USA/Canada. Early marriage. Contact: 9164775111/9008103670

Hyderabad: Sunni Muslim parents invite alliance for their son Hafez, B.com, fair, working in Saudi, salary Rs 1,50,000 from religious families contact 998575630/8328464044.

Bahrain: Sunni Muslim Parents invites alliance for their son 31 years, 5'9, fair, M.Sc, handsome salary with family status visa from well educated traditional family contact +973 36673783/+91 9848459950.

Srinagar: Parents of Srinagar-based Kashmiri Muslim family seek alliance for their son (30) working in an international NGO. Looking for a religious, well-educated, and working Bride from Kashmir only. No demand, no dowry. Please get in touch with Mr. Bakka 9 4 1 9 0 3 2 9 5 6 E mail: rafibakka@gmail.com

Riyadh: Sunni Muslim Parents invites alliance for their son. 28 years, 5'5, fair, B.com, Sr Cyber Security Analyst (WIPRO ARABIA LTD) from well-educated family girl should be fair, 5'4, Bachelor's or Masters, Iqama holder girl will be given preference. Contact: 0533159887/+966 538593732.

Dubai: Sunni Muslim Parents invites alliance for their son 32 years, 5'10, M.com, PGDBM, Oracle Financial. Job Accountant in Etisalat company Dubai, from deendar respectable family +971 502861291/9848884009.

WANTED GROOM

Syed Parents seek a match for their only daughter aged 2 yrs. 5'5", M.Com, was married for a few months, and Qula obtained issueless, seeking a groom who should be working professional, religious with decent family background, Bachelor/Divorcee issueless. Contact: 789914655/ 99880780423. Email: samibang1970@gmail.com

Sunni Muslim Parents invite alliance for their daughter. Doctor, age 26 years, 162 cms, currently pursuing part B.(MRCS - UK), highly educated family, with moderate Islamic Values, seeking a doctor, well settled in the UK, or Gulf, with educated family background, preferably from Bangalore. Please Correspondence us with full details/photos: srjhafiez@gmail.com

Chitradurga, Karnataka: Wanted Muslim groom, pious religious employee, below 30 years for their only daughter age 26 years, height 5.2, 2nd PUC, ITI. Contact: Mohd Hussain 8277586708.

Riyadh: Sunni Muslim Bangalore-based parents, invite alliance from well educated, religious and cultured families from Bangalore or Gulf settled families for their V fair and beautiful daughter 25 years, MBA, HR, observes hijab. Mohammed Vaseemuddin - please email or WhatsApp profiles to - mvasim@gmail.com, Mob - +966567957472 (Riyadh, KSA)

Jeddah: Sunni Muslim parents seek alliance for their daughter, 22 years, very fair, 5'7, B.com, MBA, Teacher, from religious families, age 25-29 years, Bachelor's or Master, resident in KSA, USA, OR CANADA, UK. Contact: +966 569686501

Jeddah: Jeddah-based Hyderabad Sunni family seeks alliance for their daughter 21 years, 5'6, Medium fair with sharp features, valid Saudi iqama, B.Sc, Pursuing B.Ed first year in Hyderabad, from a well educated decent family. Contact +966 559 527732.

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