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English Monthly



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The 'Ittehad-e-Millat Conference in Delhi

How can Collective leadership be developed?

Dr. Roshan Jawwad, Overcomes all Adversities to Clear MD Exam



Staff Writer

Mumbai: Dr. Roshan Jawwad, a resident of Jogeshwari, Mumbai, is now M.D. Her's is an awe-inspiring story for anyone who wants to succeed in life in all adversities. It was 13 years ago that Roshan met with an accident during her train journey. Both of her legs were amputated during the treatment. The day Roshan woke up from the hospital bed, realizing her loss, she felt her life was over. Roshan thought she would never be able to become a doctor it was her childhood dream. She rose above adversity with determination and grit to fulfill a dream without letting anything come in between. She also created history by fighting a legal battle for her right to pursue her dream career, notwithstanding her disability. This 29-year gutsy woman also survived a bone tumor, yet she continued her march to realize her dream.

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Ghulam Ghouse

I have been witnessing for the last 25 years that after every six months or a year, religious leaders organize a conference in Delhi in the name of 'Ittehad-e-Millat (Unity Among The Community)' or to address the issues confronting the community. They make fiery and eloquent speeches on the need of *Ittehad-e-Millat*. They exhibit their rhetorical skills and maintain that they are the ones who can only lead and guide the community. However, the fact is; otherwise, none of them have succeeded in this endeavor. On August 8, 2021, another conference was held in Delhi, which discussed many good things. This is what I have been hearing for the last 25 years. But all these are mere empty rhetoric. Not a single proposal has been realized to date. One of the proposals was to bring "experts of the Qur'an and Hadith on one platform to find solutions to the problems."

Based on past experiences, I can



say with a firm conviction that religious men cannot solve the community's problems. Only well-learned and intellectuals can do this job with the help of a few religious men. In the last 75 years, these gentlemen have not chosen or accepted anyone as their leader. The majority of them are not sincere, and everyone wants to be at the helm of affairs. To this date, not a single person proclaimed that he was not in the leadership race and proposed the name of someone else who has the potential to lead the community. We live in an age that is not a religious one wherein everyone would be honest and upholder of justice. This is the era of

swindlers, pretenders, and self-seeking people. In such times, we need shrewd leaders who are adept in dealing with such people and their machinations and steer the community's boat towards safety. For this, it would be better for religious leaders to take a backseat and put the intellectuals in the driver's seat. Maulana Khalil-ur-Rehman Sajjad Noman stated that "the Muslim leaders should issue a joint message to promote unity and harmony in the community. It should be spread to every nook and corner of the country, and people should follow it". Undoubtedly, it's a good suggestion. But the question

arises, who would bell the cat? Where are the volunteers to reach out to the Muslim localities? Who would bear the expenditure of this mission?

Professor Akhtarul- Wasey claimed that "Muslims all over the world stand united." "Is this true? As far as I know, Muslims are the most fragmented nation in the world. If there are any, they are Muslims. I do not feel comfortable when I highlight the weaknesses and faults of the community, but I have to do it. It seems that some of these gentlemen are not aware of the ground realities.

Dr. Mohammed Manzoor Alam said, "it is necessary to appreciate people who are working in any sphere of their life. They need to be encouraged and appreciated. There should be coordination and cooperation; we should take people together and work together. Sitting together solves problems, brings up newer ideas, and clears up misunderstandings."

Nobody can dispute his points. But what has happened so far. We are experiencing the same slogans being repeated again and again for the last 50 years.

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2-Day Seminar Held on Life and Contributions of Eminent Commentator of Quran Dr. Luqman Salafi

By Special Correspondent

Rich tributes were paid to Dr. Muhammad Luqman Al-Salafi, an Islamic scholar of repute, at a 2-day virtual seminar held on August 27-28. Speakers said he was a global personality, and his life was the epitome of constant struggle. He was one of the masters of all-around virtues whose contributions will benefit the country, nation, and humanity. The Seminar topic was the life and contributions of Dr. Muhammad Luqman, a renowned commentator of the Quran and a par excellence biographer of Prophet Muhammad (pbuh). The Seminar concluded with announcing an annual academic award after his name, organized by the Old Boys Association of *Jamia Imam Ibn Taymiyyah, Madinat-ul-Salam*, Chandanbara in Bihar.

Top leaders of religious organizations and Islamic scholars of different schools of thought from India and abroad said Dr. Luqman will always be remembered for his seminal works on the Quran and the life of Prophet Muhammad (pbuh). They underlined that scholars and common knowledge seekers could not ignore his works on Islam.

Among the notable religious leaders and scholars who addressed the Seminar, were Engineer Syed Sadatullah Husaini, *Ameer of Jamaat-e-Islami Hind*, Navid Hamid,

President of *All India Muslim Majlis-e-Mushaurat*, Maulana Ata-ur-Rehman Qasmi, President of *Shah Waliullah Institute*, Prof. Akhtarul Wasey, President of Maulana Azad University, Jodhpur, Maulana Syed Athar Hussain Dhelvi President Anjuman Minhaj Rasool, Maulana Shamshad Rahmani Sahib Naib Emir of Sharia Emirate Bihar, Maulana Syed Zahid Raza Rizvi former Chairman State Hajj Committee Uttarakhand, Professor Kausar Mazhari, *Jamia Millia Islamia* and others.

On the last day of the Seminar, a resolution was passed on various issues, including terrorism, nation, and humanity. It also announced a special chair on Allama Luqman at the *Jamia Imam Ibn Taymiyyah*.

The Seminar was inaugurated by the president of Jamia, Dr. Abdullah Muhammad Luqman Al-Salafi. He has warmly welcomed the proposal to set up the Allama (Dr) Luqman chair and award after his name.

It is to be noted that the Old Boys Association of Jamia presented the proposal for instituting annual award in the name of Dr. Luqman. Maulana Asghar Ali presided over the inaugural session, Imam Mehdi Salafi, Ameer, *Jamiat-e-Al-hadees*.

On the last day, three sessions were held in which Dr. Luqman's life and contributions were highlighted by the noted scholars from India and the Arab world.

Maulana Riaz Ahmad Salafi chaired the first session. As many as 13 papers on various aspects of the life and services of Dr. Muhammad Luqman Salafi were presented.

In his presidential remarks, Maulana Riaz Ahmad Salafi underlined that Dr. Muhammad Luqman Salafi's focus was the promotion of Da'wah, who had dedicated his entire life to the cause of the Muslim Ummah. The fourth session was literary and cultural, presided over by renowned poet Maulana Salik Bastavi and directed by renowned poet Jamil Akhtar Shafiq Taymi.

Chairing the valedictory session, Dr. Sohaib Hassan Abdul Ghaffar, Chairman of Jamiat-ul-Quran, London, said that establishing *Jamia Imam Ibn Taymiyyah* was an outstanding achievement, Dr. Luqman. Maulana Shamshad Rahmani, Deputy Ameer of Sharia Emirate of Bihar and Jharkhand, said that Dr. Luqman was a global personality whose life was the epitome of constant struggle.

On this occasion, Maulana Asghar Ali Mehdi released a souvenir that spread over 400 pages. A literary and cultural session was also held, which was presided over by renowned poet Salik Bastavi.

Dr. Muhammad Yusuf Hafiz Abu Talha Tamimi presented the resolutions and recommendations, and the convener of the conference, Dr. Muhammad Shaith Idrees Tamimi, proposed the vote of thanks. ■

Kaif-ul- Wara takes charge of UP Urdu academy

Lucknow: Choudhary Kaif-ul-Wara, on September 14, took charge as the 19th chairman of Uttar Pradesh Urdu Academy established in 1972. On his arrival at the Academy, Secretary Zuhair bin Saghir (IAS) welcomed him with a bouquet. A reception was also organized in his honour on this occasion. Academy members Dr. Rizwana and Ms. Mahe Talat Siddiqui accompanied the Chairman. Mohammad Iftikhar, a member of the State Haj Committee, was also present.

In the welcome address, he expressed gratitude to Chief Minister Yogi Adityanath for nominating on this post. He assured to work towards developing Urdu language and expansion and modernization of Urdu Academy's plans. He also confirmed that appointments would be made as per rules on the vacant posts for a long time in the Academy. Akademi secretary Zuhair bin Saghir (IAS) also assured that the Chairman would get full cooperation of all the employees of the Academy and all the people will work hard for the progress of UP Urdu Academy.



Mohsin Khan, who conducted the proceedings, highlighted the schemes run by the Academy. He also introduced the staff to the new Chairman.

The Government of Uttar Pradesh established the Academy to promote the Urdu language in January 1972. It was established for the development and enrichment of the Urdu Language and Literature. The Akademi works for the benefit of the Urdu knowing public through its schemes. Such as giving scholarships to students from class VI to the Ph.D. level; to reprint the classical books of merit in Urdu; to provide financial aid to the old and the needy Urdu poets, writers, journalists, and calligraphers; to hold seminars and symposia on the current topics concerning the promotion of Urdu language and its literature. ■

Kerala SIO publishes 'Dictionary of Mappila Martyrs' removed by ICHR



Malappuram: The Kerala unit of Students Islamic Organisation of India (SIO) on September 13 released "Dictionary of Mappila Martyrs" after the Indian Council of Historical Research (ICHR), Government of India New Delhi, removed the 387 martyrs' names from the 'Dictionary of Martyrs of India's Freedom Struggle'.

The SIO book spread over 221 pages briefly introduces all the 387 Malabar freedom fighters who fought British and their collaborators in 1921.

Amjad Ali EM, State President of SIO Kerala presented the book to Alavi Kakkadan, a prominent historian and chairman of Variyamkunnath Kunjahammad Haji Foundation of India.

Abdul Hakeem Nadwi, State secretary of Jamaat-e-Islami Kerala, Rashad VP, State secretary of SIO Kerala, and Sahel Bas Joint Secretary of SIO Malappuram were present at the launch of the event at Press Club Malappuram.

"The greatness of Variyamkunnathu and Ali Musliyar lies in not getting into the good list of Sangh Parivar. And history will remember them for getting omitted from Sangh distorted history," said Amjad Ali.

'Dictionary of Martyrs of India's Freedom Struggle' is published by the Ministry of Culture. The ministry is known to have decided to remove the names of 387 martyrs. ■

Mental Health Helpline 'Sukoon' provides Succor to Distressed Kashmiris



Credit: AFP Photo

In trouble-torn Kashmir, where over three decades of endless violence has been pushing many to mental ailments, including a rise in suicidal tendencies, the State Disaster Response Force (SDRF) has come up with 'Sukoon,' a 24x7 counseling helpline for people in distress.

Sukoon' (Toll-free Number 1880-180-7159) offers guidance to persons or their well-wishers experiencing anxiety, depression, stress, panic attack, suicidal thoughts, substance abuse, mental health emergency pandemic-

induced psychologists stress. It guides callers to avail clinical psychologists, therapists, counselors, psychiatrists and provides 24X7 one-to-one support, free and confidential services to those experiencing mental health issues.

Haseeb Rehman, commandant first battalion SDRF, says the initiative was started in coordination and consultation with doctors and mental health experts. "When I joined the SDRF in April this year, a majority of calls we received were of suicide.

People would call us very often to ask us to retrieve bodies," he told DH.

After a brief thought, Rehman discussed the idea of starting a helpline with V K Singh (IPS), DGP-cum-Commandant General of Jammu and Kashmir Home Guard, Civil Defence, and SDRF. Singh liked the idea, and it was taken further with J&K Chief Secretary, who suggested to them to refer people in distress to "Mission Youth J&K," who approached 'Sukoon' for assistance. The mission focuses on all individuals between the ages of 15 to 25 years and supports and encourages individuals to fulfill their potential and aspirations while addressing their needs and concerns. "We have coordinated with professionals and doctors for this initiative, and many experts are a part of the advisory board. Already we have referred ten youths to 'Mission Youth J&K' who approach 'Sukoon' for assistance. ■

King Abdulaziz Public Library Acquires Rare Islamic Medical Manuscripts



RIYADH: One of the rarest human anatomy manuscripts dating from the 14th century has found its way to the King Abdulaziz Public Library in the Kingdom's capital.

The book, titled "*The Anatomy of the Human Body*," is the earliest known book to dissect and draw the inside of the human body. It was written by Mansur bin Mohammed bin Ahmed bin Yusuf bin Ilias Al-Kashmiri between 1380 and 1391.

The book is one of the most precious Islamic medical manuscripts. It preceded the modern anatomy of the Belgian physician Andreas Vesalius and the Italian painter Leonardo da Vinci.

European scientists learned from the book's drawings and manuscripts and made anatomy a part of their recognized medical education. The illustrations, drawn with pen and inks of

different colors, present the entire human body, with each drawing taking a whole page.

The drawings demonstrate excellent craftsmanship in their use of lines and colors. They utilized the art of the Islamic miniatures, which was standard when the book was written and drawn with no tools other than pens.

The chapters cover the bones, nerves, muscles, veins, arteries, face, nose, liver, and other organs of the human body, with the author writing in detail about the functions of the arteries and describing the veins as mobile veins that emerge from the left and right ventricles of the heart, where the diastole and systole occur.

The book, written in Persian, was transcribed by a scribe named Mohammed Hassan on December 16, 1707.

(<https://www.arabnews.com/node/1928896/saudi-arabia>) ■

Massive coral colony discovered on Saudi Arabi's Al-Waqadi Island



TABUK: A 600-year-old coral colony measuring more than 10 meters in height has been discovered south of Al-Waqadi Island, the Saudi Press Agency reported.

The Red Sea Development Company told SPA that the discovery was the first of its kind in the Red Sea region by its team of marine scientists and environmental experts.

The age of the coral reefs was estimated by measuring the size and number of rings that grow annually on the colony's outer structure, in addition to the presence of giant redwoods. The colony is a historical reference to past centuries. Through the

scientific reading of the coral reefs' rings, scientists will know the ocean temperature in previous years and its chemical composition at that time. The company said the discovery highlighted the beauty of marine life on Al-Waqadi, which is west of the ambitious tourism project. Coral reefs are living creatures, and their beauty is usually formed when the initial coral polyp adheres to a rock on the seabed. Its lower part is made up of a solid limestone skeleton, and it begins to divide itself into thousands of cloned organisms while staying connected to create a colony that works as one organism.

(<https://arab.news/5awjk>) ■

Pakistan Stock Exchange wins Best Islamic Stock Exchange Award 2021



Pakistan Stock Exchange.
Reuters/File

This award is presented to PSX for the first time in the 10-year history of the Global Islamic Finance Awards

KARACHI: The Pakistan Stock Exchange (PSX) has bagged the Best Islamic Stock Exchange Award 2021 by Global Islamic Finance Awards (GIFA).

According to a recent statement, GIFA is an international platform that recognizes excellence in banking and finance in the Islamic world.

"PSX has a robust platform for providing Shariah-compliant products including dedicated Islamic indices, Shariah-compliant equities, and debt instruments," the statement read. The stock market has listed Modarabas and Islamic commercial banks and products such as Islamic Mutual Funds and an ETF.

It boasts of the total listed capital of Shariah-compliant companies of Rs770 Billion as of June 30, 2021, making up 53% of the total listed capital of all listed companies.

Speaking on the occasion, PSX Chairperson Dr Shamshad Akhtar said: "It is an immense achievement for Pakistan Stock Exchange to have won the Best Islamic Stock Exchange Award 2021 presented by Global Islamic Finance Awards."

"Both PSX and Pakistan have been working for many years to introduce Islamic modes of financing in both the banking and capital markets. This has filled a real need of the financial sector customers," he maintained.

This award has been presented to the Pakistan Stock Exchange for the first time in the 10-year history of GIFA, and hence, is considered as an international vote of confidence in PSX as a robust and active bourse, facilitating all types of companies and investors whether Shariah-compliant or otherwise.

(<https://www.geo.tv/latest/370520-pakistan-stock-exchange-wins-best-islamic-stock-exchange-award-2021>) ■

Dubai World Expo 2020 from October 1, Attracts Millions of Visitors



New Delhi: The United Arab Emirates will host the World Expo 2020 in Dubai and Abu Dhabi from October 01, 2021, and will go on until March 31, 2022. Briefing the media about the event, Dr. Ahmed Albanna, UAE Ambassador to India, said the Expo's theme is "Connecting Minds, Creating the Future." It will attract thousands of entrepreneurs, businessmen, and visitors from all over the world.

The World Expo Expo 2020, the biggest trade fair event, was earlier scheduled to take place on October 20, 2020 – April 10, 2021, but pushed because of the coronavirus outbreak across the world.

Providing details about the event, Ambassador Albanna said that the Dubai Expo would occur between Dubai and Abu Dhabi. The leading site of Expo Dubai 2020 will be a 438-hectare area (1083 acres) located between the cities of Dubai and Abu Dhabi, near Dubai's western border with Abu Dhabi.

He said that the World Expo in Dubai in 2020 will be the first to be held in the Middle East and North Africa, and South Asia region. It will be a grand event, which will witness 60 shows every day, have 191 country pavilions, and have more than 200 restaurants at the

venue.

According to the UAE Ambassador, the theme is based on the belief that bringing the world together can catalyze the exchange of new perspectives and inspire action to deliver real-life solutions to real-world challenges.

He said that Expo 2020 seeks to be a platform that will seek ingenious solutions for a better future. The Expo aims to achieve this through its three pillars: Opportunity, Mobility, and Sustainability, and each theme will have its pavilion.

Ambassador Albanna said that the Expo is expected to attract millions of visitors from across the world. He emphasized that Expo 2020 coincides with the UAE's 50's anniversary marking a significant milestone for the UAE.

The briefing was also attended by the Secretary-General of the Federation of Indian Chambers of Commerce and Industry (FICCI) Dilip Chenoy.

Chenoy said that FICCI is India's leading industry association, and it has been tasked with helping the government prepare the Indian presence at Expo 2020. He said that India's massive pavilion in the Expo would showcase India's strength in innovation and start-ups. ■



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Abdul Bari
Masoud

Bishop Mar Joseph Faces Ire of Christian Intelligentsia for Raising Bogy of 'Love And Narcotic Jihad'



Photo- Naveen Bharat

As expected, the Syro Malabar Church Pala diocese bishop Mar Joseph Kallarangatt did not get any takers from his community, even from the clergy ranks, for his remarks on Christian girls marrying with Muslim boys whom he dubs as 'love and narcotic Jihad'.

He found himself completely isolated in the Christian circles and faced all-around condemnation in Kerala and outside.

Christian intelligentsia and clergy members described his statement as "unfortunate and playing into the hands of RSS and its offshoots who try to keep the bogey of 'Love Jihad' at center stage. They asked bishop Mar Joseph to withdraw his statement that creates division among the two minority communities. Reacting to this, Rev. Dr. Dominic Emmanuel said, "May God enlightens us all against the evil designs of the RSS to divide the country on religious grounds." Emmanuel highlighted that his niece was married to a Muslim and still goes to Church.

Two of my male first cousins married Muslim women, and both the women are now practicing Catholics. So, where is the issue of Jihad of any kind, he asked.

Talking to Islamic *Voice*, AC Michael, a former member of the Delhi Minorities Commission, who hails from Tamil Nadu, said that the Bishop's statement is condemnable and should withdraw it.

"He has spoken for himself as an individual," said Michael. "Yes, he is a bishop of a particular territory (at Kuravilangad in

Kottayam district, Bishop of the Palai Diocese of the Syro-Malabar Catholic Church), but his views do not represent the views of Christian community."

The fact of the matter is that this very Government led by Prime Minister Narendra Modi had informed the Lok Sabha by the Union Minister of State in the Ministry of Home Affairs, G Kishan Reddy, on 5 February 2019 that no case of "love jihad" reported in Kerala by any of the central agencies.

The term "Love Jihad" is frequently used by Hindutva organizations to allege a conspiracy by Muslim men to marry women from other religions solely to convert them to Islam. The term was invented in Kerala more than a decade ago. The Bishop of Kallarangatt implied that Muslim youth were now snaring Christian youth and making them drug addicts.

The Minister made it clear that "the term 'love jihad' is not defined under the extant laws" and "Article 25 of the Constitution provides for the freedom to

profess, practice and propagate religion subject to public order, morality and health". And that the "various courts have upheld this view including the Kerala High Court."

Another activist, Fr Cedric Prakash SJ, described the bogey of 'Love Jihad' as an insidious strategy to defocus on real issues plaguing society in India. Recently, a Bishop from Kerala directly accused Muslims for making 'Catholic' girls in the State, victims of 'love and narcotic jihad'; on 10 September the CM Rupani of Gujarat (who has since resigned for other reasons) said that his Government is "dealing strictly with those who trap Hindu girls and elope with them." Both the Bishop and the BJP CM are wrong on several counts- and in fact, their words are patently unconstitutional. Their words are reflective of a patriarchal mindset, said Prakash.

Unfortunately, this is not the view of the Pala Bishop alone, said Sunny Jacob SJ.

Islamophobia is spreading like wildfire among the Syrian

Catholic Church in Kerala, and the venerable bishops are adding fuel to the fire.

Veteran journalist John Dayal said the Indian Christian community is not a monolith. It reflects the scores of denominations and sects, and even cults, as some would say, in the country. To begin with, the Catholic group is three independent entities, united in their allegiance and affiliation to the Pope while maintaining their separate cultural and liturgical identities as the Syro Malabar Catholics, the Syro Malankara Catholics, and the Latin Catholics.

Dayal quoted an open letter of Rev Prakash which says, "the utterances of some Bishops demonstrate how easily one can fall into a meticulously planned trap of the Sangh Parivar that negates the right to freedom of religion. It also reinforces the attitude of the Church towards women.

Sounding his views, former editor Pamela Philipose said the statement of the Bishop has already divided two minority communities further. I'm afraid I have to disagree with the condemnable but divisive statement of the Bishop, she said.

While Stanley Kozhichira posed the question to the Syro Malabar church, why does it have no problem baptizing a non-Christian for the sake of a sacramental marriage? They often deny the marriage until the other party is baptized, while the Church has provision to solemnize inter-religious marriages. And we don't call this LOVE JIHAD', he asked.

Kerala has become a battleground for religious fundamentalists; the sad part is when bishops and priests propagate. The Sangh's agenda of dividing Kerala-Christian and Muslim gap has been fuelled by some priests and bishops. Some might know the Sangh Agenda; others might be ignorant.

I used to say there was a time in Kerala when the Muslims had their Persian cuisines and dressing style, Christians had their own individual cuisines and dressing, and so did the Hindus. But we always shared these delicacies from the neighborhood. We shared a common identity as Keralites. But today, we have identical dressing styles and common cuisines, but the dividing gap is far broader, said Dayal.

Pala Bishop Kallarangatt's remarks at an address immediately came for condemnation. From the Kerala Chief Minister Pinarayi Vijayan, Reactions were immediate to women's groups, Christian priests, and human rights activists. Muslim groups staged protests, one a march to the Bishop's residence.

Stunned by the protests, the Bishop's staff sought to make amends, saying the remark had been taken out of context as the religious head was but cautioning drug menace ravaging in the state. The Kerala Catholic Bishops Conference repeated this explanation in the hope that the furor would die down. The Muslim Coordination Committee at Kottayam filed a petition demanding registering a non-bailable case for his remarks. ■

» Page 1

How can Collective leadership be developed?

Can anybody have the gut to answer the community what has been done in this direction? We need to reach out to ordinary Muslims at their localities to bring them for this work and educate them that every non-Muslim is not a Hindu. Therefore, we should call them by the same name. We need to forge good relations with these non-Muslim people and keep in close touch with them. For this, we need volunteers, which we get in the form of Imams and Muezzins of Mosques. Imams and muezzins should go to the houses of Muslims living around the Mosque for two hours a day and explain these things to them.

We have been listening for a long time about developing and promoting collective leadership. But it did not materialize to date. Why did it not happen? Nobody

has an answer for this. The task had been an easy one had we chosen two intellectuals, two scholars, and an advocate and presented their names before the community. You would have seen that the community would have warmly responded to it. But they did not do it because they are not sincere for the community cause, and every individual wants to be at the top. If you put yourself aside and present the names of others for the post, you will see how the problem of collective leadership is resolved smoothly, and a leader will emerge. It's easy to say, let's do it, don't do it, but it's hard to do it yourself, and that's what has been happening to this day. In every such conference, a pledge is read out, a five-point resolution is presented, which sounds pleasing, but the mind says it is all empty

rhetoric. A committee of 22 people has been formed. But who will provide them money and other facilities to carry forward the agenda. This was not told to us. Everyone is happy that we have done a great job. But I believe that nothing will happen in the future. After one year there will be another conference, and the same things will be repeated. The truth is that ordinary Muslims are tired of hearing such things, and their confidence in these leaders has eroded.

These words are bitter, but it's home truth. The plight of the community is such that we should shed tears of blood, not water. May Allah forgive me? I am compelled to say that the Muslim leadership of North India has become unreliable, undependable, and incompetent.

Now the Muslim intellectuals of South India must steer the boat of the Indian Muslims to safe shores. One of the leaders told me over the phone that they cannot propose any name publicly for leading the community. An individual or organization working in its domain is the leader of that domain; this was his terse reply. The question arises that in today's political atmosphere, if the government asks Muslims to tell their leader's name for talks about their problem, then who will come forward for this talk with the government.

Therefore, it is necessary to present some names to the government for talks. Before the country's independence, this was the practice—names such as Maulana Abul Kalam Azad and

others were given to the government. Considering these gentlemen's thinking from North India, we should focus on developing local leadership in every state instead of All India—level Muslim leadership. Suppose the government asks this question to the Muslims of Karnataka. In that case, we will definitely propose the name of Mr. CM Ibrahim Sahib, Mr. Syed Shafiullah Sahib, Mr. Ayub Ahmed Khan (Advocate), a scholar and an intellectual, and I hope most of the Muslims in the state will agree on these names. That should be the Muslim leadership. It is necessary to announce the names of the leaders at the All India level as well as at the State level. So that everyone knows who the leaders of the Muslims are. ■

Abdul Bari Masoud

Eight years ago, Muzaffarnagar and Shamli districts in Western UP were hit by the worst communal violence, but now the area presents scenes of communal harmony. The local Muslims opened the doors of mosques. They served food to the farmers who came from parts of the country to participate in the Kisan Mahapanchayat held on September 5 in Muzaffarnagar.

"People in the area have now realized that the 2013 Muzaffarnagar riots were a political conspiracy hatched by the BJP. Everyone is ashamed of this folly and madness; both Jats and Muslims want to mend strained ties and get closer to each other." Ajay Chaudhri, and Irshad Ali stated this, the residents of Muzaffarnagar. They both have actively participated in preparing the Kisan Mahapanchayat, which gave a clarion call to strengthen Hindu-Muslim unity.

Muslims open mosques for farmers

One can see a change in the atmosphere of Muzaffarnagar. Muslims have warmly welcomed farmers who came to participate in the rally from different parts of the country. They opened the doors of mosques for rest and offered food to them. Muhammad Hassan, the caretaker of the Takiyawali Mosque, is being praised for this. The mosque is situated in the city's

Jat- Muslim Trying To Revive Decades-Old Ties In Worst Riots Hit Western UP

most famous square Meenakshi. He opened the mosque's doors at the dead of night when he saw farmers wandering on the road on September 4.

"I understood that they (farmers) had come to participate in the Mahapanchayat. The city was overcrowded, and they were more worried because of some women in their group. I talked to the mosque committee people, and at 2 o'clock in the night, the mosque was fully opened, and hundreds of farmers came here to rest," he told *Islamic Voice*.

More than one lakh farmers from Haryana, Punjab, and Rajasthan came here on September 4 as the organizers did not expect people to come in such a large number.

There were Jat farmers from Jind (Haryana), and some of them even wore saffron-colored headgear. Impressed by the hospitality of the local Muslims, one of them even said that today his attitude towards Muslims has completely changed. A local resident Amir Azam said that when he arrived to offer Fajar prayers on the morning of September 5, he saw an amazing sight inside the mosque even as Muslims were praying; the farmers stood with folded hands and began to meditate in the adjacent room. Farmers from Haryana and Punjab



would immediately stand up and sit down after making the call to prayer. At the same time, they made sure that their heads were towards the Ka'bah. One farmer unknowingly turned his foot towards the Ka'bah, while the other said to him, "The Ka'bah is in this direction, do not step on it!"

Muslims serve food

In addition to this, local Muslims set up community kitchens on the Bijnor road to Muzaffarnagar, 10 km from Sherpur, Narana, and Bahadurpur. Sakhira, Nagla Mandor, and Kwal villages are also on the same route where the riots erupted after the Nigla Mandoor panchayat held in 2013. A local Jat, Pravendra Singh, said people want to wash away the stains of riots.

Mahapanchayat message

Even though the mahapanchayat-organized by the Samyukt Kisan Morcha, was a massive show of strength and unity of farmers but its most important message was reviving the traditional Hindu-Muslim unity.

In the backdrop of 2013's worst communal violence, it declared that the farmers would never allow communal riots to happen in the future. The Kisan Andolan will always give a slogan to strengthen Hindu-Muslim unity.

It is interesting to note that the Jat and Muslim-dominated Western UP was pretty much calm and quiet even during the partition time. And for the first time in 2013, it witnessed the worst ever communal riots, which claimed a toll of 68 people, mostly Muslims, and displaced more than 50,000 people in both districts.

Ajay Chaudhary averred that Jats and Muslims have started mending their centuries-old ties, and this unity will not be broken, and of course, it will have an effect on political affairs. He said the late Chaudhri Ajit Singh made great efforts in bringing both the communities together. Hopefully, the golden age of Jat-Muslim unity will return, he said. Echoing this, Waseem Mansoori said when a young man uttered some derogatory words like "mullah" against Muslims before a group of reporters, he was admonished by the Hindu brethren present there.

Jat- Muslim bonhomie revived

While urging farmers to work for communal harmony and peace in the country, Bhartiya Kisan Union (BKU) leader Rakesh Tikait



recalled that his father and BKU founder late Chaudhri Mahendra Singh Tikait days, "Chaudhriji ke zamaneisee stage sey nare takbeer 'Allah hu Akbar' aur 'Har har Mahadev' ka naralagthe".

He then asked the gathering to chant "Allah hu Akbar" and "Har har Mahadev" from the stage set up in Muzaffarnagar's Government Inter College ground.

It is to mention here that this tradition of slogans was started by Ghulam Muhammad Jola, who was a close associate of the BKU founder. He left the BKU after the demise of Tikait in 2011. Jola kept saying that if Chaudhri Tikait had been alive in 2013, the Muzaffarnagar riots would not have happened. After the riots, the tradition was broken. Now, his son, Rakesh Tikait, has revived this tradition and has brought 36 communities together in the name of Kisan Ittihad to pay true homage to his father.

Rakesh's younger brother Naresh Tikait admitted that the riots in 2013 had divided the two communities, but now they are reunited again.

It is heartening to note that at least the farmers have shown the courage to take the communal forces head-on trying to push the country towards the path of destruction, said Prof. Mohammad Salim Engineer, vice president of Jamaat-e-Islami Hind.

While commenting on the Kisan mahapanchayat, he said eight years ago, Muzaffarnagar was the scene of some of the most brutal communal violence; the same place was filled with fraternity, love, and mutual trust between Hindus and Muslims. This is the victory of love over hate. ■

«Page 1 Dr. Roshan Jawwad, Overcomes all Adversities to Clear MD Exam

Recalling that fateful day, Dr. Roshan says it was October 2008; she left for her school, Anjuman Islam Girls College, Bandra, to write her exams. On her return journey home on the local train, she tripped, and she fell on the track from a moving train. Both her legs were crushed under the moving train.

Despite the tragedy and despondency that set in her family after the accident and losing her limbs, Roshan continued to study hard. She scored 92.2% marks in the 10th class. Even after passing the entrance test, she approached the Bombay High Court for admission to a medical college.

The rule was that people with only 70% disability could study medicine and she was 86 percent disabled. Therefore, she had approached. Besides, she also faced untold financial difficulties.

After a lengthy legal battle, the Bombay High Court ruled that Roshan was allowed admission into the medical college.

Roshan passed MBBS with first class from Seth GS Medical College (KEM Hospital) in 2016. She then took the P.G. Medical Entrance Examination in 2018 and got admission to the same college for Doctor of medicine, MD (Pathology).

"Before I joined the M.D., I had the same problem with 86% disability," Roshan said. "I had to fill so many forms online, and there were only

two days left. The then Member of Parliament Krit Somiya met the Union Minister of Health with my documents. I found out that the rule has changed. I applied, and I was admitted."

During the M.D. studies, a bone tumor was detected.

"I had an operation, and our HOD, Dr. Amita Joshi, my batch mates, teachers, and friends helped me a lot," she says.

The results of the M.D. examinations were announced on September 15, 2021. She scored 65% in the KEM Pathology Department and finished fourth.

"I plan to set up a lab and diagnostic center in rural areas so that people do not have to travel long distances for medical tests," she added.

Dr. Roshan remembers all the people who helped her somehow, yet she particularly mentions three names. Number one is Orthopedic Surgeon Dr. Sanjay Kantharia, who, she says, always treated her like a daughter and took care of her every need.

Local MLA Amin Patel played a crucial role in meeting the cost of her medical education while senior Advocate VP Patil fought her case pro bono.

She is the third of four siblings and lives in a 10x10 size rented house in Jogeshwari. Her father, Jawwad Sheikh, no longer works who used to sell vegetables; her brother takes care of the family. ■



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Syed Ali Mujtaba

The truth of India's Partition and its Sole Architect

In his addresses to the nation from the ramparts of the Red Fort on Independence Day, August 15, 2021, Prime Minister Narendra Modi declared that August 14 would be observed as Partition Horrors Remembrance Day in the country.

"Partition's pains can never be forgotten. Millions of our sisters and brothers were displaced, and many lost their lives due to mindless hate and violence. In memory of the struggles and sacrifices of our people, August 14 will be observed as Partition Horrors Remembrance Day," Modi said.

Prime Minister Modi further tweeted that "May the Partition Horrors Remembrance Day keep reminding us of the need to remove the poison of social divisions, disharmony and further strengthen the spirit of oneness, social harmony and human empowerment."

Inadvertently, the Indian Prime Minister unstitched the wounds of the Partition of India and the role of its chief architect Mohammad Ali Jinnah. It would be an interesting exercise to revisit the subject and shed light after some new sources have come into the public domain that deserves larger public attention.

The new source is from Laxmana Dalmia a poet, writer, and daughter of Ramkrishna Dalmia, one of corporate India's most dynamic personalities and a close friend of Mohammad Ali Jinnah, the architect of Pakistan.

Ms Laxmana Dalmia, in her book: "Papa...How I wonder what you are" narrates an emotional journey of the daughter of India's

prominent businessman Ramkrishna Dalmia where she pen's some anecdotal account on India's Partition and also about Mohammad Ali Jinnah, the founder of Pakistan.

Truth about Pakistan

Ms. Laxmana Dalmia writes, "Look here, I never wanted Pakistan! It was forced upon me by Sardar Patel. And now they want me to eat the humble pie and raise my hands in defeat." Jinnah told my father Ramkrishna Dalmia, who is his closest friend. "Jinnah never wanted Pakistan and even accepted Cabinet Mission Plan in July 1946 to form the United India. However, Congress backed out of the plan after initially accepting it and that really made Pakistan."

Ms. Dalmia wrote; behind Jinnah's acceptance to 'Cabinet Mission Plan' was again my father Ramkrishna Dalmia. 'During the visit of the Cabinet Mission to India in 1946, when all else failed, my father pressed Jinnah to settle matters on the basis of full autonomy for the provinces and only three subjects communications, defense, and foreign affairs remaining with the Centre.'



Ms. Dalmia writes, "his father urged Jinnah to meet and attempt a solution with Nehru for the last time. Jinnah was skeptical but agreed on the condition that any



meeting would take place at my father's house. Thereafter, in a lengthy meeting with Rajendra Prasad at our Akbar Road home, and a telephone conversation with Sardar Patel, my father urged them to arrange a meeting at any cost."

"The BBC announced that 'a wealthy Indian merchant' was attempting an amicable settlement between the leaders of the Congress and the Muslim League. But Jinnah's hunches were correct. The meeting was declined and a statement was issued the next morning that no significance need be attached to Dalmia's negotiations. Jinnah was the first to phone: "Look at your own people's mentality," he lamented.

Jinnah's house on Akbar Road, New Delhi

Jinnah sold his marvelous Delhi house to his closest friend Ramkrishna Dalmia for Rs.3 lacs. Jinnah chose his friend over others, who was a Jain and sold the house before Partition because he had no plans to live in Delhi. The house was later sold to the Dutch Embassy.

Ms. Dalmia writes; maybe because of his political involvement, Nehru had issues with Mr. Ramkrishna Dalmia. Later he ensured that the Indian businessman goes to jail. In 1962, Ramkrishna Dalmia was jailed for tax evasion, perjury, and criminal misappropriation of funds.

Two Nation theory

Jinnah did advocate the 'Two-Nation theory' a few years before Partition, but history remains a witness to the fact that he was not the first to do so. Actually, it was Hindutva icon, V.D Savarkar, who first advocated the 'Two Nation' theory. He vocally pleaded that Hindus and Muslims are two separate nations and cannot live together in a single nation. This was much before the Muslim League's supremo demanded the creation of Pakistan on the basis of the two-nation theory. History also witnesses the fact that Jinnah was a firm believer in the theory 'Two-Nations-Together' and that he preached for the longest period in his public life.

However, Indians do not absolve Jinnah for the Partition of India. This is contrary to the fact because Jinnah tried his utmost to prevent India's Partition. He hated Partition on the basis of 'two-nation.' In his address to the All India Muslim League Council meeting in Karachi on December 1947, he stated something that sounds unbelievable today:

"I tell you that I still consider myself to be an Indian. For the moment I have accepted the Governor-Generalship of Pakistan. But I am looking forward to a time when I would return to India and take my place as a citizen of my country."

Jinnah's trusted follower; Raja of Mahmudabad, who met him in

Karachi in 1948, writes that after the creation of Pakistan, Quaid-i-Azam looked a sad and unhappy man. "He could not undo his past. He wanted to come back to India. In fact, he still considered himself an Indian and wanted to return to India."

Jinnah's house in Bombay

Mohd Ali Jinnah never sold his Bombay House as he wanted to retire and live in Bombay. Jinnah built his beautiful mansion at Malabar Hill in Bombay.

Sri Prakasa, India's first High Commissioner to Pakistan, in his memoirs 'Pakistan: Birth and Last Days of Jinnah' (Meenakshi Prakashan; Meerut, 1965), gives a fascinating account of the days in the aftermath of Partition. He says Jinnah's heart was not in the Governor House in Karachi but in his house in Bombay that he built brick by brick.

Sri Prakasa writes; Prime Minister Nehru, out of goodwill, decided not to disturb the Jinnah House in Bombay. However, since there was a shortage of accommodation for consulates, Nehru directed the Indian High Commissioner to consult Jinnah's wishes for the rent he wanted for letting it out of his house.

Sri Prakasa writes, Jinnah was flabbergasted by the inquiry "and almost pleadingly said to me: 'Sri Prakasa, don't break my heart. Tell Jawaharlal not to break my heart. I have built it brick by brick. Who can live in a house like that? What fine verandahs? It is a small house fit only for a small European family or a refined Indian prince. You do not know how I love Bombay. I still look forward to going back there.'

(The writer is a journalist based in Chennai and can be contacted at syedalimujtaba2007@gmail.com)

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By Sana Noorien

1. A brief background of yourself and your work and your inspiration for starting your work

I am Dr. Noorin Saba from Malegaon, Maharashtra, India. AnUnani medicine Graduate and pursuing Islamic Psychology and Counseling From United Kingdom. Going through trials and difficulties is a part of human life, and it was not different for me. I constantly searched the answers about the purpose of life. This quest got bigger as I grew up. Then by the grace of Allah, I found Quran as my best friend. I always used to open the Quran whenever I felt depressed or had questions about my life. I felt an instant connection with Allah (swt) by reading ayahs about His mercy. I got all my answers through my spiritual connection and experience. I recently saw many cases of suicide in the Muslim community, and it shook me. I questioned myself

"Why are our sisters and brothers taking the extreme step of Haraam?"

"What should I do to help and support them?"

When the incident of Ayesha Arif Khan happened, I thought it was high time I should do something about it. So I initiated a project called *Rahmah Foundation* and started to work as a social worker

Rahmah Foundation free counseling services for distressed Muslim Women

Interview with Dr. Noorin Saba, founder of Rahmah Foundation



in counseling.

2. What do you hope to accomplish with your work?

I genuinely want the Indian Muslim community to be mentally healthy and happy. I want to help sisters who are going through struggles. I want to support them emotionally, mentally, and spiritually so that no sister would take the suicidal path.

3. What do you judge to be your significant successes or accomplishments in your fieldwork? How did you achieve these?

In India, we have so many barriers in the way of mental health awareness.

1. Our Muslim sisters going through any difficulty in life have no access to any counselor or psychotherapist.

2. We don't have as many Muslim psychologists in India.

3. It is still considered taboo to reach out to mental health practitioners.

4. Many sisters can't afford to consult psychologists.

Being an online free counseling platform, Rahmah Foundation has managed to break these barriers to some extent.

Having said that, we still have a long way to go and work very hard towards reaching out to as many sisters in India as we can.

4. This position requires a lot of independent thinking and initiative. There is minimal supervision. How do you handle that?

I always ask Allah to guide and help me.

And if your intentions are pure, Allah makes everything easy for you.

5. What techniques do you use in crisis intervention work?

We see that there are different techniques and models in psychology.

But there is no specific approach that we use in our practice. It depends on the person's conditions and degree of mental and emotional wellness.

But the amazing thing about Islam-based psychology is that we always pray and ask Allah to guide us before our counseling sessions. We don't entirely rely on mere techniques and models. We rely on Allah to heal the person's soul, and the inspiration comes from Him to use which tools in which case.

6. What do you think is going to happen in the field in the near future?

We see that the field of Islamic



psychology is growing rapidly day by day. Inshah Allah, I hope that soon we will see that every city, town, and district in India has easily accessible Islamic counseling services for distressed people in our community.

7. How would one's weaknesses interfere with their ability to do this job, and what's your advice to overcome such weaknesses?

Yes, we all are humans. We make mistakes, and things get complicated for us sometimes. But it is recommended by our mentors always to be connected to Allah, whatever the situation be. So I also do the same.

I often feel overwhelmed by the sisters' circumstances, but we should keep moving forward to fulfill our aim to provide support to our sisters in need.

A lot of Duas, a lot of self-love and care, and strong family support can push you to prevent the adverse effects in the counseling profession.

8. Please tell us about How one can get involved with working for this noble cause.

You can visit our website: www.rahmahfoundation.in and contact us: rahmahfoundationindia@gmail.com

BENFA :Serving Society Selflessly

Rashida Sayyad

Their small acts of generosity and assisting the poor population in overcoming their financial hurdles in education and healthcare lead them to establish an umbrella organization to facilitate their charity works on a large scale. Thus, came into existence BENFA - Bengaluru Friends Alliance.

Talking about the organization Dr. Saleem Mehkri, Vice President and Trustee, said, "We were already into helping poor Muslim population with their education and health issues. Then, it was planned by Dr. Suhel Pasha to establish a charitable organization to primarily address a large number of poor Muslims and deserving non-Muslims too."

Dr. Suhel Pasha, President, BENFA, further informed, "Twenty percent of the city's population lives in slums with the lowest education, inefficient healthcare, lack of necessities and most importantly low standard of living. Even today, one-third of the slum dwellers fall below the poverty line with an income of less than Rs 2500. So, to help these poor populations, BENFA was established in October 2020."

BENFA is a registered charitable



trust focusing on education, healthcare, and socio-economic empowerment of underprivileged parts of society. How BENFA assists in empowering the underprivileged? Answered Abdul Mateen, General Secretary, BENFA "We have recently launched a microcredit scheme to provide loans to deserving women and men to start their small trades. The loans we give are free of interest. So, they have to return only the principal loan amount without any additional interest."

Dr. Saleem informed, "We have launched schemes to empower poor men and women financially and aim to empower them through adult education schemes. We

provide education and training to unemployed youngsters/adults as per their skills and help them get government or private jobs. We have helped students to pay their fees and paid hospital bills too."

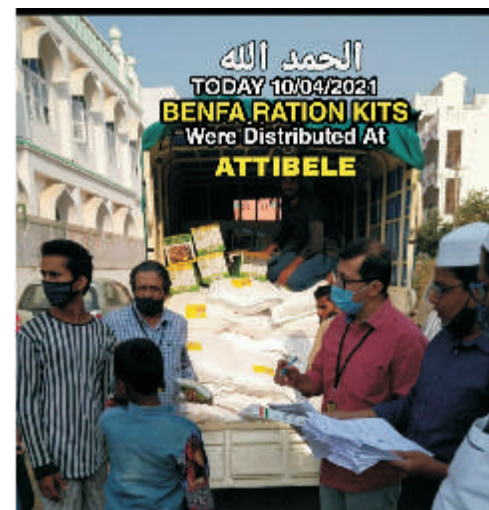
According to Dr. Saleem, around five people are benefitted every week through their microcredit scheme. So, how does the organization arrange its finance? Replied Dr. Saleem, "We have around 500 members, including 400 male members and 100 female members, who voluntarily contribute and help run the organization successfully. Nobody is forced to contribute." BENFA has several groups focusing on different areas,

namely-BEEP for education, BHCP for healthcare, BSSP for socio-economic support, BMCS for microcredit schemes, and BALP for adult learning programs.

Besides these programmes, BENFA actively distributes rations during Eid-ul-Fitr, performs Qurbani/sacrifices during Eid-Al-Adha, and distributes meat amongst low-income families.

That is not all; BENFA is slowly and steadily adding more to its activities for the betterment of society. Lately, in collaboration with the field experts, BENFA has organized several webinars related to health and education topics, pointed out by Dr. Suhel. "We also organize webinars to educate people on several issues that focus on health, education, etc. We also organize career counseling for youth. We invite experts to address the relevant topics."

Lastly, Dr. Saleem urged people to join the organization as members so that help can be extended to many underprivileged people.



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Hanif Lakdawala

Community Funded Health Care System Providing High-Quality Care and Services a Priority

Establishing a self-sustaining Community Funded Health Care model is viable for serving the poor section of society



• An exclusive community health centers for women-specific health issues with all-women staff, including female doctors, is the need of the hour

• Geriatric care center with Operation theatre performing minor surgeries will be a boon for the older people from poor sections of the Community.

Unfortunately, with its system of annual Zakat for community welfare, the Muslim Community is unable to produce a single project on the line of Aravind eye hospitals. Aravind centers have grown into a network of eye hospitals and have had a significant impact in eradicating cataract-related blindness in India.

Aravind eye hospitals chain provides large volume, high quality, and affordable care. 50% of its patients receive free or at a steeply subsidized rate, yet the organization remains financially self-sustainable. Much importance is given to equity – ensuring that all patients are accorded the same high-quality care and service, regardless of their economic status. A critical component of Aravind's model is the high patient volume, which brings the benefits of economies of scale. Aravind's unique assembly-line approach increases productivity tenfold. Over 4.5 lakh eye surgeries or procedures are performed a year at Aravind, making it the largest eye care provider in the world. Since its inception, Aravind has handled more than six crores (65 Million) outpatient visits and performed more than 78 lakh (7.8 million) surgeries. The Aravind Eye Care System now serves as a model for India and the rest of the world.

One of the main issues with the Community funded health care services is that proper survey is not done in the catchment area. Many health care services offered are duplicated and a waste of resources. This writer and his Agency 'Trend Research & Analysis Centre' (TRAC), surveyed to search for answers to the two common healthcare-related issues faced by the Muslim

Community in the covid post period.

• What are the Gaps in the health care delivery system, which requires community investments to save precious lives by timely intervention?

• What are the priority areas in health care which can benefit the maximum number of Poorest amongst Muslims?

The survey was based on the randomly selected 507 respondents spread across India to get general information. The respondents consist of medical practitioners, both public and specialist, and healthcare activists.

Our survey revealed specific Gaps in the Community funded health care facilities which require immediate community attention and resources. These are the deficit areas of Community supported medical care. The percentage mentioned is of respondents identifying respective neglected areas with huge Gaps in the Community funded medical service.

• 88 % Gynac care & Women-specific health issues with female staff

• 83% Geriatric care center with Operation theatre performing minor and routine surgeries (relating to older adults, especially their healthcare.)

• 81 % Dental and oral care

• 79 % Maternity home

• 74% Non Psychiatrist, non medicinal and counseling oriented mental health care system

88% of respondents pointed out that the Emotional, intricate, and sometimes painful realities of women's Gynac issues are always brushed aside or neglected as

consulting a Gynecologist is expensive. Women-specific issues such as elder women going through menopause to a couple struggling to conceive are mostly blamed. Pain and trauma of women who suffer a miscarriage, a woman who has endometriosis, to a girl who gets her period for the first time and its related issues- are neglected and not considered a fit case for consultation with a medical expert. Expensive medical consultancy is a primary reason why women's specific health issues are always put on back burner to be permanently neglected in most cases.

Our survey revealed that:

• 81% of people agree that women's health and intimate health-related experiences are not talked about openly

• 48% of women felt that their mental well being had been negatively impacted as a result of not being able to share their women specific health issues openly

• A three fourth of women tried to keep their menopause/perimenopause a secret and suffered in silence

The current Covid-19 situation has increased the isolation women feel and the complications they experience, as women are now giving birth alone, treatments and surgeries are being delayed.

So, now more than ever is the time for Community to seriously open an exclusive community health center where all staff is women, both technical and non-technical, including female doctors. Who are specialists in women's health-related issues to speak up about their bodies and health issues to receive the proper support.

The aging process leads to several

ailments from knee pain, to diabetics, to general weakness, loss of memory, etc. A large number of elders take two to three prescription drugs for various ailments. Often, these elders are forced to skip their medicines as they are mostly immobile and lack resources for buying medicines. Geriatric centers for older adults should deal with all age-related issues and complications with free medicines. 83 % of respondents strongly feel that health care centers exclusively for older adults should be established. These centers will serve two purposes. First, take care of their ailments, treatment, and medicines. Second, these Geriatric centers for older adults should also be arranged for physiotherapy, a hall for performing exercises, and some basic recreation facilities. Loneliness is the biggest problem of older people. These centers will provide them an alternative for social living. Many older people spend time in the mosque as they have no other secure place to go. That's a tragedy as Community is blatantly neglecting its old generation.

Private dental care is costly, and since elders are generally non-earning members of the family, they have no option but to bear with dental issues. 81 % of the respondents pointed out that Dental care is costly, particularly for elders' quality of life is hugely affected as they have lost teeth and have severe oral health care issues. Since these elders have lost their teeth, they have eating problems and digestion problems, and therefore health keeps on declining.

Even dental issues of all age

groups are becoming extremely difficult to treat as dental care has already become exorbitant and beyond the reach of ordinary men. There are hardly a few Charitable or government dental clinics. According to 81 % of the respondents, this is one of the most neglected areas of health care and should be taken as a top priority.

In the past, Community has prioritized Community-funded Maternity homes for child deliveries. But gradually a large number of Community funded maternity homes have stop functioning due to a lack of funds or converted these facilities into other lucrative services. Due to the high level of malpractices in the child delivery, giving birth to the child has become expensive and hazardous. The percentage of caesarian deliveries has alarmingly increased due to the vested interest in private maternity homes and attending gynecologists. It has become a huge racket. 79 % of the respondents opine that it's high time Community funded maternity homes for safe deliveries are build-up so that the life of both mother and child is protected.

Mental health is a big issue. Psychiatric practice is flourishing. Atleast Community has accepted that mental health is a serious issue, and many Muslims are taking psychiatric help. But some problems need non medicinal counseling. 74 % of respondents opined that Counseling centers where qualified psychologists and relationship counselors conduct therapy must be established as there are no such counseling centers. A significant number of divorces can be prevented if these centers also take up family counseling. In Mumbai, SUKON Counseling center is highly successful. The center has prevented more than 50 divorces in less than three years.

Community-funded health care facilities cannot provide the best in the category facility as other not-for-profit health care facilities across India. Certain community health care facilities are as expensive as any other commercial health care facility. Why are community-funded healthcare services unable to maintain or provide quality health care as provided by Aravind hospitals? Suppose these communities funded health care services become quality conscious and provide world-class treatment. It will attract affluent sections of the Community from all society sections that can pay the commercial rates. This will ensure financial viability, make these centers self-sufficient, and provide for growth and expansion.

(Concluded)

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By Rashida Sayyad

When people think of the deadliest diseases, their mind jumps to the most commonly heard incurable illness (if not treated on time) called CANCER. The side effects occurring due to the cancer treatment also make it quite painful for the patients. But researches are going on in several parts of the world. We bring you a **research work** done by **Dr. Kausar Raza**, working at the **California Institute of Technology (Caltech) in the United States** as a postdoctoral research fellow. Here are the excerpts of the interview.

Q. Please give a brief explanation of your research.

Ans. My research interest mainly focuses on locating the lesions with the help of [4Fe4S] cluster and their treatment using Pt-based anti cancer agents. The research area is divided into two parts: (i) Investigating the chemical role of [4Fe4S] cluster in eukaryotic proteins through electrochemical and biochemical studies. (ii) Use of Pt-based complexes for chemophototherapeutic treatment of cancer.

Cancer is considered one of the deadliest diseases outspread in various parts of the human body. Different methodologies have been implemented to date to fight against the proliferation of cancerous cells, namely, Chemotherapy (mainly Pt-based anticancer drugs), Photodynamic Therapy (which

involves photosensitizer, light, molecular oxygen), etc. To fill the pitfalls of conventional chemotherapeutic and photodynamic therapeutic drugs, including the NER machinery and less tissue penetration, respectively, during my Ph.D. research at the Indian Institute of Science, Bangalore, I combined these two well-known methods modalities. Chemotherapy and photodynamic therapy (PDT) by tuning the structural properties of Pt-based complexes to kill the cancer cells selectively. The idea was to develop the series of conjugates bearing the structural framework of the conventional chemotherapeutic anticancer drug, cisplatin, and BODIPY dyes for PDT activity. In photodynamic therapy, the growth of cancer cells can be terminated in the presence of light which generates ROS (reactive oxygen species) capable of cleaving the DNA of the tumor cells and causing cell death. Cell imaging is beneficial to track cancer/lesion sites inside the human body. The combination of the Pt metal encrusted the path for DNA cross-linking and the BODIPY motif attached which aided in cell imaging and killing of cancer cells in the presence of light, comes out as a new scope to design the more efficient photodynamic

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chemotherapeutic anti cancer agents.

Earlier in my Ph.D., I have tried to treat cancer; now, I am exploring my research to detect lesions through DNA mediated charge transport chemistry. It focuses on assessing the functional role of iron-sulfur [4Fe-4S] in eukaryotic DNA replicative and repair proteins. We perform the electrochemical investigation to detect the tumor/disordered sites using DNA-mediated electron transfer.

Q. What was the objective of your research?

Ans. Since various anticancer drugs are known to treat numerous kinds of cancers, namely colorectal cancer, breast cancer, oral cancer, lung cancer, etc. **I aimed to design and synthesize a highly selective drug towards killing the cancer cells without harming the normal living cells.** We intended to

approach a dual-action mechanism of platinum-based anti cancer drugs for accurate time tracking and selective cancer cell death.

Q. What were the findings of your research?

Ans. We prepared a series of monofunctional Pt-based complexes capable of binding with DNA for the treatment against cancer. We have mainly designed the mitochondrial targeting anti cancer drugs, as mitochondria are the cell's powerhouse and lack NER machinery. The significant outcome of our studies is in the form of an indigenously synthesized prodrug with 100-fold better anti cancer activity than the FDA-approved Photofrin drug. Moreover, this drug can be tracked inside the cell, which is not the case with any FDA-approved platinum-based anti cancer drugs. We have conducted the in-vivo anti cancer studies of these drugs in the living mice models using photodynamic chemotherapeutic dual action mechanism and obtained promising results that are a patent in this emerging field. This work was done with collaboration in the department of biological sciences at IISc.

This study provides further scope for combinatorial research that includes photodynamic therapy and DNA cross-linking ability of the

monofunctional Pt(II) drugs (Chemotherapy) against cancer. Finally, the in vivo assay results on mice showed the significant arrest of tumor growth and its shrinkage in size, thus giving new insights into the chemistry of platinum-based PDT agents.

Q. Any scholarships or awards for research?

Ans. I have received the prestigious Carl Storm International Diversity (CSID) fellowship for Gordon Research Conference (GRC), Metal in Medicine, USA. I am also a recipient of "Government of India International Travel Research Award (DST), CSIR Travel Research Award, ICMR Travel Research Award, SBIC Student Travel Grants for ICBIC-19 in Interlaken, Switzerland. I received a fellowship from MHRD and CSIR for five years during my Ph.D.

Q. How do you think your research would be beneficial to Society?

Ans. Cancer counts among the second deadliest diseases in the world. About 30% of India's affected population accounts for oral cancer only among all types of cancer. Among the various therapies established for cancer treatment, photodynamic therapy is well known for treating oral cancer. My research on Pt-based drugs will provide new insight and scope to combine the two therapies and kill the tumor with notable potency.

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Masjid Management Stand Up to the Call of Time or Make Way for Others



Prof. Jalees
Tareen (Padma Shri)

The biggest concern of all well-meaning persons in the community is the poor education levels of Muslims, little or no emphasis on women's education, higher school, and college dropout rates, increasing segregation and isolation from the main society, and last but not least, the nonchalant indifference of our Ulema and Imams, and the political leaders to the fast unfolding polarisation in recent times and its impact on the community. The consequences of this indifference to the issues of the community, which are rather crucial to the coming generations of Muslims in the country, are chilling. The only solution to all the foreseeable challenges that the Muslim children will face in the coming decades is to adapt to moderate and true values of Islam and make education their only



For any mass movement to start, two things are essential. Firstly there has to be a central point from where a call is given to the masses. Secondly, a leadership that has access to the masses to give a call

mission. *The mass movement for formal education of the entire community should start now.*

But, for any mass movement to start, two things are essential. Firstly there has to be a central point from where a call is given to the masses. Secondly, a leadership that has access to the masses to give a call. The only readily available centers for such a call are the Masjids. The only person empowered indisputably to give a call is the Imam of the Masjid, to whom we religiously listen to every Friday without any complaint. Just think of the current functions of Masjids and the Imams. Over 300,000 Masjids in



the country have only two functions: the prayer call five times, and limited men visit (except for the Jumma congregation) for prayers. The second one is teaching the Quran in the mornings and evenings. The Masjids are primarily meant for these two acts, no doubt, but did we ever realize that the vast space created in Masjids and the rooms constructed for Madrasas remain unutilized for the rest of the time? Did we ever think that the Masjids could also become the centers for spreading formal education, a place for motivational talks and lectures by scholars of Science, History, and Social sciences? It is a place for spreading social awakening, propagating the schemes and benefits given to the poor and minorities by the government, arranging coaching classes for competitive exams for both boys and girls, and a host of community activities to educate parents on their responsibilities. All these activities indeed form a part of worship/Ibadah that pleases Allah as much as it pleases through our Salah and Zakath.

One of the most straightforward beginnings that any Masjid could do is establish a kindergarten or preprimary school attached to every mosque where the poor children of the Mohalla between 3-6 years study. The rooms constructed for Madrasa can be used for half a day. Preprimary education prevents future school dropouts, particularly first-generation learners. It is between 3-6 years that the seed to future personality is sowed. The child develops skills, logic, analysis, neuromuscular coordination, learns to share and socialize. His character is molded here. The reason is 90% of brain growth happens at this age. The community is so obsessed with building Masjids that we spend crores constructing dozens of

Masjids every 200 to 300 meters but will not think to build a school or a clinic. Muslims need to be reminded that the world's first university, The University of Al Qarawiyinn, was constructed in Morocco by a woman prince Fatima al-Fihri in a Masjid in Morocco. Christians who constitute 10% of Minorities in India have 75% of educational Institutions, and Muslims, who make 75% of Minorities, have only just 15% of educational institutions. It is very easy to collect donations for the construction of Masjid and Madrasa and extremely hard to collect community funding to support Education and Educational Institutions. I have repeatedly written in my previous five articles that many young girls and boys discontinue at X and XII grades for financial reasons.

The Ulema and Masjid committees should not delay any more the opening of Masjids to women for prayers. They should also realize that the socializing and interpersonal relationship is a part of Islam. Developing cordial relations with non-Muslims is more crucial in India than anywhere else. Like in the USA and UK, why can't we open our mosques for non-Muslims to visit and watch on Fridays seated on chairs on the backside. Do the Ulema realize that majority of even educated non-Muslims are curious about what is inside Masjids. Curiosities lead to paranoia and an easy trap to hate protagonists. Opening Masjids once in a way for non muslims to visit and watch the Muslim prayers opens up a new chapter of trust and interpersonal relations.

Isn't it high time the Masjids, the Ulema, and political leaders and the Masjid managements wake up, open up the Masjids for effective use of the Masjids for the progress of the community? Should not the

inactive managements who hold the positions in Masjid committees for prestige, rehabilitation in old age, or even for some covert gains make way for younger and educated members in the community? Every Masjid in the west and even some Islamic countries have women think tank groups who are a great strength to take forward the social mission to doorsteps.

The women of our community should realize that education should be their top priority. Unfortunately, millions of parents and grandparents in this country discourage women from going for higher and professional education. Any community can claim its full share of gains in future India if it is educated and enlightened and their womenfolk are educated. Communities where women are educated, have created enlightened societies. Every Muslim girl should aspire to be a professional, Doctor, Engineer, Scientist, Lawyer, Accountant, Banker, Executive, IAS, IPS, IFS, etc., and even enter Police and Army. Our prophet never told us that only men should go to China to acquire knowledge. Quran referred to Skies and Universe to be discovered, never said only men should do it. A Muslim woman can be an astronaut, an athlete, or a CEO and still be a good practicing Muslim.

The time has come when the community sees a revolution in creating a society of moderate, good character and highly educated Muslim men and women. Those who find equal space in society and earn fame and honor shoulder to shoulder with the majority community through their virtues with pride do not live in despair. (The writer is the Former Vice-Chancellor of Kashmir University, Pondicherry Uni. and BSA Uni Chennai, former member UGC, can be contacted on tareenj@yaho.co.in)

Readers Space



“Importance of NGOs for Socio-Economic development among Muslim minorities.”

Sir

Assalamualaikum

“Importance of NGOs for Socio-Economic development among Muslim minorities.” This is one of the most important topics that needed attention and had to be addressed. Who can do justice to it better than Syed Tahsin Ahmed? A lifelong bureaucrat who had the passion for keeping a watchful eye on the affairs of the community.

He always had his mindset on the social and economic issues of the Muslim minority. His observations are so close and intense that he often feels “subjected to” and “is part” of those issues. His impressions and explanations of the minority community give that “inside out” views of the issues. He bares, uncovers, reveals, and exposes the underbelly of the minority and society in general.

Poverty, failure in shouldering the social responsibilities, lack of interest and belief in education, real and virtual fear of discrimination in every field, improper association with wrong people, incompetent and nonconductive environment, etc., hold back the youth of minorities from progress. It also discourages youth from working hard and getting serious about the aims and goals in their lives.

You are correct in pointing out how we are not knowledgeable about what NGOs genuinely are, what they can do for the communities and societies. Governments have allocated funds for the improvement and betterment of minorities, entrusted and available through registered NGOs.

Govt funds are seen as free money. Most of the time, the funds get returned because of nonuse. This leads to the corruption in very few registered minority NGOs.

You have clearly and rightly pointed out the non-Muslim minorities who take good advantage of the funds providing many facilities through NGOs and many schemes. The huge difference here is the education and awareness among other minorities and Muslims.

As you mentioned, most of the so-called Muslim minority NGOs are disguised as social services or voluntary nondescriptive organizations, mainly dependent on private contributions. Why is this so lucrative? As Zakat is obligatory, Sadaqa, donations for a good cause, eternal spiritual rewards are lucrative and easier to collect. Collection on a personal level doesn't have to have any transparency or auditing.

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Our mice model demonstrated an excellent efficacy of our drug inside the living being. These new findings can lead to investigating the drug-tumor interaction inside the human body. Implementation of our Pt-based prodrugs will provide a new way to treat cancer. Moreover, commercializing these

drugs may reduce the cost of treatment. In addition, it's manufacturing at the industrial level will increase the employment for several educated and skilled people in our country.

Q. Give some suggestions to the budding scientists.

Ans. Do not hesitate while

expressing and talking about yourself, be it stress or mental health imbalance. **Also, create another world outside the lab and explore it. Establish a name for yourself. Above all, perhaps, to be successful in academia, you need to develop your persistence and preserve your**

creativity no matter what. The key to unlocking the untapped potential is to create and build a path conducive to novelty in science. Make your research plans wisely and execute them in a disciplined way. Always remember, slow and steady wins the race. ■



Dr. Farida Khanam

The Role of Ulema According to The Holy Quran

Given the recent dramatic developments in Afghanistan, questions are being asked regarding the role of Islam for the ulema, religious class in the political arena. According to the Quran, the role of religious scholars is to acquire a more profound knowledge of religion and convey it to people so that they can guard themselves against evil (9:122).

Islam clearly differentiates the sphere of activity of religious scholars and that of political leaders. This verse gives a guiding principle that the ulema, or the religious teachers among the Muslims, must engage only in the sphere of knowledge. In other words, religious scholars must keep themselves away from the political field and provide intellectual and spiritual guidance. The politicians, on the other hand, must carry out the task of administration and organization.

It can, therefore, be inferred that

as a matter of principle, it is not the task of the ulema to become involved in practical politics. In case they assume this role, much more basic responsibilities are bound to be neglected. Therefore, they must leave political issues to the politicians to handle and instead devote themselves entirely to scholarly works, social reform, and constructive activities. Religious scholars must continue to play this role even when they see that the political rulers have fallen prey to corruption.

This division of the sphere of activity was followed by the companions of the Prophet, as well as by the rightly guided caliphs, through the Umayyad caliphate and down to the end of the Abbasid caliphate. Similarly, the Spanish Muslim ulema and other scholars made an impressive intellectual and scientific contribution by keeping themselves aloof from politics. This pattern continued for approximately a thousand years. It



enabled these scholars to focus on the enormously valuable task of crystallizing the various branches of Islamic knowledge while remaining unaffected by the political tumult raging around them.

In the later period, the ulema digressed from their scholarly goal and set themselves the target of establishing sharia rule in various parts of the world. However, their efforts did not

result in the establishment of purely sharia-based rule in any Muslim country. On the contrary, the result was that Muslims everywhere became divided into, broadly, two rival camps that were at war with each other. Everywhere Muslim societies fell prey to destructive activities. In January 1827, when Sayyed Ahmad Bareilvi and his companions established an Islamic government in the

Peshawar region near the Afghan border, serious differences developed with the local Muslims, and this 'Islamic government' soon collapsed. The reason was that the ulema sought to impose sharia laws without preparing the populace.

As per the Prophet of Islam, the willingness to accept Islamic laws begins in any society with the intellectual purification of the individuals rather than with the practical enforcement of laws. Had the ulema of the Muslim-majority countries stayed away from politics and focussed on the reform of Muslims, on awakening the true spirit of Islam among them and producing Islamic literature according to modern standards, they would have played a constructive role in bringing about peace and progress in society in line with the teachings of Islam.

(The writer is an Islamic scholar, chairperson of CPS International, and a well-known speaker, writer, and translator. Under the guidance of her late father and Islamic scholar, Maulana Wahiduddin Khan).

(Extract from <https://timesofindia.indiatimes.com/blogs/>)



Aaisha Fatima

Ulemas: A Role Model?



Unlike many founders of religions, Prophet Muhammad (PBUH) was a theologian, a preacher, a warrior, a politician, a businessman, All-in-One. He was also a leader and builder of a new state, capturing, holding a new territory, making a new world order. He was truly a great general. In a single decade, he fought many battles and planned military operations, but all the battles were in defense of Islam. He conquered the battles and won the hearts of people; religion and political functions were intertwined in the leadership of one man.

Allah had sent messengers to every nation. But the chain of messengers is over forever. Ulemas are the successors of messengers. Instead of carrying out of work of a messenger, they are seen striving to become Imam of a Masjid. Feels lucky to become a teacher in Madrasa, very much content on a paltry salary. Thank God for getting tuition for children of rich persons. He feels top of the world if get some post in some religious organization.

History is witness to record; they were the ones who spread the message of the oneness of Allah across the world. Ulemas were champions of charity and were the best scientist, politicians, heads of state, researchers. History has recorded the role of Ulemas in the

Indian freedom struggle. They sacrificed their lives, money, family to this cause.

Now the scene is changed. Islam is in books only. Politics is not their field. They are ignorant of economics, industry, science, and technology is not their cup of tea. Hazrat Ali(RA) has predicted, "There will come a time upon mankind when nothing will remain of Islam except its name only, and nothing will remain of the Qur'an except its ritual. Their Mosques will be full but destitute of guidance. Their learned men will be the worst people under heaven, and strife will issue from and revert to them." (Bhaihaqi, Shu'ab-ul-Islam from Miskat-ul-Masabih, Kitab-ul-Islam, Hadith #276, p. 155, Vol I, Translated by A.H. Siddiqui, published by Kitab Bhavan 1990, all Hadiths authenticated by Al Albani)

Nowadays, the great majority of Ulemas is going through this phase.

Deen has become a profession. Religious organizations have different beliefs and objectives under some point programmes based on some principles. They have their groups with political connections. They never venture beyond their agenda and assure us a bright life in this world and hereafter. People fall prey to their gimmick, and the result is a total flop. For them, it is prohibited to participate in other organization's activities. People are trained to be loyal to their organization rather than Almighty. Madaras has become an employment guarantee scheme for teachers. Free lodging, boarding for the poorest of the poor class of students who are mostly not interested in learning. The product of Madarsa is inferior in quality and detrimental to society. Ulemas have not only proved themselves useless in safeguarding the constitutional right of a community, but they have also

been complicit in the erosion of these rights and are prone to making all sorts of an erroneous judgments. Above all collection of zakat and charity has become a lucrative business for huge kickbacks.

The biggest Fitna of today is the media. Mainstream media is by and large biased. In the past viewing, TV was coined as haram. But the situation has changed now. So-called maulanas who appear in TV debates are considered scholars and revered and have their huge fan following. They miserably fail to deliver the true message of Islam. They voluntarily demoralize Islam and Muslims for a paltry sum to the tune of a few thousand, which they get as remuneration. They do such acts at the will and wish of their political bosses.

Ulemas preach doctors, engineers, and other highly educated people to become good Muslims. But ulemas themselves cannot set an example of becoming a good scientists, politicians, doctors, etc. What is the fun of such ideas?

Thus, the great majority of ulemas of today are the weakest creatures. They live for their selfishness. Please their political bosses and mentors. They are vulnerable easily for most negligible gains and becoming detrimental to the ummah. They prefer the path of worldliness, where power, wealth, and dominion are the ultimate aim. Something good can be found in a bad situation. A true Muslim always believes in Almighty for a good change. True ulemas are bearer of divine guidance, which is what we mean by true knowledge,

also known as wisdom and light. We are expecting a handful of true ulemas to stand up to the cause of ummah. Cutting across the organization's lines, they will strive for uniting ummah on one platform. Ulemas will meet regularly to the cause of the community. They will strive for a better future on the lines of messengers of Almighty.

(The writer is a final year MBBS student, IIMSR, Jalna.)

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"Importance of NGOs for Socio-Economic development among Muslim minorities."

It is for non-registered NGOs to use a good part of the funds in the name of official, administrative and managing expenses. No questions asked. Reaching out to the community will be just for the namesake.

You have given an excellent example of an NGO by the name AASRA. An appropriate name for this particular NGO. Well recognized and acknowledged by the awards it received. Our community needs many more NGOs like these.

Doubling up the wakf institutions is a good suggestion. If it is put into action, it will help support and uplift the weaker sections of society and community.

You have ended the article with a positive note that some recognized NGOs are working with honesty and sincerity at the state and national levels. Surely may their tribe may increase. Aameen.

Qazi Minhaj Azher
USA



Arshi Dokadia

The Scrolling Effect: How Mindless Scrolling Impacts our Well-being

The alarm on her phone wakes Naila up. She snoozes it thrice before finally giving in and getting up. Even before she steps out of that or completely opens her eyes, for that matter, she unlocks her phone and does a quick scroll through her Instagram. She sees her friends going for vacations, getting promoted, and achieving multiple personal and professional milestones. There's a niggling in the back of her head. An all too familiar feeling sinks in. She is still at home, with a mid-level job that has lost its luster over the months of doing it.

"Maybe, I should have done that Master's degree," she thinks, "Or given GATE..." A sigh escapes her lips. A few posts down the line, she is irritated. So, she shifts to the Reels section, conveniently placed at the center of the tab. The quick scroll has extended to almost an hour.

Naila is now both late and miserable as she goes through the motions of the day. Another long day of staring at the screen, trying to converse with her colleagues, and navigating office politics has her on the verge of a breakdown. By lunch, she is done with the company, her colleagues, her day, and her life, in general. She eats, scrolling through her phone. An interesting article about someone leaving their corporate job and going to live in the mountains pops up.

"Maybe, I should just leave everything here," she wonders, as she mechanically puts food in her mouth without actually tasting it. "Eh," she dismisses the idea after a few minutes of consideration. "You need to be swimming in money for such intuitive decisions."

Her manager is constantly complaining about her lack of

engagement at work. She seems to be getting more and more passive by the day. She rarely participates; her work, which used to be amazing when she started, is now bland. At a bare minimum, she wants to argue. Complain about the company culture. How does she not feel valued? How everything is dull, and she feels like she is doing nothing but corporate paper-pushing... however, she says nothing except, "I'll improve. Try harder. Be better." Because, let's be honest, even the most boring job is better than being unemployed.

She feels guilty throughout the day. She wants to work harder. But looking back to what she used to be and the hollow shell of her old version she is now – well, what happened? She wants to scream at the top of her lungs.

"When did I become my worst nightmare?"

Most of us resonate with Naila to some level. Perhaps, is the constant comparison we make with our peers. How do we feel like we don't have enough? Or perhaps, we are missing out on something fundamental. Maybe a constant feeling that something is lacking in our lives, without knowing what exactly.

There might not be one thing that's leading to this complete despondence in our lives. But one of the common factors that research highlighted is social media.

Social media, by its nature, is very addictive. Our brain likes the bright colours, the moving shapes, and pictures; it's attention-grabbing and often paired with catchy music that is constantly stuck in our heads, even when we are not on our phones. The concept of short-form media has further shortened our



attention spans. When was the last time you paid attention to an offline conversation without getting the urge to check your phone? Or attended an online meeting or class without scrolling on your phone in the background?

Reels have gotten our attention down to a 30-60 second time frame. While it might seem like a big task to watch a ten-minute video, YouTube Shorts seems short enough, and we barely realize that an hour has passed.

But what's happening in our brain is that we are facing an information saturation. There's just too much input: too many messages, pictures, images, songs, and images. The impact is two-fold.

One, because there's too much data for us to focus on, we start forgetting the essential things, leading to forgetfulness. You cannot recall things like what you discussed in the quarterly meeting two days ago or what was the conversation with your friend all about?

Two highly attention-grabbing nature of these posts makes the real world seem bland. Basic and boring. It's almost like comparing *chaat* with *dal-rice*. You wouldn't be enticed with dal-rice when you have chaat on your table. So, why would you want to listen to the manager when you can scroll through your phone.

Let's put ethical implications aside for a second. It's wrong. We cannot argue on that. But, for a moment,

let's focus on mental health. Ask yourself what do we see during these potentially hour-long sessions? What is being registered in our minds? Do you even remember what you just saw? Or when you look up from your phone, it's like coming out of a mind-numbing haze?

We jump from chapter 20 to chapter 40 of someone's life and it seems like a series of successes because no one is going to put up those 20 chapters of pain and sweat for the world to see, right? If we are honest, no one will put their real struggles and vulnerabilities on social media. It's mostly what's right with our lives, if not what we want our lives to be.

This makes us feel like we lack something. Putting our mindset into complaining about the world around us, focus on what we lack rather than realizing all we have. This can lead to low self-esteem, depression, anxiety, low life satisfaction, and frustration.

We argue more. We work less. We pine over what could have been without actually taking steps to achieve these things because that's what social media shows us... successes.

But is it possible to leave social media in this day and age? Leave all of the platforms cold turkey? The fear of missing out is something authentic in most of us. So, what do we do?

Practice social media hygiene. Keep a close check on what you see and for how long. In a hadith in Sahih Al Bukhari, Prophet Muhammad SAW said,

"There are two blessings which many people lose: (They are) health and free time for

Social media, by its nature, is very addictive. Our brain likes the bright colours, the moving shapes, and pictures; it's attention-grabbing and often paired with catchy music that is constantly stuck in our heads, even when we are not on our phones

doing good."

We are giving our time to our phones. So, it is essential to check how we are using it. It is okay to unfollow people that make you feel bad about yourself. Hide the posts that you don't like. Uninstall the apps that feel more like a burden. It's just like decluttering your household from unwanted things and clearing out the trash.

Lastly, practice gratitude. Seeing the victories of people can make us easily forget what we have with us. Take time out every day to be thankful to Allah for all the blessings He has given you. That mindset shift can lighten the darkest of days.

As a parting note, here are some healthy phone habits you must adopt:

- Screen time outside of work should be less than two hours
- Be intentional about why and when you use social media
- Avoid "filling time" with your phone, aka mindless scrolling, just because there's nothing to do
- Do not start or end the day with your phone
- Make it a rule not to use social media whenever you're out and about
- Have a phone detox day (or an hour each day)



Maimuna Rais

We are far away from reality! Books are the genuine and selfless friend

Life is not easy to live without a true friend. We all are living with fake people. Everybody isn't our friend; just because they laugh with us does not mean they are with us. The actual situation exposes people to who they really are. We can't deny that the advent of a new era came up with advanced technologies that made people so materialistic and money-minded. Because of this, people have forgotten humanity, values, and love, just for their own sake. They betray and become unfaithful towards other human beings. So everyone needs friends whom they can trust upon. Some might have a large circle of friends, whereas some people don't have friends.

But when it comes to books, they can be our best and selfless friends. Books are the tones of printed pages that consist of knowledge and ideas. It was first published in 1455, Mainz Germany, by John Guten Burg, and the first English paper was written by William Caxton in the U.S and Canada. There are several books available around us to read. There are many types of books such as fiction, non-fiction, autobiographies, novels, religious, etc. They never make us feel alone. If one really wants to have a true and loyal friend, one should buy books. Yes! Books are true friends, and we are far away from this reality. They talk to us when you read a book. It enriches our minds with good thoughts and knowledge like a true friend. They are always with you; they teach us

to have big dreams. They give us a gleam of hope. They make us feel positive, and ultimately the power of positive thinking would always present an entirely different picture and impact our body and soul. So one can read any book and talk to them at any time. They're always available for us. They enhance our vocabulary, reading skills. This decreases stress and tension and enhances our imagination and empathy; they make one's personality suitable as it gives ideas in life.

It is very rightly said, "Books let us travel the world without moving our feet." One can sit in the corner of a room and explore the whole world by just reading a book, and you will find yourself engrossed in the books. Some people buy books by seeing the pictures and cover,

but it should be remembered that never judge a book by its cover. No image in the book doesn't mean that it is not an interesting one. Before reading a book, we should never judge; go with the content, ideas, and opinion.

A year ago, I read a book called "Believe in Yourself" by Joseph Murphy; it was super amazing as it encouraged me towards my dream and passion. I found it so fascinating that we should never forget that if life is full of obstacles and cruel hardships, only you can change it. The moment you decide to change everything that will happen one day just because you believe in yourself. Recently I read a book called "Good Vibes, Good Life" by Vex King. This book really filled me up with positive vibes, taught me the importance of



(Photo courtesy Essay Avenue)

self-love, and helped me create my journey of imagination.

I want to sum up this by saying that books are a medium of knowledge that contains many amazing facts and opinions for us. All we need is just grasp everything! So stop running after people, make your books your friend because they are the only ones who'll never betray you, and always stand by your side in building your knowledge and power.

* The girl is just passed 12th Science.



Syed Tahsin
Ahmed

Asif's father walked out of a marriage, and his mother could not afford to continue his education in a formal school. Mohan is a school dropout from the sixth standard. Joseph is a bright and intelligent student but wants to devote more time to playing tennis yet to study without attending school. Hemlatha's parents did not send her to school due to extreme poverty. Ismail is a child of migratory parents who are construction workers and couldn't send him to school. Imran dropped out of school from the eighth standard as he couldn't pass the exams and was weak in his studies. Shabana discontinued her education after the tenth standard since her parents could not find a girls College nearby. Maqsood has never gone to a school since he is studying in a Madrasa. Parveen had to discontinue studies after the eleventh standard since they got her married. Iqbal cannot continue his studies in a formal school due to his learning disabilities and psychological problems. (Names changed)

There is no need for all these children to despair. National Institute of Open Schooling (NIOS) offers an alternate channel for continuing their education through open and distance learning. NIOS, established by the Government of India, is the world's largest open/distance education school catering to millions of students in India at primary, secondary, and senior secondary levels. Anyone over 14 years of age who could not attend formal mainstream schools or has discontinued schooling at any level can enroll for the tenth standard certification. The Government of India has recognized NIOS as equivalent to that of the State, CBSE, and ICSE schools for all qualifying purposes, including CET and other entrance examinations. Anyone passing the 12th standard through NIOS can get admission to any University on par with students from mainstream schools. In fact, some Colleges have a separate quota in admission for NIOS students.

Open Basic Education Programme (OBEP)



NIOS offers a multiple entry

system under its Open Basic Education Programme (OBEP). Children aged 7-12 years can get admitted to the corresponding 3-8th standard. NIOS offers many features of openness and flexibility. After registration, each learner gets five years to complete the level for which admission is taken. The medium of study could be Hindi, English, Urdu or a Regional language. The 3rd to 6th standard students have to study a language, Environmental studies, Mathematics and Basic Computer. The 7th and 8th standard students have to study a language, Science, Social Science, Mathematics and Basic Computer. Students of both the above Levels have to select one Vocational subject from Cutting, Tailoring, Dressmaking, Beauty Culture, Toy making, Painting, Baking, Arts and Crafts.

Larkspur Educational Trust, Bangalore
(www.larkspuredu.com.)



In Bangalore, Larkspur Educational Trust is an accredited institution under NIOS's Open Basic Education Programme (OBEP). It is authorized to run a Study center and conduct examinations for Level 'A', 'B' and 'C' (standard III to VIII). Larkspur has recently announced that it offers education in 3rd to 8th standard for just Rs. 6000 per annum. Tucked in a residential area of Langford Town (Berlie Street Cross), the school building is creatively designed, conducive for study and small group interaction. Started in the year 2004 by two sisters Ms. Husna Fathima and Ms. Sanobar Fathima, Larkspur offers personalized learning with an avowed goal of teaching in a way the child wants to learn and not make him understand the way you teach. This is the reason why many children with Dyslexia, OCD, and other psychological problems or those with special needs who cannot cope with the pressures and demands of a formal school, flock to this school. With a mix of students of both genders and students who are Advanced learners and Slow learners, the school offers plenty of opportunities for the students to overcome their fears, gain self-confidence, and progress academically.

While studying from home is advantageous to many, many students would like to learn at school. Students need to have classmates and friends. They also need to interact with teachers and

peer groups and have a feel of the school atmosphere. Distance education does not provide this. It is here that Larkspur steps in offering a schooling facility for NIOS students. They have more than ten teachers who have years of experience in teaching NIOS subjects. They organize many competitions, events, and functions which enables the students to discover their hidden talents. They groom the children in personality development, public speaking, and confidence-building exercises. Ms. Husna Fathima and Ms. Sanobar Fathima told this writer that they are committed not only to making the students succeed academically but also to mould their personality to face life's challenges. Due to the Covid pandemic restrictions, they are presently conducting online classes.

A boon for Madrasas

Many Madrasas are now agreeable to introduce NIOS for their inmates. But what holds them back is that the children cannot study on their own and it is difficult to arrange for teachers who know the NIOS syllabus and pattern to teach the students. Recognizing this problem, Larkspur has come forward to offer special concessional packages to the Madrasa students to attend online classes (presently) or even regular classes after the pandemic. This is a golden opportunity for Madrasas in Bangalore to provide teaching of academic subjects in addition to their religious curriculum. We need more Larkspurs not only in Bangalore but in all cities of the country. However, Madrasas all over the country, including Bangalore, can enroll their students under the NIOS scheme directly but have to choose any Study Centre convenient to them. In Bangalore, **Al Ameen Educational Society** is one of the Study Centres.

Madrasa inmates can even aspire for University education

One of the highlights of open learning through NIOS is the freedom to choose subjects according to one's needs for the X and XII standards. Madrasa students may find it convenient to choose Urdu and Arabic in the languages category. They have to select a minimum of five subjects of their choice out of 27 subjects. They have to choose three other general subjects. Once they complete their X and XII examinations, the academic world opens up, offering plenty of higher education and career-building opportunities. They can either enroll for the regular degree courses or register for a

degree course through correspondence from IGNOU. Maulana Azad Urdu University, Hyderabad, Jamia Millia, and Aligarh Muslim University even offer lateral entry.

Learning Point Foundation
(sarvath@learningpoint.in)



Learning Point Foundation, a Bangalore-based NGO located in Tannery Road and headed by Mrs. Sarvath Adil Khan has been striving to facilitate school dropouts and single mothers/widows from the lower rungs of society to complete their elementary education through NIOS. Consequent to the pandemic, there has been an increase in school dropouts due to the loss of jobs of parents. This institution provides a platform for the poor to continue to earn their livelihood and yet continue their studies. Learning Point also provides formal education (10th and 12th) through NIOS to Madrasa students without disturbing the structured syllabus they learn at the madrasas. Mrs. Sarvath Adil Khan, Managing Director, told this writer that Learning Point had facilitated

more than 40 *Huffaz* and *Aalims/Aalimas* in getting their Secondary/ Senior Secondary education. With many teachers in their rolls, the Learning Point foundation provides a tutoring facility for NIOS subjects. Presently, more than 100 dropout students from schools and madrasas are pursuing their studies under the NIOS education system.

A call to Muslim Educational Institutions

Muslim-managed educational institutions imparting formal education under the State Board or ICSE or CBSE pattern could also become accredited institutions and Study Centres under the NIOS scheme. And thus provide alternate schooling to dropouts, weak students, and students with learning difficulties. Lack of tutoring facilities is one of the reasons for many students, including Madrasa students, not enrolling in the NIOS scheme. If Muslim-managed educational institutions additionally offer NIOS pattern of education, many nearby Madrasas will find it convenient to avail the benefits of this schooling. With their existing infrastructure and teaching faculty, it will not be difficult for them to do so. Of course, this may not be a very paying proposition, but they too have a social obligation to fulfill.

More details about the NIOS can be accessed by visiting www.nios.ac.in

(The author is a retired KAS officer and can be contacted at tahsin789@yahoo.com) ■

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Moin Qazi

When Imam Zuhri, a famous scholar of the Sunna (the Prophet Muhammad's prescriptions), indicated to Qasim ibn Muhammad, a scholar of the Quran, a desire to seek knowledge, Qasim advised him to join the assembly of a well-known woman jurist of the day, Amara bin Al-Rahman. Imam Zuhri attended her assembly and later described her as "a boundless ocean of knowledge." Amra tutored several famous scholars, such as Abu Bakr Muhammad ibn Hazama and Yahya Ibn Said. Amra was not an anomaly in Islamic history; it abounds with famous female narrators of jurisprudence, starting with Aisha, the youngest wife of Prophet Muhammed. Women scholars taught imams and judges, issued fatwas, and traveled to distant cities. They went on lecture tours across the Middle East. A conservative count would reveal at least 2,500 extraordinary women jurists, narrators of Muhammad's sayings (hadith), and poets. There is no other religious tradition in which women were so central, present, and active in its formative history. Yet, their stories are not always well-known or widely acknowledged. Aisha was known for her expertise in the Quran, arabic literature, history, general medicine, and juridical matters in Islam. A top Islamic scholar, a military commander riding on camelback, an inspiration to champions of women's rights, and a fatwa-

The Lost Legacy of Female Muslim Icons

issuing jurist, Aisha's religious authority and intellectual standing and were astonishing, by the standards of both our own time and hers. She was a primary source of authentic hadith, or traditions of the Prophet, which form part of the foundation of Sunni Islam.

Through the painstaking research of Islamic scholar Mohammad Akram Nadwi, the stories of accomplished Muslim female scholars, jurists, and judges have been unearthed. It has led to a listing of about 10,000 Muslim women who have contributed toward various fields of Islamic knowledge over ten centuries.

Umm al-Darda was a 7th-century scholar who taught students in the mosques of Damascus and Jerusalem. The caliph Abd al-Malik ibn Marwan was one of her students. One of the greatest 8th-century scholar was Fatima al-Batayhiyyah, who taught in Damascus. During the Hajj, leading male scholars flocked to her lectures. She later moved to Madinah, where she taught students in the revered mosque of the Prophet. Fatimah bint Mohammed al Samarqandi, a 12th-century jurist, advised her more famous husband, 'Ala' al-Din al-Kasani, on how to issue his fatwas; she was also a mentor to Salahuddin.

However, that trend is now history. Nowadays, we hardly ever encounter female Islamic jurists. Women are all but absent from Islamic public and intellectual life. If we scan the centuries of Islamic history records, we find a host of women active in all areas of life, only to see them marginalized



dramatically later. So, what happened? How and why have things changed in the last 300 years to the extent that it is unusual to find women involved in Islamic sciences. Unlike in the past, significantly few Muslim men would even consider being taught by a Muslim woman.

Muslim societies have a misconception that the struggle for women's rights is confined, historically and geographically, to European and North American locations. This 'myth' enjoys such great credibility that women's rights in Muslim societies have almost become an alien idea, and whoever works for them is believed to be promoting some 'foreign' agenda. The misconception is confined to Muslim societies and some people in non-Muslim cultures that see Muslim women as passive and silent victims. This misconception is so prevalent that any example of brave Muslim women resisting patriarchal values, whether in the past or present, is brushed aside as an exception. This 'myth' has been repeated so often that everyone now considers it a reality in public and private lives.

New status

The Quran enshrined a new status for women and gave them rights that they could have only dreamed of before in Arabia, so why the seeming disparity between what once was and what now appears to be?

On a historical level, Islam was incredibly advanced in providing revolutionary rights for women

and uplifting women's status in the seventh century. Many of the revelations in the Quran were by nature reform-oriented, transforming critical aspects of pre-Islamic customary laws and practices in progressive ways to eliminate injustice and suffering. Still, it is not enough to merely flaunt these values. We must act on them.

The reforms that took place in the early years of Islam were progressive, changing with the needs of society; however, the more detailed rules that the classical jurists laid out only allowed many pre-Islamic customs to continue. These rules reflected the needs, traditions, and expectations of their society, not the progressive reforms that started during Muhammad's time. Hence, the trajectory of reform that began at Muhammad's time was halted in the medieval period through the further elaboration of fiqh (Islamic jurisprudence), which was then selectively codified in the 19th and 20th centuries.

Muslims need to look at themselves realistically instead of their imagined selves. The Prophet was centuries ahead of the men of his time in his attitudes toward women, and not surprisingly, right after he died, men started rolling back his reforms. The Prophet may have been too advanced for the mindset of seventh-century men, but his compassion for women is precisely the model that Muslims in the 21st century need to emulate today.

Twenty-four women appear in the Quran in various forms and for multiple purposes; 18 of those women appear as minors, the primary five being: Mary, mother of Jesus, Bilquis, the queen of Sheba, Mary's mother Hannah, Hawa (Eve), and Umm Musa, the mother of Moses. All of them are potent examples of the tremendous potential of women.

Women empowerment

In the 21st century, the combined spread of literacy, the availability, and promotion of public education for both girls and boys, the expansion of job opportunities for women, have added to Muslim women's desire for greater empowerment in the practice and interpretation of their faith. We have hundreds of examples of women who defied culturally defined gender norms to assert their right to be different and to be agents of change in their society.

Today, Muslim women are active in Quranic study circles, mosque-based activities, community services sponsored by religious organizations, and Islamic education as both students and teachers. There are a rising number of female Quran reciters, Islamic lawyers, and professors of Islamic studies throughout the world.

While many Muslims worldwide learn about such exceptional Muslim women in school, their relevance to the contemporary context is frequently overlooked. Most critical aspects of their personalities are glossed over. Through learning and celebrating their examples, men and women can better understand and build upon notions of the role of Muslim women in a culturally authentic paradigm.

The stereotype of a Muslim woman as a passive victim is a dangerous myth. It is promoted by the opponents of gender equality both within and outside Muslim societies. It has to be challenged, debunked, and laid to rest. Without completely shattering it, the Muslim women will keep fearing to speak out for their rights, afraid of being treated as the 'other,' as someone who has imported these 'problematic' and 'negative' ideas from foreign cultures.

“Muslim societies have a misconception that the struggle for women's rights is confined, historically and geographically, to European and North American locations.”

By Aisha Kotecha

Ghazala Faisal, a UPSC 89 batch Indian Engineering Service Officer, is a Telecom Engineering graduate and an alumnus of IIM Indore. She is a Management professional having hands-on 30 years of cross-functional experience in the telecom industry. She is well versed with technology and has a fair understanding of the dynamics and trends of the industry. With a visionary attitude, strategic orientation, and focussed project execution, she is very hopeful of contributing towards the government's objectives of promoting growth while aligning it with national, social, and economic

development. Having core competence in Strategy, Planning, and Project execution related to IT or ITES, she is interested in injecting IT into Education and Skilling.

She started her career as Assistant Professor at Govt Engineering College Ujjain.

As part of the ITS, the fraternity has worked in various roles starting from Divisional Engineer to General Management and completed Projects worth approximately thousands of Crores. Was heading the Marketing & BD team in Indore Telecom District when the competition was first

The personality of the Month - Ghazala Faisal



Ghazala Faisal

introduced in the Indian Telecom space in 1999, conceptualized and implemented marketing strategies and tactical

sales plan to increase sales and retain market share. Has the distinction of implementing many FIRSTs.

Current responsibilities as DDG (DoT, MP) since 2013 improving

telecom services in Madhya Pradesh. Coordination for India's projects with various stakeholders viz State Govt, TSPs, LEAs, BBNL.

Journey Into Spirituality and Social Work

In her pursuit for spiritual knowledge, she joined Classical Islamic learning and is now in her 6th year of the *Aalimah* Course.

Her journey into the world of training started when she joined social work and realized the need for transformation and counseling more than anything else. To systematically achieve her objective, she founded a Value-Based Life Skills program in the

name **BALANCING LIFE**. She founded a charity organization in the year 2012 (www.thesubmission.org).

In addition to being a philanthropist and passionate trainer, she is also a Certified NLP (Neuro-Linguistic Programming) Practitioner, certification by the American Federation of NLP, USA.

Ghazala Faisal is a visionary and aspires to develop an education and learning system ecosystem where the best academics are imparted to a child, emphasizing moral values and spiritual guidance. She draws her inspiration for social work and charity from *Qur'an*.

(contact: ghazala.faisal.dot@gov.in)



Mooqheeta

Story time

The Boy And The King (Part 2)

Assalamualaikum children, In the first part of the story, we learn how the boy discovered Allah swt. In this part, we will know what happened to the boy after the monk was cut into pieces by the king. We will learn whether the king spared the boy or did the boy renounce his religion.

In continuation.....

The monk was summoned and was asked to renounce his faith in Allah. The monk refused to do so. The king ordered his men to cut the monk into two pieces. The king then turned to the boy and ordered him to renounce his faith in Allah. Despite witnessing the end of the monk, the boy did not renounce his faith in Allah swt. This enraged the king further, and he ordered his men to take the boy to a high mountain and throw him off the cliff. The king's soldiers went up a high mountain along with the boy. The boy made dua to Allah swt, 'O Allah! Save me from them by any means that You wish,' but before they could throw him off, a massive earthquake shook the mountain, and all the soldiers fell off it, leaving the boy alone. The boy, unscathed, went back to the king to tell him how his Lord had saved him.

The king couldn't believe that this is indeed help from Allah for His true believers. The king summoned more of his soldiers and asked them to take the boy on a boat and throw him in the middle of an ocean.

The soldiers obeyed the king's order. They reached the center of the ocean. The boy again made dua to Allah swt, 'O Allah! Save me from them by any means that You wish.' A massive storm built up in a little while, which overturned the

boat and drowned all the soldiers except the boy. The boy again returned to the king to tell him how His Lord had saved him.

The king was out of his wits. None of his plans were working. Just then, the boy said to the king. If you want to kill me, you will have to do it in a manner I ask you to. And then you will be able to kill me. The king was more than ready to do anything to finish this boy and finish the message he was trying to spread about the oneness of Allah and the king not being the god.

The boy asked the king to gather all the people of his kingdom to one place to witness the boy's death. Tie him to a tree, take an arrow and say, 'In the Name of Allah, the Lord of the boy.' The boy said only then will I die. In his rage to kill the boy, the king agreed to this condition and gathered all his people and said 'In the Name of Allah, the Lord of the boy' before shooting the arrow. The boy died immediately. Upon witnessing this, all the people who had gathered proclaimed, "We believe in the Lord of the boy!"

The king had not foreseen this. He never thought the boy planned to convey the message to all the people in one go. The king thought he could eliminate the boy and the message he was carrying. But Allah's plan was supreme. But sadly, the defiant king refused to see the truth in the boy's message and ordered his soldiers to prepare

a vast trench filled with fire.

Then the king announced, "Whoever abandons his religion, let him go, and whoever does not throw him into the fire."

The people were ready to die for Allah swt but didn't want to give up their faith. One after the other people jumped into the fire, but one young mother who had an infant in her arms hesitated to jump. Allah comforted her through her baby. Allah swt gave the infant the ability to speak to her mother. The baby said to her, "Be patient mother! For verily, you are following the truth!"

This is how the boy who believed in Allah swt succeeded in spreading the true message to many. This story is mentioned in the Tafseer of Sura Burooj ayah 4-9.

Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it, and they witnessed what they were doing against the believers. And they did not fault that they believed in Allah, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything. (85:4-9)

So children, through this story, we get to learn how to remain strong in our faith towards Allah swt. And we also learn the power of dua. In sha Allah, we will also try to be firm in our faith and belief in Allah's help. ■

"Who *Pushed* Me"

A man had one very beautiful daughter. When the daughter was ready for marriage, the father sent news around town that all the eligible young men should come to compete in a test that would determine who was fit to marry his daughter.

On that day, all was set; all the able-bodied young men came out. Some came with paper and biro and others with daggers and swords.

The rich man took them to his swimming pool and addressed the men: "Any of you who can swim from one end of this swimming pool to the other would marry my daughter.

In addition, I'll give him 15 million dollars, a car, and a house so they can start life well. I shall be waiting to meet my son-in-law at the other end. Good luck!"

As the young men, all very excited at the prospect of winning, started taking off their shirts, a helicopter came over the pool and dropped alligators and crocodiles into the pool. Immediately, all the men turned back and started wearing

their shirts again. Disappointed, some of them said, "That's crazy, let's see who would marry that girl, no one will".

All of a sudden, they heard a splash in the pool. Everybody watched in amazement as one gentleman waddled across, expertly avoiding the alligators and crocodiles.

Finally, he made it to the other side. The rich man could not believe it. He asked the young man to name anything he wanted but the man was still panting uncontrollably.

Finally, he got back to his senses and made a request saying, "SHOW ME THE PERSON WHO PUSHED ME INSIDE THIS POOL."

Moral 1:

You don't know what you are capable of doing until you are PUSHED! Meanwhile, the Crocodiles were Rubber Crocodiles.

Moral 2:

Those seeking to push you into the jaws of alligators and crocodiles may have helped you to reach your promised land!!!

Sometimes it takes going through the bad moments to bring out the BEST in us.

Trials are raw materials for Triumphant Testimonies... The Push might take different dimensions: some people need to be sacked before realizing their potentials and reaching their goals in life.

I PRAY YOU WILL GET A DIVINELY INSPIRED PUSH in your life.

God Bless you as you accept the Push to go to fulfill your purpose in life.

P- Persist

U- Until

S- Something

H- Happens ■

Activity time Jumble words (Answers September 2021)

- | | |
|---------------|--------------|
| 1. Kmon | - monk |
| 2. Gikn | - king |
| 3. Ilnaacgm | - magician |
| 4. Mlsia | - islam |
| 5. Eurottr | - torture |
| 6. Iahft | - faith |
| 7. Fleibe | - belief |
| 8. Tplna | - plant |
| 9. erwtrdeuan | - underwater |
| 10. Aceon | - ocean |

CHILDREN'S WORK ON THE THEME - KINDNESS

The Kind Leader

by Aadil Mohammed Ali (8yrs old)

Three friends were getting ready to go on a journey. They loved Allah and helped each other to follow the straight path

The best gift in life is to have a companion who reminds you of Allah. When you forget the right thing, he reminds you. When you need help, he will help you.

They decided to choose one of them as the leader. Our beloved Prophet Muhammad (peace and blessings be upon him) said that when three of you go on a journey, choose one of you as a leader.

The leader is one among you who is best in character and manners, most kind to his companions, and cares about the companions' needs more than his own needs.

The two friends said to Abdullah, "You are our leader."

Abdullah was a kind, responsible leader, and he carried his luggage

and helped to carry the baggage of his friends.

One night it rained heavily. Abdullah held a blanket over his friends all night, protecting them from the rain. Whenever his friends asked him to rest, he smiled and replied, "I am the leader, so do not order me." As a leader, he made things comfortable and easy for others and did not burden them.

This is the duty of a leader to take care of his companions in the best way possible. Our beloved Prophet Muhammad (peace and blessings be upon him) taught us "The best leaders among you are those whom you love and who love you in return. They pray for you and you pray for them." (Hadith reported by Muslim). Let's try to be strong and kind leaders. ■

Kindness-An unappreciated blessing

By Sania

How often have we heard from people around us saying- Don't be so generous and kind, the world makes a fool out of you and people like you. Helping the needy has become an act of foolishness. We have come to a point where we don't mind wasting thousands of rupees on things that aren't permissible or things that aren't required. But to give out from our pockets, in order to help the needy, we make an agenda. And not just financial help, we think a lot before helping others with words or actions.

Failing to realize that kindness is a blessing from Allah swt, is a huge loss. When we read the Qur'an, names of Allah swt, we always come across attributes of love, Mercy, giving, etc. Isn't this a part of kindness? Another part about the Qur'an that shows kindness is softening of the heart and a mercy from Allah swt, are the stories of people before us. Nation of Aad, Nation of Thamud, Nation of Pharaoh, and many people that came before us. They were mighty. But, they had no kindness, softness in their hearts. It is by Allah swt we know that their end was indeed a terrible one.

So many signs Allah swt tells us that being kind is a blessing. And who is more kind than Prophet

Muhammad salallahu alayheewasallam. When this world tells you to withhold your kindness towards family, friends, and the needy, Remind yourself that Allah swt chose you to be courteous. You are kind only for the sake of Allah swt to gain reward only from him. Don't ever feel discouraged or expect people to pay back for your kindness because Allah swt's reward is much greater than what people can give. His reward for you is forever but what people can give you in return is temporary.

Apart from materialistic rewards, Dua is the most precious asset you can receive in return for your kindness. You may not feel physical benefits from it, but dua made for you can help you gain goodness of this world and hereafter. So ensure when you help someone, ask the only reward that only Allah swt can fulfill in the best form, in your favour- Dua. Remember that your blessing of being kind may seem an act of idiocy to the world, but to Allah swt, it's an act of a blessed servant. You are practicing one of the attributes of our beloved Prophet (sallallahu alayhiwasallam). On the day of judgment, you shall be rewarded entirely for it in shah Allah swt. ■

Next edition's theme - 'Positive Attitude.'

Children you can also send us your work, and we will publish the entries which match the following criterion:

- 1) Work should match the coming month's theme
- 2) Work should be original (you should be the creator of the work)
- 3) Work can entail drawing, story, poem, facts, or puzzles related to the theme.
- 4) Work should be edited and thoroughly checked for spelling and grammar mistakes.
- 5) Work should reach us before the 12th of every month.
- 6) Work should have your name, age, and city.
- 7) Work should be emailed to islamicvoicewriters@gmail.com under the heading - Children's page



Dr. M Aslam Parvaiz

Iman, Momin, and Peace



When we pledge to have faith in God, our process of - submission to its commands must start. We should follow only His guidance in every sphere of life and each of our activities.



Muslim day by day. Quran says in Surah Al-Baqarah (2): 208, "O you who have attained to faith (Aa'manu)! Submit yourself wholly unto God". In Aale Imran (3):102, it says, "O you who believe (Aa'manu)! Be conscious of God with all the consciousness

Iman (m n) Pan is an Arabic word from root words A, M, and N. Its basic meanings include honesty, trust, peace, safety, testimony, and obedience. When Iman is used with relevance to God, it means one has total faith in Him, believes all His commands and laws, and willingly agrees to obey them. That is a sort of commitment or one's agreement with God. Once done, one is said to have accepted Iman (usually translated as 'Faith' or 'Belief'), and his journey of adopting Islam (God's guidance, as given in the Quran) starts.

Quran says in Surah Baqarah (2): 177, "True piety does not consist in turning your faces towards the east or the west but truly pious is one who believes (Aamana) in God, the Last Day, the angels, revelation and the prophets." The first part of this verse reiterates a basic principle of submission that mere compliance with outward forms is not sufficient; what matters is following God's commands willingly and in totality. Belief in all these five things (God, Day of Judgement, angels, revelation, and prophets) means a reassertion of our faith in God's guidance, its delivery mechanisms' and facing the consequences of following or not following it.

It needs to be clarified here that though 'Iman' is translated as faith or belief, but should not remain as a belief only. It must be translated into action. Having Iman on the

truthfulness of the Quran is good, but more important is acting according to Quranic guidance. Our deeds or actions reflect our Iman. Surah Al-Hijr (49): 14 elaborates it clearly, "Some of the nomadic Arabs say they have accepted Iman. Tell them they haven't. Say that you have not (yet) attained to faith; you should (instead) say, "We have (outwardly) surrendered-- for (true) faith has not yet entered your hearts. But if you truly submit to God and his Apostle, He will not let the least of your deeds go to waste". So once the faith enters the heart, one willingly submits to God's command.

The worst form of corruption that has entered into Islam, as practiced today, is the separation of Iman (faith) and Amal (action.) Most of us have Iman on all those basics mentioned above, including revelation, but we hardly put it to practice. We follow our elders, prevailing customs, rituals, and desires throughout our life. Considering their binding, the only commands we follow are Salah, fasting, Zakat, and Haj. If a chef is preparing a dish, following a recipe book, using just a few ingredients, and leaving all other stuff, we can imagine the final dish very well, and now it will be evaluated by the jury.

Once we accept Islam as our faith, our process of 'Islamisation' must start. As we understand Quran and put it into practice, we become

that is due to Him, and die not except in submission".

The last two verses addressed those who have taken to faith, asking them to 'submit completely' (not partially), and they should not die unless they are 'Muslim'— one who has totally submitted to God's commands. Putting these three verses (49:14; 2:208; 3:102) together, it emerges that Iman, like faith or belief, has no meaning if it is not followed by action. So when we pledge to have faith in God, our process of submission to its commands should start. We must follow only His guidance in every sphere of life and each of our activities, be it the way we speak, what we say, how we communicate, how we maintain relations, how we handle resources, and so forth. This way, we perfect our Islam daily to manage our daily challenges according to Allah's guidance, as put to practice, in totality, by our beloved Prophet (pbuh).

One who has this kind of Iman, matched by his actions, is called a Momin. An essential component of Iman and Momin that is often neglected is peace. Momin is the guarantor of peace, who ensures peace, upon whom people can trust. One of the names of God is Al-Momin (59:23), as He Ensures peace, justice, and balance in the entire universe and our world as well. That is an essential quality of Momin, which is neither propagated nor practiced. The Quranic teachings about one's behavior, character, dealings, and

respect for all ensures peace. Why is peace so important? Because no proper growth or development can occur without peace. If we have inner peace, we will be positive and will be productive. Be it individual, society, or nation, no development would be seen if peace is not there.

A statement from a Momin to others that I ensure peace for you and reciprocates this mission statement. This meaning of Momin is aptly expressed in the greeting AssalamuA laikum, which means peace be upon you. So, when we say salaam, we commit, and we should see that it is not breached. We must not indulge in the person's front or absence in any anti-peace, corrupt, or mischievous activity.

What a pity that such a peaceful and productive lifestyle is not apparent and visible because it is not practiced by those who claim to be believers. We are reducing Islam to certain rituals and perpetuating it as total Islam has resulted in its undermining and demolition. Unless we all return to the Quran, understand it, and put it to practice in totality, nothing will change. Intellectuals have been debating the causes of the decline of Muslims. And have come out with an 'n' number of solutions, all failing so far. This is the only way; we should give it a try. Once we connect to Quran and follow it, education will be our top priority as it is the first divine order. We will respect everyone, however divergent views he may have. We will give full opportunity of education and grooming to our females to become a real productive part of our society as good mothers and groom our young generations into meaningful human beings. The list of benefits is endless. Any taker? ■

Ilham Jafri

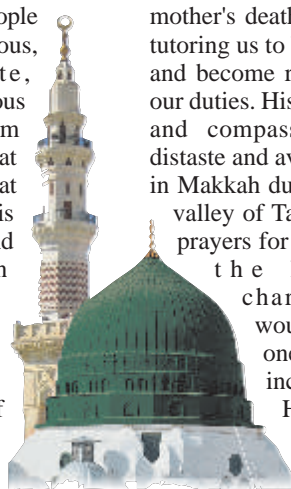
The Prophet was a Teacher, Guide, and Mentor

Teachers are probably the most salient members of human civilization. Since the alignment of man on earth, teachers have played a vital role in ushering, nurture and guide humans in all stages of life. Veraciously, it can be noted that the pre-eminent among all teachers ever existed or would exist is the mentor of humanity to the world, Prophet Muhammad (pbuh).

A teacher always stands as a shining exemplar for his students. Prophet Muhammad (pbuh) has flourishingly filled this criterion by standing as a role model, firstly for his companions (Sahaba) and the entire world forever. A teacher influences his disciples, implies his principles on his Self, and impacts society. Prophet Muhammad (pbuh) not only imparted lessons to the world from God's Revelation, Qur'an, but he implemented its teachings on his personal and social life and made an example in human history. He transformed a race of highly uncultured, boorish,

uncouth, and savage people into a group of pious, courteous, erudite, cultivated, and generous men and women, whom we refer to as the great Sahaba and Sahabiyat today. It is a fact that this chain of teaching and learning is alive even today, which produced countless sets of individuals from centuries who can influence the lives of millions.

Prophet's (pbuh) life story, personal traits, and strategies give humankind lessons and guidance. While his humility, impeccable integrity, and softness of character emanated from his very unique background, he undoubtedly, matured at an early age, he fended for himself in a hostile world and contributed financially to his uncle, Abu Talib, after his grandfather's and



mother's death, in his childhood, tutoring us to be self-independent and become responsible towards our duties. His enduring tolerance and compassion towards the distaste and aversion of his haters in Makkah during his visit to the valley of Ta'if and worries and prayers for his Ummah and all the humans are characteristics that would definitely groom one into a nonpareil if inculcated.

His understanding of the balance of power and military strategies taught the world how to prevail ultimately over hardened enemies. To migrate for the truth from Makkah, then developing a proper city-state of Madinah, negotiations of peace treaties with pagan tribes around it, series of defensive battles, and eventually the unique, proactive, and oppressing Treaty of Hudaibiya,

the turning point that laid the foundation of subsequent bloodless conquest of Makkah are the greatest and most important lessons that humans could ever learn in the aspect of building civilizations.

The reality is that Prophet Muhammad (pbuh) was a teacher, guide, and mentor who taught humanity lessons to breathe in this temporary and materialistic world, and paved the way to attain humanity's final destination, Paradise. He was a teacher of academics, strategies, character, and above all, spirituality.

We all need teachers and mentors to prosper in our subjects and face various circumstances of life. Specific-subject or academic teachers play an efficient role in increasing one's knowledge and skills. Still, a teacher who grooms students' personality and wisdom and makes them apply traits of generosity, virtue and righteousness in their practical lives is the need of the hour.

I find it a blessing of the Almighty to have such a teacher and mentor, Molana Sayyed Saadi Qasmi, time spent with whom I find my closeness to Almighty, increased love and respect towards Prophet Muhammad (pbuh) growth of my taste for books, knowledge and skills, motivation to achieve my goals, tremendous rise in spiritual fulfillment and energy to step into the field and work for the betterment of humanity. I pray to Almighty God to maintain this relationship with him until my last breath, for my advancement in worldly affairs, and of course, the hereafter. ■

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Facebook Uses This Strategy to Hook You Up



Zaeem Atif Masood

We all have been there, scrolling through social media feeds two days before the deadline, and the worst part is we don't even know where to start?

We, as a generation, now are highly addicted to these so-called social media platforms, but why wouldn't we?

There are thousands of Psychological Engineers working behind, designing their applications to make them addictive, from the colour theme to fonts, to the algorithm and everything inside the app.

Even though I am not a Psychological expert, I understand one of these prominent tech companies' techniques, PICNUF.

PIC stands for Positive, Instant, Certain, and NUF stands for Negative, Uncertain, Failure.

Let's understand how you can use this technique to stick yourself to a productive and fulfilling lifestyle and to avoid what you consider distractions from your very own lives.

The PIC Strategy

Positive, Instant, Certain

Have you ever noticed one typical pattern when you scroll through your social media feeds? You always have a positive attitude, even before logging into your account. The sense of excitement and happiness you feel is unique because of your past experiences with the website or platform you are using, and it's a significant step to make someone hook on to something.

Next, the dopamine kicks when you read an amusing meme, along with the fact that it's instant, exponentially increases your in-app experience.

In the upcoming time, whenever you visit the platform, you will be sure that gratification is just a click away.

That's the point; every social media platform has it, always giving instant, positive feedback, guaranteeing that you will experience the same next time you visit the platform.

They are trapping you in a loop for maximum interaction with their platform.

Let's understand the second aspect of the PICNUF.

The NUF Strategy

Negative, Uncertain, Failure

Consider this: you got an exam this week and started preparing one week early; what emotions do you encounter?

The moment you cannot understand a small concept, the current concept or topic feels a



little complicated. Consequently, making you feel negative about yourself and the subject you are studying, which in turn makes passing the exam with good grades more unpredictable and uncertain. Ultimately leading you to believe in the fact of failure even before giving the examination.

Thus, it makes it hard for you to focus properly on the current assignment and open your mind to distractions.

Let's be true to ourselves who want to be in such a situation, having negative feelings for the task we are into and at the same time being uncertain about the results of the efforts joined with the fear of failure.

It's a loop that, in the end, makes you a less productive student and resists you from acing your exams.

The Solution



Pomodoro technique

Well, now that we recognize the nitty-gritty about the PICNUF strategy, let's apply it to our own lives in a more practical sense.

Consider the same exam scenario; you are on your desk for the next test. Now, let's use the PIC technique instead of letting the NUF take over and make your sessions more productive and efficient.

Instead of studying just for the exam, realize how important it is to properly grasp the topics you

are working on currently in the large scheme of your career, and indeed, you will find out its importance.

Remember, it's you who have to force yourself into thinking positively while starting your work. It won't happen overnight, but with consistent efforts, you will get there quickly, when sitting for studies won't make you feel the most exhausting task in the world. After starting with a positive mindset, use the Pomodoro technique (which briefly states to work in a 25 or 50 minutes block). And after every Pomodoro session, reward yourself with some treats, a slice of Pizza, or even having a good conversation with your friends and family for 5-10 minutes. This way you are swapping the "uncertainty of fun" factor to a certain one from your study sessions.

Gradually this process will make you believe that being productive for a study session will undoubtedly bring you a dopamine kick. It will make the studying and learning process more fun and enjoyable.

Secondly, the moment you have entirely comprehended all the points and workings of a concept, take a test, and you know it, you are going to ace it. Again, this will solidify in your brain that your work is effective and is not going waste, thus removing the "failure feeling" part of the process.

Conclusion

These essential steps will help you stick to your goals in the long term and make you closer to achieving your destination.

Again, I would emphasize, these are some mere written steps; by reading it, you probably won't improve your scores and your life in general until and unless you follow it regularly. ■

Importance of Time

Nayala Ambereen

Time has always been a focus in Islam. In Surah Al Asr, Allah (swt) says, 'By Time. Indeed, man is at a Loss. Except those who believed and did righteous deeds and advised each other to truth and advised each other to patience.' When Allah takes an oath of something, it is of utmost importance. Here in the first verse, when He says "By Time," it makes Time a critical institute. It's just a word but holds a lot more than we can imagine.



Before we end this short journey in this world, let us prepare ourselves with the best provision for the Hereafter. Let us all strive together to perform all acts of worship and our daily activities on Time.



When it comes to Time, as mentioned, it is about the Time that has passed and the Time that is present and yet to come. The passing of every second is essential in our lives. We hear of sayings like 'Time and tide wait for none,' here, the Quran explains the same but more precisely, that passing Time is an essential fact of our life and the Time lost cannot be back. Whatever life span we have is to prepare for our better future in this world and the Hereafter.

Islam revolves much around Time. As Muslims, we must be conscious of Time in whatever we do, especially in various acts of worship like prayers, Hajj, fastings, etc. Allah has prescribed separate invocations for morning and evening. When we do actions on Time, we benefit from its blessings, and it is impactful.

Let me explain with an example if for no reason I want to pray my Fajr prayer at night or after sunrise, will it be acceptable? Can I perform Hajj during the month of Muharram? No, I can't. According to a Hadith of Sahih Muslim, Abu



Photo Courtesy IAS Paper

Dharr reported: The Messenger of Allah (may peace be upon him) said to me: *O Abu Dharr, you would soon find after me rulers who would make their prayers dead. You should perform a prayer at its prescribed Time.* (Book 4, Number 1354). There are numerous hadith and verses of the Quran which emphasize that things should be done in the given Time.

Let us check how punctual and disciplined we are in following these prescribed timings. When we sit on the couch playing Xbox or a Play Station, or binge-watching our favorite show or a live sports match and we hear the azan (call for prayer). Are we quick enough to answer the call and rush to pray? That is food for thought. Think and act upon it.

In a hadith, Ibn Abbas reported: The Messenger of Allah, peace, and blessings be upon him, said, *"Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."*

(Source: Shu'ab al-Imān 9767, this is graded sahih according to Sheikh Al-Albani)

If we start focussing on Time Management, we will take advantage of the above five as advised by the Prophet peace be upon him, and we can see the blessings in our lives.

Every soul has to taste death, and not a single person is aware of his death. It is the knowledge of the unseen which only Allah, the Almighty, knows. Before we end this short journey in this world, let us prepare ourselves with the best provision for the Hereafter. Let us all strive together to perform all acts of worship and our daily activities on Time.

(The author is MSc, B.Ed, Karimnagar, Telangana State) ■

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Personal Law Board Consultative Meeting

'follow Prophet's Example in Nikah and Other Family Matters'

Spl Correspondent

New Delhi: Maulana Syed Mohammad Rabey Hasni Nadwi, president of All India Muslim Personal Law Board, urged the Muslims to follow the Prophet's example in nikah and other family affairs. Addressing the All India Consultative Meeting on *Masnun Nikah* (marriage), Maulana Rabey Nadwi said Islam is a complete religion that guides us in all spheres of life, so Muslims should follow their social affairs by following the Shari'ah.

The consultative meeting was organized by the Muslim Personal Law Board's *Islah-e-Mashra* Committee on September 9. Presiding the meeting, Maulana Nadwi lamented that Muslims had limited religion to worship only and neglected social affairs. He said dowry is being traded at weddings, and extravagant expenditure on wedding ceremonies brings disgrace to Islam and Islamic Sharia. He advised the community to refrain from such ugly rituals and customs on marriage and perform marriage according to Sunnah and Sharia. The Board President said it is heartening to note that the Muslim Personal Law Board strives to make marriage easier by running an "Asaan And Masnun Nikah Campaign." He appealed to scholars and social workers to take this campaign forward and expressed the hope that it would positively change society.

The online meeting began with the recitation of the Qur'an. In the beginning, Maulana Muhammad Umreen Mahfooz Rahmani, Secretary of All India Muslim Personal Labor Board and All India Convener of *Islah-e-Mashra*



Committee, asked the community to follow the Islamic guidelines regarding marriage. He underlined the negative fallouts of ignoring Islamic teachings in marriage and other affairs, saying social evils taking root in the society such as a large number of Muslim girls are sitting unmarried in their homes. He said that the Board had launched an easy marriage campaign across the country in March this year. Because of this campaign, I was able to perform dozens of marriages with simplicity.

In his keynote address, Maulana Khalid Saifullah Rahmani, Acting General Secretary of the Board, said that it should be a matter of concern that the Muslim girls are marrying non-Muslim boys leading them towards apostasy. He said scholars and women could play an essential role in reforming society.

Maulana Syed Arshad Madani, President of *Jamiat Ulema-i-Hind* and a member of the Board's Working Committee, said that a committee of influential people should be formed to make the easy marriage campaign a success. He also said that the social evils that crept in marriage ceremonies could not be wiped out through a few

meetings, speeches, and articles. He added that it requires a constant and systematic struggle, and all people should work hard to take this movement forward.

The meeting was attended by representatives of different sects and schools of thought, leaders of national parties and organizations, and eminent country scholars.

Maulana Asghar Ali Imam Mehdi Salafi, chief of *Jamiat Al Hadees*, said it is the need of the hour to reform society. He noted that *Markazi Jamiat-e-Ahl-e-Hadith* is participating in this campaign. He also suggested that a *Mohalla Sudhar Committee* be formed under the supervision of the Imam of each mosque.

Syed Saadatullah Hussaini, Ameer of *Jamaat-e-Islami Hind*, said social pressure should be created to facilitate marriage, and a women's committee should be formed to educate women. Maulana Abdullah Mughisi suggested that the Qazi invite the bridegroom and some close friends and convince them about the advantages of a simple marriage ceremony. He also said that *Milli Council* would extend its full support in this regard. Maulana Syed Mustafa Rifai Jilani stressed the need to make nikah simple and easy, and no rituals and customs should be allowed in it.

Dr. Abdul Qadeer, Chairman Shaheen Institutions Bidar, said that a community that spends more on marriages than education can never be prosperous. Making marriages easier is an essential need of the hour. He assured me that he would continue to extend his support to take this campaign forward in Karnataka. Prominent Shia Khateeb Maulana Ali Asghar

Haideri said that the joint efforts of people of all sects and schools of thought to facilitate simple marriage would result in positive change. Maulana Khalil-ur-Rehman Sajjad Nomani sent his video message as he was traveling. Instead of wasting money on marriage, he said that Muslims should educate their children and protect their health. He said there was a need to create awareness among Muslims to spend money for higher causes, not waste their wealth in wasteful affairs. In his message, Maulana Fakhruddin Ashraf (Sajjada Nasheen

Kachhochha Sharif and Vice President Board) also stressed making marriage simple. During the meeting, several resolutions were passed while several scholars and eminent personalities presented written and oral proposals for making this mission successful.

Over 700 scholars from different states and districts attended the online consultation meeting, imams of mosques, leading personalities, prominent social workers and conveners, and members of the Reform Society Committees across the country.

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Bangalore: Invite alliance for 36 Years, 5.9' educated, well settled Businessman, seeking 2nd Marriage with consent from his First Wife. Invite alliance from Religious, Educated Family, age below 25 Years, should be good looking, Divorce / Widow also preferred only from Bangalore, **Contact: 76765 95162, 90256 20626**

Saudi Arabia: Sunni Syed / Sheikh educated parents living in Bangalore looking for a beautiful, religious, educated girl from a decent family preferably having roots in Jharkhand / Bihar for their son (B.Com, MBA, 5.9",

40 years, divorcee, no childrens) working as Manager with MNC in Saudi Arabia having family Visa. Please WhatsApp girl's profile and photo on **Mob: 9945393838.**

Mysore: Sunni decent Middle-Class family seeking for their son aged 27yrs, B.Tech in E&C, doing Timber Business, residing in Mysore, Sunni bride graduate living in Mysore, Mangalore, Gulf from a decent family.

contact cell no: 973 919 000, Email: sirajahmedcfw@gmail.com

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: 916475111/9008103670**

Bangalore: Wanted bride for B'lore based Sunni Muslim 65 yrs Advocate (widower). Must be around 45yrs Ht about 5ft 5in. Widow/Divorcee (issue less) from educated & cultured family. **Contact: 9845501570**

WANTED GROOM

Bangalore: Sunni Muslim parents from Bangalore seek alliance for daughter, Age 29. B.E (CSE). Working. 5'4", fair to medium skin tone. Hijabi. **Contact 080 4201 3475/ 944 804 4919. Email: abdulahad4991@gmail.com**

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

Bangalore-based parents seeking alliance for Sunni Muslim Girl, age 22, B.A. Final Sem, religious and well cultured, looking for a Religious,

Educated, well-settled groom with good family background. **Contact No.974 201 7065, 991 633 7491.**

Mysore: Groom wanted an Engineer from Mysore, working in San Diego, California. The girl (BE, MS) holds an H1-B visa. Parents of boys desirous of an alliance may contact the girl's father. **Contact No. 944 323 7635.**

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, H.R., observes hijab. Mohammed Vaseemuddin - **please email or WhatsApp profiles to - mvasim@gmail.com, Mob - +966567957472 (Riyadh, KSA)**

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On the Occasion of "Daughters Day."

By Arif Hussain.S.M

Nationally and Internationally, "Daughters day" is celebrated on the 4th Sunday in September every year.

Why is the day celebrated? Since the beginning, it is observed that the human beings have shown unpleasantness on the birth of girl child though they have been given birth by a mother, i.e., the daughter only. The history of the world says that whenever and wherever the woman gave birth to a girl child, the family members used to bury it live, which was not less than a beast act. In the same line, whenever a husband dies, his wife also burns



along with the dead body.

Human beings slowly became civilized because of the descendance of more than a lakh messengers from the Almighty who taught what is good and what is evil. Thus the human beings start to give value to daughters and women in society. Particularly the religion Islam gave the proper position to daughters and women in the world. According to Islamic teachings, the Daughters are the blessings of Allah

or God for their parents.

Thus the society introduced celebrating the "daughters day" to respect them and equalize with male human beings.

On daughter's day, it is the responsibility of parents to please them by offering gifts and spending quality time to please them and erase the gender bias from their minds. Even in today's modern world, the daughters require much attention as far as their education, upliftment in all fields to survive, and gender protection, particularly in the present literate society. If these said points are missing, it is a waste to celebrate 'The Daughters Day.'

12 Levels of Friendship

In Arabic, there are 12 levels of friendship. Most of our 'friends' are level 5 or below, and many of us don't have a single level 12 friend! Here are the levels:

1. **Zameel** - someone you have a nodding acquaintance with
2. **Jalees** - someone you're comfortable sitting with for a period of time
3. **Sameer** - you have good conversation with them
4. **Nadeem** - a drinking companion

(just tea) that you might call when you're free

5. **Sahib** - someone who's concerned for your wellbeing

... now we're in the real ranks of friendship

6. **Rafeeq** - someone you can depend upon. You'd probably go on holiday with them

7. **Sadeeq** - a true friend, someone who doesn't befriend you for an ulterior motive

8. **Khaleel** - an intimate friend, someone whose presence makes

you happy

9. **Anees** - someone with whom you're really comfortable and familiar

10. **Najiyy** - a confidant, someone you trust deeply

11. **Safiy** - your best friend, someone you've chosen over other friends

12. **Qareen** - someone who's inseparable from you. You know how they think (and vice versa)

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