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Jamadi-ul-Awwal / Jamadi-us-Sani - 1443 H

First Muslim Mayor of South Portland Inaugurated



TEHRAN (IQNA): The first Muslim elected to the South Portland City Council was inaugurated as Maine's mayor. Deqa Dhalac became mayor of the state's fourth-largest city recently. Voters elected Dhalac to the council in 2018, and this year, the seven-member council decided to elevate her to the mayoral post.

Dhalac immigrated to the US from Somalia and has a background in social work. She represents the city's fifth district. CAIR, a Muslim civil rights group, hopes Dhalac "will help inspire a new generation of American Muslims as they take an increasing role in building a better society," spokesperson Ibrahim Hooper said.

(Source: AP)



Abdul Bari
Masoud

The Kingdom of Saudi Arabia's cryptic comments on Tablighi Jamaat and Tablighi Jamaat's typical silence has fueled doubts and allowed Hindutva groups further to demonize it and the Muslim community as a whole. It has also alarmed Indian Muslims, who were subjected to a vicious demonization campaign during the first phase of Covid-19. If the reports coming from the Kingdom are correct, then it will have far-reaching consequences for Indian Muslims because India is the birthplace of the Tablighi Jamaat. The Saudi Islamic Affairs ministry's Tweets obliquely referred to or without named Tablighi Jamaat as "one of the gates of terrorism," but a section of Islamophobic Indian media went gaga over it. It is still fresh in memory how this section of the Indian media went berserk after the TJ during the first Covid-induced nationwide lockdown last year. This 95-year-old "pacifist and apolitical" religious

movement began in 1926 to answer the Shuddhi Movement (Proselytising Hindu movement to convert Muslims in Mewat area around Delhi) started by the Arya Samaj and its founder Swami Dayanand Saraswati.

Saudi Minister of Islamic Affairs, Dr. Abdullatif Al Alsheikh, on social media site Twitter (December 06, 2021), directed the mosques' Imams to warn during the Friday sermon about the Tablighi Jamaat and its activities.

The second tweet of the Minister does not have the blue tick, which gives authenticity to one's account. In this tweet, it is attributed to the Minister that "His Excellency also directed that the sermon include the following topics:

1- Declaration of the misguidance, deviation, and danger of this group, and that it is one of the gates of terrorism, even if they claim otherwise.

2- Mention their most prominent mistakes."

3- The third tweet, also without a blue tick, says: "Mention their danger to society.

4- Statement that affiliation with partisan groups, including (the

Vague news of Saudi' ban' on Tablighi Jamaat provides fodder to Saffron propaganda Mill



Aerial view of Tablighi Jamaat Markaz at
Nizamuddin in New Delhi, India- U TUBE

Tablighi and Da'wah Group) is prohibited in the Kingdom of Saudi Arabia."

In all three tweets, the Saudi Minister did not specifically state Tablighi Jamaat, India, or any other Indian Muslim organization. Still, this media section attributed its allegations to the Saudi government to brand the Jamaat as a "terror group."

This provided enough fodder to media outlets to run a high-pitched Hindutva narrative which has kept the majority blind to the fact that Islam, like other religions, too have different sects and that they are at loggerheads in

many Muslim-majority nations.

On the other hand, the apologists and the opportunists in the Muslim community in India are failing to attempt to interpret, or justify, the tweet of the country's Ministry of Islamic Affairs with one argument or the other without exactly knowing the spirit and intention of the said order. However, the inept handling of the communication by the Kingdom has certainly offered enough fodder to the mainstream media, especially television news channels, to keep ratcheting up anti-Muslimism.

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Naturally, this has enraged the followers of Tablighi Jamaat and the Indian Muslims and their organizations, who generally do not agree with the Tablighi Jamaat's views of Islam.

Equally deplorable is the silence of the Tablighi Jamaat, which ought to come forward to clear the mess.

This scribe reached out to some key members of Jamaat for their reaction but in vain. It may be a case of the plaintiff being lethargic, but the witness is more than energetic. This scribe also contacted a close confidant of the TJ Ameer (President) Maulana Mohammad Saad, who promised but stopped even attending the phone calls. "I told him TJ leadership's silence on the Saudi government decision would make matters worse not only for the group but also for the community as a whole as happened during the first wave of Covid-19."

Even the known religious groups who have an ideological affinity and bonding with the Tablighi people also do not come forward immediately to the rescue of Jamaat because of the high stakes involved with Saudi Arabia.

The first reaction belatedly comes from the Darul Uloom Deoband. Its rector, Maulana Mufti Abul Qasim Nomani, expressed concern over the campaign against the Tablighi Jamaat by the Kingdom of Saudi Arabia (KSA). He reminded that the founder of

Vague news of Saudi' ban' on Tablighi Jamaat provides fodder to Hindutva propaganda Mill

Tablighi Jamaat Maulana Muhammad Ilyas (ra) was one of the disciples of Shaikhul Hind Hazrat Maulana Mahmood Hassan (ra). He said allegations of polytheism, heresy, and terrorism against the Tablighi Jamaat in general and groups or individuals associated with it are absolutely meaningless and baseless. "Darul Uloom Deoband condemns such allegations and appeals to Saudi Arabia to reconsider its stand and refrain from such a campaign against Tablighi Jamaat," Maulana Nomani added.

Later on, both Jamiat Ulama-i-Hind factions swung into action. The President of Jamiat Ulama-i-Hind (M), Maulana Mahmood Madani, said that those who are opposing the Tablighi Jamaat are either influenced by baseless propaganda or ignorant about facts. In an appeal, Maulana Madani said that the Tablighi Jamaat is at present the largest peaceful religious and constructive movement all over the world. During its hundred years of existence, it has guided the misguided youth to the righteous path, brought the astray youths out of pubs to mosques.

Interestingly, in the official statement of JUH (M), nowhere any word mentioned about Saudi Arabia. Nor it condemns the Saudi

government's action in what it calls a malicious campaign.

While JUH's other faction President Maulana Arshad Madani, claimed that the Saudi government did not ban the group who met Saudi Arabia envoy to India Saud Muhammad bin Sati in Delhi. He blamed Indian media for spreading false news about Tablighi Jamaat.

Stating in a guarded language, Maulana Arshad Madani said he told the Saudi envoy that the Saudi Ministry's action is a cause of grave concern for Muslims worldwide. He, too, did not utter a word of condemnation on the Saudi action.

It is puzzling that Muslim groups, which are ideologically on the same page with the Tablighi people, are not forthcoming. In stark contrast, Jamaat Islami Hind took a bold stand stating that the Saudi decision on Tablighi Jamaat cannot be justified in any way.

Senior journalist Faizul Haque, who worked in the Arab media and is a keen observer of the Middle East, said it is surprising to note that Tablighi people are not even explaining their position while others are taking cudgel on behalf of them.

Describing Tablighi Jamaat as the most harmless Muslim group for others on the planet, Haque said

they do not even talk about Islam's political, economic, and social teachings.

"This group does not pose any challenge to any authority and power, and they cannot even stand up to protect themselves against any propaganda. They are only vagabonds who keep roaming from one place to another from one mosque to another just to tell people to offer five-time prayers and recite Kalimah etc."

The Juma sermon is written by the Saudi authorities and read in all country's mosques. But this particular sermon was not delivered in the grand mosques of Makkah and Madinah, he added. In these Friday sermons, there was not a single word about terrorism attributed to Tablighi Jamaat.

Saudi scholars view Tablighi people as a "deviant" and "heretic" group. The Juma sermons on December 10 called the Tablighi Jamaat a 'heretic' group, and their belief is "shirk" (idolatry) and "bidat" (adulteration in Islam) which powerful words to condemn a Muslim or a Muslim organization. The sermon appealed to its citizens to sever their relations with the Tablighi Jamaat and their associates who operated in the Kingdom under the guidance of Al-Ahbab. It compared the Tablighi Jamaat

with the Muslim Brotherhood that demands democratic government, instead of dynastic and military dictatorship, in Arab countries.

However, this is not the first time Saudi Arabia and its Islamic scholars have denounced Tablighi Jamaat's religious belief.

In the 1990s, a top religious scholar said, "*Tablighi Nisab*" (now titled as '*Fazail-e-Aamal*') a book full of contents that do not strictly conform to the test of Islamic monotheism. The same view is held by a large number of Indian religious scholars. The book is considered to be the "Bible" of the Tablighi movement written by Maulana Muhammad Zakariyya Kandhlawi, a relative of Jamaat founder Muhammad Ilyas. People attached to the group generally prefer reading the *Fazail-e-Aamal*, weakening its followers' relations with the Quran.

The question of banning a group or organization (read Tablighi) does not arise as the Saudi government does not allow any faith-based organization or group to work on its soil. The most shocking was the news spread by Indian media that Saudi Arabia has banned Tablighi Jamaat.

Lack of free flow of news from Saudi Arabia is also a problem that leads to confusion about the ban. This scribe also reached out to an editor of an esteemed Arab daily published from Riyadh, but his terse reply was, "I don't know." ■

Staff Writer

Bangalore: Syed Sadatullah Husaini, the president of Jamaat-e-Islami Hind, urged Muslims to unite and close ranks because there are no significant disagreements among them. Speaking at a joint consultative meeting of scholars and dignitaries and intellectuals here in *Dar-e-salaam* on December 11, the Jamaat chief said rather than pursuing unity based on the Common Minimum Program; we can forge unity and consensus among Muslims based on the Common Maximum Program because the community disagrees on very few issues. He underlined that all Muslims must work together on a single purpose for the welfare of the community and country.

In terms of the current scenario in India, Husaini believes that Indian Muslims are currently going through one of the most trying periods in their history. He expressed concern about the tense climate in the country but said that we need not be alarmed.

We should not sway by this situation and lose hope as it provides us the best opportunity to bring our non-Muslim brothers closer to Islam and tell them the actual teachings of Islam.

Reform movements emerge only when the situation is exceedingly

Consultative meeting of Muslims

Forge unity based on the Common Maximum Program: Husaini

hostile and tough, as it is now in India. Still, it provides an excellent opportunity to promote the message of Islam, he said.

He stated that no matter how bleak the situation appears to be, there is no need to be depressed, and Muslims have a critical role in bringing good out of evil.

While highlighting the significance of unity and consensus, the Jamaat leader also spoke extensively on other issues concerning the and national challenges.

On occasion, many scholars, social and educational workers, and intellectuals of the city attended the meeting where they discussed thorny subjects with him.

Four critical resolutions were also passed at the Consultative Meeting. The majority tyranny in the name of democracy, The Consultative meeting also passed four important resolutions. One of the resolutions says, the tyranny of the majority in the name of democracy, the eroding of democratic values and institutions by the day. The ruling party's wrong thinking, wrong attitude,

wrong decisions, wrong actions, and wrong policies have pushed the country into a great moral, social, economic, and political crisis, resulting in unrest, social hatred, social segregation, communal tensions, unemployment, inflation, recession starvation, lawlessness, poverty, farmer suicides, and atrocities on minorities and the weaker sections.

Continued attacks on Muslims' lives, honour, and dignity, as well as their culture, religion, national identity, and unfair laws, complete impunity for miscreants and anti-national elements, have produced a troubling climate in the country. The gathering expresses grave worry about the situation.

The meeting applauds the government of India's repeal of agricultural laws following a year of peaceful and democratic protests by farmers and urges the government to withdraw the CAA and NRC immediately, as well as refrain from enacting any other law that violates the people's fundamental and constitutional rights in the future.

According to the resolution on

Karnataka, our state is noted for its ideal atmosphere of communal harmony and mutual trust and friendship, respect and collaboration between different religions and groups. The state's calm atmosphere has been harmed by recent violent occurrences of so-called "Love Jihad" moral policing and vigilantism. Some highly offensive and reckless statements have also been made about halal meat and places of worship.

In this regard, anti-conversion legislation is also being proposed. The Christian community is being targeted, and information on their churches and places of worship is being collected. However, every citizen's right to freedom of belief, professing, practicing, and spreading any religion without pressure or incentive is basic and constitutional. Any government intrusion in this topic amounts to a violation of citizens' fundamental and constitutional rights to freedom of expression and religion.

The meeting expressed concern about the situation in Karnataka. It urged the state government to

pursue policies that would restore the state's environment of communal harmony, mutual trust, respect, and cooperation. As well as rein in rabble-rousers and bring them to justice, to ensure that citizens have access to all of their basic and constitutional rights. In addition, the government should drop the proposed anti-religious conversion measure and focus on solving people's problems.

Let the Indian Muslims carry out their duty with courage and fortitude. This meeting encourages Muslims around India, specifically in Karnataka, to continue their goal with patience, endurance, and dedication, while also focusing on the community's educational and economic progress. They should bring the new education policy's flaws and weaknesses to light, as well as investigate its potential for community-academic growth.

It is important to remember that, while taking all necessary efforts to deal with problems and stressful situations, one should build a strong relationship with Allah and continue to receive consistent guidance from the Holy Prophet's Sunnah and life. In any scenario, a solid attachment to the *Iqamat-e-Deen* is required, and Muslims' true success is contingent on their unwavering dedication to their cause. ■

Abdul Bari Masoud

Kolkata: The Jamiat Ulama-i-Hind-led by Maulana Mahmood Madani has expressed concern about the country's present situation, stating that Prophet Muhammad (pbuh) is being openly insulted. Still, no action is being taken against the culprits.

It has also been observed that the country can never become prosperous and developed by ignoring Muslims. Therefore, it is imperative upon the ruling classes to steer clear of this negative attitude and move forward earnestly in the national interest to bring back the atmosphere of mutual trust between the majority and the minority communities.

After the two-day deliberations in the National Working Committee meeting held at Maulana Asa'd Madani Hall, Jamiat Bhavan, Kolkata on December 10-11, Jamiat has said it will revive 'Dawat-e-Islam,' an old branch of the organization for spreading the true message of Islam. It will produce magazines and short videos on Islam and its values.

The Jamiat also urged the community to refurbish the image distorted by miscreants. It stressed the need to present a role model before the countrymen as a brave, selfless, humane, and faithful

Jamiat Ulama-i-Hind working committee meets Decides to revive 'Dawat-e-Islam' department to spread the message of Islam



citizen of the country.

Flagging hate crimes, Jamiat has also called on the "ruling party" to "shun immediately actions and policies which are based solely on anti-Muslim and anti-Islamic sentiments."

In his presidential remarks, JUH president Mahmood Madani said attacks on Muslims and their religious identities are becoming commonplace.

"The present situation is very worrying. The Holy Prophet (pbuh) was openly insulted, but no action was taken against the culprits. Attacks on Muslims and their religious identities are becoming commonplace. At such a time, the Jamiat Ulama-i-Hind will have to play its role and come

forward to deal with the situation". He also stressed removing misunderstandings prevalent about Muslims and Islam.

The working committee passed several resolutions. One of the resolutions was about the hate campaign against the Muslims under the patronage of the ruling power.

It reads that "Misuse of religion and religious symbols for the attainment of political interests is becoming a highly reprehensible attitude and discourse of our national politics. The appeasement of the majority community for short-term political gains and garnering their votes in elections, and courting

the support of the majority community by resorting to emotional slogans as well as ignoring Muslims and their genuine demands is also part of this political discourse."

"To provoke Muslims, the incidence of offensive remarks and sacrilege of the Islamic symbols, mosques, prayers and Prophet Muhammad (pbuh) is increasing day by day, and the government and administration are giving such elements support and encouragement. On the other hand, attempts have been made for a long time to arouse sentiments among Muslims to push them to the wall and to isolate them from the mainstream," it states further.

"Our beloved nation's image is getting blurred and discredited globally due to public display of anti-Muslim sentiments. India's image is becoming fanatical, narrow-minded, and a religious extremist country in the comity of nations. Because of this, our traditional relations with different countries are getting negatively affected. At international platforms, anti-India elements are

getting an opportunity to advance their agenda."

It has also called on the "ruling party" to "shun immediate actions and policies based solely on anti-Muslim and anti-Islamic sentiments."

The working committee also urged Muslim youth to stay away from the misguiding elements who provoke them in the name of Jihad. The resolution reads:

"We particularly want to counsel the youth and student organizations of the community that they are under the direct target of the anti-national elements at home and abroad. And every tactic is being used to frustrate, provoke and mislead them as an example of hundreds of young Muslims is before us who have been deceived in the name of jihad or pushed behind bars on false charges of terrorism."

We must organize our youth in such a way that they are at the forefront during the time of natural calamities or in case of foreign aggression," it adds.

The meeting was attended by general secretary Maulana Hakeemuddin Qasmi; Mufti Abul Qasim Nomani, rector, Darul Uloom Deoband; Mufti Iftikhar Qasmi, Karnataka; Maulana Rehmatullah Kashmiri; Maulana Niaz Ahmad Farooqi and others. ■

Eminent Botany Scientist Prof. Tasneem Fatima has been appointed pro VC of Jamia Millia Islamia

Spl Correspondent

New Delhi: Distinguished scientist Prof. Tasneem Fatima has been appointed as Pro-Vice-Chancellor of Jamia Millia Islamia. Prof Fatima is one of the leading botanical scientists in India. During her nearly forty years of teaching at JMI, she carried out many high-standard research works.

The Registrar of Jamia, Dr. Nazim Hussain Jafari, informed that Vice-Chancellor Prof. Najma Akhtar had appointed Prof Fatima on the post using her constitutional powers. The notification has been sent to all the concerned offices, including the Department of Higher Education, Central Ministry of Education, Chairman University Grants Commission, Secretary-General, Association of Indian Universities, and Chancellor Jamia Millia Islamia. All three top of this historic 100 years old institution's chancellor, VC, and Pro VC held by women is a coincidence.

It is worth mentioning that Prof Fatima is an acclaimed scientist in the botany branch of science. She extracted insulin from cyano-bacteria, developed bioplastics, discovered new aquatic pollution monitoring techniques based on cytoplasmic streaming velocity, detected the anticancer



activity of cyanobacteria, and explored its biomedical applications.

Prof. Fatima also accomplished ten major research projects worth crores, including prestigious research and educational projects like DRDO, CCRUM, UGC, DST, and ICMR. Institutions are included. UGC and Fellowship have also awarded her BSR Faculty Fellowship 2021 for the year 2019 by NESF. She has been awarded the "International Research Peace Award 2019" by the renowned organization "Rola Awards" in recognition of her world-class innovative, rare, and high-level research services in environmental biology and cyano-bacterial biotechnology. The Society has also awarded Prof. Tasneem Fatima the Prof. YSK Sharma Memorial Award for Plant Research in recognition

of her outstanding research achievements in the Algi Branch of Botany.

She has presented scientific research papers at about 60 international and national seminars, and her research papers have been published in 125 international and national journals. She writes 30 chapters in international standard scientific books. So far, more than 40 research scholars have received PhDs under her supervision.

She has done exceptional academic and administrative services by holding important positions such as Head of Department of Biosciences, President of Jamia Millia Islamia, Department of Mass Communication, Coordinator of e-Content of the University, and Research Committee of Department of Biosciences.

Prof. Fatima spent one year in the United States and six months in Germany and Italy as a Visiting Scholar with government support. She has participated in international scientific conferences in Australia, Hong Kong, Malaysia, Philippines and Canada. She was awarded Gold Medal in M.Sc. from Lucknow University and also obtained her Ph.D. degree from this University. ■

AMU gets 'A' NAAC grading, scores 3.24 out of 4 (almost 81%), on a seven-point scale

Spl Correspondent

Aligarh: In its latest assessment, the National Assessment and Accreditation Council (NAAC) has accorded Aligarh Muslim University (AMU) 'A' grade. The historic institution also excelled in a number of national and international rankings too, cementing its reputation as one of the best public universities in India. It has been ranked 'A' with a Cumulative Grade Point Average (CGPA) of 3.24 in the NAAC review held in the last week of November. This grading will be valid for five years is based on the accreditation as per the Revised Accreditation and Assessment Framework launched by the NAAC in July 2017, representing an explicit paradigm shift in the accreditation process and making it ICT-enabled, objective, transparent, scalable, and robust. Elated on this achievement, AMU Vice-Chancellor, Prof (Dr) Tariq Mansoor said, "The NAAC Grade 'A' which is a result of an enormous amount of work by our faculty and students, is an important recognition for AMU's continuous commitment to being a leader in teaching and research. With commitment and dedication, we will march ahead".

"I extend gratitude to all University functionaries, teachers, retired employees, alumni, and non-

teaching staff and the Internal Quality Assurance Cell (IQAC) core/technical for their support in scoring better and consistently improving the score of this great seat of learning."

Prof Mansoor said that public institutions like AMU have a significant role in research and development and policy-making for the Nation.

Prof Asad Ullah Khan (Director, IQAC) pointed out: "AMU has scored 3.24 out of 4 (almost 81%), on a seven-point scale compared to five-point scale in the previous cycle grading system. The entire NAAC assessment was bifurcated into two parts, namely the Quantitative Matrices (QnM) and Qualitative Matrices (QIM), separately evaluated by the NAAC Peer Team. We have missed the A+ score by only 0.02 marks (i. e. 0.5%)".

He added: "The NAAC grade and university rankings have been possible due to the efforts of the Vice-Chancellor and his administration, which has created a vibrant community of AMU faculty members and students, studying and researching some of the most cutting-edge of research areas."

Before the NAAC team's visit, the University's mock teams had conducted visits to various departments, faculties, offices, residential hostels, and schools. ■



Syed Ali Mujtaba

Why are Muslims left out from the Cultural Mapping of India?

India's Ministry of Culture has recently announced the culture mapping of 80 villages associated with noted personalities in history, particularly the freedom movement, unique crafts, and festivals, as a pilot project, which is expected to be completed before 31st March 2022.

The project is aimed to prepare a "national register and interactive database of artists and art practices from the villages of India. Once the register is prepared, the artist whose name finds the logbook mentioned would be given a unique ID and an e-commerce platform.

The Culture Ministry had launched this Nationwide Project on Cultural Mapping mission in 2017, but the project was slow to take off. Now this work is assigned to Indira Gandhi National Centre for the Arts (IGNCA), an independent organization under the Ministry of Culture.

The preparation of the Culture Register aims to create a huge database related to India's villages and the culture, customs, and traditions prevailing there. The work involves coordinating the data collection through ground and field surveys conducted based on detailed formats and questionnaires, mobile applications, an interactive web portal, and an Over-The-Top

(OTT) platform. It will showcase ethnographic documentaries/cultural events/pageants/festival/cuisine etc. of the chosen villages. However going by the names of the villages announced by the Ministry of Culture, the most conspicuous part is the near absence of acknowledging the contribution of the Muslim community in this mammoth project.

Muslim's contribution to the Indian Arts, Culture is well documented in the history books. This beleaguered community has enough points to score in the efflorescence of the cultural civilization of India.

However, the government of the day and especially the officials of the Ministry Culture have blinded themselves from the contributions of the Muslims community made towards Indian Arts and Culture. A cursory look at the selected villages for this pilot project concludes that it's nothing but simply peddling the communal agenda of the government.

The list of the villages selected are; Sempore or Pandrenthan in Budgam district of Jammu and Kashmir, and this is associated with 14th Century mystic Lal Ded or Lalleshwari. In Ladakh, Choglamsar and Wanla villages are included in the list recognized for wood carving.

In Punjab, Khatkar Kalan village is chosen, which has a memorial of Bhagat Singh. In Uttarakhand, Reni village is selected where the

Chipko movement started. Delhi's Kathputli Colony known for the "migrant Kathputli artists," is also on the list.

Sites of religious importance include Shringeripur in Uttar Pradesh. This was part of the earlier capital city of Nishadraj Guha and situated on the banks of river Ganga and associated with Lord Rama. It is said that Lord Rama stayed there for one night after visiting Nishadraj Guha.

Two villages from Tamil Nadu, Ettayapuram, the birthplace of poet Subramania Bharathi and Thiruchigadi, a village of "women potters, are included in the list. In Kerala, Kanjirapally village, associated with Accama Cherian, an Independence activist known as the Jhansi Rani of Travancore, also mentions the list.

According to the Ministry of Culture, the mapping of 80 villages chosen for this pilot project are related to having distinct Arts and culture attributes and about famous personalities with their own art practices connected to the Independence struggle.

However, the question remains why the Muslim community of India is left out from the Cultural Register prepared by the government of the day? Is it not selective discrimination by the government on the lines of the Citizen Amendment Act (CAA)? The Muslim community has to think about seeking legal remedy on this issue, and it is high time they move the Courts for such injustices. ■

Not to remain Silent on Sexual Harassment for fear of "izzat," says activist Nishat



Spl Correspondent

Hyderabad: Eminent women's rights activist and author Ms. Jameela Nishat exhorted the girl students not to remain silent on sexual harassment for fear of "izzat" but report to the Internal Complaint Committee (ICC). Anything you find inappropriate, you can file a complaint about it in ICC, she said while addressing an awareness program held at Maulana Azad National Urdu University (MANUU).

Nishat recalled a case of a Dalit girl in a central university and informed about various shades of

sexual harassment and the ones that happen at academic places, especially during research. She also dismissed the patriarchal mindset, which describes women as "Weaker Sex."

The programme was organized by the Internal Complaint Committee (ICC), MANUU, to commemorate eight years of enactment of 'Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act of 2013 the auditorium of Syed Hamid Centre Library in the MANNU campus.

Prof. Shahida, Director, Centre for











Women Studies, presided over. In her presidential remarks, she said there is a need to amend the Act to include sexual harassment cases related to transgender people and persons with disabilities. The Act helped in catching the culprit. She urged the audience to do away with the "culture of silence" in cases of sexual harassment. Referring to perpetrators, she advised teachers and parents to "make them human" rights from a young age.

Prof. Mohd. Shahid, Department of Social Work at MANUU, said that very few cases of sexual harassment were reported, and those reported reach much later after the incidents had occurred. He stressed the need to organize multiple workshops to sensitize students and teachers on the subject.

Prof. Shugufta Shaheen, the chairperson of the ICC, highlighted the importance of awareness about sexual harassment. She said understanding must come from within and begin at school level and home. ■

Rahmani 30 also sets record in Commerce Field Courses Exams

COMPANY SECRETARY EXECUTIVE ENTRANCE TEST (CSEET) 2021

 Fashan Khureshi 164 PASS	 Mohsin Shafi 183 PASS	 Humaira Hassan 182 PASS	 Fahid Ahsan 250 PASS
 Zubia Maryam 143 PASS	 Ali Zaid 237 PASS	 Safa Nisbat Akhtar 226 PASS	 Hamza 110 PASS
 Faiza Fatima Sheer 199 PASS	 Sadaf Firdos 194 PASS	<p>Congratulations CS-EET July 2021 100% Results Cleared</p>	

Spl Correspondent

Patna: With 100% of students qualifying for CSEET (Company Secretary Executive Entrance Test), the Rahmani Excellence 30 set record success in this year's commerce field examinations of different elite courses.

Besides 100 percent success in CSEET, the ten students qualified for CA Foundation and four cracked CA Intermediate Exams. The BSEB class 12th results were excellent, with 100% of students scoring more than 75 % (Distinction).

Rahmani 30 has earned kudos for its initiative of setting up a JEE examination coaching center for economically weaker sections of the community.

A Company Secretary is a senior position in a private sector or public sector organization. Also known as Compliance Officers, it is one of the positions that are part of any company's key managerial personnel (which usually includes the CEO & CFO). Company Secretary is a statutory position as every listed company and every other company having paid-up share capital of rupees 10 crores or more shall have a full-time company secretary in their board as per section 203 of Companies Act 2013.

Chartered Accountancy is a challenging profession that offers practice or job opportunities in accounting, auditing, corporate finance, project evaluation, company, and other business laws, taxation, and corporate governance. The multi-faceted knowledge a chartered accountant enjoys

through a unique academic programme blended with practical training is what the business and industry need in the advent of liberalization, privatization, and globalization of the Indian economy. The scope for this lucrative career is bright in an economically developing nation like ours. The career can be termed as challenging and rewarding for competent professionals in the field.

Chartered Accountancy Course is a professional course in Accounting introduced in our country in 1949, enacting the Chartered Accountants Act. The Institute of Chartered Accountants of India (ICAI) was formed the same year.

Under its mentor organization, the Rahmani Program of Excellence (Rahmani30), the Rahmani Foundation is effectively turning the educational desperation of the minority community into hope and confidence, making its learning process more effective with each passing year.

An elated Fahad Rahmani, CEO Rahmani30, told *Islamic Voice* that it is no mean achievement considering challenges posed by the global pandemic of the Covid-19 situation, lockdown, and extraordinary interruptions in academic activities. He said credit definitely goes to the tireless efforts and efficient Academic leadership of former DGP of Bihar, Abhyanand sir, the management and faculties of the institute for this success.

Rahmani30 has emerged as one of the premier institutions to prepare for IIT, JEE, CS, CA, CLAT, and NEET in recent years. ■

Why young Saudis may reshape the Muslim world

The country's new textbooks are moving away from teaching hate and toward a tolerance of other faiths.



A girl swings at a park in Jeddah, Saudi Arabia.

Like the proverbial hand that rocks the cradle, school textbooks still greatly influence a country's next generation, despite the growing power of social media. And perhaps no country has made such a swift change in its textbooks over the past few years than Saudi Arabia, the center of the Islamic world.

The shift by the Saudi Ministry of Education away from teaching hate and fear of others – especially Jews and Christians – has been so dramatic that a new study of the latest textbooks claims a change in Saudi attitudes "could produce a ripple effect in other Muslim majority countries."

"The Saudi educational curriculum appears to be sailing on an even keel toward its stated goals of more moderation and openness," states the Institute for Monitoring Peace and Cultural Tolerance in School Education (*Impact-se*), an Israeli research

group. Since 2020, at least 22 anti-Christian and antisemitic lessons were either removed from or altered in the textbooks, while an entire textbook unit on violent jihad to spread Islam was removed.

"We believe that Saudi Arabia is seeking a place in a region that hopes to resemble a family of sharing and cooperating nations," the *Impact-se* study concludes.

While the study cites the need for further changes in textbooks, it points out that a national vision for transforming the Saudi economy, laid out in 2016 by Crown Prince Mohammed bin Salman, requires a change to prevailing ideas, not just industries.

For decades, the country's social and educational outlook was controlled by Muslim clerics preaching a fundamentalist version of Islam known as Wahhabism. After the attacks of

9/11, the United States and others drew sharp attention to the hate-filled radicalism of Saudi textbooks.

But the real motive for change may be the need to allow a free flow of ideas among students and encourage critical thinking to create an economy based on technological innovation rather than oil exports. While Saudi Arabia is far from being a democracy, it feels pressure from young people to modernize. Nearly two-thirds of Saudis are under the age of 35.

As the *Impact-se* report states, "Rigidity and hate for the other will not serve to unlock the potential of a nation, while respect for others is key to prosperity and security."

(By the Monitor's Editorial Board, <https://www.csmonitor.com/Commentary/the-monitors-view/2021/1203/Why-young-Saudis-may-reshape-the-Muslim-world>)

As the *Impact-se* report states, "Rigidity and hate for the other will not serve to unlock the potential of a nation, while respect for others is key to prosperity and security."

Egypt hosts 42nd edition of ISESCO's executive council meeting



CAIRO: Egypt has hosted the 42nd edition of the Executive Council of the Islamic World Educational, Scientific and Cultural Organization (ISESCO), with the participation of 49 countries.

Minister of Higher Education and Scientific Research Khaled Abdel Ghaffar asserted that the ISESCO aims to achieve cooperation and fruitful dialogue on issues of common interest in education, science, and culture, noting that these areas are the primary way to develop human societies.

He added that no nation could achieve scientific progress and civilized development without education, science, practical educational experiences, and societal behavioural values.

Acting Chairman of the Executive Council of ISESCO, Nawaf Al-Ajarmeh, explained that ISESCO represents a distinguished model for constructive cooperation and fruitful dialogue in education, science, and culture, in response to the aspirations of the Islamic world citizens, in facing challenges, especially the challenges of the novel coronavirus (COVID-19) pandemic.

He affirmed his support for the work of ISESCO, which is considered a pioneer in education,

science, culture, and teaching Arabic to non-native speakers, as well as protecting heritage.

Chairman of the Palestinian National Committee for Education, Culture, and Science, Ali Zeidan Abu Zuhri, indicated that this meeting aims to combat the challenges of the COVID-19 pandemic on the educational, cultural, and scientific system, consolidating Islamic cooperation, and adopting plans and strategies to keep pace with the rapid global modernity changes.

He added that ISESCO would provide training, research, and innovation, directing salutations to the organization's management to support the efforts of member states to confront the repercussions of the coronavirus pandemic in the fields of education, science, and culture.

The ISESCO has prepared a strategic plan for 2022, 2023, 2023 to achieve three strategic objectives represented in the sustainability of ISESCO's service, guidance, and advisory roles in its fields of work for the benefit of member states and accelerating their recovery efforts from the repercussions of COVID-19 pandemic.

(<https://dailynewsegypt.com/>)

Official Hails Selection of Cairo as Islamic World's 2022 Culture Capital



The Islamic World Educational, Scientific and Cultural Organization (ISESCO) has announced Cairo as Islamic World's 2022 Culture Capital.

Egypt's Culture Minister Ines Abdel-Dayem told a press conference that this choice reflects Cairo's position as a meeting place for different cultures, a creative hub and a center for thought and art. She

praised ISESCO's efforts to celebrate the capitals of Islamic countries and promote relationships between them.

ISESCO is an international organization working within the framework of the Organization of Islamic Cooperation (OIC), specializing in the fields of education, science, culture and communication.

(Source: Arab News)

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Zakat and Sadaqah donations through UNHCR's refugee Zakat donations helped 584,586 refugees and forcibly displaced people in 12 countries in the first half of 2021.

According to the mid-year report on Islamic Philanthropy launched by the United Nations High Commissioner for Refugees at the Muslim World League pavilion in Expo 2020, over \$27.5 million was donated to the refugee Zakat fund in the first half, and 70 per cent of those were Zakat contributions.

The beneficiaries included Yemen, Syria, Lebanon, Jordan, Iraq, Egypt, Mauritania, Nigeria, Bangladesh, India, Pakistan, and Malaysia.

Khaled Khalifa, UNHCR's representative to the GCC countries and senior advisor for

UNHCR Zakat fund helps 584k refugees in 6 months

The beneficiaries included Yemen, Syria, Lebanon, Jordan, Iraq, Egypt, Mauritania, Nigeria, Bangladesh, India,



Islamic philanthropy stressed on the importance of Islamic philanthropy in supporting international humanitarian efforts. "In the light of the uninterrupted

increase of forced displacement in recent years, and the protracted crises caused by wars, violence and persecution, Islamic philanthropy plays a pivotal role in responding to

the growing humanitarian needs through its key tools such as Zakat, Sadaqah and Waqf," Khalifa said. Mishal Al Shalan, general manager, International Cooperation and Events at Muslim World League highlighted said: "We constantly seek to fortify the human role of the Islamic World League through strategic partnerships with key humanitarian and international organizations such as UNHCR, which we collaborated with for years to support refugee and displaced families in areas affected by war and disasters."

The league has generously contributed to support refugee and

internally displaced children in Africa, in particular their recent contribution to support UNHCR's psychosocial support for the most vulnerable children in North-east Nigeria, which is expected to help 3,699 internally displaced children by the end of this year.

Launched in 2019, UNHCR's Refugee Zakat Fund is a trusted, compliant, and effective distributor harnessing the power of Zakat to transform the lives of refugee and displaced families. The fund is backed by fatwas from credible scholars and institutions and subject to rigorous governance, ensuring the utmost transparency at every step - from donation to provision of assistance.

(Source: <https://www.khaleejtimes.com/uae/unhcr-zakat-fund-helps-584k-refugees-in-6-months>, ayaz@khaleejtimes.com.)

Philosophy for children is essential to Personal Growth- Expert tells Riyadh Conference

RIYADH: At the beginning of the conference, Mohammed Hasan Alwan, CEO of the Saudi Culture Publishing and Translation Commission, spoke of his "great honor" for welcoming "excellent speakers" from Saudi Arabia and worldwide. Told. Dr. Alwan said the event was intended to be held annually and was "the beginning of Riyadh's emergence as the world's major philosophical center."

An expert speaker at the Riyadh Philosophy Conference believes that philosophizing with children is essential to their personal growth as individuals in society and for adults to perhaps see different perspectives on their set belief systems. Christopher Phillips, an American author, and educator is a man on a mission: to



As Phillips puts it, teach them the "why," not the "what."

open up the world to the idea of learning from children. He is known for starting the Socrates Cafe, philosophical discussion meetings held in venues such as cafes, schools, nursing homes, and churches. It was also the first title in a series of philosophical books he has written, including children's books "The Philosophers' Club" and "Ceci Ann's Day of Why." The

Kingdom's first international philosophy conference took place at Riyadh's King Fahad National Library. The three-day event, which began on Dec. 8, was organized by the Ministry of Culture's Saudi Literature, Publishing, and Translation Commission. The attendees included experts in philosophy and its theories and those with interest in its modern-day applications worldwide. The event targeted an audience with diverse interests, experiences, and academic and professional backgrounds.

(<https://news.writecaliber.com/economy-saudi-arabia-philosophy-for-children-is-essential-to-personal-growth-expert-tells-riyadh-conference/>)

Yassine Lafram elected for second term as president of Union of Islamic Communities of Italy

Lafram added that the union has been working assiduously to make effective the integration of Muslims into Italian society, in compliance with their own identities and cultures

ROME: Yassine Lafram was confirmed for a second four-year term as president of the Union of Islamic Communities of Italy. He received 80 percent of the votes collected from local Islamic communities all across Italy to elect him to the highest office of the religious body representing the Muslims of Italy.

Born in Morocco in 1985, Lafram has lived in Italy since he was six years old. A graduate in philosophy, he lives with his wife and three children in Bologna, where he has been leading the local Islamic community since 2014.

"My confirmation in office comes thanks to the great work carried out by the outgoing governing council,



President of the Union of Islamic Communities of Italy Yassine Lafram. (Twitter Screengrab)

which has achieved decisive results for the Italian Islamic communities in the past few years on important issues," Lafram said.

He added that the union has been working assiduously to effectively integrate Muslims into Italian society, in compliance with their own identities

and cultures and with the principles of the Italian Constitution.

He recalled several protocols signed with Italian government ministries to prevent radicalization in prisons and regulate access to mosques and prayer rooms after the first lockdown in 2020.

Lafram confirmed most of his previous directors in office and added younger ones in the union's governing body.

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New UAE weekend: A proactive step The country has introduced a four-and-half workweek



In what could easily be called a proactive move, the UAE has set the agenda for work-life balance. It has introduced a four-and-half workweek, beginning Monday, with Friday as a half-day and Saturday/Sunday as the weekend. In essence, your weekend begins mid-Friday. While this changeover applies to the federal government, it is likely to embrace other parts of the economy as well.

All government offices will now start the New Year with a new weekend. In many ways, the transition to a Saturday-Sunday weekend brings the UAE in synch with the workings of global markets, institutions, and offices. When the world has become one big workplace, it is natural that all economies work seamlessly. The UAE has set the agenda not just

for itself but for the entire region. Like a beacon that heralds a bigger transformation, this is a necessary step to create an attractive and sustainable destination for global investment flows.

The message is profound: We are a modern city setting global benchmarks in an inter-connected world. We need to be ahead of the curve. Always. But it's not just a macro message for the economy, and it's a people-centric move too. Sustainability begins at home with a work-life balance, and it's that balance that sets those goals for holistic living. In moving to a qualitative weekend, where productivity and positivity are likely to rise, the UAE has driven home a simple point: People First. This was the great goal for the next 50, and it's already happening. ■

OIC organizes Lecture on Al-Quds Al-Shareef 'Continued Israeli aggression poses a danger to Al-Aqsa Mosque.'

Jeddah: On the International Day of Solidarity with the Palestinian People, which coincides with the 29th day of November every year, the Organization of Islamic Cooperation has highlighted the dangers threatening to the existence of the third Holy Al-Aqsa Mosque and Al-Quds city because of repeated Israeli aggression and relentless attempts to change the city's features and characters. This was stated in the interactive virtual lecture titled: *"The Cultural and Religious Heritage of Al-Quds Al-Shareef: Challenges and Opportunities."* The lecture was delivered by Prof (Dr) Nazmi Amin Jubeh, director of the Islamic Museum at the Al-Aqsa Mosque. The OIC General Secretariat organized the lecture as part of its series of lectures held at its Jeddah headquarters.

In his virtual lecture on Thursday, 2 December 2021, Dr. Nazmi Amin Jubeh presented a comprehensive historical review of the stages of development of Al-Quds and its legal status in the cultural heritage of divine religions. Dr. Jubeh is an associate professor at the Department of History and Archeology, Birzeit University, former co-director of Riwaq Center for Architectural Conservation, and director of the Islamic Museum at the Al-Aqsa Mosque. In his lecture, Dr. Jubah

also gave an overview of the key historical figures that influenced the city and its architecture, which reflect its identity as a land of peaceful coexistence among adherents of different faiths.

Dr. Jubah also highlighted the danger threatening the Al-Aqsa Mosque and Al-Quds city because of repeated Israeli aggression and relentless attempts to change the city's features, Judaism, and change its Islamic identity through archeological excavations and demolition of Islamic historic sites. Dr. Jubah also cited the efforts made by the Palestinian authorities to confront these threats and defend the blessed al-Aqsa Mosque and its surrounding buildings.

His lecture was characterized by presenting images and manuscripts showing the historical development of Al-Quds city and the transformations it has witnessed over time. It also focused on areas with strong symbolism, such as the Church of the Holy Sepulcher, the Near Church, the Dome of the Rock, Al-Aqsa Mosque, Maghreb Quarters, and the like, which are targeted by the Israeli occupation through the surface and underground archeological excavations and attempts at Judaization and imposition of fait accompli. ■

'International Day of Persons with Disabilities'

Disabled population- Facts, Findings, and Challenges

M Ahmad

'International Day of Persons with Disabilities' is globally observed on 3rd Dec every year. The observance of this day signifies the spirit to ensure that the people in the world have equal rights and have equal opportunities for work, play, health, and success. The United Nations General Assembly Resolution proclaimed

the day's observance in 1992. This day aims to promote an understanding of disability issues and mobilize support for the dignity, rights, and well-being of persons with disabilities. This day is also observed to understand the challenges and issues of these people.

There are more than 1 billion disabled persons in the world, which is about 15% of the world population; in other words, nearly 1 of every seven people is born disabled. Out of which 253 million are Visually Impaired (Blind), 200 million have Intellectual Disabilities, 466 million are Hearing & Speech Impaired (Deaf & Mute), and 200 million use a wheelchair. In India, out of the 121 Crore population, 2.68 Crore are disabled, 2.21 % of the total population. Out of 70.22 crores, the male Indian population 1.5 crores are disabled, with the highest in the age group of 10-19 years which stands 46.2 lakhs. There are 1.18 crore disabled women, in India out of the 65.46 crores female population. 20.3% of Indians with disabilities have movement disabilities, 18.9% have hearing disabilities, 18.8% are visually impaired, and 8% have multiple disabilities. The disability among children is a matter of concern. In India, 20.42 lakh children aged 0-6 years are disabled. It means that 01 children in every 1000 children in the age group of 0-6 years have some disability. Literacy among urban persons with disabilities is more than that of rural ones. In rural areas, 45% of disabled persons are literate, while as it is 67% in urban areas. In Jammu & Kashmir there are 2,04,834 male disabled persons among which 1,03,730 are literate, 1,56,319 female with 47,239 literate and 27,939 disabled children. There are 8207 disabled male graduates and 3584 female disabled graduates in J&K.

Many disabilities are preventable, including those arising from medical issues during birth, maternal conditions, malnutrition, and accidents and injuries. But due to lack of proper healthcare, aids, and appliances, poorly trained health workers in rehabilitation

centres have failed to react proactively to disabilities.

Another critical issue is that the education system is not inclusive. Further to add is the availability of special schools, access to schools, trained teachers, and educational material for the disabled. Also, reservation for the disabled in higher educational institutions has not been fulfilled in many instances.

Employment is another concern. Even though many disabled persons are capable of productive work, they have far

lower employment rates than the general population. The situation is even worse in the private sector.

The physical accessibility of disabled persons in most buildings, vehicles, etc., remains a significant challenge.

Poor implementation of policies and schemes hinders the inclusion of disabled persons. Through various acts and schemes that have been laid down to empower the disabled, their enforcement faces many challenges.

"Being disabled should not mean being disqualified from having access to every aspect of life"..... Emma Thompson

(Writer: M Ahmad, Incharge, Abhedananda Home-Higher Secondary Institution for Specially-abled Children), Solina, Rambagh, Srinagar, J&K email: abhome78@gmail.com) ■

Poor implementation of policies and schemes hinders the inclusion of disabled persons. Through various acts and schemes that have been laid down to empower the disabled, their enforcement faces many challenges.

Muslim IAS officers, a mere 3.54 percent in the country: Report



Hyderabad: During the period from 1951 to 2020, 411 Muslim IAS officers out of 11569 were appointed as civil servants in the country. Thus, the percentage of Muslim IAS officers is a mere 3.54 percent, as disclosed in a survey undertaken by an independent research centre in Haryana

Nooruddin, a research scholar at IIT Roorkee in Uttarakhand, has analyzed the research centre's report to present these figures.

The figures of Muslim IAS officers from other states are Bihar 58, UP 48, Kerala 31, Karnataka 20, Madhya Pradesh 16, Maharashtra 12, Tamil Nadu 10, Andhra Pradesh 10, and Telangana 8.

A total of 411 Muslims cracked the IAS exams, out of whom 179 were appointed. There were 232 who reached this position through official promotions and other methods.

Out of 48 candidates in UP, 40 were selected through the IAS exams. In Bihar, which is deemed to be the backward state in the country, 29 Muslim candidates cracked the IAS exams to be selected as officers.

According to his analysis, most IAS officers are from Jammu and Kashmir state, as 119 have been selected since Independence.

It was stated in the survey that the Muslim percentage in Indian Public Service is just 1.33 percent. The survey carried out in April 2018 also disclosed that there is only one Muslim officer at the rank of additional secretary while there is not a single Muslim at the rank of secretary.

For the past few years, on average, 32-35 Muslim candidates have been passing the Civil Service exams.

(Source: <https://www.siasat.com/muslim-ias-officers-a-mere-3-54-percent-in-the-country-report-2237701/>) ■

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Abrahamia, a New Religion Experimented in the Mid-East

Syed Ali Mujtaba

There are unconfirmed reports that a new religion called 'Abrahamia' is being introduced in West Asia on the lines of "Sulah Kul" that was experimented with by the Mughal Emperor Akbar during his rule 1556-1605) in India.

The name 'Abrahamia' is taken from Prophet "Ibrahim, the father of the prophets" and from whose family all other faiths of the book have come into being.

It is said that the new religion 'Abrahamia' will combine the core principles of the three-monotheistic faiths- Christianity, Islam, and Judaism.

The first step in this direction is building the Abrahamic Family House in the UAE, the heartland of Arabia. This cultural landmark is constructed on Saadiyat Island in Abu Dhabi, the capital of UAE. This is touted to open for public use in 2022.

The new religious complex will



Photo:Media Swaraj

include a synagogue, a church, and a masjid. Their names of these houses of worship are "Imam Al Tayyeb Mosque," "St. Francis Church," and "Moses Ben Maimon Synagogue."

The complex of the three separate places of worship of three different religions will have a common Cultural Center, whose vision is to cherish the values of mutual respect and peaceful coexistence.

This project was set into motion soon after the signing of the Abraham Accord in August 2020. The Abraham Accord was signed

between Israel and the UAE, Morocco, Sudan, and Bahrain to normalize relations with Israel.

Many skeptics cast doubt about the new 'Abrahamia' faith. They view this evil plan of the US and Israel to marginalize the Muslims and Islam in their own homeland. They think that the new religion will borrow significant portions from Judaism and Christianity, and Islamic tents will be discounted much to the chagrin of the believers of the Islamic faith. Recently the Grand Imam of Al Azhar, Sheikh Ahmed Al Tayyab, who promotes interfaith relations and coexistence, has described the new move without any soul, sense, or guidance.

His remarks left many people wondering why the Sheikh did raise this issue in the first place. However, his comments make many assume that such religious experimentation is authentic news about the happenings in West Asian countries. ■

Hanukkah marks the Expansion of Religious Freedom across the Muslim world

While we still have a way to combat antisemitism, Jewish life can flourish in countries across the Islamic world. A culture of mutual respect, one of learning from each other's differences, shines forth.



In the countries that make up the Muslim world, the festival of Hanukkah annually demonstrates the holiday's message: freedom to live and worship for everyone in a genuine way. From Istanbul to Dubai to Baku to Nursultan and of course in the countries who were signatories to the Abraham Accords the lights of the eight-branch menorah shine into cities where Jews are the minority, but where today their right to live and worship as Jews is promoted, guaranteed, and protected.

It's not what many people expect to hear, but it's the truth.

Recently, His Highness Sheikh

Hamdan bin Zayed al Nahayan visited Israel's pavilion at the Dubai expo and was escorted by Rabbi Levi Duchman, a member of ARIS. Anyone who doubts the vibrancy of Jewish life in Islamic countries needs to do no more than taking a look at the pictures of Rabbi Duchman engaged in lively conversation with Muslims in kandura and gutra. A culture of mutual respect, one of learning from each other's differences, shines forth.?

(<https://www.jpost.com/opinion/hanukkah-marks-expansion-of-religious-freedom-across-muslim-world-opinion-687834>)

“Hanukkah is a Jewish festival that reaffirms the ideals of Judaism and commemorates, in particular, the rededication of the Second Temple of Jerusalem by the lighting of candles on each day of the festival”

Al-Azhar, Vatican Hold Session on Interfaith Dialogue



TEHRAN (IQNA) – A session to promote interfaith dialogue was held with Al-Azhar Islamic Center, Vatican, and Egypt's Coptic Orthodox Church representatives.

Entitled "fruits of dialogue between the Vatican and Al-Azhar on human fraternity," the session was hosted by Al-Azhar Islamic Center, Alwafd reported.

Nazeer Ayad, Secretary-General of the Islamic Research Academy at Al-Azhar Institute, said that teachings of Islam are based on tolerance and coexistence between different nations, civilizations, cultures, and races. Islamic Sharia calls for mutual respect between religions which leads to the cultivation of love and respect in the hearts of all people, Ayad added.

Pointing to the importance of interfaith dialogue, the scholar said that such sessions guarantee freedom of religion and belief. At the same time, the world is full of conflicts and injustice, and certain groups are trying to exploit the issue of freedom of beliefs.

Al-Azhar University President Prof. Mohamed Al-Mahrasawy, President of the Pontifical Council for Interreligious Dialogue Cardinal Miguel Ángel Ayuso Guixot, and Bishop Jeremiah General Bishop and Head of the Coptic Orthodox Cultural Center were among other participants in the session. ■

An Interfaith Miracle in Azerbaijan



Rabbi Marc Schneier

Aliyev is by no means new to the interfaith cavalcade that has gained so much speed in recent years. In fact, Azerbaijan has served as a model of tolerance for and the embrace of different faiths and ethnicities in the three decades since its independence. Jews, among others, have prospered as a result.

For Aliyev, interfaith harmony is not just a worthy ideal; it is a strategic vision.

Coinciding with Hanukkah, the Jewish festival that commemorates a miracle, I could not help but see another manifestation of the historical miracle that modern-day Azerbaijan represents in these gestures. Just a few decades ago, during Soviet rule, the Jews of this country could not even practice their religion freely, and Hebrew courses were banned, and persecution was rampant. Many Jews left for the US or Israel.

Amid the explosion of Muslim-Jewish partnerships now taking hold in the Islamic world, Azerbaijan's development must not be overlooked. Its transformation into a paradigm of inter-communitarian cohesion is just as impressive as Bahrain's safeguarding of the Gulf's only indigenous Jewish population and the UAE's midwifing of the world's newest such Jewish community.

The Baku school is especially meaningful. As Aliyev tells it, education is critical for the future of interfaith harmony and a vibrant body politic, in which all groups contribute to the success of the nation. By supporting the school, the Azerbaijani government tells its people that Jews have a place in the country while also sending a powerful message internationally that the Jewish story is part of the

Azerbaijani national narrative.

Indeed, the Chabad Ohr Avner, which overlooks the Caspian Sea, does a sensational job preparing Jewish youths to be active and devoted Azerbaijani citizens. Offering a cutting-edge curriculum that combines teachings of Jewish culture, tradition, and Hebrew language with modern-day science and technology learning, the children are also taught to respect and cherish the different sects of Islam present in Azerbaijan. Led by Shneur Segal, Azerbaijan's chief rabbi, it also provides kosher food to the Jewish community.

We had spoken earlier about how Azerbaijan could expand its efforts to promote warmer Muslim-Jewish ties worldwide. Since then, Azerbaijan has opened a travel and tourism office in Tel Aviv. And now, the president said, he was instructing his government to participate for the first time in International Holocaust Remembrance Day on Jan. 27.

By joining the nations of the world participating in this solemn day of remembrance, Azerbaijan will be taking concrete political action to raise awareness about the dangers of extremism and intolerance, discrimination, and hate, for there is no better way to ensure we "never forget," as the mantra dictates, than by actively remembering and aggressively educating.

I was honored that President Aliyev asked me to announce these steps. Hosting a menorah-lighting event in Baku that evening, with guests including foreign dignitaries and an Azerbaijani government minister, as well as students from Rabbi Segal's school, I relayed Aliyev's vision of peace and unity and spelled out his newest announcements. I was not the only one who felt the palpable sense of being part of an ongoing miracle.

(Source: <https://arab.news/8qrw3>) ■

Maryam Qarehgozou

How Islam Looks at People with Disability?

By Maryam Qarehgozou

On the occasion of the International Day of Disabled Persons on December 3, in this article, we will glance at how Muslims are recommended to treat persons with disabilities and, in general, disadvantaged people according to the teachings of the Holy Quran.

On the occasion of the International Day of Disabled Persons on December 3, in this article, we will glance at how Muslims are recommended to treat persons with disabilities and, in general, disadvantaged people according to the teachings of the Holy Quran.

A look at the history of the West shows how neglectful they were towards people with special needs, which even resulted in killing disabled babies in some old European societies.

People suffering from disabilities were believed to be possessed by evil spirits. They were discriminated against, murdered, and even experimented on.

Even philosophers and scholars held such ideas. The world-renowned philosopher Plato wished to rid the population of people with disabilities because he thought that they did not have a quality of life associated with human dignity.

"In the 19th century, supporters of social Darwinism opposed state aid to the poor and otherwise handicapped. They reasoned that



the preservation of the "unfit" would impede the process of natural selection and tamper the selection of the "best" or "fittest" elements necessary for progeny" (Munyi, "Past and Present Perceptions Towards Disability: A Historical Perspective.")

Disability from an Islamic point of view

Since the beginning of Islam at the start of the 7th century CE, the followers were advised by the Quran to recognize the plight of the disadvantaged and improve their condition and status.

Islam has always emphasized the need to care for people with special needs. Prophet Muhammad (PBUH), the educator and teacher, has always been merciful toward this type of people.

Quran teaches us that human

beings are created differently, which is the beauty of Allah's creation.

"And among His signs is the creation of the heavens and the earth and the difference of your tongues and colors. Surely in this, there are signs for the persons having knowledge" [30:22].

For Allah, humans are all equal, and the only thing that makes one better than the other is the individual's consciousness of Allah and piety.

"O mankind, we have created you from a male and a female and made you into races and tribes so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware." [49:13].

Despite superstitions prevalent in

ancient history, disability is not a punishment; it is a test from Islam's view. And, to develop and maintain *taqwa* and fear of God, Allah continuously tests us.

"... For each of you, We have made a law and a method. Had Allah willed, He would have made a single community of people, but (He did not), so that He may test you in what He has given to you. Strive, then, to excel each other in good deeds. To Allah is the return for all of you. Then Allah shall tell you about that in which you disputed." [5:48]

People will be tested in different ways. Some people could be tested with their wealth, others by unpleasant or painful experiences, and others by their health, such as disability.

In Islam, disability is a natural part of being a human; it's neither a blessing nor a punishment. It believes that people with disabilities are strong enough to empower themselves. Meanwhile, it encourages other Muslims to be emphatic and caring and aids them whenever they need help.

In Islam's view, disabled people deserve to be treated with respect and enjoy social justice.

They have to be provided with basic amenities and needs such as food and clothes and offered appropriate treatment and rehabilitation.

People with disabilities must be treated as full family members, receive proper education, and even marry obviously while considering their abilities.

Empowering people with disabilities

According to the United Nations estimates today, the world population is over 7 billion people. More than one billion people, or approximately 15 percent of the world's population, live with some form of disability; 80 percent live in developing countries.

The International Day of Disabled person observance was proclaimed in 1992 by United Nations.

The primary purpose of this day is to promote the rights and well-being of persons with disabilities in all spheres of society and development and to increase awareness of the situation of persons with disabilities in every aspect of political, social, economic, and cultural life.

A disabled person should commute between home, work, and other destinations easily. Buildings and facilities should be built or modified so that people of all abilities can use them.

A disabled-accessible city is one of the first steps taken for the inclusion of the people with disabilities in the societies, which is also in line with Islamic values and teachings.

(source: <https://iqna.ir/en/services/10>)

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Moin Qazi

A lot of ink, an infinite number of film reels, and a frantic churn of news stories bristling with harsh tones against Islam have fixated Muslims as a monolith. A cottage industry of authors keeps burning the midnight to ensure that the flashlights on bad Muslims keep glowing. A well-oiled Islamophobia machine churns these out, constantly manipulating the already flawed image of what a Muslim is, of what Islam is. They are attacking the identity of Muslims, which is so diverse that it cannot possibly fit into a box.

In an ideal world, journalism is a profession of incredible integrity, and journalists are among the most dexterous and skilled people in the world. We have all benefited from the work of persistent journalists who put life, limb, family, and even sanity on the line in their pursuit of truth. The world, however, has changed, and often what's masquerading in the name of journalism is business with an open display of bigotry and hate against certain social groups.

Thanks to history's painful social conflicts and questions of war and peace, the press once seemed to have a conscience. Let us not forget that there was a generation of journalists in whose hands a mystic transference took place with each clack of the typewriter imprinting a journalistic legacy on the next generation. Stamped indelibly on our formative minds during our training in journalism was the line: "every time a grand editor puts a finger to a typewriter, he sits back to hear the crash of falling governments."

The world, however, has changed, and many of us may be in the time warp of old values. Like all institutions, the media has also suffered its reputation. The media shows remarkable consistency in employing an arsenal of semantic games and incendiary phrases to link most of the violence around the world with some form of Islamic ideology or some Islamic group.

It is much easier for the media to limit the complex debate on issues confronting Muslims to a series of clichés, slogans, and sound bites, rather than examining root causes. It is easier still to champion the most extreme and prejudiced critics of Islam while ignoring the voices of mainstream Muslim scholars, academics, and activists. There is a strong voice of moderates from within the Muslim ranks that the media could appropriately channelize to give a rounded assessment of Islamic issues. You can't have blanket damnation of the entire community.

By reinforcing them wittingly and unwittingly, the media further deepens their impact. The new media reflects the mood and is responsible for building it. Media oxygen is provided only to those who say something communally inflammable, and in such an environment, the efforts of pacifists and even the moderated segments suffer great damage.

Religion has been reduced to a social or political construct. However, it is a daily practice for millions of people and the very framework for connecting their lives to a spiritual reality. Their faith is the prism through which they view the world, and their religious communities are their central environments.

It isn't easy to overstate the importance of faith in the lives of so many. Yet, often the only religious voices on the front page are those speaking the language of hatred or violence, especially in stories about conflict or social tensions. The media can carefully balance and moderate the coverage by injecting more reasoned and saner voices.

In addition to the media, scholarship often pays limited attention to the debates Muslims have about Islam, what it means to be a Muslim, how Muslims deal with differences among themselves, their differing understandings of Islam, and their diverse relationships with non-Muslims.

There is a strong voice of moderates from within Muslim ranks that the media can properly channelize to

give a rounded assessment of Islamic issues. It is equally valid that the media has tried to hype acts of Islamic impropriety by indulging in hyperbole.

Sadly, journalism fails to perform its fundamental role by simply rehashing tired old narratives of "radical Islam" or a "fight within Islam." The truth is much more convoluted than that - and the entire world has a direct role in creating the dangerous reality that so many Muslims have to live with every single day.

The media shows remarkable consistency in employing an arsenal of semantic games, key phrases, convenient omissions, and moral relativism to portray such violence as a product of Islam. As Jim Morrison observes: "Whoever controls the media, controls the mind."



Sadly, journalism fails to perform its fundamental role by simply rehashing tired old narratives of "radical Islam" or a "fight within Islam." The truth is much more convoluted than that - and the entire world has a direct role in creating the dangerous reality that so many Muslims have to live with every single day

Often, headlines are sensational or distorted, and reporting is often deeply racist. This impacts the lives of Muslims directly. Some of the stories that are thus emerging are painful and disturbing.

It is much easier for the media to reduce the complex debate on issues confronting modern Muslims to a series of clichés, slogans, and sound bites rather than examining root causes.

From the media - from the most powerful columnists to the tiniest bloggers - we all need to be careful about what we put out into the cloud. Our keyboards have become so powerful now that our slightest action of irresponsibility can blow us up into a crisis.

Can we, members of the media, also

not cooperate in staving off negativity from ruling the psychology of our people? Can we not underscore every negative report with a story of heroism and leadership, such that we focus not on the dark side but rather make that extra effort to draw out what continues to burn as the eternal flame of the invincible.

The negative news presentation about Muslims in the media is also indubitably caused by the fact that reporters generally lack the specific knowledge needed to cover the groups concerned.

The maximum effect of this lack of information is discerned when background articles are produced. Because of this deficiency, the reporter will often omit to consult the most suitable expert on the topic and consequently mess up his critical analysis of the harmful and

views.

The distorted images of Islam stem partly from a lack of understanding of Islam among non-Muslims and partly from the failure of Muslims to explain themselves. The results are predictable: hatred feeds on hatred. Ignorance of Islam exists both among Muslims and non-Muslims. Non-Muslims misunderstand Islam in their ignorance, and in turn, they fear it. This way, fantasy, conjecture, and stereotypes replace fact and reality. Similarly, Muslims have misconceptions. They react to the hate and fear of non-Muslims by creating a defensive posture within their societies and, sometimes, a hostile environment built on aggressive rhetoric. In this heat and misunderstanding, voices of tolerance are drowned out.

Much coverage of Muslims in the news outlets has a negative slant. We've seen how some papers get their news about Muslims wrong and how often they reuse the same stereotypes. True, like many others, Muslims also have a share of negative elements. But the story has to be fair and reflective and shouldn't generalize about all Muslims and feed into a broader far-right narrative. Good storylines of Muslim characters are woefully few. Often, there is a consistent stream of sloppy reporting, bias, or willful sensationalism about Muslims. The way stories are deformed to fit a particular formula about Muslims - and the difficulties in uprooting these fictions once they've been laid out - can be seen across the media. Corrections and retractions by the media are extremely rare. As CP Scott, the founder-editor of The Guardian, emphasized: "Comment is free, but facts are sacred."

In this heat and misunderstanding, the voices of peace and tolerance are drowned. We need sanity in all quarters to let the truth prevail. The media will have to walk that extra mile for this to happen. As John Pilger advises in his book *Hidden Agendas*: "It is not enough for journalists to see themselves as mere messengers without understanding the hidden agendas of the message and the myths that surround it."

READERS RESPONSE



our families and many around us. We all know a sound and robust building cannot be built on a weak foundation.

Even though there are many books written on a child's upbringing, as Muslims, we have to mould the child's character in tandem with the teachings of Islam, in the light of the Quran and Sunnah of our beloved Prophet (saw).

How do we do it? The author has

rightly pointed out that the parents have to be their role models. Babies are born innocent without any affiliation but definitely affection towards their parents. As said, "child's first school is mother's lap." It is a natural tendency of the baby to copy the parents. The child's innocence doesn't understand "what" or "why." The only thing that child understands is what my mother or father does. Good or bad, it gets registered and imprinted in the blank mind of the child. Due to the natural affinity, parents have the most significant impact on a child's behavior. Whatever child sees and observes, he will absorb it and repeat it in his

life what he learned from his parents.

This is why child psychologists look back into the child's home environment and upbringing when they see behavioural problems. It is rightly said, "Children are the mirror image of their parents," at least most of the time.

The author points out that children should be handled with love and care. They are at the tender age of learning by trying and exploring their surroundings. Mistakes and wrongdoings will be a natural outcome. Instead of screaming and scolding something that the child doesn't understand, the child may

Sir,
With reference to your article, "Intolerance is a sure way to destruction," in December 2021 issue, it's half baked, and you have not culminated justifiably. You have done an injustice. Muslims don't have an intolerance, whereas it's their misled, impatient, and agile reaction you should have used. Not the word Intolerance. You have used the word Intolerance in the wrong context and have done more disservice to the community. Anyone's violence is to be condemned, but your approach and culmination of the story are very disappointing.

Syed Iqbal Ahmed

Sir,

December issue of IV has addressed many interesting topics. I wish I could fulfill my inner desire to comment on all.

A short article titled "Islamic parenting guidance, perfect means of upbringing" is important that Maryam Qarehgozlou addresses. Every child's birth is a happy occasion in a family. In these times, children are being raised by parents with more Duniya in mind than Deen. When parents give less importance to instilling the basic learnings of Islamic teachings during their innocence, they are bound to have less moral and social values. These are quite obvious in



Syed Tahsin Ahmed

Islamic libraries

The zeal to preserve the Qur'an and to record the traditions (Sunnah) of Prophet Muhammad (peace be upon him) motivated the early Muslims not only to write books but also to collect them. Mosques that played a significant role in the life of the Muslims had a collection of not only the Qur'an and other religious books but also books on philosophy, astronomy, geography, and science. Iranians quickly adopted paper making invented by China in the 8th century, and it spread across the Muslim world. This boosted the writing and publication of books and translation of all subjects, including sciences. What began as a private collection of books by the rulers quickly led to the establishment of libraries for the public.

Al-Qarawiyyan, Fez, Morocco

One of the oldest libraries globally, Al-Qarawiyyan, was established in 859 AD along with a madrasa and mosque in Fez, Morocco, by Fatima El-Fihriya. It is the oldest and the first higher education institution to be founded by a woman. It still exists as a University, and the historical Library is open to the public to this day. El-Fihriyad dedicated all the wealth she inherited from her father to the advancement of religious and science education. UNESCO and Guinness World Records consider this the oldest continually operating higher learning institution in the world.

Baytul Hikma

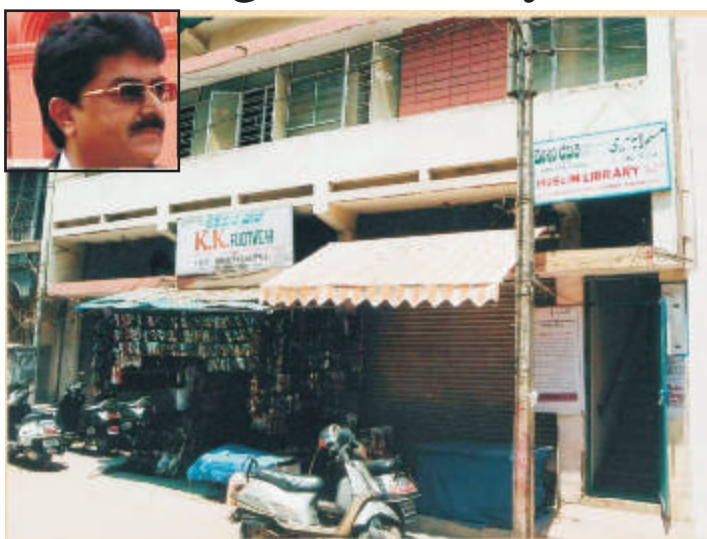
(House of Wisdom), Baghdad

Baytul Hikma, a library founded by Caliph Harun al-Rashid, who ruled from 786-809, was further developed by his son Caliph Al-Mamun. Muslim, Hindu, Jewish, and Christian scholars studied, researched, and did translations in this Library which existed in Baghdad from the 9th to 13th centuries. Baytul Hikma even had observatories and living quarters for scientists.

Library of Shiraz

According to Stuart Murray,

Muslim Library, Bangalore: Re-living The Glory of Islamic Libraries



"Islamic libraries were rich in diversity and allowing scholars from other lands to share the facilities. These libraries were known for their attractiveness and comfort, many adorned with the classic Islamic dome, some surrounded by walkways and landscaped by ponds. Among the most legendary Library was that of the Persian city of Shiraz, where there were more than three hundred chambers furnished with plush carpets. The Library had complete catalogs to help locate texts kept in the storage chambers and organized according to every branch of learning". There is no need for me to add to this lucid description.

Library Of Tipu Sultan (1752-1799)

Tipu Sultan founded a school for liberal education with a library with books on various subjects bound in leather. The college in Srirangapatna named *Jamee al-Umoor* also had a good collection of books. His personal Library had two thousand books stamped with the seal of his Government: *Sultanat-e-Khudadad* (Government given by Allah). After Tipu's defeat in 1799, two thousand books from his personal Library (some embellished with jewels) were taken possession of by the Britishers and later shipped to England.

Decline Of Muslim Libraries

The decline of the historic Muslim libraries is connected with internal factors like political conflicts, orthodoxy, and sectarian differences. The burning of books considered heretical by those in power was one of the factors. Many libraries were destroyed in the wars by the conquerors, the Mongols, the Crusaders burnt and destroyed many Muslim libraries. Natural disasters and poor preservation also contributed to the loss of many books. The neglect of scientific advancement and intellectual development led to a decline in political power, and this also was instrumental in the gradual decline of the glory of Muslim libraries.

Muslim Library, Bangalore

Muslim libraries have played a vital role in the intellectual development and erudition of Muslims and scholars of every faith. They reflected the glory of Islamic civilization, as can be made out from a few examples of the famous Islamic libraries described above. Drawing inspiration from such historical libraries, a group of motivated Muslims established -in a small way -the Muslim Library in Bangalore on May 5, 1912, which continues to uphold the legacy of its founding fathers. The eleven

founders include Mahmood Khan Bengaluri (author of the book *Sultanat-e-Khudadad*), Mir Abdul Haq, Abdul Rauf, Fareed Khan, Mohammed Saleh Ansari, and Abdul Aziz Siddiqui. They contributed from their own pockets to establish the Library and did not seek help from the Government or any other organization.

A Rare Collection

Tucked in the upstairs of a nondescript building in Veerapillai Street, a small lane in Shivajinagar of Bangalore, Muslim Library retains the old charm of a calm and quiet library. In contrast to the online reading currently in vogue, the Muslim Library offers the old life experience of touching, feeling, and smelling the books; reading this way establishes a direct communion with the book's author. Senior citizens, young academicians, and researchers find this Library a treasure house of many rare and out-of-print books. The present President of the Library, Mr. Ayub Khan, an advocate, says: "Our USP is not about the number of books we have but the rarest of the rare books that will help researchers, authors, and students." The rare books mentioned include *Tipu Sultan's letters to friends*, books on Islamic medicine by

MuyeddinFarooki, *Dewan-e-Nazeeri* by Nazeeri Nishanpuri (Persian), *Jamaul Tazirajby* Hafez Ahmed bin Mohd. Maghrabi (claimed to be written in 1235), a medical book by the name '*Tib-e-Akbari*,' Urdu translations of Ramayana, Mahabharata, and the Bible.

Vip Visitors

The Muslim Library has more than 25,000 books, of which English, Arabic, and Persian sections have 2,000 books each. The Library is housed in a three-floor building, and the first floor has a Reading Room. During my visit to the Library, I was surprised to see a large number of persons reading newspapers and magazines here despite the fact that we are in an era of diminishing interest in newspapers and magazines. Dignitaries who have visited the Library and have written their comments in the Visit Book include Sir Mohammed Iqbal (1929), Moulana Shoukath Ali (of Ali brothers), Baba-e-Urdu Moulvi Abdul Haq, Josh Malihabadi, Saghar Nizami, Allama Seemab Akbar Aabadi and Jigar Muradabadi among others.

The Road Ahead

The previous Secretary of the Library, Mr. Afzal Baig, had made huge efforts in updating the Catalogue of books and giving much publicity about the Library, which led to an increase in the membership. Muslim Library has to adopt technological advances without losing its identity. They should have a website and make the Catalogue of books online to facilitate easy searching of books from anywhere. They should install Online Public Access Catalogue (OPAC) software which enables librarians to catalog different genres of books and maintain its database online. It allows users to search books on parameters such as title, author's name, volume, and keywords with mere clicks. Library Management System Software is another useful tool for modernizing the Library. Most importantly, the Muslim Library should digitize rare books to preserve them for posterity. (The author is a retired KAS officer and can be contacted at tahsin789@yahoo.com).



Arshad Sayyed

In November 2015, A video of a young Australian-based businessman went viral. Just like millions of people around the world and me, you might not have heard about him before that viral video. Such was his diagnosis of fourth stage cancer that changed his life completely.

Ali Banat was born 16 Feb 1989. Earlier in 2015, He was living a pleasant life with his family in

Gifted With Cancer: Emotionally Motivational Story of Ali Banat

Sydney, Australia. He made a comfortable living by running two successful businesses owning a security and electrical company. As shown in the viral video, His huge bedroom is lined with multiple expensive products such as Louis Vuitton Shoes, Along with a bracelet that cost him 60,000 dollars and a number of cars which included a Ferrari Spider worth 6,00,000 Dollars. However, life took an unexpected turn for Ali when he was diagnosed with stage 4 cancer. He treated cancer as a gift and



blessing and donated all his wealth to charity for people worldwide. "When you find out you're sick or

you don't have much time to live, this is the last thing you want to chase. And that's how we should live our lives every day", he said. He set up 'MATW' Foundation, A charity aimed to provide financial assistance and outreach to those in need. Under his foundation, Ali donated his wealth and money to thousands of people across many countries, including Togo, Ghana, Burkina Faso, and many other African countries. And to make sure all his wealth was going in right hand, he visited various

countries himself. MATW aimed to build villages for over 200 widows, a mosque, a school that would house 600 orphans, a mini hospital / Medical center, and a business to support the local community.

When he was diagnosed with cancer, Ali was told he only had seven months to live; Allah made him survive for three years to make his life an example for all of us and made those years of suffering turn into a life lesson for everyone. Ali Banat Passed away on 29th May 2018.



Firdos Mirza
Advocate, Nagpur

"Do treat your women well and be kind to them, for they are your partners and committed helpers." This was the lesson the Holy Prophet taught in his last sermon. The above teachings of the Holy Prophet are enough to prove the importance of women in life, the duty of each Muslim man to treat women well, and her position as a partner and committed helper.

The first word of the Holy Quran that was delivered to the Holy Prophet was "Read," this Chapter further states 'Read, and your Lord is the Most Beneficent, the One who taught to write with the pen, the One who taught man all that he did not know' (Chapter 96). The Commandment of the Holy Quran to each human about reading points towards the right of each human, including women, to education. Unless the women are given the Right to Education and the Right to Knowledge, they will not perform their duty of reading as ordained.

The history of Islam is full of women Scholars. In her book 'If The Oceans Were Ink', Carla Power referred to Islamic Scholar Shaikh Mohammad Akram Nadwi, born and educated in India and now teaching at Oxford



University, he has biographed the Muslim Women Scholars, and his collection now is in 50 Volumes. Aisha, the wife of the Holy Prophet, was known for her expertise in Quran, Arabic Literature, History, General Medicine and was considered to be an expert in Islamic Jurisprudence. She was a Military Commander who rode Camel, a champion of women's rights, Fatwa issuing jurist, and source of most important Hadis.

In the 7th and 8th centuries, many women Scholars taught male students in the Mosques. However, Akram Nadwi had listed about 10,000 such women. Some notable were Umm-Al-Darda from Damascus, Khalifa of

the times was her student. Fatimah Al-Batayhiyyah was taught in the revered Mosque of the Prophet in Madina, Fatimah Bint Mohammad Al Samarqandi.

Holy Quran does not distinguish between man and woman. The 35th Verse of Chapter 33 (Al-Ahzab) makes the equal position of man and woman in various parts of life abundantly clear.

Holy Prophet was the champion of the Right to Education of women and recognized the Right to Property, Right of Choice, and Right to Divorce for women. 1450 years ago, while none of the contemporary civilizations considered women worthy of any rights, Islam conferred these rights upon women. Holy Quran

ordains 'And no Muslim man or woman has any right in the affair, when Allah and His Noble Messenger have decreed a command regarding it; and whoever does not obey the command of Allah and His Noble Messenger, has indeed perished gone very astray.' (33:36)

These are the clear teachings of the Holy Quran and Prophet, but for those who claim to be followers of these teachings but act contrary, these are the parameters to judge them. Recent happenings in Afghanistan and the news about the condition of women under the Taliban, if judged on these yardsticks, will make clear that the Taliban's are not acting as per the commands of the Holy Prophet but only defaming him and his religion by the immoral activities.

In India, we cannot forget that while Mahatma Jyotiba Phule was struggling to establish a centre for women's education, Fatimah Shaikh was the only lady with him besides Savitribai Phule. Razia Sultana is the first woman Emperor of India in known history and a symbol of the fact that women had equal rights in earlier times.

The great persons are not remembered only for what they taught but are judged by later



Let us pledge to educate our daughters and equip them with contemporary knowledge. We must not forget, these daughters are mothers of tomorrow and the first teacher to the next generation.



generations by the character of their followers. Declaring us to be followers of the Holy Prophet is not sufficient, but essential is to follow his teachings in the proper spirit. We need not forget the important lesson he taught "He who has saved one human life has saved entire humanity" and "Do not unjustly kill any life."

Let us pledge to educate our daughters and equip them with contemporary knowledge. We must not forget, these daughters are mothers of tomorrow and the first teacher to the next generation. ■

Importance of Recognising and Accepting Depression



Sana Rubiyana

Depression is a common and serious mental health problem that negatively affects how one feels, thinks, and acts; fortunately, it is curable. Depression causes persistent feelings of sadness and a loss of interest in activities you once took pleasure in. It can affect your emotional and physical health and decrease your ability to function normally at work and home.

A person is diagnosed as suffering from major depressive disorder only if he has these symptoms for at least two weeks. Symptoms of depression can fluctuate from mild to severe and may include:

- Feeling sad or having a depressed mood
- Loss of interest or pleasure in activities once enjoyed
- Changes in appetite-weight loss or gain unrelated to dieting
- Trouble sleeping or sleeping too much
- Loss of energy or increased fatigue
- Increase in purposeless physical activity (e.g., inability to sit still, pacing, hand-wringing) or slowed movements or speech (these actions must be severe enough to be



observable by others)

- Feeling worthless or guilty
- Difficulty thinking, concentrating, or making decisions
- Thoughts of death or suicide

Depression affects an estimated one in fifteen adults (6.7%) in any given year. And one in six (16.6%) will experience depression at some time in their life. Depression can occur at any time, but on average, it first appears during the late teens to mid-20s. Women are more likely than men to experience depression. Some studies show that one-third of women will experience a major depressive episode in their lifetime. There is a high degree of heritability (around 40%) when first-degree relatives have depression. The death of a loved one, loss of a job, divorce, separation, or breakup is challenging experiences for a person to go through. It is usual for feelings of sadness or grief to build up in response to any loss. Those experiencing loss might label themselves as being "depressed."

Feeling sad is not the same as having depression. Grieving is natural and differs from one to another, but it shares some standard features with depression. Though both grief and depression involve intense sadness and withdrawal from the usual activities, they also differ in many ways:

- In grief, painful feelings come in waves, often mingled with positive memories of the deceased. In major depression, mood and interest (pleasure) are decreased persistently.
- In grief, self-esteem is usually maintained. In major depression, feelings of worthlessness and self-loathing are common.
- In grief, thoughts of death may surface when thinking of or fantasizing about "joining" the deceased. In major depression, thoughts are focused on ending one's life due to feeling worthless or undeserving of living or being unable to cope with the pain of depression.

For some people, grief and depression can coexist, and in such individuals, grief lasts longer, and they also find it difficult to cope with grief. Once we learn the difference between grief and depression, we can assist people in getting the help, support, or treatment they need.

» Page 13

The personality of the Month

Tasnim graduated in electronics and communication engineering from Thrissur government engineering college in Kerala. She worked as a design engineer in a multi-national company for a few years and then took a break for some quality time with family.

Recently she got a diploma in Career guidance from CIGI, Calicut. Now guides students to pursue their education in their desired fields associated with CIGI. (CIGI is Center for information and guidance India) She is pursuing her passion for working with underprivileged children in

North India, where they cannot go to school because they don't have the means or the facility. For bringing up a new educated generation in North India, a group of people from Calicut started a nonprofit organization called Our India Foundation. OIF runs a school, and other field works in

Kandla, Shamli, Uttarpradesh. Currently, 593 students are studying in the school that provides free education to orphans and subsidized fees for children from a poor backgrounds. Free mid-day meals help reduce dropout rates,

believing that providing quality education will bring positive change in society.

OIF built wells, Toilets, and houses for those deprived of essentials, distributed food kits and blankets for the lower sections of our society.

OIF runs an institute for mobile repairing

courses and fashion and tailoring for skill development. OIF could achieve so much work with the support of like-minded brothers and sisters. For more info, visit their website

www.ourindiafoundation.org, ntasnim@hotmail.com

Compiled by Aisha Kothecha ■



Tasnim

Muslim Women Find Leadership Roles in a Male-dominated World

Shortly after Kholoud al-Faqeeh was appointed judge in an Islamic religious court in the Palestinian territories, a woman walked in, laid eyes on her, turned around, and walked out, murmuring that she didn't want a woman to rule in her case.

Al-Faqeeh was saddened but not surprised people have long been accustomed to seeing turbaned men in her place. In 2009, she became one of the first two women appointed in the West Bank as Islamic religious court judges. But she sees her presence on the court as all the more important since it rules on personal status matters ranging from divorce and alimony to custody and inheritance.

"What was even more provoking is that these religious courts are in charge of women's cases," al-Faqeeh said. "A woman's whole life cycle is before these courts."

Women like al-Faqeeh are increasingly carving out space for themselves in the Islamic sphere and, in doing so, paving the way for others to follow in their footsteps. Around the world, women are teaching in Islamic schools and universities, leading Quran study circles, preaching, and otherwise providing religious guidance to the faithful.

"When it comes to knowledge, the leader who is the religious scholar, the spiritual guide, the one who is teaching people their religion... that can be done by women or men, and historically always has been," said Ingrid Mattson, the London and Windsor Community Chair in Islamic Studies at Huron University College in London, Ontario.

There are diverse views across the different regions, cultures and schools of Islamic thought about the permissibility and scope of women's leadership roles in the faith.

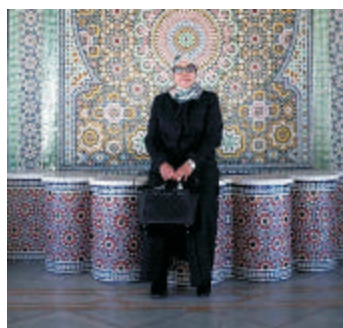
Some of the Prophet Muhammad's traditions and practices were preserved and transmitted by the

women closest to him, such as his wives. Many women say that provides a foundation they seek to build on.

Mattson said that people always ask whether a woman can be an imam, but that framing reflects a Western context focused on the weekly congregational prayer rather than "what our Islamic heritage did in terms of providing religious leadership across society to meet many different needs."

Aziza Moufid, a 40-year-old in Morocco, is one of those who have taken up the mantle of leadership within the faith, in her case by serving as one of the country's "mourchidat," or female religious guides.

Aziza Moufid, in Rabat,



The "mourchidat" are trained at an institute for male and female students founded by and named after Moroccan King Mohammed VI. Women graduates teach religion classes and answer women's questions at mosques or outreach work in schools, hospitals, and prisons.

Moufid recalls looking up to the female university professors who taught her Islamic studies and working as a guide mainly via WhatsApp during the pandemic. She uses the platform to explain the prophet's sayings to children, help women learn to memorize and recite the Quran, and counsel

More and more throughout the Islamic world, women are finding roles as educators, spiritual guides, and even as judges in Islamic courts, but not without a backlash



Islamic court judge Kholoud al-Faqeeh, Ramallah, West Bank. Credit: Dusan Vranic/AP

teenage girls about a myriad of topics from modesty to prayers to menstruation.

"There are sensitive issues that some of them may not dare discuss even with their mothers or sisters," Moufid said. "But there's no such shame between us. I tell them, 'I am your sister. I am your friend. I am your mother.'"

Mohammed VI institute director Abdesselam Lazaar, who is a man, said the services of the "mourchidat" have been in high demand: "The women here in Morocco are very keen on memorizing the Quran and learning about religion."

Samia Omar, Harvard University's first Muslim woman chaplain, Cambridge,



Credit: Aysha Khan/AP
Half a world away in the United States, Samia Omar, who became

Harvard University's first Muslim woman chaplain in 2019, said female students there similarly appreciate bringing questions about things like menstruation to her instead of to a man.

Omar also sees herself saving them from being taught a version of Islam devoid of discussion of their rights.

"I'm serving and teaching these young girls and women the way I hope other women will help teach my daughters later," she said.

Many in the U.S. have advocated for a more significant role for women in mosques, from better prayer spaces for female worshipers to more seats on governing boards and a more friendly mosque culture. Some are also calling for a more decentralized leadership model at mosques, one that includes a paid female resident scholar in addition to a male imam.

While there is hope for such advances, "things are not great for women in leadership ... in our sacred spaces," right now, said Tamara Gray of Rabata, a nonprofit working to empower Muslim women to imagine themselves as leaders, scholars, and teachers.

Change takes "a lot of patience and a lot of discussions and a lot of just being able to be courageous," Gray said, adding that Islamic scholarship by women is sometimes met with distrust in Muslim communities.

To that end, she founded the Minnesota-based nonprofit, whose programs include online courses in Islamic sciences. Through virtual gatherings focused on spiritual growth and worship, Gray said, women, can experience being in a sacred space and then "go back to their own mosque and insist that their mosque make them feel

valued, respected, seen."

Promoting women's spiritual leadership is crucial to keeping Muslims connected to their faith in America, in the eyes of Celene Ibrahim, a chaplain who researches gender and Islam.

"You can't carry this on your own," Ibrahim said, referring to male religious leaders. "This is a big task, and it's an all-hands-on-deck kind of task."

Al-Faqeeh, the judge, said that women's long absence from judgeships in the Palestinian Islamic court owed in part to custom and to the fact that many viewed the post "as a religious position, like that of an imam."

On the contrary, she said she saw it as a judicial one that relied on the rulings of the Islamic Shariah and argued that there are no reasons to exclude women.

After her appointment, there were bumps in the road, both big and small, as some male judges and court employees seemed less than happy about it. The opposition also came in the form of a Friday sermon that she did not attend, but in which, she was told, the speaker railed against allowing women to hold the position.

But things have gone smoother since, and she often senses relief from women with cases before the court who feel they can talk openly to her about sensitive personal issues. "The once-impossible dream became possible," al-Faqeeh said.

Reem Shanti, 40, who recently applied to become a judge on the religious court and considers al-Faqeeh a role model, said the appointment of women has opened up a world of possibilities for her and others.

"It provided women with an incentive," Shanti said, "and gave them a strong push."

(<https://www.haaretz.com/middle-east-news/MAGAZINE-muslim-women-find-leadership-roles-in-a-male-dominated-world-1.10450500>)

«Page 12 Importance of Recognising and Accepting Depression

People suffering from depression don't seek help for their mental issues as they have concerns about being treated differently or fear that they might lose their jobs and livelihood. That's because stigma, prejudice, and discrimination against people with mental illness are still significant problems in our society. People with mental illness are side-lined and singled out in many ways, but understanding what that looks like and how to address and eradicate it can help. Stigma directly affects individuals with mental illness and the loved ones who support them.

NOT treating depression may lead to dreadful consequences. Untreated depression increases the chance of risky behaviors such as drug or alcohol addiction. It can

also severely affect one's sleep patterns, leave one feeling hopeless and irritable, and even result in weight gain or loss. Treatment can include medication, counseling, psychotherapy, alternative therapies, or a combination to help minimize these symptoms. Counseling and psychotherapy can help patients to address negative thoughts and feelings. Group therapy is also essential; knowing that you are not alone

and that there are others too suffering from depression helps heal. Lastly, family and community support can make a lot of difference in this journey with depression.

Early detection is crucial for rapid intervention, which can reduce the disorder's amplification and rise.

(The author is a Counselling Psychologist and can be contacted at sanarubiana@gmail.com)

Untreated depression increases the chance of risky behaviors such as drug or alcohol addiction. It can also severely affect one's sleep patterns, leave one feeling hopeless and irritable, and even result in weight gain or loss

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Dr. Yaaseen
Masvood

The Qur'an states:

"And from the evil of the envier when he envies" (113:5)

Allah has created each of us with different features, capabilities, and blessings. He has made some of us rich over others. He has made some of us more beautiful/handsome than others. He has made some of us more intelligent than others. He has given some beautiful homes, while others do not have them. He has given some of us good parents while orphaned others. He has given some of us good health while others are tested with sickness throughout their lives..... this list goes on. All this is from the wisdom of Allah, and He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding, and other visible and hidden strengths.

Whatever Allah has given, in whatever manner and in whatever proportion He has given, it is from His infinite and perfect Wisdom and Mercy. These blessings should be used to show gratitude to Him and not be the means of arrogance/pride. Whatever He has not given should not result in us becoming envious of others for whom He has given that particular blessing.

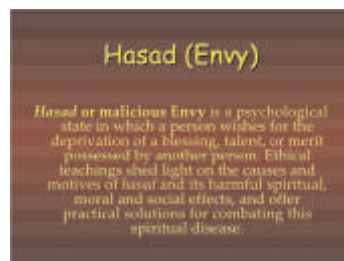
Envy is to entertain a feeling of unhappiness at a better fortune and sound quality that Allah has granted to someone else. It sets in when we tend to feel that we should have been given a particular blessing instead of what

has been given to someone else. At its worse, it could also lead one to wishfully think that the specific blessing should be removed from that concerned individual. Not nipping this evil in the bud would only result in the mushrooming of green-eyed monsters. Allah's protection is sought!

Envy is an evil trait that Allah hates, so much so that He Himself has taught us to seek His protection from being victims of this evil. If the enormity of this sin is so huge that Allah deemed it fit to teach us to seek His protection from being a victim of such a trait, then what about committing that evil itself?

Imam Qurtubi (rah), a classical commentator of the Qur'an mentions that envy was the first sin committed in heaven and the first sin committed on the earth. When Iblis was commanded to the prostate Adam by Allah, he refused out of envy/jealousy. This got him expelled from the heavens and earned the curse and wrath of Allah till the end of time. Similarly, when the two sons of Adam were commanded to offer their sacrifices to Allah, it was accepted from *Habil* and was rejected from *Qabil*. This angered *Qabil*, and he was overtaken by envy. This poisoned his heart so much that he even did not think twice before committing the first murder on the face of the earth. This ultimately led to the accumulation of a portion of the sin of murder to him every time murder is committed on the face of the earth.

Scholars and righteous predecessors from the past have always held this evil trait to be one



of the diseases of the heart. They have worked towards eradicating this immoral and wicked characteristic from themselves from those around them, warning them of the evil consequences it will potentially cause to the cleanliness of the heart. That is because our Prophet (pbuh) warned us when he (pbuh) said: *"Avoid envy, for envy devours good deeds just as fire devours wood."* (Abu Dawood). What can be a greater loss than to have worked deeds of righteousness in this world, only to find, in the Hereafter, those deeds being eaten away by this negative attribute?

Unlike most other evil traits, this is one wicked quality that may be directed even towards people of the same household. This is precisely why *Yaqub* (alaihissalam), father of *Yusuf* (alaihissalam), ordered his son to hide his dream from his brothers, lest it may cause envy in their hearts. *Yaqub* (alaihissalam) feared that if *Yusuf* (alaihissalam) narrated his vision to any of his brothers, they would envy him and conspire evil plots against him, thus causing his demise. From this episode, it becomes clear that we should hide the prospects or the coming of a bounty until it comes into existence and becomes known, so

that the chances of falling prey to the envious nature of people around us can be best avoided.

Any Muslim who nurtures no ill-feeling towards any other fellow Muslim and specifically shows no envy towards anyone, whom Allah has favoured with a particular bounty, can be hopeful of entry into Jannah through the mercy of Allah in the Hereafter, as the following hadith shows:

Envy, in whatever quantity is present in one's heart, is still forbidden except in two cases as the following hadith explains: *"There is to be no envy except for two: A man to whom Allah grants wealth, and he spends from it during the hours of the night and the hours of the day. And a man to whom Allah grants (memorization of) the Quran so he stands with it (in prayer) during the hours of the night and the hours of the day."* (Tirmidhi).

Any individual who nurtures envy will not only subject themselves to its evil consequences, but it will also be detrimental to the unity of the Ummah, as well. This is why our Prophet (pbuh) advised us: *"Don't sever relations of kinship, don't bear enmity against one another, don't bear aversion against one another and don't feel envy against the other and live as fellow-brothers as Allah has commanded you."* (Sahih Muslim). Similarly worded narrations found in the other canonical books of Ahadith also point to its significance.

These traditions of our Prophet (pbuh) not only highlight the degree of significance Islam attaches to uprooting this evil mindset but also points to its

sublime teachings, explicitly concerning the perfection of moral values in human beings.

The practice of our Prophet (pbuh) is clear enough to earn us the Divine protection of Allah throughout the day and night from having this evil trait in our hearts and also to be protected from being victims of this malaise. He (pbuh) advised us to recite Sura Al-Falaq (along with Sura Ikhlas and Sura An-Naas), once after Dhuhr, Asr and Isha and thrice after Fajr and Maghrib, so that Allah will protect us from this evil and its consequences. The fact that these surahs used to be an integral part of morning and evening litany and a part of his remembrances before retiring to bed also shows the importance he (pbuh) attached the subject on hand.

May Allah protect us all from the evil of jealousy and its evil consequences and give us a clean heart worthy of entering Jannah in Akhirah.

(The writer can be contacted armasvood@gmail.com) ■

"What can be a greater loss than to have worked deeds of righteousness in this world, only to find, in the Hereafter, those deeds being eaten away by this negative attribute?"



Ameer Ahmed

The Prophet Muhammed (pbuh) was born in 570 AD in Makkah Mukarama, the power Centre of Arabia and he died in 632 AD. His father Abdulla (ra) died before his birth, and his mother Amina died soon after. There was nothing extraordinary in his external circumstances. But from his early childhood, his personality reflected extraordinary character. On seeing him, his grandfather Abdul Muttalib (ra) used to remark that his grandson would reach a high

The Vision of Prophet Muhammed (pbuh)

place in life.

In Quran chapter 93 and 94 clearly and briefly describe that the circumstances of his early years and assert that Allah (swt) took special care of him, guidance through revelations.

His livelihood was provided by one of the wealthy ladies of Makkah Mukarama, having become impressed by his extraordinary personality and character, desired to marry him; she is Bi Bi Khadijah-ul-Kubra (ra). Besides, the Prophet was especially gifted with a vision

to recognize favorable opportunities and turn every disadvantage into an advantage.

In his book, *The Individual Psychology*, the well-known German Psychologist Alfred Adler has written that, after studying human beings all his life, the greatest potential he found in them was "their power to turn a minus into a plus."

Throughout human history, the greatest example of this human potential coupled with Vision is to be found in the Prophet

Muhammed (pbuh). Historians have acknowledged this unique quality in him in diverse ways. For instance, British writer Mr. E.E. Kellet writes: "Muhammed faced Adversity with the determination to bring success out of failure."

The Prophet Muhammed (pbuh) Vision was on a totally different plane from that possessed by the commoner. It would be true to say that such extraordinary Vision has never been found in a person who is not a Prophet. The extraordinary nature of this Vision is proof in

itself that it was not a human quality in the simple sense, but he had received it, in a unique insight, from the Almighty whose knowledge encompasses past, present, and future.

As an illustration of this, we mention some incidents from the life of the Prophet (pbuh). These events are not just proofs of his superiority, but in their essence, they also provide evidence of the fact that the Prophet (pbuh) was an inspired person. Who had received knowledge directly from God, an ability the acquisition of which is impossible for an ordinary man? ■

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Be Inspired

Assalamu alaikum wrwb kids,

Mooqetha

Remember we read about Maryam Muzamir, a girl from Malaysia, who at the age of 12 years, invented something which brought her international accolades? Today, we will be reading about another child prodigy from Pune, India.

Haaziq Kazi is famous for doing something to save the environment. Just at the age of 12, he was able to design a prototype of a ship called ERVIS, and this ship is meant to clean the waste plastic from oceans.

He is very passionate about oceans and the environment, and it is his passion led him to invent something which is the need of the hour.

Stories of Maryam and Haaziq inspire us and motivate us to do something for the world we live in. ■



Allah's World

Mosquito - An amazing creation of Allah swt

In continuation to our research on finding why Allah swt created mosquitoes, let us look at a few reasons why Allah swt created mosquitoes.

Allah swt says that everything He created is for a purpose. Mosquitoes, despite being so small, are the deadliest of all animals. Mosquitoes alone kill more than 1 million people every year. This proves that even a minuscule insect can kill the most intelligent and capable creature - humans. Allah swt created everything in perfection and with a perfect plan and purpose. The power Allah swt has vested in tiny mosquito highlights the mightiness of Allah swt. It proves that anything is possible with Allah swt and Him alone. The other important role that mosquitoes perform is to keep the balance in the food chain.



Mosquitoes form an essential source of biomass in the food chain serving as food for fish as larvae and for birds, bats, and frogs as adult flies. Another role that Allah swt gave them is that of pollinators. Yes, mosquitoes also help in pollination; it is not just the bees.

I personally see mosquitoes as a significant reminder of Allah swt's ultimate power in creating, designing, and empowering what He wills to. A mighty mosquito only by the will of the creator. ■

Painting of the Dream

Ishrat Nabi

On the canvas of imagination
with the brush of hope,
and the color of gore,
The painting of my dream- the
dream of us all;
With shading of an enchanting
castle.

Different from my home
Sans the shackles and chains;
Where birds sing, not the
laments and elegies,
But the adorable songs and
lullabies.

Different from my home;
The lawns of peace- not
bespattered with blood
Of nipped buds;
'In the full sun there,
the flowers bloom.

Different from my home,
Where storms of desperation;
gleam, not, the corpses, of
unfulfilled dreams;
There the rivulet carry heavenly

waters,

Promising todays and the
tomorrows.

Different from my home
With unbroken glasses, as
bullets haven't pierced them,
like the chests of the lads in their
teens.

Different from my home
Where mother with longing
Stares not at paradoxical sunsets
But on the newly grown beard
of her son's glossy Cheeks.
Near as faith and far as fate
The painting lived
through the ages
In that prison of paradise
Where birds dream
Of their wings-
Unfettered.

(Ishrat Nabi, PhD in Islamic
Studies at Islamic University of
Science and Technology,
Kashmir)

Connecting Children to Green

What is the first thing we do when we wake up in the morning? Wash our face? Brush our teeth. What does our breakfast include? What is the one thing that is mandatory to be alive? Water, Rice, fruits, milk, oxygen... Where do all these come from? Nature!!

Is there a moment in our entire life where we can disconnect ourselves from nature? The answer is 'No.' Even when we leave this world, we remain connected. Then why are we so insensitive towards nature and the environment? Why are we reluctant to spare a thought for this?

Parents work very hard to connect their children to their religion and rituals right from their early upbringing days. But are they aware of how much Islam talks about nature and the environment and reminds humans of their responsibility towards the planet? Allah azwajal has blessed us with many creations so that we benefit from them and be happy.

The importance of nature and the environment have been emphasized in several ayat of the Holy Quran. Below are a few of the ayahs.

'And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest.' (Quran, 50:9)

'Eat and drink, but do not be wasteful: God does not like wasteful people.' (Quran, 7:30)

'Let man consider the food he eats! We pour down abundant water and cause the soil to split open. We make grain grow, and vines and



fresh vegetation, olive trees, date palms, luscious gardens, fruits and fodder, all for you and your livestock to enjoy.' (Quran, 80: 32-34)

There are several hadiths too that stress nature and environment and their sustainability. Below are a few hadith.

"The world is beautiful and verdant, and verily God, be He exalted, has made you His stewards in it, and He sees how you acquit yourselves." (Muslim)

"If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him." (Bukhari)

"Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded" (Musnad)

As people of *tawakkal*, is it not incumbent upon us to take care of Allah's *niyamah* and ensure they

are sustained?

Parents and teachers leave an indelible mark on a child's life. It is the responsibility of these two to sow the seed of love for nature right from the early days of a child's life. The onus is majorly on parents to make this a parenting value. Parenting values cannot be empty of the value of bonding with green. Parents must create and strengthen their child's bond with green from early upbringing. Parents, mothers, in particular, must educate and expose their wards to the abundance outside the mechanical world.

Nature is the best analogy one could use while teaching children. Every animal and plant has something to teach us, and nature is full of stories, mysteries, and examples for every area of human development. There cannot be a better analogy than nature. Of the multitude of lessons that one can derive from nature, the one that tops is of GRATITUDE. The more one connects with the green world, the stronger the feeling of gratitude that one builds in oneself.

In sha Allah, in my next part, I will share a few ways parents can help their child/children bond with green.

(Sahera Jamal runs an initiative called GardenYaar to spread awareness for green and sustainability in people, mainly in children. She can be reached on sahera.jamal@gmail.com / Gardenyaar@gmail.com; @Garden.yaar (Instagram); 91 8919479455 (call/whatsapp). ■

LIFE

Surayya Najeeb

Life descends to the world with extreme cries;
Like a statue undergoes chisel, hammer,
and ambient temperating,

Infancy and childhood are as innocent as an angel;
No malice, no hatred, no foe, and no ego.

Adolescence confers elegance, robustness, wisdom,
and a vision;
like a bud blooms into a gorgeous flower to mesmerize,

Youth brings challenges with the windows
of opportunities anew;

Confront all the obstacles and junctures valorously
with a beaming face.

Dotage showers infirmity, creases, passivity, and morbidity;
Like a towering sturdy age-old tree terrifies the high winds,

Accomplishments of life dwindle like
a tranquil dusky evening;
Demise snatches away each possession that
belongs to you Only.

Life awards woes, tears, intimidation, deprivation,
and discouragement;
But family, relatives, friends, prosperity,
cognizance, and achievements too.

So, learn to live before you lose life in the now only;
Savor this precious irretrievable life, relish,
adore, and content.

Answers To Last Month's Activity Time

- | | |
|----------------------|---------------|
| 1. The Women | A. An Nisa |
| 2. The Bee | B. An Nahl |
| 3. The Poets | C. Ash |
| 4. The night journey | D. Al Isra |
| 5. The Moon | E. Al Qamar |
| 6. The Pen | F. Al Qalam |
| 7. The Smoke | G. Ad Dukhan |
| 8. The Forgiver | H. Ghafir |
| 9. The City | I. Al Balad |
| 10. The Elephant | J. Al Fil |
| 11. The Fig | K. At Tin |
| 12. The Spider | L. Al Ankabut |
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Ibrahim B. Syed

What is RNA?

RNA stands for "ribonucleic acid." RNA is a large molecule made from a single strand of DNA, and one of its main roles is to transfer the instructions needed to make proteins.

While DNA has the instructions on how to make proteins, it is RNA that factually provides these instructions to the ribosomes, organelles in the cell that act as "protein factories." You see, DNA never actually leaves the cell's nucleus. The nucleus instead builds a single-threaded molecule called RNA, which has a copy of the DNA's instructions. Like DNA, RNA consists of nitrogen bases that act as a code that can be read by the cell. The RNA then takes the copy of the instructions and delivers them to the ribosomes. RNA helps the ribosomes properly build the correct proteins that the body needs.

What is mRNA?

There are several different types of RNA. One type of RNA is called mRNA, which stands for "messenger RNA." mRNA is RNA read by ribosomes to build proteins.

While all types of RNA participate in building proteins, mRNA is the one that actually acts as the messenger. It is mRNA that has the recipe for a protein. Like all RNA, the mRNA is made in the nucleus and sent to the ribosome. Once it gets there, the mRNA bonds with the ribosome, which reads the mRNA's nitrogen base

Role of mRNA in the development of COVID - 19 Vaccines



sequence. Every three-bond sequence of mRNA relates to a specific amino acid, a "building block" of a protein. mRNA has the information that tells the ribosome which amino acids to get and the arrangement order. Other types of RNA, such as transfer RNA (tRNA) and ribosomal RNA (rRNA), help the ribosome really build the protein. Once the protein is formed, the mRNA's job is over, and it will degrade.

Role of mRNA in COVID-19 vaccines?

Usually, a vaccine uses a weakened or damaged version of a virus so that your body can have a "practice run" of fighting it. Your body will make antibodies that fight this weak form of the virus and thus will be able to recognize this same virus in the future and be able to quickly react to the actual virus if ever exposed to it.

An mRNA vaccine works differently. Rather than inject a person with the real virus, a vaccine like this is administered into the cells with some of the mRNA of the virus. This mRNA contains instructions on how to

build "spike protein," meaning the protein found on the spiky surface of a virus. This protein is harmless and has no ill effects on the body.

So, your cells will begin making this harmless spike protein, and your immune system will then recognize that this spike protein doesn't belong in your body and make antibodies designed to destroy it. To make a long story short, it means your body will be able to recognize the spike proteins used by the real virus. Hence, your immune system will immediately be able to make antibodies that swarm and kill the virus if it ever detects the spike protein in the body.

Luckily, you don't need to become an expert in macromolecules for your body to function—or the vaccine to do its job. Your body automatically performs the complex functions described here to keep you alive.

What are mRNA vaccines, and how do they work?

Vaccines help prepare the body to fight foreign invaders (pathogens such as bacteria or viruses) to prevent infection. All vaccines introduce a harmless piece of a

particular bacteria or virus into the body, triggering an immune response. Most vaccines contain weakened or dead bacteria or viruses. However, scientists have developed a new type of vaccine that uses a molecule called messenger RNA (or mRNA for short) rather than part of an actual bacteria or virus. Messenger RNA is a type of RNA that is necessary for protein production. In cells, mRNA uses the information in genes to create a blueprint for making proteins. Once cells finish making a protein, they quickly break down the mRNA. mRNA from vaccines does not enter the nucleus and does not alter DNA.

mRNA vaccines work by introducing a piece of mRNA corresponding to a viral protein, usually, a small protein found on the virus's outer membrane. (Individuals who get an mRNA vaccine do not get exposed to the virus, nor can they become infected by the vaccine.) Using this mRNA blueprint, cells produce the viral protein. As part of a normal immune response, the immune system recognizes that the protein is foreign and produces

specialized proteins called antibodies. Antibodies help protect the body against infection by recognizing individual viruses or other pathogens, attaching to them, and marking the pathogens for destruction. Once produced, antibodies remain in the body, even after the body has rid itself of the pathogen, so that the immune system can quickly respond if exposed again. Suppose a person is exposed to a virus after receiving mRNA vaccination for it. In that case, antibodies can quickly recognize it, attach to it, and mark it for destruction before it can cause serious illness.

Everyone age 12 and older should get a free COVID-19 vaccination, including pregnant people and those planning to become pregnant. You should get a COVID-19 vaccine even if you have already had COVID-19.

COVID-19 vaccines protect people from getting COVID-19. These vaccines "teach" your body how to defend against the SARS-CoV-2 virus, which causes COVID-19. Covid-19 vaccines are shown to do an excellent job of:

Preventing infection with the SARS-CoV-2 virus, which causes COVID-19. Protecting against serious illness, hospitalization, and death from COVID-19. Reducing the risk of people spreading COVID-19

Vaccine Myths

COVID-19 vaccines: DO NOT contain any live virus, and they cannot give you COVID-19. DO NOT affect or interfere with your genes (DNA). DO NOT affect or interfere with pregnancy, nor do they make you infertile.

(The author can be reached at irfi.1988@yahoo.com)



Mohd Mudassar

Mohammed Mudassar - On Crowd Evacuation, Simulation, and Analysis for Masjid-e-Nabawi

Eng. Mohammed Mudassar-MTech, MIE, MIET, SDS™ SMIEEE is a seasoned professional with splendid diverse experience of about sixteen years. He is a Senior Member in the Institute of Electrical and Electronics Engineers, a Senior Member in International Society of Automation, and a Senior Data Scientist from the Data Science Council of America. He worked on several research projects and co-authored several international journals and conferences publications. He shares his exceptional work with *Rashida Bakait of India Tomorrow* on 'Crowd Evacuation' with *Masjid Al Nabwi* as the prime focus.



Crowd dynamics in Al-Masjid Al-Nabawi

mining, and other related aspects. The third and most important dimension is the business dimension that encompasses various domains and provides the application areas for various technological information. Many journals and

conferences have come up in this field over the last decade.

Q. The aim of your research work on Crowd Evacuation?

Ans. Analyzing the Crowd Evacuation pattern is the central focus and the topic of the research. For the first time, the

crowd evacuation simulation with real-life scenarios.

In this research, the rigorous statistical analysis of the Crowd Evacuation pattern, through Crowd Evacuation simulation for a large and densely populated building, with Al Masjid Al Nabawi as the prime focus is conducted, to aid significantly ineffective crowd monitoring and management.

Q. Your role in this work and mention any challenges faced?

Ans. Initially, my role has been to understand all the aspects of the crowd visiting Al Masjid Al Nabawi and configuring those aspects into the simulation software *Legion Evac*. The aspects in simple terms include the crowd's characteristics that visit from different countries and cultures like their physical attributes, their general speed of walking, etc. The core challenge has been that, when the research began, the problem and scope of research were not apparent.

Q. To begin with, please tell us about Data Science, as it might be a new term for some of our readers?

Ans. Data Science is the most talked about discipline in current times. It is an interdisciplinary field and is mainly driven by business needs. In fact, it creates various opportunities for monetizing and creating a competitive edge by leveraging organizational data. Due to its interdisciplinary nature, a tendency has been seen to develop a wrong notion about it. So basically, Data Science broadly constitutes three dimensions: computational, cognitive, and business. The computational dimension involves software technologies and related aspects; the cognitive dimension involves artificial intelligence at large and in particular machine learning, data

Crowd Evacuation simulation and its rigorous statistical analysis have been done for Al Masjid Al Nabawi in Al Madinah Al Munawwarah. In the present age, it is common to witness huge crowds gathering at a specific place for myriad purposes- sport events, political rallies, significant religious events, and many other scenarios. Crowd safety, safe and smooth flow within the premises and while exiting become vital, and these are the primary concerns of any effective crowd monitoring and management system. The Crowd Evacuation simulation was conducted using the Legion Evac software that does an amazing

Vision for Humanity in 2022

My vision statement for 2022 is about starting a movement of 21 century for the community. It is education to women, all-out community support to push women's education to financially constrained families. Set aside a part of extravaganza for the education of poor Muslim girls, talk to poor neighborhoods, maids, and some street vendors, if they need help educating their children. It requires a big heart and firm conviction to chase this mission for a decade, and the Muslim community has it.

**Jalees Tareen
Mysore**

My Vision for Humanity in 2022 is that every person is respected as a human being and not discriminated against because of one's religion. Human values and humanitarian efforts should prevail over religious bigotry, fanaticism, and hatred. I hope the new year heralds an era of peace and prosperity for Humanity, transcending religion, race, and gender barriers.

**Syed Tahsin Ahmed,
Bangalore.**

The whole world will witness ups and downs in 2021. The world is still recovering from the side effects of the pandemic in every field. Being in the media has been a roller coaster ride for me. Not easy restarting the *Islamic Voice*, but with Almighty Allah's grace and the support of writers and readers, it was back to life. Long way to go yet, and I hope its reach expands in 2022.

On the global side, my Vision for the world and Humanity for 2022 is to make a difference by empowering people to discover their true identity and purpose in life. My Discover Yourself Workshops are for Humanity, not

just for Muslims! Qualities like forgiveness, commitment, shedding the past burdens, giving up grudges, replacing hatred with love will go a long way in elevating Humanity to a higher spiritual level of life! It has to begin with our families and then extend to Humanity.

My Vision extends to seeing a world where we all live our lives, taking God as our benchmark. The rest of the things will fall in place!

I welcome you all to join me in fulfilling this Vision of a peaceful, tranquil, and God-oriented world!!!!

**Sadathullah Khan
Bangalore**

In this politically charged and religiously polarised atmosphere, I would like to see more Humanity in human beings. Let the "Humanity" in every "Human Being" roll out more of "Human Unity." Opening hearts and minds towards neighbors would be a good start, and unity in Diversity under the tricolor be just not a dream.

In 2022, I would not like to see the awareness of education in minorities but to see they are striving for the top. They should not be in school for passing grades but excel in every field. The intellectuals should outreach and visit the middle and high school students to encourage and motivate them to be the best in academics and sports. We should guide our girls and boys to get that extra competitive and creative edge leading to good professional colleges and better work opportunities.

Reach out to the local and rural schools. Keep an eye on the

toppers with humble backgrounds. Prepare them for competitive exams, and when they secure a seat from govt quota, support them financially to bear their fees and college expenses. If we seek, we shall find.

The minorities are way behind in the bureaucratic field. Bureaucrats are the policymakers and people behind not-so-educated political leaders. Minority representation in bureaucracy is nowhere near the population percentage. Our religious places can provide a conducive environment for the aspirants.

When it comes to minorities, the political field is slowly but surely going barren. We have to raise a new crop of promising young politicians. Democracy doesn't mean anything if the biggest minority doesn't have proper representation in the Parliament and Assemblies.

My Vision is to bring awareness that "vote is power." The vote should not be sold for note. Cast a vote for a candidate, not for the party. Bloc voting prevents the splitting of votes. Independent candidates have no place in Muslim majority areas. They should be boycotted.

My second wish and Vision is to see Muslim parents putting the following request into practice: Please! Instill and imbibe strong *Deen* in your children. The values of *Deen* will make them successful both in *Dunya* and *Akhira*. Let us not lose *Deen* in pursuit of *Dunya*.

We, as the most considerable minority, lag in every field. We have to strive and take long

strides in catching up with everything we lost over the past few years.

Remember, resting will lead to rusting.

So, let's welcome 2022 with new enthusiasm and zeal.

**Qazi Minhaj Azher
USA.**

My Vision for Humanity starting in 2022 is to present a different perspective on living the temporal life. I envision calling people to explore their inner immortal spiritual selves and weigh thoughts and actions regarding that silent voice that seems lost in the audiovisual cacophony. I envision enabling people not to think as we have been taught but to experience receiving from the heart. I envision helping human beings see their noble purpose of creation and lead them away from a life of forgetfulness to a life of remembrance where every thought and action is for the well being of others as we have been commanded ...to give in the way of Allah.

**Shabana Anwar
Kolkata**

Food, Clothes, and Shelter are basic needs of a Human and Education, Healthcare and Charity are the basic needs of Humanity. Unity in Diversity is the beauty of our Nation. We must come together irrespective of caste, creed, and purely based on Humanity and support each other to form small Healthcare Centers. Provide basic Health Checkups and Possible reserved fundings for emergencies in the area/town, Coaching Centers for Financially backward Students

upto Secondary high school, and Smallcharities to make sure nobody in your area will sleep with an empty stomach.

**Mr. Arshad Sayyed
Osmanabad**

My vision for 2022 is inculcating values of compassion in every person so we don't judge others but understand the other person's pain and try to ease his/her pain and sorrow. Love and compassion for each other without drawing boundaries of any kind.

**Nikhath Fathima
Hyderabad**

My Vision for 2022 is for the students like me who are pursuing their higher studies, from high school to graduation or post-graduation. I request that all the students studying Science, Commerce, Humanities, or any other stream indulge in at least basic Islamic Studies parallel to their syllabi. And must have a deep insight into the ideological and literary scams done to this world, especially prevalent in contemporary times, whether communism, atheism, agnosticism, materialism, feminism, evolution, nihilism, and many others take our Imaan away from us. Every student should utilize each second of their learning period to gather a great deal of knowledge by reading books and writings of various Islamic scholars, watching videos on YouTube by various speakers, specialists in this field. And must possess the correct knowledge in defending Islam and debunking the falsified beliefs and ideologies aforementioned with grit, gravity and confidence and protect their and others' faith in the Shariah of Allah, the greatest.

**Syed Ilham Jafri
Agra**

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“A researcher steps into research with the motivation of giving the world new definitions and unknown knowledge that should be coupled with the humbleness of being a student for a lifetime”

The only direction envisioned was simulating the crowd evacuation and reporting the behaviour as output by the software – some graphs and the time for evacuation. However, eventually, it was realized that such an output would not effectively aid in Crowd Monitoring and Management. At this juncture, with my thorough understanding of the *Legion Evac* software and my past experience in Data Mining and statistical analysis, I have come up with the framework for analyzing the Crowd Evacuation pattern centered on the concept of Crowd Evacuation pattern. I have conceptualized the notion of crowd evacuation pattern that is holistically represented by various metrics computed by the software during evacuation. Finally, I have proposed and conducted a rigorous statistical

methodology involving inferential statistical techniques and hypothesis testing to derive various insights from the crowd evacuation pattern to aid in effective crowd monitoring and management.

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

Ans. It would be best applicable for crowded places, as mentioned

earlier. The framework provided by this research helps in deriving valuable insights by analyzing the crowd evacuation pattern for effective crowd monitoring and management. Various responsible bodies and organizations could adopt the framework in real-life scenarios to improve the quality of crowd monitoring and management.

Q. What is the conclusion of

this research?

Ans. Crowd monitoring and management being crucial for crowd safety; deriving valuable insights by rigorous statistical analysis of the crowd evacuation pattern provides effective guidance for proactive crowd monitoring and management. Such an analysis established in real-time scenarios would augment the quality of current crowd monitoring and management and equip related organizations and bodies to handle even more crowds than the existing ones by proactively reflecting and implementing the insights provided by the analysis.

Q. Any other research you have worked on?

Ans. Apart from the research mentioned above, I have worked on estimation of target location

and identity in an aerospace scenario, domain-driven data mining for driving continual service improvement in an information technology infrastructure set up, and Arabic script recognition

Q. Please give tips for budding researchers/scientists.

Ans. Apart from all the strengths to flair in research, the most important thing one must possess is passion. Passion drives innovation. A researcher steps into research with the motivation of giving the world new definitions and unknown knowledge that should be coupled with the humbleness of being a student for a lifetime. Most importantly, one should be honest and maintain ethical standards towards whatever is researched. Above all, I personally recommend one to hold on to one's belief in Almighty Creator. ■

Yusuf Islahi passes away
New Delhi: Eminent Islamic scholar and founder of several educational institutions, Maulana Muhammad Yusuf Islahi, passed away on December 21, 2021, in a hospital after a short illness leaving behind a treasure of knowledge that would continue to benefit seekers worldwide. Five sons and three daughters survived him, and his wife passed away some three years ago.



Born on July 9, 1932, in Formulli, Attoc district (now in Pakistan), Maulana Yusuf Islahi obtained his primary education at Bareilly, Uttar Pradesh, and Fazeelat from Madrasatul Islah, Sarai Mir. He memorized the Quran. Maulana Islahi was a member of the consultative body of Jamaat e Islamic Hindi five times. Also, he was attached to the Islamic Circle of North America.

He edited the magazine "Zikra Jadeed" for 40 years and authored over 60 books, including Aadab e Zindagi (Etiquette of Life), Asan

Fiqh (Easy Jurisprudence), Islami Muashrah, and Guldasta-e-Hadith. His few books were translated into English, Hindi, and other languages.

He was the rector of Jamiatus-Salehat, Rampur, a very well-known institution for girls' higher Arabic and Islamic education. ■

Renowned philanthropist businessman Ibrahim Haji no more

Dubai: Dr. PA

Ibrahim Haji, a well-known expat Indian businessman, and philanthropist, died on December 21, 2021. His death

signaled the end of an era for the expat community in the Gulf countries, as he had lived in the UAE for 55 years. He was airlifted to Kerala from Dubai on the night of December 20 after he suffered a heart attack.

Haji was the chairman of PACE Education Group, co-chairman of Malabar Gold and Diamonds, and the founder and vice-chairman of the Indus Motor Company. He was



born in the village of Pallikere in Kasaragod, Kerala.

Haji was a writer and a director at the Malayalam daily paper Chandrika. He was attached to Indian Union Muslim League.

Haji received the UAE Golden Visa and has received other prizes and distinctions.

In 1967, he began his career as a salesperson in Dubai and later manager at Galadari Automobiles. In 1974, he established his own garment and cosmetics business in Dubai.

In 1999, the PACE Education group was established which has more than a dozen schools and universities in India and the Gulf Cooperation Council. He will be remembered for his outstanding contributions to education. ■

Editor Vicaruddin breathed his last

Hyderabad:

Editor and publisher of Rahnuma-E-Deccan Syed Vikaruddin, 80, passed away on December 10 after



should be helped to build an affinity towards the Masjid right from early childhood. It should be up to Father to take his children along with him and choose the end of the row to be with his children explaining the etiquettes and manners while they are in the Masjid. It is also essential that management and elders tolerate children's presence and not be rude. On the contrary, they should be greeted and welcomed by elders with a big smile on their faces. What we expect in teens has to be seeded at an early age.

As the writer suggests at the end, indeed! A well-raised child will be an asset to both the family and society.

Qazi Minhaj Azher, USA

a prolonged illness.

He was a popular figure in the Arab World and the Chairman of Indo-Arab League Hyderabad. He had invited many leading members of the Arab World, including Yasser Arafat, to Hyderabad. Adnan Abul Haija, Ambassador of Palestinian especially flew to attend his funeral and draped his body with the Palestinian flag. "We wanted to honour his soul as well as our own cause by draping him in our national flag," the ambassador said.

Vicaruddin was the only Indian awarded the "Star of Jerusalem,"

the highest Palestinian civil award, and he was also conferred with Morocco's highest civilian award, "Sahibul Jilallah."

He was an Aligarh Muslim University (AMU) alumnus, and the AMU community mourned his demise. Vice-Chancellor Prof Tariq Mansoor said the AMU community will always fondly remember Viqaruddin as a distinguished alumnus, an outstanding journalist, and a wonderful human being.

Before Independence, Rahnuma-E-Deccan was published as Rahbar-E-Deccan. ■

MATRIMONIAL

WANTED GROOM

Parents invite alliance for their only daughter. The groom should be within 30 years of age, pious, religious, and employed. **Contact mother: 9620962059 Father: 9880740489**

A single mother is looking for a suitable alliance for her daughter, practicing Muslimah; hobbies include reading, traveling, painting, and Interior Designing. Age 24, and works as an H.R. in a software company. Seeking Urdu-speaking family, preferably from Bangalore. The prospective groom should be broad-minded with a strong background of Islamic values and a well-educated professional (B.E., M.B.A., C.A.). **Contact Details: Mother - 95388 49716 or 9611787705**

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.**

Sunni Muslim 29 years B.E. (M.Tech) divorced with three years male child seeking suitable alliance from the qualified and well-settled groom. **Contact - alfaalfay2022@gmail.com**

WANTED BRIDE

Sunni Muslim family from Bangalore, Retired parents (Gazetted Officers) seek alliance for their son aged 27+, height 5'10", B.E. (Bangalore), M.S. (U.S.A.), currently working at an M.N.C. in California (U.S.A.), looking for an independent, family-oriented girl from a well settled and educated family. The girl should be educated with a BE., / M.E., / M.Tech., / BE.MS., / B.E.MBA., / MBBS / MD, MBBS/MS./ Preferably residing in the U.S.A. Parents / family members can **contact us at +91-9986642328 / +91-7795826021. Email: ahmedsfamily44@gmail.com**

Parents of Sunni Muslim-unmarried son,

Sunni Muslim parents invite alliance for their daughter B.E. Electronics aged 25 yrs. 5.5' looking for a working professional B.E. / M. Tech. broad-minded with Islamic values and understanding. Decent, educated family. **Contact: 8105117902 / 9141509767**

SM Bangalore-based parents invite alliance from well educated, religious, and cultured families from Bangalore or Gulf settled families for their V fair & beautiful daughter 25 years, M.B.A., H.R., observes hijab, Mohammed Vaseemuddin. **Please email or WhatsApp profiles to: mvasim@gmail.com, Mob: +966567957472 (Riyadh, K.S.A.).**

Sunni Muslim parents invite alliance for daughter age 24, height 5'4", M.Sc. qualified, religious. Looking for a working professional (BE/MS/M.Tech/ MBA/MD/Ph.D.) from a decent, educated family background. **Contact: +918123110990.**

BANGALORE based parents Seeking Alliance for Sunni Muslim Girl. aged 22 yrs, B.A, 5feet, religious, and well cultured. looking for a Religious, EDUCATED, Well settled GROOM with good family background. **Contact no: 9742017065, 9916337491**

B.C.A. Manager in Financial Company in Bangalore, born in Abu Dhabi in October 76, fair 5.7 town flat. Looking for single/widow/khula/talaq obtained lady fair good looking medium built without child/with one child. Insha Allah early marriage. **Contact 9980078692. Whatsapp 9243435863.**

Bangalore S.M. parents invite alliance for their son, age 34, fair, 6ft, Interior decorators business, own house, believe in Dargah/Fateha. The girl should be from a Sunni Hanafi family. **Contact 9900515902**

SM (divorcee) 39 yrs, 5.7, B.C.A, Well settled family Looking for bride below 30 age widow or divorcee also preferred from Religious, Respectable family. **Ph: 9036012012**

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Gifted With Cancer: Emotionally Motivational Story of Ali Banat

In a video recorded shortly before his passing, Ali asked people to continue his work.

"As you can see in this life, we had cars; we had the money, we had everything. So during our life, brother and sisters, try to have a goal, try to have a plan that your work towards, you are going to need it on the day of judgment." He said. "And for the brothers and sisters that are chasing this life.. my advice to you guys is this life is becoming... before we used to say five years ago, ten years ago certain things were happening... now it's every month things are changing" he added. So to make our lives worthy for others and beneficial for society.

His legacy and work have motivated every person to live a meaningful life; even his family, spouse, and relatives carried forward his noble work, and his charity was set up to help continue his good deeds after his passing. We should all try to take inspiration from Ali Benat. ■

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not go well. The parent must reprimand and explain to the child what was done wrong and why it is unacceptable. The child must learn to apologize when something is done wrong by saying "Sorry." There should be a clear understanding among children of what is good and acceptable and bad and unacceptable. The author has gone deep into child psychology, explaining the rewards and repercussions of right and wrong raising children. It is the parents who are responsible for their children's moral and social behaviour.

I want to add that society and the Islamic environment also play a big role in raising a child. Children

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