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Religious Tolerance

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Jamadi-us-Sani / Rajab - 1443 H

Islam accepts Plural Nature of Society: Hamdard Conference



Spl Correspondent

New Delhi: Speaking as chief guest at a 2-day virtual conference on "Islam and Pluralism: The Indian Perspective," UAE Ambassador to India Dr. Ahmed Abdul Rahman Al-Banna quoted several verses of the Qur'an to underline the plurality of human beings.

The envoy said India has a long history of diversity and noted that the UAE boasts the world's largest Indian diaspora, with over 3.5 million people, demonstrating "our respect of plurality."

In his address, Islam accepted a diverse society both in Makkah and Madina, said Maulana Khalid Saifullah Rahmani, General Secretary of the All India Muslim Personal Law Board. Accepting diversity is exemplified by the Qur'anic concept of "for you, your deen (religion/path) and for me my deen."

The famous phrase *ghair*, or 'other,' is an un-Islamic way of addressing

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To revive the Islamic tradition of making Masjids the centre of all issues be it religious or worldly matters, 2022 will see the roll-out of the "Masjid One Movement" in Gujarat. As a masjid is the easiest way to reach the community, around eight masjids in Ahmedabad will see the implementation of the project in a phased manner.

On December 5 (2021), the All India Muslim Development Council (AIMDC) meeting was organized at the Masjid-e-Saiyeda-Sakina in the Juhapura area of southwestern Ahmedabad.

The AIMDC is spearheading the Masjid One Movement, and around 500 people, including 200 women, attended the programme. A separate sitting arrangement for the women was made in the basement of the Masjid.

The fundamental idea behind the Masjid One Movement is to revive the Islamic tradition of making the Masjid the centre of all issues—be it religious or worldly matters, as the

A periodic review of the work undertaken by different masjids would be done by the Masjid One Movement. Also, an assessment would be done on which Masjid has done what type of work which masjids lagged in work, and what steps should be undertaken to do away with the shortcomings.

Masjid One Movement



Masjid is the easiest way to reach the community.

To begin with, a Masjid One Movement pilot project will start at the Faiz-e-Mohammed society masjid in the Paldi area of Ahmedabad, followed by the Sarita Kunj masjid and then other mosques.

"We have already started at Hyderabad, Mysuru (Mangalore), and in other parts of Karnataka and Maharashtra. Now we are ready to launch a pilot project in Ahmedabad," said AIMDC General Secretary Mohammed Imtiyaz while talking to a news portal.

The Masjid One Movement is the brainchild of Mohammed Imtiyaz. He worked on the project for several years and personally contacted 'ulemas' (religious scholars) of different schools to bring them under a common umbrella. The first meeting of the Masjid One Movement was organized in Bengaluru in 2018.

Explaining the fundamental idea behind the Masjid One Movement,

Uves Sareshwala, a member of the AIMDC Executive and Advisory Committee, said: "We just don't want to identify the problems faced by the Muslim community, but we want to bring about a solution to these problems by making the masjid as the central hub."

Under the Masjid One Movement, the first thing to be undertaken is the collection of data about Muslims residing in the proximity of different masjids. From details about the 'maslak' (doctrine) to health issues, education, finance, and the community's businesses, their financial and economic condition and all such details would be collected.

According to Qasim Rasool Ilyas, one of the AIMDC secretaries of the Masjid One Movement, the Movement has embarked upon a project to make the Masjid a centre of unity amongst Muslims. "It is not an easy job, and we will have to involve many people at different levels, and also it is a long term project," he added.

Under the project, every Masjid will have to form its committees, and the Masjid One Movement will provide the requisite guidelines. After that, the Masjid would do all that needed to be done at its own discretion.

A periodic review of the work undertaken by different masjids would be done by the Masjid One Movement. Also, an assessment

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Financial Difficulties Compel 70% Muslims to Drop Out of Higher Education

Abdul Bari Masoud

New Delhi/Hyderabad: Internal disparities exist among Muslims in terms of higher education attainment, which are based on income level, gender, and educational medium, and institutions such as MANUU must prioritize such groups through scholarships, differential fee structure, hostel facilities, and remedial coaching classes. These observations were made by Prof. Sukhdeo Thorat, Emeritus Professor, Centre for the Study of Regional Development, Jawahar Lal Nehru University and Former Chairman, University Grants Commission, while delivering a lecture on "Where do the Muslim lag behind in higher education?: Lessons for policies". He spoke as chief guest on the 25th Foundation Day of the Maulana Azad National Urdu University (MANUU), Hyderabad, on January 9, 2022.

Prof. Thorat began his talk by providing a quick overview of the country's higher education policies since independence. He highlighted that Muslims had the lowest Gross Enrolment Ratio (16.6 percent) in higher education (the national average is 26.3 percent). He also noted that Muslim students rely heavily on government institutions (54.1), compared to other communities (45.2%), and that only 18.2 percent of Muslim students attend private aided higher education institutions and 27.4 percent attend private unaided higher education institutions, compared to 24.4 percent and 30.1 percent, respectively, in the national average.

In India, the overall enrolment percentage of Muslims in higher education is barely 16.6% which is the most disadvantaged of all the minority groups. The highest enrollment rate is 72 percent, and Hindus make up 27.8% of the higher education sector's overall enrollment.

According to Prof. Thorat, private aided and unaided higher education institutions are primarily English medium professional colleges, and Muslims have limited access to these institutions.

He also underlined that data suggests that Muslims who learn in Hindi or Urdu have a lower chance of pursuing further education than those who learn in English. He proposed that higher education institutions, such as MANUU, provide English language assistance to students from economically disadvantaged backgrounds.

Prof. Thorat urged MANUU to begin special courses and diplomas to stimulate



manufacturing and business/trade, mainly through distance learning. As more than half of Muslims come from self-employed households, this will lower the drop-out rate among Muslims (15.6 percent), which is the second-highest in the country (the national average is 12.6 percent).

Citing the latest figures from the National Sample Survey, 2017-18, Prof Thorat said 70 percent of Muslim students are compelled to drop out of higher education due to financial difficulties. He said there was discrimination in the thoughts of Muslim youth regarding appointments in government and private sector employment while assessing the causes for the worrying under-representation of Muslims in the government and private sector. Anxiety also makes it difficult to pursue further education. Prof Thorat also stressed the importance of a government-led proactive and progressive approach to increasing the proportion of Muslims in higher education. Referring to his long association with Urdu University, he expressed satisfaction and expansion over the extraordinary development of the University.

Prof Thorat recommended that Urdu University take proactive measures to enhance female enrollment and ensure that impoverished students receive an education. Because most students who are compelled to drop out of higher education are from small business families, the institution may also start short-term courses to promote business and entrepreneurship. He suggested that the University set aside special reduced tuition fees to assist such students. At the conclusion of his talk, he also took questions.

In his presidential address, Vice-Chancellor Prof. Syed Ainul Hassan described Prof. Thorat's eye-opening talk as the perfect start to MANUU's Silver Jubilee celebrations. He said that Urdu is MANUU's identity and the medium and will stay so. He emphasized the importance of partnership with other

institutions for the University's development, noting that the guest speaker spoke about gender equality and that MANUU is also attempting to achieve so. The percentage of Muslims in higher education is relatively low, at 16.6%, and it must be increased. He further said that MANUU is doing its best to tackle some of the issues raised by Prof. Thorat. For this purpose, the University is developing coordination with other institutions and experts. He claimed that, despite MANUU's mission to promote Urdu rather than offer work, the institution held its inaugural job fair on January 6, which had to be postponed owing to Covid-19.

Earlier, Prof. S.M Rahmatullah, Pro-Vice-Chancellor, introduced the Chief Guest and threw light on the objectives of the University and the background of its establishment. He also underlined Prof. Thorat's role in developing MANUU, in its initial years, during his tenure as Chairman UGC.

Referring to the origin of Urdu, he said that a military language was created through the fusion of Indo-Aryan languages. Today people know it by the name of Urdu. As it developed, it also became the language of government and the medium of instruction. Then it deteriorated, and the religious schools became the cause of its survival.

As a result, Urdu University was founded to ensure Urdu's survival and development. The University has a critical role to play in promoting Urdu.

A special Montage prepared by Instructional Media Centre was also released to mark the beginning of Silver Jubilee Celebrations.

Prof. Siddiqui Mohd. Mahmood, the Registrar, said that MANUU is not just an institution but a movement. He described the foundation Day as a day of self-evaluation.

Prof. Mohammad Fariyad, Head Dept. of MCJ, conducted the whole online programme attended by directors, deans, faculty members, administrative staff, and students of the University. ■

35th ICIC Meeting held in Jeddah

Staff Writer

Jeddah: The Organization of Islamic Cooperation (OIC) urged Islamic countries to assist victims of natural disasters, conflicts, and wars worldwide. At the start of the 35th meeting of the Islamic Committee of the International Crescent (ICIC), the OIC further urged boosting Islamic Solidarity in humanitarian aid for disaster and conflict-affected populations in the Islamic World.

The ICCI of the OIC is a specialized organ. The 35th session of the OIC took place over two days at the OIC headquarters in Jeddah. The meeting, which was held under the patronage of the Islamic Summit's chair country, the Kingdom of Saudi Arabia, considers the most recent updates on the ICIC's humanitarian and relief assistance work to natural disaster-affected populations and internally displaced persons (IDPs) across OIC Member States, as well as the importance of maintaining cooperation and coordination in humanitarian action and follow-up on irregular migration issues.

The Committee was meeting at a time when a new reality was forming across the Muslim world, posing severe humanitarian challenges that can only be addressed through genuine solidarity action, according to OIC Secretary General Hissein

Ibrahim Taha in a statement read on his behalf by Assistant Secretary-General for Humanitarian, Cultural, and Social Affairs Amb. Tareq Bakheet.

The ICIC's and other humanitarian organizations' efforts to alleviate the suffering of victims of catastrophes, conflicts, and wars around the Muslim world receive special attention from the General Secretariat. He hailed the ICIC's 35th conference as a watershed moment in the quest for greater coordination and cooperation to pursue these noble humanitarian goals.

Moreover, he commended the efforts of the Kingdom of Saudi Arabia under the leadership of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, Chair of the Islamic Summit.

He also congratulated the ICIC and the Red Crescent and Red Cross organizations for their tireless efforts during disasters and humanitarian crises, notably in reaction to the corona virus pandemic's devastating impact on the Muslim world.

The Secretary-General further emphasized the OIC's willingness to use all of its resources to help the ICIC in its earnest efforts to aid victims of natural and man-made disasters. ■

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Masjid One Movement

would be done on which Masjid has done what type of work and which masjids lagged in work, and what steps should be undertaken to do away with the shortcomings.

At the December 5 (2021) meeting in Ahmedabad, perhaps one of the most important developments was Uzma Naheed's address as a member of the AIMDC. As a social activist and founder of India International Women's Alliance (IIWA), Uzma Naheed raised the status of women in the Muslim society and requested the religious scholars in the society to consider awarding essential roles to women in the Movement."

In her 10 minutes address to the clerics, Naheed, who is also a member of the All India Muslim Personal Law Board, put forth anecdotes from Islamic scriptures where women were consulted for various issues, drawing parallels to the present-day society where Muslim women do not enjoy the same status in India."

Masjid One project discusses how we adapt to the changing times and deal with multi-dimensional problems facing us today. Specifically.

AIMDC also published a statement on December 5, 2021, after the conclusion of the first meeting in Ahmedabad.

The statement said, "The epicentre of education, training and socio-economic development of the

Muslim community is the Masjid. In the time of the beloved Prophet (peace and blessings of Allah be upon him) himself, Masjid was the centre of all reforms, revolutions, unity, collectivism, including world view and worldly matters. Therefore, it can be said without doubt that the greatest revolution in human history came through the Masjid."

It further added, "In the changing circumstances and deteriorating situation, it has become all the more necessary for Muslims to revive the centrality and true character of the Masjid, by carrying out activities about education, training, reform, guidance, unity and solidarity, charitable activities, and projects related to economic development along with worship and devotional activities. This is both a necessity and the Sunnah of the Prophet (peace and blessings of Allah be upon him)."

The All India Muslim Development Council (Masjid One Movement) is a representative umbrella body of all Muslim organizations and various schools of thought. It aims to develop and combat backwardness in the Muslim community.

(Source Naeem Qadri - <https://indiatomorrow.net/2021/12/20/masjid-one-movement-to-be-launched-to-reach-out-to-the-community/>) ■

Muslim Law Board Launches Journal for Legal Awareness

Abdul Bari Masoud

New Delhi: In the presence of notable Muslim Ulama and legal luminaries, the All India Muslim Personal Law Board (AIMPLB) inaugurated "The Journal of Law and Religious Affairs" with the release of the first edition of the journal at an impressive ceremony at the India International Centre on December 23, 2021, here.

Maulana Khalid Saifullah Rahmani, the AIMPLB's General Secretary, described "The Journal of Law and Religious Affairs" as a documentary on law, which he described as the most vital necessity of human civilization in this age of lawlessness.

"There are people with diverse viewpoints in the community," Maulana Khalid Saifullah Rahmani stated, "but it is the law that requires them to establish justice in the society."

According to him, the goal of Islamic law is to build a society that is just and peaceful. This country's unique identity is based on its diversity, and imposing one religion or civilization on everyone will affect all parts of the country. He wondered aloud what would happen if the government decided what to eat, wear, and when to marry, which is not the government's job.



Speaking on occasion as a Guest of Honour, Kapil Sibal, former Union Minister for Justice and Senior Advocate of the Supreme Court exhorted the community to dispel misgivings about Muslims and Islam prevailing in the country. He said more inter-community exchanges were needed to bridge the miscommunication gap.

Sibal said that the AIMPLB Journal would play a significant role in ensuring justice, explaining the difference between justice and judgment.

"Decisions are made here (in a court of law), not justice," he remarked, elaborating on the distinction between justice and judgment. This publication would aid in the coordination of justice and decision-making. The law is for the benefit of society, and because society evolves, the law must evolve as well. The court is unfamiliar with societal transformations, but a study journal like this

would link the court and society. Sibal underlined that the Parliament could pass legislation, but it is up to the Supreme Court to determine whether or not the legislation is valid. "Everyone has a distinct view of the law," he explained, "and every time I read the law, something new comes to the fore."

"History shows that the law has changed, and change is not far away."

In terms of legal comprehension, the celebrated lawyer explained that it is vital to comprehend the law and society's needs at the time of its creation. Because the legislation is designed for the benefit of society, if it is not in harmony with society, it will be rejected.

Recognizing the relevance of the AIMPLB journal in comprehending the law, renowned Supreme Court lawyer Sanjay Hegde stated that the

journal would play a key part in building awareness of Muslim community law. He underlined that every citizen in this country has an equal right to protest and that protest is a democratic right of every citizen.

Maulana Fazlur Rahim Mujaddidi, Secretary of the AIMPLB and Rector of Jamea Tul Hidayat, Jaipur, spoke on occasion, highlighting the situation of justice in the country and said that getting justice was the most difficult undertaking for regular persons in India. The legal battle becomes considerably more difficult when the state and its allies actively work against minorities.

According to him, the law mandates that every person on the point of death receive justice. "Right now, we need to learn about the law."

The adage "ignorance of the law is no excuse" applies to ordinary people. Everyone can protect himself and combat injustice in

society if they know the law and the answer.

In his address, Syed Sadatullah Hussaini, president Jamaat-e-Islami Hind, also emphasized the importance of inter-faith dialogue and interaction and stated that this journal would play a significant role in this direction.

According to Maulana Asghar Imam Mehdi Salafi, Ameer of Jamiat-e-Ahl-e-Hadith, the law means the real execution of the law, and the law can only be enforced by respecting the law. He urged the AIMPLB to deal with the matter peacefully wherever it arises.

Maulana Syed Ali Naqvi, the founder member of AIMPLB, said that we are proud of our democratic country, and the minorities and backward classes are attached to the law. Still, the powerful class takes their rights by force. He has got up, but he still has faith in the court.

The journal's editor and a Supreme Court attorney, M R Shamshad, stressed the importance of legal understanding, saying that academicians are unaware of what transpires in court. As a result, public translations of significant court rulings should be made available. Qasim Rasool Ilyas conducted the event, and Kamal Farooqi submitted a vote of thanks. ■

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Justice Ayesha Malik to be Pakistan's first woman Supreme Court, Judge

Islamabad: A divided Judicial Commission of Pakistan (JCP) made history by approving the nomination of the country's first female Supreme Court judge. During a tense JCP session that lasted nearly three hours, Justice Ayesha A. Malik of the Lahore High Court was confirmed by a majority of five to four.

Justice Malik's candidacy was backed by Chief Justice of Pakistan (CJP) Gulzar Ahmed. If she is elevated following approval from an eight-member bipartisan parliamentary committee, Justice Malik will remain a judge of the Supreme Court until March 2031 and may even have a chance to become the first woman to be chief justice of

Pakistan.

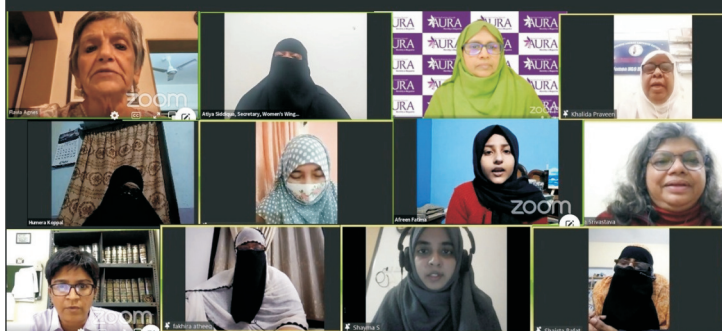
Justice Malik completed her early education from Paris and New York schools and then completed her senior Cambridge from the Karachi Grammar School.

She studied law at the Pakistan College of Law in Lahore and went on to do her LLB from the Harvard Law School Cambridge, Massachusetts USA, where she was named a London H Gammon fellow 1998-1999.

From 2001 to the date of her elevation as a high court judge, she worked with the law firm of Rizvi, Isa, Afridi, and Angell, first as a senior associate and then a partner in charge of the firm's Lahore office. ■

Women activists demand action against hate-peddlers in online protest

JIH Women's Dept. organises 'National Online Protest Gathering': 'Nari ka Samman, Desh ka Abhiman'



New Delhi: Women's activists, attorneys, journalists, social, political, and community leaders joined an online protest organized by the Women's Department of Jamaat-e-Islami Hind (JIH) on January 7 in response to escalating attacks on women's dignity. They condemned the 'peddlers' of hate, sexual violence, and misogyny, such as 'Sulli Deals' and 'Bulli Bai.'

Flavia Agnes, a women's rights lawyer, Advocate Maitreyi Krishnan co-convenor of All India Lawyers Association for Justice, Advocate Jaleesa Sultana, a member of All India Muslim Personal Law Board, Khalida Parveen, an activist from Hyderabad who was also targeted on the app, Kavita Srivastava a human rights activist, Sheema Mohsin national general secretary of Welfare party of India, Afreen Fatima national secretary Fraternity Movement,

Fatima Nafees, mother of missing JNU student Najeib, Shayma research scholar JNU, and others spoke at the 'National Online Protest Gathering' titled **"Nari ka Samman, Desh ka Abhiman."**

JIH Women's Department secretaries Atiya Siddiqua and

Rahamathunnisa and its central committee member Shaista Rafat also addressed the protest gathering.

They all voiced their support for the women who have been targeted in this abhorrent and criminal practice of "auctioning" Muslim women, particularly those who are involved in public life and work as journalists, activists, movement leaders, and scholars. They vehemently demanded that individuals who were targeted be compensated.

They raise concerns about the culture of sexual impunity that allows such incidents to occur regularly despite the state and police authorities being aware of them. They also voiced concerns about the intense debate around the age of the accused and how this should not be used as an excuse to let them off the hook and the need to fight for justice rather than blaming the women who have been targeted. Many speakers emphasized the importance of people from all cultures and areas speaking out against the hate culture. The nature of gendered Islamophobia was also brought up throughout the event. The meeting's welcome address was delivered by Fakhira Tabassum and anchored by Humera Koppal. ■

Raising age of girl's marriage against natural justice: JIH

Spl Correspondent

New Delhi: Prof. Salim Engineer, vice-president of Jamaat-e-Islami Hind (JIH), has expressed grave concern over the rise in hate crimes and hate speeches across the country and has called on the government to take decisive steps to combat it effectively. The JIH Vice President, speaking to the media on current problems at an online news briefing on January 1, 2022, praised the Jharkhand government's law against mob lynching.

Prof. Salim, responding to media questions about recent hate speeches at the Haridwar Dharma Sansad, in which an open call was allegedly given to take up arms against Muslims, said that it was a direct challenge to the government's authority, the Indian Constitution, and law and order agencies, which guaranteed protection to life and property of all citizens regardless of faith.

The JIH leader expressed concern over Prime Minister Narendra Modi's silence on the hate speeches delivered at the Haridwar, saying it was the government's constitutional duty to take action. Prof. Salim lamented that the police and administration did not appear to be serious about the matter, so no tangible action was taken against the accused.

"It is deplorable that this politics of

hate is practised to divert the attention of people, especially when elections are around, from the real issues so that the government and ruling establishment's performance is shifted from development to other emotional issues," Prof. Salim said,

JIH PRESS MEET LIVE...



expressing grave concern over the rising attacks on places of worship of minorities.

The JIH Vice President praised the Jharkhand government's Bill against mob lynching and urged other state governments to pass similar legislation to send a strong message to those who took the law into their own hands. After Rajasthan and West Bengal, Jharkhand is the third state to pass legislation prohibiting mob lynching.

Speaking on the issue, Prof. Salim said, "hate crimes and lynching of Muslims and Dalits have increased a lot recently. Some well-organized groups and cow-vigilante gangs, along with anti-social and criminal elements, feel emboldened to carry out lynchings in broad daylight, filming them and circulating them on social media. They do so with

impunity because no serious action has been taken against them by the police. JIH feels that the Central government and the state governments must protect the life of its citizens. Hence, they must take the lead and quickly pass similar 'Prevention of Mob Lynching' bills and ensure that lynchings become history in our country."

Prof. Salim stated that extending the marriage age for girls from 18 to 21 would only result in atrocities against women and their parents if legislation was rushed through. "Currently, there is a global consensus that the legal age of marriage for women should be 18 years," he added. This is the case in almost all countries, including many industrialized ones. The move, according to JIH, violates natural law. The rise in the age restriction will influence our demographic dividend in the long run.

Why should boys and girls wait until they are 21 to marry if they may vote at the age of 18 to choose a decent candidate for assembly and Parliament?

Prof. Salim hoped that the Parliamentary Standing Committee, tasked with evaluating the Bill and submitting a report, would reject the recommendations. Syed Tanveer Ahmad conducted the briefing. ■

Child Panel Now Targets Darul Uloom Deoband Over Certain Fatwas

Zeenat Akhtar

NEW DELHI: After targeting the minority-run education schools, particularly madrasa, in its report, the National Commission for the Protection of Child Rights (NCPCR) has now turned its heat against world-renowned the Islamic seminary Darul Uloom Deoband for issuing certain fatwas related to child rights. After receiving a complaint, the panel said these fatwas on the Darul Uloom website are "misleading, unlawful, and damaging to children."

"One of the fatwas issued by Darul Uloom Deoband states that adopting a child is not prohibited, but that simply by adopting a child, the ruling of a genuine child will not apply to him and that it will be essential to observe Shariah Purdah from him once he is adult."

In a letter to the District Magistrate of Saharanpur on January 17, 2022, the commission stated that the adopted child would receive no share in the property and would not be an heir in any circumstance.



According to the panel, such fatwas are deceptive to the law of the land and illegal. "The Indian Constitution guarantees fundamental rights to children, including the right to education and equality," it continued. The NCPCR intends to emphasize that publishing such statements as advice antithetical to children's rights on a website that is open to the public and available in the public domain is deceptive, unlawful, and detrimental to children.

"As a result, it is recommended that this organization's website be properly checked, probed, and any such content be removed immediately," it wrote.

Furthermore, access to such websites may be restricted until the content is removed to prevent the dissemination and repetition of "unlawful utterances and, as a result, incidences of violence, abuse, neglect, harassment, and prejudice against minors," according to the report.

The child panel has asked the District Magistrate to report the actions taken within ten days.

Reacting to this, the Students Islamic Organisation of India

(SIO) said the NCPCR's letter is "yet another attempt to undermine Madrasas and their education by cherry-picking few fatwas and sensationalizing them."

"Fatwas are nothing but personal views of religious scholars on many subjects pertaining to personal and societal life," it added.

In reality, scholars frequently hold opposing viewpoints on a particular topic, yet none of them has any legal sanctity or institutional authority. It said in a statement that people are allowed to act according to their own interpretations of religion.

"It is a well-established legal stance in India that issues of inheritance, marriage, divorce, and other personal matters, such as adoption, are addressed by the customary laws of many communities and religions."

"We are sure the NCPCR members are aware of this well-established Indian legal position, which the Constitution protects. The SIO stated that "their targeting of a well-known Muslim seminary for discussing their viewpoint on adoption is a superficial and unscrupulous attempt to tarnish not only the institution but the entire Muslim community by association." ■

Aftab H Kola

Hyderabad's famed Salar Jung Museum, which boasts the largest one-man collection of antiques and art treasures in the world, is setting up more than 2,500 rare Islamic artifacts currently displayed in various parts of the museum, as well as some that have never been showcased in public will find a place in this gallery. At present, these treasures of Islamic art are scattered over various galleries under Indian, Middle Eastern, European, and Far Eastern art collections.

The exclusive Islamic art gallery will present all these forms of Islamic art in one place.

The Islamic art gallery was to open much earlier. Still, the work was affected because of Covid-19. In an exclusive interview with Khaleej Times, the unavailability of skilled labour only added to the problem, Dr. A. Nagender Reddy,

Salar Jung Museum to set up Islamic Art Gallery

Famed depository working to bring over 2,500 artifacts in one place by the end of 2022



director of Salar Jung Museum. However, the work has been expedited now, and the gallery will be ready for inauguration by the end of 2022, he added.

The art collection at Salar Jung Museum is so huge and varied that only three other museums in the world — the Victoria and Albert Museum, the British Museum (both located in the United



Kingdom), and the Metropolitan Museum of Art, New York — can rival it. Salar Jung Museum is the second-highest revenue-generating museum in India, next to Kolkata's Victoria Memorial. The Islamic art gallery is expected to increase its footfall further.

The idea of having an exclusive Islamic art gallery germinated when as many as 413 Islamic

artifacts from Salar Jung Museum became the centre of attraction during the 'Glimpses of Courtly Splendour,' an exhibition of Indian Islamic art held in Sharjah, UAE, in 2009.

An exclusive gallery for Islamic Art

Spread over 26,000 square feet on the second floor of the museum's eastern block, the Islamic art gallery will showcase such artifacts as swords, ceramics, body armours, manuscripts, Persian carpets, copies of the Holy Quran, celestial globes, astrolabes, textiles, jades, porcelains and glass objects with Quranic inscriptions and much more. Though most of the things relating to Islam, some have links to Muslim kings and nobles, poets, writers, and historians, too. Among the items that will be a

feast for the eyes are the oldest folio of the Quran on a parchment in the Kufi script belonging to the ninth century, a copy of the Holy Quran from the 13th century, 365 copies of the Quran in Kufi, Naskh, Nastaliq, Raihan and Thuluth scripts. Six astrolabes and celestial globes, salient emblems of Muslim science, a miniature book stand (rehal) in jade with the name of Shams ud-Din Iltutmish (the Delhi Sultanate ruler belonging to the Mamluk dynasty), a fruit knife with a jade hilt and inlaid with precious stones belonging to Queen Nur Jahan, archer rings of Mughal Emperor Shahjahan, which are in dark green jade, and autographed manuscripts with the seal and signature of Mughal emperors Akbar and Aurangzeb.

(Source: <https://www.khaleejtimes.com/world/india-salar-jung-museum-to-set-up-islamic-art-gallery-in-hyderabad>) ■

New Delhi: In 2021, according to the latest CSDS survey, Indian Muslims have become 'less religious.' They are now skeptical about any change in India's religious harmony, and they have felt religious discrimination since the BJP came to power.

According to the findings of the survey, in comparison to the first survey in 2016, the proportion of Muslims praying, fasting, visiting mosques, reading religious materials, or watching religious content has decreased.

Muslim youths were reported to be more religious than any other group in the 2016 survey. As per the survey, 97 percent of Muslims, Hindus (92 percent), Sikhs (92 percent), and Christians (92 percent) stated they prayed regularly (91 percent).

However, only 86 percent of Muslim youth prayed regularly in the 2021 survey, down from 11 percent five years prior. For

instance, the percentage of young people who say they pray regularly has increased among Sikhs (96%) and Christians (93%) while declining very slightly among Hindus (88 percent).

Similarly, the number of Muslim youths visiting places of worship has decreased dramatically. In 2016, 85 percent of Muslim respondents said they visited mosques on a regular basis, but only 79 percent indicated they did in 2021.

Muslim youths were reported to be more religious than any other group in the 2016 survey. In 2016, 97 percent of Muslims, Hindus (92 percent), Sikhs (92 percent), and Christians (92 percent) claimed they prayed on a regular basis (91 percent).

Other religions also saw declines, although Muslims saw the biggest drop 6 percent, followed by Hindus (4 percent, up from 92 percent),

Christians (2 percent, up from 91 percent), and Sikhs (1 percent) (to 96 percent from 97).

In the 2021 survey, 19% of respondents claimed their religious practice had increased, while 17% said it had decreased, 57% said it had remained the same, and 7% stated they had not responded. Similarly, a higher proportion of Muslims than other religions reported a net reduction in religious practice. While 18 percent of Muslim youths reported increasing religious practice, 20% reported a decrease in religious participation.

Around 25% of Christians and Sikhs who responded said their religious practice had increased, and a reduction was observed by 13% of respondents. About 20 percent of respondents reported a rise in religious participation among Hindus, while 16 percent

observed a fall.

"One would imagine that being on the receiving end of hate, discrimination, and violence, some Muslim respondents might have felt "less comfortable" about exposing their religious beliefs," the report concluded. This could be due to the fact that Muslims are more cautious when discussing their faith. As a result, the survey's

results may not be a true reflection of reality.

The Centre undertook the Study of Developing Societies (CSDS) survey in collaboration with Konrad Adenauer Stiftung (KAS), a German think tank. The report, titled "Indian Youth: Aspirations and Vision for the Future," was based on a poll of 6,277 persons aged 18 to 34 from 18 states conducted in July-August 2021. ■

Muslims become 'Less Religious': CSDS survey

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Iranian diplomats in Saudi for OIC Posts

Iranian diplomats are in Saudi Arabia to start work at a global organization representing Muslims, a first since the two rivals cut ties in 2016, Iran's foreign ministry announced on Monday.

"The delegation is now in Jeddah to start its work at the Organisation of Islamic Cooperation," Saeed Khatibzadeh said in his weekly press conference.

This "can be a good prelude for the two sides to send delegations to visit their embassies," he added. Shiite-majority Iran and the Sunni Kingdom of Saudi Arabia are both members of the pan-Islamic body of 57 member states. The two regional rivals have held four rounds of talks since April to improve relations.

"We have given our written points of interest to the Saudi delegation at the fourth round of negotiations in Baghdad, and we are awaiting the responses," Khatibzadeh stressed.

Riyadh and Tehran support opposite sides in several conflict zones across the region, including

ORGANIZATION OF ISLAMIC
COOPERATION
(OIC)



Syria and Yemen.

In 2016, the kingdom's execution of revered Shiite cleric Nimr al-Nimr saw protesters attack Saudi diplomatic missions in Iran. Riyadh responded by cutting ties with Tehran, while OIC foreign ministers condemned the violence.

Khatibzadeh reiterated Iran's position that Tehran is "ready to open its embassy," but that depends on what "practical steps" Saudi Arabia takes.

In December, foreign ministry officials in both countries said the kingdom had granted visas to three Iranian diplomats to the OIC.

The Organisation of Islamic Cooperation describes itself as the collective voice of the Muslim world. (AFP)

Indonesian parliament gives its nod to relocate capital to Nusantara.

Indonesian lawmakers passed a law on the relocation of the nation's capital to the island of Kalimantan, which shares borders with Malaysia and Brunei, from the most populated island of Java. The move is a step forward in one of the most ambitious projects initiated by the country's President Joko Widodo, Xinhua news agency reported.

Some former presidents had floated ideas of relocating the capital city in the past. The president, widely known as Jokowi, three years ago vowed to relocate the capital city to the

province of East Kalimantan due to a number of issues like high population density and land subsidence in Jakarta which is home to more than 10 million people.

Nusantara, which the new capital is called, will be built in two districts in East Kalimantan -- Penajam Paser Utara and Kutai Kartanegara. It is set to occupy about 256,000 hectares of land.

The name of Nusantara, which can be translated as an archipelago in English, was chosen by President Jokowi, Minister for National Development Planning Suharto Monoarfa said

Construction of Egypt's first nuclear plant, El-Dabaa

Egypt's first nuclear plant, El-Dabaa, with Russia is set to begin in July. Alexey Likhachev, the Russian State Atomic Energy Corporation (ROSATOM) CEO, said here recently.

In November 2015, the Egyptian government signed an agreement with Russia to build Egypt's first nuclear power plant in the Dabaa region of Marsa Matrouh, which aims to generate 4,800 megawatts through four units.

They [the Egyptian authorities] are set to do everything to carry out the initial concreting in July," Likhachev told Russian journalists, according to Russia's news agency TASS.

His statements come a few weeks after ROSATOM submitted documents for units three and four of El-Dabaa Nuclear Plant to the



Construction site of Egypt's Dabaa Nuclear Plant (Photo: Al-Ahram)

Egyptian Nuclear and Radiological Regulatory Authority (ENRRA).

The documents were submitted ahead of schedule, according to ROSATOM, and are awaiting permissions so that both the Egyptian and Russian sides can begin full-scale construction.

According to the project's design, the nuclear plant will have four VVER-1,200 reactor units. The

first unit is scheduled to be operational in 2026.

In November 2021, Egypt signed a long-term one-million-dollar agreement with the Czech UJV Rež Research and Development company to consult on the El-Dabaa Nuclear Plant, according to Chairman of the ENRRA Sami Shaaban.

According to the contract, UJV Rež will provide technical assistance to the Egyptian

supervisory authority in licensing the nuclear plant in El-Dabaa.

Saudi Arabia to Build 14,000 Km of Railway Across Country



RIYADH: Saudi Arabia will build 14,000 km of the railway across the country, its investment minister Khalid al-Falih said recently.

"New rail that will crisscross the kingdom and add to the network we already have," Falih told a mining forum in Riyadh.

He also said his ministry was working on a new investment law that would address the needs of both domestic and international investors.

(<https://s.thepeninsula.qa/nbgezc> - Reuters)

International Islamic Fiqh Academy holds second meeting

Jeddah: Presiding over the second meeting of the Bureau of the International Islamic Fiqh Academy (IIFA) on December 30, 2021, Husein Ibrahim Taha, Secretary-General of the Organization of Islamic Cooperation (OIC), praised the Academy's efforts and work in promoting Islam's pristine values and principles of tolerance and moderation in the face of today's fast-paced challenges.

He described the Academy's role within the OIC as the wider Muslim community's collective mouthpiece as crucial in serving Islam and Muslims.

Taha assured that he would go to

whatever length to support the Academy and its intellectual and Islamic law-related projects. To that end, he urged Member States to support the Academy for its crucial role in building political and cultural synergy among Muslim peoples and states within the OIC system.

Sheikh Dr. Salih bin Abdullah al-Humaid, Royal Cabinet Advisor, Member of the Senior Scholars Council, Imam and Preacher of the Grand Mosque of Makkah, IIFA Secretary-General Dr. Koutoub Moustapha Sano, and members of the Academy's Bureau were also present in the meeting.



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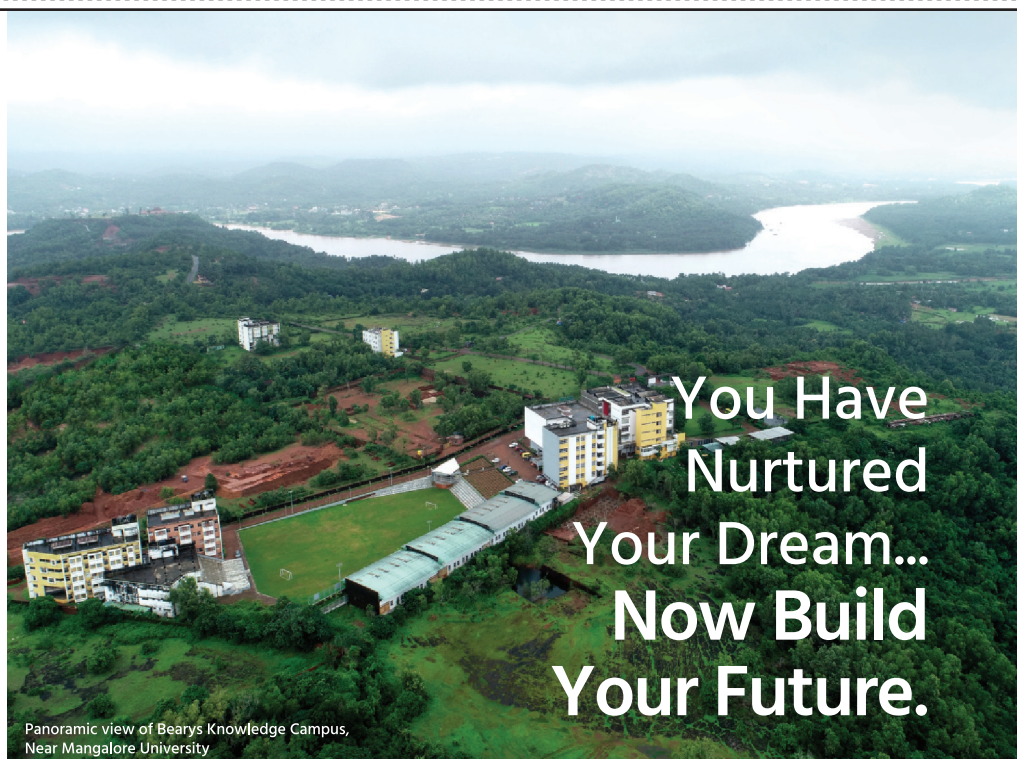
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**Syed Tahsin
Ahmed**

Many interfaith dialogue events have been arranged in different countries to promote understanding between different religions or beliefs to increase acceptance of each other. "There will be no peace among the nations without peace among the religions. There will be no peace among the religions without dialogue among the religions" has been the refrain in all such meets. The 1893 Parliament of World Religions held in Chicago, where religious leaders from all over the world attended, gave birth to the inter-faith dialogue movement. In this meet, Swami Vivekananda delivered the famous speech beginning with the words "Sisters and brothers of America!".

Interfaith Dialogue organizations

Innumerable interfaith dialogues have been held at local, national, and international levels in many places since then. Significant among the international interfaith dialogue forums in the 21st century are the "United Religions Initiative", "Children of Abraham Institute", "Interfaith Encounter Association", "Messiah Foundation International", "World Council of Religious Leaders", "Co-exist Foundation" and "King Abdullah bin Abdul Aziz International Centre for Interreligious and Intercultural Dialogue". In India, we have the "Bangalore Initiative for Religious Dialogue" (BIRD), "Interfaith Foundation of India," and "Indian Pluralism Foundation," to name a few. The Jamaat-e-Islami has hosted many interfaith seminars and Conferences. Despite all these sincere efforts by activists, religious intolerance persists and is also increasing. The inter-religious conferences have been too basic, formal, and surface-level. Despite glossing over theological differences, their message could not reach the masses, but remained an elitist and intellectual exercise. The rise in fanaticism and the categorization of "they" and "us" has become a common phenomenon; as a result, everything is viewed with bias and prejudice.

Hindu-Muslim relations in India

US-based Pew Research Center claims to be a non-partisan, non-advocacy Fact Tank that informs the public about the issues, attitudes, and trends shaping the world. In 2019-2020, Pew Research Center conducted a survey of religion across India based on 30,000 face-to-face interviews of adults held in 17

Interfaith Dialogue and Religious Tolerance

languages. Without going into the percentages, I will just mention the key findings:-

1) All the religious communities are united in the view that respecting other religions is a very important aspect.
2) India's religious communities generally see themselves as very different from each other and do not approve of interreligious marriages.

3) Indians generally stick to their own religious groups when it comes to their friends.

4) While a good majority of Indians are open to having people from other religious groups in their neighbourhoods, some have reservations on this issue. This is a paradoxical sentiment of "living together but living separately."

5) India's concept of religious tolerance does not necessarily involve the mixing of religious communities; there are clear lines between groups.

Without vouchsafing the outcome of this survey in its entirety, it can be said that many of the conclusions reflect the realities of Indian society. Of late, when the dividing lines between the communities are becoming thicker, the Muslim minority is gradually retreating into a shell. Of course, there are exceptions, but we see Muslim boys and girls in a school or college having their own friends groups. Even the other communities and castes have their own groups. Common mother tongue or common culture may be the driving force that creates such comfort zones. But it was not so in our student days, decades back. The friend groups among the students then were of book worms group, not very studious students group, bold and outgoing students group, shy and reserved students group, etc., In the present trend, same religion groups are seen in many other walks of life too. This is by no means a healthy development since it hinders interfaith interactions.

WhatsApp groups

This pattern of formation of the same religious groups is also pronounced in every community's WhatsApp groups and social media groups. Common culture, interests, beliefs, and language are the reasons behind such religious segregation among all castes and communities. Many WhatsApp groups have become "of the Muslims, Muslims, and Muslims." No serious subject is discussed in such groups and is just an exchange of greetings or religious forwards or some Urdu poetry. This is sad indeed since there is no exchange of thoughts and feelings between different communities, which could have helped remove many



misunderstandings. This is what Swami Vivekananda described way back in 1893 in his speech in the Parliament of World Religions that the Hindus, Muslims, and Christians are sitting in their own little well and think that the whole world is just their well.

The way forward

Social media posts and arguments create a rift between religious communities, and politicians are driving a wedge between the communities for electoral gains. Not to be left behind, TV anchors in the infamous debates are spreading animosity between people instead of trying to forge mutual ties of healthy relationship based on mutual trust. In this environment of mutual distrust and suspicion, it is all the more necessary to make efforts to build bridges between communities. Despite trolling, hateful speeches, lynching, and other provocations, a huge majority of Muslims and Hindus have shown restraint and upheld the spirit of unity in diversity. Many authors have written articles in national newspapers upholding truth and justice, cutting across religious

lines. Building on this interfaith relationship is the only way forward for peace and progress.

Though not exhaustive, the following measures are suggested for Muslims. I am aware that some readers may ask why such advice is given only to Muslims. True, interfaith good relationships are possible with an effort from both sides. Admittedly, we live in a communally vitiated atmosphere with hateful propaganda, calls for genocide of Muslims, virtual auction of Muslim women in an internet app, lynching, distortion of history, and whatnot. How to deal with such provocations, politically and legally, is not the subject matter of this article. It is also not denied that Muslims have shown much patience and tolerance. The intention here is to reach out to well-meaning persons in the Hindu community who are mooting for better interaction and understanding with Muslims. We should not be found wanting to reciprocate such efforts. It would be even better if we took the initiative in this regard. The simple measures suggested are:

- 1) Every Muslim should cultivate a friendly relationship with persons from other religious communities.
- 2) Wherever possible, Muslims should reside in cosmopolitan areas where our children should mix and play with children of all religious communities.
- 3) Mutual participation in the religious festivals of each other at the social level (and not religious level) or at least wishing them on occasion will develop the much-

needed bonhomie.

4) Mutual participation in weddings and other family functions of each other will help develop closer ties.

5) Children should have interfaith friends in schools and colleges. Such friendships are remembered for years.

6) WhatsApp groups should also have members from different faiths, but religious conflicts and arguments should be avoided.

7) In times of natural calamities and emergencies, social service and humanitarian aid should be given irrespective of caste and creed. Muslim NGOs in Karnataka have shown the way in the recent Covid 19 lockdown by cremating the dead bodies of Hindus. They even took care of the Covid patients in the hospitals and gave a helping hand to the attenders of the patients irrespective of the community to which they belonged. Many Muslim organizations have involved themselves actively in relief work in times of disasters, calamities, and accidents for many years, and this good work has to be continued.

8) Muslims should stop reacting emotionally to provocations but should hold consultation (*Mashwara*) with responsible community members.

9) Our *Ulema* should be proficient in languages other than Urdu too and should interact with Hindu and other religious heads.

10) Interacting with others in the regional language is a must for Muslims.

11) Muslims should also involve themselves with mainstream NGOs working in the field of

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**Prof. Jalees
Ahmed Tareen**

Any community in a multiculturally diverse democracy, like in India, enjoys its rightful position of respect if its presence is considered essential for the overall healthy sustenance of that society. A minority in a democracy always walks a tightrope to stay relevant and important for the healthy sustenance of the society composed essentially of a majority community. In India, it is the Muslims and Hindus. The two important sections of Muslim society that are ignorant and indifferent to the significance of keeping the community relevant are the Ulema, Imams, and the political leadership. In a democracy, it is always the rule of the majority. In a rule of the majority, the minority is living in a fool's paradise if it expects its rights delivered in a silver platter, which has never happened anywhere in the world, let alone in India. One may argue that we fight for our rights without realizing that not everything is gotten with the fight. A fight will increase bias, polarization, hatred, and more distance, pushing the minority down the ladder of relevance in society. The latest causality is the outcome of several decades of a legal battle for ownership of Babri mosque land that brought in so much hate and distance between two communities, directly helping the political ambitions of the rightwing party to benefit from this divide, ultimately making the Muslim vote and Muslims politically irrelevant. Out of 1386 BJP MLAs from 19 BJP ruled states, only four are Muslims, and out of 4120 total across India, I do not know the number of Muslim MLAs, but a state of deterioration in some states is pathetic. In the 2017 UP assembly election, Muslim representation decreased from 17% to 5.6%.

"The political cleansing has been insidious for it is executed through perfectly "legitimate" and

Indian Muslim Community is Slipping Down its Relevance Ladder and Faces Existential Crisis

Do Indian Muslim Leadership Recognize That A Revolutionary Movement Should Trigger With Lion-Hearted Decisions To Save Future Generation From Peril

"democratic" methods. What is democracy other than the enforcement of the will of the majority?" The fact is that Hindutva's electoral majority does not want Muslims to be politically represented, making the community politically irrelevant. The second assault is through making a community socially irrelevant. How important is the presence or absence of a community is measured by the impact of its presence in a society, its cultural practices, its participation in social activities, its voice in making significant decisions, and it's mixing up with the majority community. The fact is that a Muslim is progressively

increasing isolation of the community from the majority, and strategizing the policies for the future generations? I am seventy-six, and till now, I have not heard of Muslim Ulema or Muslim leadership fighting a case in any court for getting land for schools, colleges, hospitals, or hostels for Muslim boys or girls. We are made to believe that only building a mosque with the best of chandeliers and tallest minarets will be a gateway to Jannah. What if I say to cut down the Minarets and instead construct a school in your area attached to a mosque. Look at the Christian community, which is less than 2% in population and 10% of minorities,

lesson still from your masjid battles? If only the few who took this battle forward had a little vision and gifted the land as a goodwill gesture, the landscape of Indian polity would have been different. The future generations will analyze your action and judge you. You fail to realize that they have been strategically keeping you engaged in such quarrels like some controversial Masjid-Mandir issues, use of public land for Jumma Namaz on Fridays, and lynching here and there so that you don't move an inch to strategize your future in the domain of education, social and economic development. The Muslim leaders, including all religious leaders, are in deep slumber over the issue of the fast-dwindling state of the Muslim community in India in every sphere. The first solution to make the community relevant is placing education as the number one priority. A movement on a war footing for every Imam of 300 thousand mosques, every Masjid management, and every political leader starts to discuss ways and means to spread education, including girls. How do you cut the ice by increasing the Muslim students from 1.5% in universities, 3% in colleges to 10%? The entire country has nearly 990 universities and only about 7 Vice-Chancellors, none of whom are in any central universities. I happened to be on the selection of VC of one university last week, and I had to record my dissent. Economically, there is an attempt in some states to cripple Muslim businesses through boycott calls. Public banks' help to small Muslim companies is unknown as there is no data. The challenge before the community leadership, the Ulema and Masjid Imams, is to reorient their activities, strategies completely, and Khutbahs to give a nationwide call to dilute the

poison of hate not by the reaction by good conduct, better interpersonal relations, and increasing cordiality and connectivity with non-Muslims.

To give a nationwide call that the utmost priority for Muslim men and women in education. The economic and social upliftment follows the educational advancement. No educationally backward community suppresses women's education can occupy a high position on the ladder of relevance in society.

Give a nationwide call to madrasas to incorporate with religious education, the teaching of science, Math, languages, and social sciences, and respectable skills to earn a decent living without depending on the mercy of Masjid committees for salaries or sell vegetables on roads after being a Hafiz e Quran. Do we see the Imams on Jumma in various American Masjids, even CEOs of companies and professionals of high esteem? They communicate with the highest offices on equal footing. Does a typical Madrasa educate imam converse with an ordinary non-Muslim officer with the same confidence?

Will the religious and political leaders call in one voice that every Masjid should function as a community development center, and incompetent management should step down and make way for others. Will they give a call that no society which suppresses woman's right to education of their choice can be relevant in modern society and would inflict its diminution?

The challenges thrown here before our Ulema, Imams, community leaders, and politicians will become the questions that future generation of Muslims of India will ask if we don't act with lions courage to trigger a revolution that will save the community from the disaster of becoming irrelevant to the nation.

(Former Vice-Chancellor of Kashmir, Pondicherry, and BSA universities, tareenjak@yahoo.co.in)

The challenges thrown here before our Ulema, Imams, community leaders, and politicians will become the questions that future generation of Muslims of India will ask if we don't act with lions courage to trigger a revolution that will save the community from the disaster of becoming irrelevant to the nation.

isolated in Indian society, not because of only the polarization and hateful Islamophobic propaganda, but equally by the attitude of Muslims themselves and the total indifference of leadership, both religious and political. We are not told to mix with the majority community, develop cordial relations with non-Muslim neighbors, wish them on festivals and share pleasantries. Connectivity and goodwill are the keys to staying relevant and countering the hate propaganda against the Muslim minority in India. Have we ever heard any Khutbahs in a mosque or any religious conference by the Ulema sharing common dais, discussing the dangers of the

has 70% of educational institutions and hospitals, and still has several thousand acres of reserve land for this purpose. The Muslims with the most decadent gift of Muslim wakf properties of over 60-70 thousand crores worth have the country's lowest educational, social, and economic status. Our shortsighted religious and political leaders spent seven decades fighting a faceless battle for Babri land and now looking forward to fighting for Mathura and Kashi.

The Babri controversy made the job of the rightwing political party very easy to polarize a large percent of moderate and well-meaning Hindu brothers to lean and vote for them. Haven't we learned any

Can We Improve The Working Of Waqf Boards By Criticising

instead of merely attacking the Board for its failures, we must adopt a positive and corrective approach. Waqf Board requires two-pronged action. First is streamlining its office administration, and the second is clearing the encroachments, which can generate huge income.

1) Streamlining the internal administration:

A) As soon as a representation is given, the Board office should acknowledge that the Govt rule of Sakala must be followed. Within one week of receiving the application, it must be settled, or additional documents must be called for. The matter must be resolved within one month, and the

applicant must not be forced to go to Court. As a first step, all the present cases pending for more than two months must be cleared within two months by calling the applicants and discussing their issues. The Waqf officers will also save time without running to the Courts.

B) Most of the Board's time is spent informing committees of mosques and other waqf institutions. Some solution has to be found to reduce this workload.

C) Almost all the Chairmen and members of the District Advisory Committees are nominated on the recommendations of the politicians. These politicians recommend the names of their stooges from their

political parties. These semi-literate and corrupt persons damage the waqf institutions' reputation and invite criticism. Instead, qualified persons like retired officers, educationists, professionals, advocates, and social workers should be represented in the District Waqf Advisory Committees and the Managing Committee of the Waqf institutions.

D) The policy of one man one post must be followed. No one must work in two waqf institutions simultaneously and for more than one term, and no Chairman must be given two terms. If this is followed, 50% of the criticism will disappear. As far as encroachment and illegal

occupation are concerned, the Board must fully follow the Act and rules and implement the same without fear or favour. The names of encroachers and defaulters must be announced "property wise" in newspapers. The Tribunals must be constituted with full three members as prescribed by the Waqf Act.

Muslims have failed to understand that we cannot set right and improve the working of Waqf Board by shouting and abusing the politicians, Board members, and officers. Our problems can only be solved through dialogue in a friendly atmosphere, and Allah should guide us to the correct path. (The writer is a retired KSRTC officer, Bangalore and can be contacted at 9980827221).



Ghulame Ghouse

In India, the Waqf Board, a statutory institution that Muslims manage, gets criticized day in and day out. How far such criticism is right or wrong is a matter of opinion. Whether some properties donated for charitable purposes benefit the poor and oppressed Muslims or not? Again this is a matter of opinion. The Waqf Board does not respond to criticism and does not give clarifications.

So, criticizing the Waqf Board is futile and serves no purpose. I feel that we must change the gears, and

Interview of Nazneen Yasmeen a girl from a small town Meheeripar, Assam, her physical weakness did not become obstacles in the way to success.



Shaikh Akhlaque Ahmed

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In an exclusive interview with Inquilab Nazneen told that My early educational journey started from "Kadamoni Town High School (Assamese Medium)", Succeeded 10th in 2007 with 75% marks. Due to my interest in Science, I entered Alpha Beta College of Science, from where I passed 12th Science exam in 2009 with 70% marks. Nazneen graduated from Guwahati University. She obtained B.Tech degree in Electronics and Communication Engineering from NITS Mirza College with 71% marks and then in 2016 Completed her M.Tech. degree in Electronic Design and

Technology from Tezpur University with Grade "A".

Naznin told that Kalpana Chawla is an Indian-born astronaut, became my role model when I was in school. She embarked on a space, as a child like others, I was too happy. Unfortunately, during returning journey her shuttle was crashed, but by then, journey had created a new hope in the hearts of little buddies like me. It was during my school days that I started dreaming of space traveler. I got inspiration from Kalpana Chawla Earlier, when I was very young, whenever I saw and heard the sound of a Plane, Rocket & fighter plane in the sky I used to ask several questions to my mother eg. What is all this? Where do they go? Who flies them? Since then I had decided that when I will grow up, I would do the same. Then, I focused on my studies and completed my B.Tech & M.Tech.

After completion my Engineering, I tried for Engineering Services, qualified for UGC Net GRF exam & also eligible for PhD Fellowship but instead of getting the position of Assistant Professor, I eager to complete my childhood dream. I planed to achieve my goal &



started working hard with acquiring the knowledge of becoming a scientist in ISRO. One of my fellow scientists helped me a lot to do the same. To get information about exams & accurate knowledge to go to ISRO, I started Positive used of internet.

In 2019 I had appeared for ISRO written test, after which I was called for an interview on 11 August 2021 at the North East Space Application Center in Shillong. During the interview in ISRO, the panel asked me "Why do I want to join ISRO?" In response, I said, "I want to fly a rocket." I worked hard and now, thanks to God, I have been selected as a junior scientist in ISRO. Inshallah soon, I will join as a scientist at ISRO Headquarters, Sri Hari Kota, Andhra Pradesh before

December 30, 2021.

In her message to the students, Nazneen said, "I belongs to a small town which is lack of facilities and a backward area. Since my child hood I didn't get any modern facilities which a child from urban area used to get, yet I would like to give full credit of my success to my parents, siblings and husband. I was a hearing-impaired girl by birth. My parents gave me medical treatment which made me able to hear and speak. Here am speaking to you through a hearing aid. I had trouble in speaking so I was admitted to school with my younger sister. I did not allow my physical defect to overcome me. I worked hard and succeeded with good marks. I can never forget my teachers who had faith in me and gave me a chance to soar. In this journey of education, at every entry point, till now, someone became my mentor and helped me to work hard. I always get success with good marks in the class. My parents gave me such an environment that I never felt as a weak child, and even during higher education I kept trying to achieve excellence in my subject. I have always been accustomed

to reading by myself. I would like to message the students that, you should set the target and goal in your life, focus on it, keep on trying, keep on mastering it, by knowing your strengths and make it your identity. Keep working, don't think about from where you belongs and what will happen with you, think positive. No matter what kind of situation you face, insha'Allah you will get success surely."

Nazneen said about her family that "My father's name is Abul Kalam Azad & mother's name is Manzeela Begum. My father is an arts graduate & mother is a science graduate. My sibling sister Shamima Yasmeen have also obtained MB degree after B.Tech. She is an Entrepreneur. My husband's name is Saheed-ul-Islam. He has an M.Tech degree & has been working as an oil test maker in a petrochemical firm in Badmer, Rajasthan. Nazneen fathers & her sister Shamima praised Nazneen's skill and hard work in her subjects they told that our family is proud and very happy about her success.

Interview By: Shaikh Akhlaque Ahmed, Career Counsellor, 9967329370, sakhlaque@ymail.com

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O my brother,
Take my salutations and greetings at the beginning of the letter. I hope you are well by the grace of Almighty Allah. I want to say something to you. O, my dear brother.

You may know that our beloved Prophet Muhammad (pbuh) compared all the Muslim Ummah with one human body and he further said: *'Every Muslim is a brother of one another; no one harms anyone or is harmed by another.'* (Bukhari). I want to tell you that Islam, the religion of peace and human brotherhood, seeks to establish a relationship of peace instead of global war by launching a brotherhood of faith where there will be no unrest, violence, fights, or quarrels. Al-Qur'an describes a Muslim as a friend of another Muslim by saying that 'believing men and believing women are friends of each other, they enjoin good deeds, forbid evil deeds and establish prayers and pay zakat. Above all, obey Allah and His Messenger (pbuh) 'God will have mercy on them soon. Verily, Allah is All-Mighty, All-Wise.' The main goal of Islam is to provide security and peace to the entire universe. In the Qur'an, Allah says, *'Believers are brothers to one another; So make peace between your brothers and fear*

Allah that you may be favored. (Surah 49 Hujurat, verse: 10).

In the hadith, Hazrat Abu Hurairah (R.A.) narrates, Prophet Muhammad (pbuh) said: *Muslims are the brothers of Muslims. So do not envy one another, do not be jealous, do not follow anyone; And you become slaves of one God and become brothers of one another.* (Bukhari: 5636).

The great philosophy of Prophet Muhammad (pbuh) is forgiveness, kindness, affection, love, non-violence, friendship, peace, patience, tolerance, generosity, empathy, and compassion. And this is the religion of Islam. In a hadith: 'The Prophet (pbuh) said, *"Whoever testifies that there is no God but Allah and follows our qiblah, prays like us and eats our slaughtered; But he is a Muslim, for him, that is what is for a Muslim and against him is also that which is against a Muslim."* (Bukhari).

O believing brother, listen to me; Islam wants peace, love, and harmony to be established in the world. For this, we have to look for alternatives to war, and conflict must be resolved through peaceful means instead of war wherever there is conflict. Allah

A Letter To My Muslim Brother

“
Prophet Muhammad (pbuh) has worked all his life to establish peace for humanity. Islam has always believed in peaceful coexistence, so Islam never supports any pointless conflict.
”

Almighty says, *'Resist evil with that which is good; I know for sure what they define.* (Surah 23, Muminun, verse: 96).

The warring parties need to be resolved in the best possible way. It is clear from this verse that Islam does not like any act contrary to peace and harmony and does not accept any

extremism to remove them. There is no denying that all the provisions of Islamic Sharia are peaceful and beneficial for mankind.

O my brother, another living proof of the pacifism of the Holy Prophet Mohammad (pbuh) is to enter into a treaty without engaging in war with the adversary. Prophet Muhammad (pbuh) made the treaty of

Hudaybiyah to establish peace. In addition, he has been bound by many other treaties. Prophet Muhammad (pbuh) has worked all his life to establish this peace for mankind. Islam has always believed in peaceful coexistence, so Islam never supports any pointless conflict.

Sincerely,

Your Muslim brother
Md. Mekail Ahmed (Researcher and Article writer, Student, ICMAB) ■

READERS RESPONSE

Sir,

Your Islamic Voice issue in November 2021 has given me & my family a lot of insight into today's world. Abdul Razak Gurnah's winning the Nobel Prize for literature 2021 is indeed an outstanding achievement. Helpline. sa and Bembala Foundation also deserve mention as they are the need of the hour. Last but not least, is the page dedicated to family & kids which I am sure is enjoyed by young & old alike.

Thank you, thank you, from the bottom of my heart, for making your magazine so interesting and enlightening. Please keep up the excellent work.

**Dr. Salma Mashood,
Bangalore**

Assalamualaikum,

"The Myth of an intolerant Islam" is the appropriate topic raised by Moin Qazi in the last issue of this year, 2021.

He started with the Islamic faith spread geographically and demographically, covering more than a billion followers.

In today's vitriolic, acrid and corrosive atmosphere, where so called religious and political anti social elements are hell bent to demonise Islam and it's followers. A biased and bigoted environment has been created through inflammatory speeches and insulting slogans towards a single minority community.

Islam is peace, and it cannot preach violence in general. As a matter of fact, no religion preaches any violence against any other religion or its followers.

The writer rightly points out that many verses from the Quran are picked out of context and can be interpreted in the wrong sense by hardliners among its followers and non-followers.

Our beloved Prophet (saw) has proven many times that he prefers mercy over revenge. True to his title of being "Rehmatul Aalameen." Whether in Taif when he was stoned and severely wounded or when he passed the judgment of releasing the prisoners of war or when he returned to Makkah



triumphantly, and his orders were not to harm or hurt anything or anybody, including the family of his worst enemy.

The rule of thousands of years by the invading kings and Moghuls did not change much of the demography in India for the simple reason that there is no compulsion or forcible conversion in Islam. Anybody entering the folds of Islam has to accept it wholeheartedly and enter in it with complete submission and consciousness.

Islam sets an example of peace and prosperity, coexisting with all, whether majority or minorities.

The writer has very well explained the entire concept of Jihad in Islam, it's meaning in general, and under what circumstances it allows to wield a weapon and wage war. It is also important to know that not every so-called Islamic leader can declare Jihad. It has to be a pious ruler of Caliph status, accepted by the general Muslim populace to declare Jihad against the atrocities on the Muslim population or other peace loving people in general and not for self-serving reasons like to seize power or be in power.

I wish only if this article could be read by non-Muslims at large. Perfect ending to this article conveying the message of peace, coexistence with others and of tolerance and forgiveness, right from the life of Prophet (pbuh).

Adopting harsh and brutal attitudes towards fellow humans is an invitation for self-destruction.

May Allah protect us all from the evils of this world and cruel conspiracies of mentally corrupt people in power. Aameen.

**Qazi Minhaj Azher
USA**

Lost and Found - Falling and Rising in Love

S. Noorain

Extravagant dresses, beautiful and delicate jewelry, fame, societal status, beauty, marriage, children, financial security, a lavish home, mouth-watering foods and countless gifts surrounded Safa. Anyone who looked at her thought how perfect her life was. Even she herself noticed that most people of her age did not have even half of the comforts that she had. She made sure she showed immense gratitude to the Almighty and to those around her for the blessings. She tried hard to feel happy with these things, but she still feels a void in her, she's missing on something important. "If a man loses a dear friend, he looks around and sees many friends come to console and comfort him. If a man loses his wealth, after a little thought he will realize that the delight that came from wealth will be restored by finding more. Thus, he forgets his loss and is consoled. But if a man's heart is deprived of peace, where will he find it again, how will he replace it?"

(Kahlil Gibran)

Safa felt disconnected from her own self. When you give up your

identity for others, they may like you for who you've become but you risk losing your authentic true self, true love, and the most important thing which is the essence of human life-peace, you lose peace.

The Almighty has mentioned the secret of happiness in His Final Revelation: *"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction."* (Quran 13:28) She remembered Allah a lot, prayed all prayers on time, said the prescribed supplications. She had devoted her life to His work since she discovered in her teens that Islam is the only pure, unadulterated belief in the Creator of the Universe Who is free from any shortcomings, high above the distorted perceptions of humans that stem from their limited understanding. After embracing Islam, she persevered against the opposition of her parents and near and dear ones to adhere to its teachings. She spent years studying the Quran, the Seerah (life of Muhammad), inviting others to this path of true success. When she gave public speeches, the audience applauded, young people looked

up to her as a role model and showered her with praises and affection. Even after these accomplishments in the Deen what was this utter darkness in her heart? What was she missing so desperately?

*sajdah-e-ishq ho to ibadat mein maza aata hai,
khali sajdon mein to dunya hi basa karti hai.*

*log kehtay hein kay bus farz ada karna hai,
aisa lagta hai kay koi qarz liya ho Rab se.*

*teray sajday kahin tujhay kafir na kar dein, aye iqbal.
tu jhukta kahin aur hai aur sochta kahin aur hai.*

translation:

a prostration filled with love leads to enjoyment in worship, the only thing that exists in empty prostrations is this world. people say that we just have to fulfill an obligation, it feels as if they've taken a loan from their Lord.

I pray your prostrations don't make you a disbeliever; o iqbal. for you bow down in one place and your mind wanders elsewhere.

(The Writer is a M.Tech, Certified spiritual counselor, Trainer at International Students of Islamic Psychology) ■



Arshad Sayyed

What is Emotional Intelligence?

Study of IQ and EQ and its Benefits.

What qualities come to mind when you think of a "Developed Personality"?

We might picture someone who stays calm in heated situations and never lets his temper get out of control or a leader who trusts his staff and morally supports them when needed, listen to his team and try to be a person easy to talk with.

Now, when it comes to your own yourself. The common questions we ask ourselves are, Are you an Emotional Person? Do you understand your emotions well? What is an Emotional Intelligence? These are some common questions that come into our minds while interacting in society. Sometimes our knowledge and wealth feel worthless if we don't understand or interact well in society. So, when it comes to a successful and happy life, Emotional Quotient (EQ) matters as much as Intelligence (IQ), and in this article, we will try to figure out what is emotional Intelligence actually means, and it will be beneficial in our day to day lives.

"Emotional Intelligence is the ability to understand our emotions and empathize with others, Use our emotions in positive ways to improve personality, communicate much effectively, build stronger relationships, overcome the challenges in our lives and defuse conflicts, etc." Emotional Intelligence helps you succeed in study and work to achieve success in career and personal goals. It can also help us understand our feelings, turn intention into action and make good decisions about what matters most.

The term EI was used many times in between the 1930s to 1980s in various articles describing it as "Social Intelligence," but it gained popularity in 1995 after the publication of Daniel Goleman's book "Emotional Intelligence" in which he claimed that to become successful in life, our IQ matters 20% where our EQ matters 80%, and that's why he stated "Why it matters more than IQ" as the tagline of his book. After that, EI continued to capture the public interest and became an important field in education and business.

Emotional Intelligence is commonly defined by five attributes:

1. Self-Awareness:

Self-awareness means to recognize your own understand your own emotions. How can they affect your behaviors and thoughts, having a clear picture

of your strengths and weaknesses, and how to develop self-confidence. Being Self Aware Person also helps you understand how your actions can affect the people in society and let you allow to behave with Humanity.

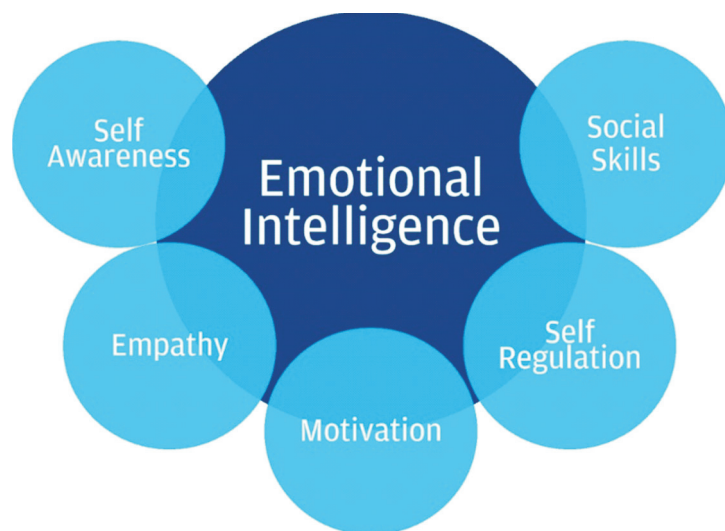
2. Self-Regulation:

Self-Regulation means managing your emotions in healthy ways and staying in control. Regulating emotions and responding appropriately with self and the emotions of others are all important aspects of self-regulation. If we know our values, hold ourselves accountable for our mistakes, and correct them, practicing

work and life, being hopeful, and finding something good because there is always something positive if you look for it. Self-motivation can always help you look at difficult situations in a new way and overcome challenges positively.

4. Empathy:

If you are a leader or want to be a leader, then having empathy is a must to manage a successful team in any organization. Leaders with empathy can have the ability to put themselves in someone else's shoes and support them morally and practically. They can build a great team, use constructive criticism from improvement, and deliver the



being calm in heated situations will help us develop self-regulation. It will help us earn the respect of those around us.

3. Motivation:

How to stay motivated or motivate yourself is an important aspect of life. External motivation can affect you for a very limited time, but self-motivation can lead to extremely high standards for the quality of

best results with team efforts. If you want to earn loyalty and respect from a person or team, show them care by being empathic.

5. Social Skills:

Social skills are the ability to understand the emotions of others, for Ex. They are learning how to praise others, communicate (Communication Skills), conflict resolutions, etc.



People with the good social skill element of Emotional Intelligence are great communicators; they are good at supporting the team and resolving conflicts diplomatically. To be good in Emotional Intelligence, one must have an excellent understanding of how their actions and emotions affect their surrounding people.

Understanding Emotions can help us to develop personality, improve communication skills as well as help us to be a well-being person. Many experts, including Daniel Goleman, believe that Emotional Quotient (EQ) is more important to becoming successful in life than IQ. Most of the time, people with pleasing EQ hire people with good IQ.

However, there are some drawbacks to having a very high level of emotional Intelligence. People with high EI may find it challenging to deliver negative feedback for fear of hurting people. On the other hand, some can misuse it for manipulative and deceptive purposes. Some research also suggested that

people with high EI may be less innovative.

Overall, Emotionally Intelligent People understand that emotions can be powerful but also temporary. If we genuinely want to develop ourselves then understanding our emotions and developing EI can be a good start with some basic things such as

- Think Before React.
- Manage Highly Charged emotions like Sadness and Anger.
- Great Self Awareness and Empathy for Others.
- You are a Good Listener.
- Accepting criticism and responsibilities and Constantly improving yourself.
- Not Being Judgmental for Others.

The more You can grow in these areas, the more emotionally intelligent you can be, which will surely help you in your Social, Professional, and Personal Life (Software Engineer, International NLP Master, Motivational Speaker, Corporate Trainer, Author of Book "Ek Shuruat- Kaamiyabi ki Raah Me")

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Amina Arshiya Farooq

Education is a basic need for everyone, whether they are poor or rich and male or female, and it is a fundamental right which could not be taken away from them. In fact, the education is the best guarantor for the development and prosperity of any nation or community and becomes core reason behind rise and fall of nations. Moreover, because of knowledge and education human beings are declared as the best creatures of the universe.

Since the onset, the religion of Islam was the flag bearer of education and strongly advocated its propagation across the world, and this was reflected in the revelation of the first verse of the Qur'an is "Iqra," meaning read. Islam believes Education guides human beings towards the right path, fosters brotherhood and fraternity among various societies, and creates an atmosphere filled with complete

Importance of Education in Islam and Educational Needs of The Muslim community

Peace and security. Recognizing these apparent benefits of the education, educated and informed people were appreciated in Qur'an and Hadees, and therefore, Allah says: *Are they equal? Those who are learned and those who are not?* There are many verses of the Qur'an that highlight differences between literate and illiterate and urge people to seek education and also Prophet Mohammad's Hadees declared that the literate people are the best of human beings.

The scope of knowledge is vast, and it cannot be limited to a narrow definition. Hence, it was noticed that the Quran verses related to knowledge were familiar. Keeping it free from any limited definition, Islam made its seeking mandatory for all Muslims (men and women) as it says: seeking knowledge is a duty

upon every Muslim-men and woman. On taking a holistic review of Quranic verses and Prophet's Hadees concerning knowledge and education, it becomes very evident that seeking knowledge is as applicable to modern education as to religious education, and furthermore, many Quranic verses highlight the relevance and importance of science and technology by inviting people to contemplate into the universe and its system. The Prophet's Hadees: "The word of wisdom is the lost property of the believer; wherever he finds it, he is the most deserving" also underscores the importance of education and knowledge and seeks to remove the difference between religious education and modern education.

Today, the Muslim community is far lagging behind in the

educational field compared to fellow citizens' remarkable achievements. It continues to progress in the same, and this educational backwardness of the Muslim community is becoming the root cause for every problem they face nowadays. Recognizing the importance of Educational role in building any community, the Muslim community now feels more strongly the need for modern education than ever before. Maulana Arshad Madani (President of Jamiat Ulema-e-Hind), in his appeal to the Muslim community, said, "*Pet par pathhar baandh kar baccho ko padhao*" (Accord highest importance to providing education to children even at the cost of starvation).

It is a wise step to seek guidance and other educational assistance

from our fellow brothers and various educational institutions in the Country to strengthen this educational awareness being strongly felt in the Muslim community and give a new direction to the educational activities. It is not only hoped but firmly believed that our fellow brothers would wholeheartedly come forward to help accomplish this Noble objective. In addition to this, it is a collective duty to take advantage of GOVERNMENT's new educational policy and utilize minorities educational and welfare Schemes to further strengthen modern educational awareness among Muslim youth to serve the community in a better way and play a vital role in the development and progress of the Country.

(Amina and her husband Farooq run the old age home in devanahalli and the food bank. General secretary of Al Aman Educational and Welfare trust. mfarooq032@gmail.com)



Dr. M.I.H. Farooqi

Education is fundamental for the development of any nation. Higher education is a powerful tool for eradicating poverty, boosting shared prosperity, and making the society strong enough to face the challenges of times. This basic fact was very well known to Muslim Ummah during Middle Ages, a Golden Period in Islamic History. "*Seek Knowledge*" was the known Commandment of Islam for Muslims, and they followed it for almost eight hundred years. Muslims around the world during the last four centuries showed great interest in every aspect of life except education. Poetry, music, painting, ceramics, architecture, metalwork, etc., became essential activities throughout the Islamic world. But very little interest was shown in the fast-developing modern education coming from Europe. Probably the most harmful act was their refusal to allow the use of the Printing Press in the 15th Century, a turning period for Europe. Through the Printing Presses, the scientific revolution was made possible in all the spheres of scientific and industrial activity in

Re-Emergence of Education in Islamic World

Europe.

After a long spell of slumber, Muslims worldwide have started to understand that without modern knowledge and higher literacy, their exploitation by the West cannot be checked. Sir Syed told the Muslim Ummah in the late 19th Century. Fortunately, education is re-emerging in the Islamic World during the recent past, say the 21st Century.

According to the survey by John Miller, 5 Muslim countries, namely Azerbaijan, Tajikistan, Kazakhstan, Turkmenistan, and Uzbekistan, find places amongst 25 countries with the highest literacy rates of 100%. World Bank and UNESCO data for 2018 show that 25 Muslim Majority countries have achieved average literacy above 90 percent. These include Saudi Arabia (95%), Indonesia (94%), Malaysia (94%), Iran (90%), Jordan (96%), U.A.E. (94%), and Turkey (95%). Nine countries, including Syria (86%), Tunisia (82 %), Iraq (79%), Egypt (75%), Algeria (73) are, and Morocco (72%), were reported to be in the bracket of 70% to 89%. Unfortunately, fifteen countries, including largely populated countries of

Bangladesh, Pakistan, and Nigeria, still lag in literacy less than 62%). However, compared to the literacy Data of 1980 (Av. 30%), 2018 data is highly satisfactory.

Global literacy rate (2017) is 82% (Men, 87%; Women 77%).

A redeeming feature is the fact that the Gender Difference (Men and Women) in literacy in many Islamic countries has also fallen sharply. At least 21 countries have the difference of only 0 to 7% only.

Tertiary Education (Higher education in all the disciplines of knowledge) in the Islamic world needs serious attention. Yes, indeed, scientific awakening is underway in the Muslim World. Research spending in many countries, like Saudi Arabia, Iran, Qatar, Turkey, etc, has been raised substantially.

Tertiary Education in Western countries is generally above 40%, whereas barring a few countries like Turkey, Saudi Arabia, and Indonesia, it is between 2 to 6%. Research spending in Muslim countries also needs serious attention. Only countries like Turkey, Saudi Arabia, Iran, and Qatar have substantially raised

funds for this purpose. Qatar is reported to have proposed raising the Science budget from 0.8% to 2.8% of its G.D.P.

Many Muslim countries have already established centers of higher learning (Universities) with emphasis on the modern sciences. According to The Times Higher Education World University Rankings 2018, ninety-six universities from Muslim countries have been listed amongst the top 1102 Universities of the world. Twenty-two belongs to Turkey, followed by Iran 18; Pakistan, 10; Malaysia and Egypt 9 each; Saudi Arabia, 5; UAE and Indonesia 4 each; Jordan and Morocco 3 each; Tunisia 2; Algeria, Bangladesh, Kuwait, Lebanon, Nigeria, Oman and

Qatar 1 each.

Another redeeming feature in the rankings is the fact that in forty-one universities, female students are higher in numbers than male students. Eleven Universities have more than 65:35 female: male ratio with Imam Abdulrahman Bin Faisal University (22,257 students) of Saudi Arabia having the highest ratio of 81:19, followed by the United Arab Emirates Univ. (7,492 students) 79:21, Qatar Univ., (13,342 students) 73:27 and Kuwait Univ., (37,752 students) with the ratio of 72:28.

(<https://en.beiruttimes.com/article/1229><https://en.beiruttimes.com/article/1229>)

(The writer is a Scientist/Deputy Director, National Botanical Research Institute Lucknow, Govt. of India)

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Moin Qazi

The Giving Spirit of Islam

You have not lived today until you have done something for someone who can never repay you. -John Bunyan



The idea that helping others is part of a meaningful life has been around for thousands of years. Aristotle wrote that finding happiness and fulfillment is achieved "by loving rather than being loved."

Having lots of money doesn't necessarily make you happy. But giving away money – even if you're not rich – is likely to make you feel wealthier and thus happier. More and more people are developing the vision of voluntarism, a powerful trait that generates the most powerful benevolent human impulses. These people realize that their life belongs to the whole community, and as long as they live, they should do whatever they can for others. They believe that giving takes them out of themselves and expands beyond earthly bounds. Working for others gives us inner strength, and making them feel more valued elevates them and us morally and spiritually. As Winston Churchill emphasized, "We make a living by what we get, and we make a life by what we give."

For Muslims, charity is a central aspect of faith and practice. In Islam, a culture of giving is interwoven into the fabric of its modes of worship, and it is one of the five basic requirements (arkan or "pillars") of Islam. It connotes the path to purity, comprehension of material responsibility, and a heightened sense of spirituality.

The centrality of zakat is underscored by the many times it is coupled with the command for prayer and identified as a continuation of the practice of past prophets. In the Qur'an, almsgiving is often cited along with prayer as a duty of the Muslim: 'Perform the prayer, and give the alms' (Q2: 43, 110, 277). The two are often mentioned simultaneously in the symmetrical rhythm of the Qur'an.

The tradition of humanitarian stewardship and egalitarian values is the foundation of Islamic beliefs. Governed by a worldview in which all things come from God and finally return to Him, Muslims are taught to live as trustees of God's blessings and spend their wealth accordingly. Islam is a complete way of life, and one important facet is that there is a duty to serve those who are less privileged than us.

The real magic of giving lies in the way you give. It must not be with an eye on the returns, but because you want to give. Giving with motives attached nullifies not only one's happiness but also burdens the receiver, making the other person come under the pressure of an obligation. You should give with your whole being, with your whole heart – remember, half a seed cannot germinate.

Anonymous benevolence directed to causes that, unlike people, can give nothing in return is the highest form of altruism. It is seen as the noblest of human impulses, and no wonder most religions promote it. Charity, selflessness, sacrifice, mercy the act of giving is nothing short of spiritual renewal.

The real magic of giving goes even deeper than that momentary sublimation. As Simone de Beauvoir emphasizes: "That's what I consider true generosity: You give your all and yet you always feel as if it costs you nothing."

We also have to change the present culture of charity as it makes the giver feel superior and the recipient a bit inferior or lesser. Charity inherently places some of us as givers of money, material, expertise, solutions, etc. and the poor as recipients of this 'help.' This unequal paradigm of charity cannot lead to sustained deep-rooted development.

Deeply embedded in the concept of charity are the notions of welfare, altruism, and justice, which can be

seen as harnessing the human potential to resolve insurmountable challenges humanity faces. It is God's way of ensuring the redistribution of the wealth He has placed in our possession. This mechanism can balance disparities between people and possessions. As every person has equal access to God in all moments, there should be no barrier preventing individual assets bestowed by God from being shared between people. Thus, charity is not just an instrument of economic justice; it also helps in breaking social barriers. The rich experience an affinity for the poor.

A unique feature of our social bond is that most of those who give will probably never meet those whom they give to. The motivation isn't because of kinship rooted in socially constructed relationships, and it is the kinship that branches out of the sole creator for all mankind. Service rendered unsolicited is the most fulfilling and elevating. True giving always respects and preserves human dignity.

Every giver possesses two disconnected commodities: wealth and convictions. Alone, they have no spiritual value. But the alchemy of these virtues can empower those comfortably placed in life to transmute the dross of their wealth into the gold of a happy human community. Abraham Lincoln puts it more succinctly: "To ease another's heartache is to forget one's own". Whatever pushes us to

help others – to get close to people in need, in pain, or to spread joy through our energy, time, and sweat – it is something that deeply touches and nourishes our soul. It helps create a better world - for the future of all of us.

What also matters is the way you give. It is essential that giving should not be with an eye on returns but should be driven solely by the desire to give. Giving with motives attached nullifies one's happiness and burdens the receiver with a feeling of obligation.

The motto of the world's pioneer social service organization, Rotary International, is worth quoting: "He perfects most who serves best". Each individual has to rise above his own petty goals and think of the larger humanity upon which his prosperity depends.

Governed by a worldview in which all things come from God and finally return to God, we are trustees of God's blessings. The spending of wealth for the sake of God purifies the heart of the love of material wealth. In a way, the man who spends of his wealth affirms the truth that nothing is dearer to him than the love of God. The equitable division of the bounty of God is now being seen as a cardinal moral and social obligation for every citizen.

When asked to express the key to happiness in one word, Confucius replied, "It is altruism." And what is altruism? It is a total orientation away from self to the good of others, to sharing the joys and sorrows of the whole world.

In serving others, we feel how

similar we are as human beings, bound and interconnected by a shared feelingan emotion or an understanding of something that is often inexplicable. It is a feeling that cleanses away the dross of everyday material life from the soul. To use the words of Albert Schweitzer, "I am a life that wants to live, in the midst of life that wants to live." It makes us more accepting, less judgmental, and kinder to ourselves and others.

Mankind's faith in God and human beings is revealed in acts of kindness, brotherhood, or sisterhood in our day-to-day lives. It does not require us to display heroic acts of courage and fidelity. On the contrary, it is the day-to-day commitments to our near and dear that underline real charity. We do not have to go out and look for an opportunity, and it stands before us all the time, and we need only to do (well) the work we have been given the real spirit of serving lies in doing it without leaving a trace of one.

Charity can, however, lose its moral value and become suspect if it becomes a thinly disguised form of imperialism, the assertion of power, like assuaging of guilt. the great charitable philanthropists of the 19th century, the founders of schools, and universities, hospitals, the industrial giants of their day, came to be denigrated primarily because they believed could mask their dirty acts

The great American President Franklin D. Roosevelt gave us a wonderful mantra way back in 1937. It is more relevant today than ever before:

"The test of our progress is not whether we add more to the abundance of those who have too much; it is whether we provide enough for those who have too little." ■

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Sadhguru Jaggi Vasudev

Make Religion A Purely Personal Pursuit

As long as we are divided in the name of religion, race, caste, gender, and nationality, there can be no true success for humanity

"What can spirituality do to bring peace to a planet ravaged by wildly contrary religious affiliations and political perspectives?" I am often asked. If we genuinely want to become part of the solution, not the problem, we have to start asking ourselves some simple but tough questions: who are we? What kind of a world do we want to create for ourselves? How did we start imparting teachings that have turned us utterly inhuman? The evil on our planet has always

been inflicted by one human being on another. No god or divine force has ever been responsible. When violence is perpetrated out of a need for wealth, property, prestige, it is one thing. But when people believe they are fighting for their gods, there is no compromise. The moment a person believes in something absolutely, he will inevitably be at war with someone who holds an opposing belief. The fight can be postponed with moderate talk. But it is only a matter of time before the two are at each other's throats.

If you act in anger today, your intelligence will niggle at you tomorrow. But if your beliefs are scripture-endorsed, you can commit acts of extraordinary cruelty with utmost confidence. This is the crisis of religion today. While human intelligence is more vibrant than ever before, those who choose to outsource their intelligence to 'God-endorsed' belief systems are the greatest threat to human well-being.

When terrible events happen, everyone reacts in instant outrage, but they return to business as usual

in a short while. We can no longer approach peace as a piecemeal geopolitical strategy. If we are really concerned about the planet's future, our fundamental goal in the next twenty-five years should be to ensure that religion is a purely personal pursuit. People everywhere should be free to believe and practice whatever they want, but it should not be a national or global agenda.

The days of the sword are over. Someone looks up; someone looks down to worship the divine: it doesn't matter. There is no

reason to enforce our way on the rest of the world. These hierarchical attitudes will lead to a gigantic tragedy that will benefit nobody on the planet. It is time to relinquish ambitions of world conquest. It is time to celebrate our diversity rather than try to convert the entire world to our point of view. We emphatically do not need a global faith.

Peace is no longer a luxury in this world. It is our only hope of survival. There is only one way forward for humanity: to move from Religion to Responsibility. This is no longer a utopian dream. It is an urgent necessity. Let us make it happen.

(<https://www.speakingtree.in/sadhguru-jaggi-vasudev>) ■

Norhan Abd Al-Baki Ahmad

Hypocrisy has always been a frequent topic mentioned by the Legislator, Allah the Almighty, throughout the whole Quran. In various Surahs of the Quran, we find many characteristics mentioned about such personalities who prefer to adapt to a grey situation. They don't want to take risks or sacrifice any of their worldly gains for the sake of Allah.

The literal meaning of the word Hypocrisy means in Arabic (*Nifaq*), which is derived from the root word (*Nafaq*), which means: The bridge; referring to the fact that the Hypocrite is always playing safe, in the middle of the bridge, so Hypocrites always position themselves in the middle of the bridge; trying to

Hypocrisy and Hypocrites in the Quran: The Insincere Intentions VS. The Outward Actions

SAY NO HYPOCRISY

compromise between both the positive truth and negative falsehood, which is impossibly achieved, and it is prohibited for any righteous Muslim to do. They never choose either side of the bridge. Whether the positive or the negative one, but instead they show Islam and hide the disbelief. The Quran mentioned this characteristic in the following verse:

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with Laziness and to be seen of men, and they do not remember Allah but little. (They

are) swaying between this and that, belonging neither to these nor those; and he whom Allah sends astray, you will not find for him away (to the truth - Islâm)". [Surat An-Nisaa', verses: 142, 143].

Hypocrisy means to show something good and hide the lousy opposite. Hypocrites' highlighted characteristics have also been mentioned in the Quran and Sunnah, such as Laziness in performing prayer, Deceiving, Lying, Dishonesty, and Nonfulfillment of promises even more.

There are two types of Hypocrisy; For instance, the person who declares Islam and righteousness but intentionally hides and seeks the opposite false creed (Disbelief). This is the Major

Hypocrisy in the Islamic creed, and it relates to the disbelief of Islam and the message sent to the Prophet (pbuh). This type of Hypocrisy gets the person to be at the lowest level of Hell. The reason is that they apparently show Islam while intentionally hiding their real Polytheism.

Allah, the Almighty, mentioned this in the Quran: *"Verily the hypocrites will be in the lowest depth (grade) of the fire, no helper will you find for them."*

Another type of Hypocrisy would appear among Muslims themselves if they didn't fix their intentions to be for the sake of Allah only. This may get them to fall into "small shirk" in some cases or Hypocrisy. This is not Hypocrisy in creed, but rather in the Muslim's actions.

In the Hadith, the Messenger of Allah (pbuh) said, *"Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."* [Al-Bukhari and Muslim | Reference: Riyad as-Salihin 688 | Book 1, Hadith 9].

The minor Hypocrisy has to do with deeds, and it applies to every

person doing the same deeds as Hypocrites, Keeping the belief in his heart. So, in this case, the person has some characteristics related to Iman and others related to Hypocrisy.

Narrated 'Abdullah bin 'Amr: The Prophet said, *"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of Hypocrisy unless and until he gives it up; Whenever he is entrusted, he betrays. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner."* [Reference: Sahih al-Bukhari 34 | In-book reference: Book 2, Hadith 27 | English translation: Vol. 1, Book 2, Hadith 34].

The Hypocrite person is seeking the destruction of society, which is the main consequence of Hypocrisy. Eating the wealth of others unjustly, Holding envy towards others, lying, breaking promises, and manipulating; all are signs of Hypocrisy and a fast way to destroy society. We hope to be good Muslims holding no traits of those hypocrites and straightforward Muslims on the right path of Allah swt. ■

Unfortunately, the present-day Muslims mashallah are outwardly pious but internally corrupt to the core. When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust and, above that, takes pride to be called themselves to be SMART. Allah increases this disease, which is the sign of the downfall of the present Ummah.



Dr. Yaaseen
Masvood

The Quran states: **And never give up hope of Allah's Mercy. Certainly, no one despairs Allah's Mercy except the people who disbelieve. (12:87)**

It is from Allah's Wisdom that He, after creating human beings, subjects them to the vicissitudes of life. Whenever adversity occurs, most people are impatient and are desperate to overcome it by resorting to undesirable acts. As Muslims, we are advised to keep our hopes alive always in the vast mercy of Allah and never become despondent.

The Quran teaches us not to despair of Allah's Mercy, stating: "Say: O My servants who have transgressed against themselves! Despair not the mercy of Allah." (39:53). This is a call to all sinners to repent to Allah and turn to Him, as Allah would forgive all the sins of those who repent to Him, no matter what or how many sins are. (Tafseer Ibn Katheer). If only people understood this purport of this verse, the world would witness lesser suicides!

A hadith states: "If anyone constantly seeks pardon, Allah will appoint for him a way out of every distress and a relief from every anxiety... (Abu Dawood)". Therefore, a Muslim is a way

forward to resorting to seeking Allah's repentance and expecting Allah's Mercy to liberate him.

The Qur'an is replete with examples of how the prophets of Allah overcame their adversities by having complete hope in Allah. During their most trying times, they resorted to the hope in Allah to overcome their problems.

When Yaqoob (alaihissalaam) ordered his children to go back and inquire about Yusuf and Binyamin (alaihimassalam), he advised: "O my sons! Go you and inquire about Yusuf and his brother and never give up hope of Allah's mercy. Certainly, no one despairs of Allah's Mercy except the people who disbelieve (12:87)." Although he was sad about the loss of his son, he not only had hope in Allah's Mercy but also advised his children on the same lines. He had become blind due to constant weeping over the loss of his beloved son, yet he instructed his other sons to keep searching for Yusuf (alaihissalaam). This was after weeping for years together. How Allah blessed him with the reunion of his son is a testimony to what true hope in Allah's Mercy could achieve. This is a beautiful example for people who have tried all avenues to fulfill their dreams yet seemed far-fetched.

When Ayyoob (alaihissalam) was afflicted with a prolonged illness, he supplicated: "Verily, distress has seized me, and You are the Most Merciful of all those who show

Shun Despondency

Mercy." (21:84). The trials that stuck him affected his health, wealth, and children. Yet, he did not allow despondency to overtake him. How Allah reversed his condition is an example for people suffering from chronic illnesses to have hope in Allah's Mercy and expect them to be cured soon.

When Yoonus (alaihissalam) was imprisoned in the whale's belly, he only cried through the darkness, saying: "There is no God but You. Glorified be You! Truly, I have been among the wrongdoers. (21:87)". If there could have been one situation where Allah could have tolerated despondency, it could have been this! But, lo and behold! Yoonus (alaihissalam) only confessed his shortcoming to Allah, and Allah not only delivered him but also assured that believers could also be likewise delivered from their problems. This is a prime example for people who are incarcerated and have lost all hopes of freedom from the trials of life.

When Zakariyya (alaihissalam) had become old without a progeny, he supplicated: "My Lord! Do not leave me alone (with no heir), while You are the best of inheritors." (21:89). His bones had weakened, his head had turned grey, and his wife had been barren. Although these factors were not in his favour of his fatherhood, he did not despair of Allah's Mercy. Allah not only

answered his prayers by gifting Yahya (alaihissalam) but also made him a prophet! This also shows that whatever be the odds against one's own self, one should still be hopeful of Allah's mercy soon. This is an example for people who are yet to be blessed with parenthood to be hopeful of Allah's Mercy.

Our Prophet, PBUH'S visit to Taaif, was met with not only opposition to his Dawah, but also with bruises all over his blessed feet. What pained him the most was the way he PBUH was met with arrogance and hostility from a people, about whom he was concerned about their welfare in the Aakhirah. Although he later termed it as the worst day of his life, he would not allow the angel of mountains to crush the people of Taif, saying: "I hope Allah will bring forth from their loins people who will worship Allah alone without associating any partners with Him." This was how he PBUH epitomized his hope in Allah. Earlier, the supplication he PBUH had made also reinforces the complete hope he PBUH had in Allah. This shows that how much ever you try to reform people around you and it does not bear fruits immediately, you should still be hopeful of Allah's Mercy.

Tips to overcome despondency:

1. Know that life in this world is only fleeting, and we will be subjected to trials and tribulations.

If Prophets were subjected to trials, it would be insane to think that we would be exempted.

2. Nurture the thought that Allah will definitely open up ways to overcome such trials if we resort to constantly seeking forgiveness.

3. Know that no calamity befalls anyone without Allah's will and that Allah will not burden a soul beyond its capacity.

4. Entertain good thoughts about Allah throughout. After all, our human intellect is limited compared to Allah's infinite knowledge.

5. Always know that the problems and challenges you face are minuscule in magnitude to Allah's Mercy. Nothing is too small to ask Allah for, and nothing is too big for Allah to solve.

6. None despairs of relief from Allah except the disbelievers and those astray.

7. Look at those below you and do not look at those above you, for that is more likely to hold you back from belittling the blessing that Allah has bestowed upon you. (Muslim).

8. Despondency will only worsen the situation leading to doom in this world and the hereafter.

May Allah make us amongst such people who never despair of Allah's mercy at all times. Ameen (The author can be reached at: masvood@gmail.com)

If only people understood the purport of this verse, the world would witness lesser suicides! ■



Moqheeta

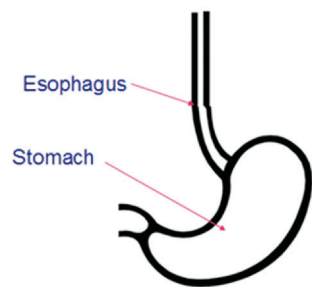
Allah's world

In our past editions, we have learned about the amazing world of animals and plants created by Allah swt. But we - humans, are the best of all creations. And our own body is a magnificent machine with unimaginable functions and capabilities.

Today, we will look at the esophagus called the food pipe, a thin elongated organ of the human digestive system. Now, why did I choose to write about this organ? Have you heard elders asking the children not to go upside down or bend too much after eating lest the food might come out? Many believe it is possible.

Let us look at the function of the esophagus. Its simple job is to send food to the stomach. How does the food go down? Does gravity help the food to go down? If that's the case, then if we stand upside down, the possibility of food coming down is high. But Allah swt being the perfect planner has created our body without flaws. Allah swt has ordered the muscles in the esophagus to push food into the stomach. Food doesn't need gravity to reach our stomach.

Allah swt has created a tight band of muscles at the top end of the esophagus that often stays closed.



It acts a bit like a trap door, and it opens when we need to swallow. Similarly, Allah swt has created another entry at the bottom of the esophagus, just above the stomach. This is to prevent stomach contents from going back up into the esophagus. Both these doors open when we need to swallow.

The Lower door usually opens when it wants to throw some food out, which the stomach doesn't agree with. This is experienced when we vomit. No matter how straight we stand upon our heads, the food will not come back unless the muscles open the door. Isn't the design of Allah swt awe-striking.

Allah swt has not given only humans an esophagus, but Allah created all vertebrate animals. And which animal do you think has the longest esophagus..... yes, you guessed it right, it is the giraffe.

If we notice anything about Allah's world, we should ponder the benevolence of our Creator's power and design. A Muslim doesn't need to read many books to be introduced to his Creator. If a Muslim is observant, he will see Allah's sign in every creation, and its function. ■

5 Golden Rules For Every Human

Be Grateful - Allah loves a slave who is always in a state of gratitude.

Be Compassionate - Showing compassion towards others is an excellent quality, which in turn will fetch you compassion from the All-Mighty.

Be Just - Allah swt is Al Adl - the Just, and He likes this attribute of His in humans.

Be accountable - It is an excellent quality that we all need to have.

Being accountable to others and ourselves always helps us achieve more goodness in life.

Focus on others - When we focus on others' needs and difficulties, we are more grateful for what we have, which helps us work on others. ■

Yusra Ahemad

Yesterday, I had to choose, choose between Duniya and Akhirah. Guess what I chose?

I chose a 'Duniya-based life'; the context of my choice was health, wealth, fame, power, and success.

I was able to fulfill most of these animal instinct desires.

I was happy yet sad; I succeeded, yet I didn't feel satisfied; I had wealth, yet I wanted more, I was praised, yet it didn't feel enough.

I wondered why I felt so incomplete, hollow, and discontented?

Should I have chosen the contrary?

I am aware that this life on earth is temporary and has a concise duration compared to the eternal afterlife, yet the same doesn't reflect in my day-to-day life.

Why am I not able to make Akhirah my context of life?

Probably because I am too obsessed with fulfilling my desires, if I don't do this in my youth, when will I?

Maybe tomorrow, as I grow a little older, I will choose Akhirah.

The next day, what should I choose now?

Should I choose to be an animal or a human being?

To choose between a way of life driven by my animal instinct (Duniya) or a Divine inspired fitra-

Dunya and Akhirah

based human being way of life (Akhirah), I choose between the Good and the Evil, every moment I am responsible, accountable for the consequences of my choices.

Right now, I don't have time to do ibadah the whole day, as I have to fulfill my aspirations and desires.

But will I ever be able to, will it ever be enough, will it ever come to an end?

Let me be courageous today and choose Akhirah.

My context of Akhirah-based life is only to attain the 'Love of Allah.'

This is now my primary obsession and goal of my life. And I identify with the Eternal and get detached from the temporary desires.

Can I still attain health, wealth, love, name, fame, and success? Yes, I can. However, these will not be the context of my life, but instead, they are the secondary desires of my life.

The result didn't matter now, I have complete reliance on my Creator, and most importantly, I feel something amazing in my heart. I guess this is what you call sukoon (peace).

I realized that every action I do now is an act of ibadah; the result is whatever.

INTERNAL (heart): 'Context' gives 'intention', 'intention' gives 'belief', 'belief' gives 'being' (who

are you?), 'being' gives 'language', 'language' gives 'perception/occurrence' and this leads to the

EXTERNAL (mind): 'Action' (setting goals/aim) gives 'result'

All this while I was focused on the external (action and result), wondering why it didn't make sense, but now I understand. Now I can live my understanding.

Choosing Akhirah-based life helped me attain the love of Allah and made my life in Duniya peaceful (State of Jannah) whether I succeeded or failed.

I never knew such an excellent choice existed, helping me attain Akhirah and Duniya.

This choice is simple but requires conscious, consistent practice.

I am going to live life 100 % but an Akhirah-based life.

This is what I chose; what will you choose?

Some say, "Our Lord! Grant us □ Your bounties □ in this world," but they will have no share in the Hereafter. Yet others say, "Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire." It is they who will receive a □ heavenly □ reward for the good they have done. Indeed Allah is swift in reckoning." (Surah Al-Baqarah-verse-200, 201, 202)

Connecting Children to Green

Assalamu alaikum dear readers,
In our previous edition, we read about the importance of connecting to green. In this edition, I will share a few ways parents can help their child/children bond with green.

1. Include dinner table discussions on nature with children at home. Praise the abundant creations around us from which we benefit every moment.

2. Use nature as an analogy. Incorporate the various lessons in nature into their subjects and projects.

3. Give DIY projects to children. Parents can bond with children on these projects during weekends. The best ones could be upcycling (converting waste into something useful)

4. Take children on nature trips such as rock walks, trek in a nearby hill or green belt, visit a lake or a butterfly park or zoo. Apart from providing entertainment, parents can help them connect with what they see and appreciate its creation and its importance for our survival.

5. Involve children in gardening activities like tilling, digging, sowing, weeding, planting a sapling, watering, trimming, manuring, repotting, or even simply observing the ecosystem in the garden, e.g., creatures that

dwell in the garden like butterflies, other insects, birds, and their nests. Just observing and clicking photographs of the park is also good enough. A trip to the open is better than a visit to a closed mall any day.

6. Encourage children to choose National Geographic, Discovery channels over their normal choice of T.V programs. This increases their general knowledge and gradually helps them appreciate and connect with nature.

7. Gift books and encyclopedias on nature, sustainable toys, and other practical eco-friendly gifts to children. Replace plastic wrappers with paper wrappers.

8. Encourage taking children to exhibitions, nurseries, and shows related to nature, environment, and sustainability.

9. Teach and remind children to keep our environment clean and tidy while stressing the importance of 3R - Reduce, Reuse, Recycle.

10. Praise and acknowledge children each time they contribute to nature and sustainability, even in a minor way, like picking trash and discarding it into the trash bin. Every Muslim parent aspires that their children build a strong



Wisdom Paradise, Bagapalli, Karnataka

connection with Allah swt, the Prophet pbuh and the Holy Quran. True connection with the Creator can only be possible when children first acknowledge His creations and bond with them through unconditional love and care for them.

Of the many things that we will be questioned for in our Akhirah, is our responsibility towards Nature and Environment. May Allah Taala give us the *taufeeq* to fulfill this responsibility as parents and reward us in our Akhirah. Ameen!!

Sahera Jamal
(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) ■

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Ibrahim B. Syed

Opposing View Points from Islamic Perspective

Freedom of expression, free thinking, Free Inquiry, etc., are guaranteed by the Noble Qur'an to the Muslims. But unfortunately, these rights are denied to the Muslims who live in certain countries. However, many Muslims are unaware of this fundamental right. On the other hand, Western countries have adopted these Qur'anic rights in their national Constitution. For example, the First Amendment to the U.S. Constitution states, Congress shall make no law abridging the freedom of speech, or of the press." One of the reasons for the stagnation of intellectual growth in the Muslim World is the oppression of these rights and also the right to disagree with others' point of view.

About 200 years ago, a Western scholar Joseph Joubert said, *"It is better to debate a question without settling it than to settle a question without debating it."*

No one can deny that one should consider every variety of opinion in an attempt to determine the TRUTH. Opinions of authorities in the field should be examined, as well as of those that are considered radical, reactionary, minority and of others that are stigmatized by some other uncomplimentary label. History teaches that what were considered as unpopular, and even despised opinions eventually got accepted. Some good examples in this category are the ideas expressed by Ibn Sina, Al-Biruni, Al-Razi, Ibn Nafis, Ibn Haytham, Socrates, Galileo, Newton, Einstein, etc.

David L. Bender, publisher of OPPOSING VIEWPOINTS SERIES, San Diego, California, says, "To have a good grasp of one's own viewpoint, it is necessary to understand the arguments of those with whom one disagrees. It can be said that those who do not completely understand

their adversary's point of view do not fully understand their own."

We always think that our views are most rational and those of others are wrong. It may turn out that others views are correct and our own views are in error. One should remember to keep an open mind to the views and ideas expressed by others with whom we disagree. Wisdom lies in listening than in speaking, for more can be learned by listening than speaking. We become emotional and angry at those with whom we disagree and we treat them as our enemies. Instead we should treat their opinions objectively and treat them as different paths to a common goal. We need to develop a number of basic skills of reading and critical thinking such as: Evaluating Sources of Information; Separating Fact from Opinion; Identifying Stereotypes and Recognizing Ethnocentrism. These skills are details in "Science and Religion" Edited by Rohr and Szumski, Greenhaven Press, Inc., San Diego, California, 1988.

Censoring somebody because they have a different point of view on something-religion, politics, war strategies, etc. is wrong! Rules about profanity, personal attacks-perfectly understandable; we can disagree on certain topics without things turning nasty. Now on occasion, some situations have turned ugly-and probably will again, once in a while; It is doubted if that can be avoided completely; it's because we are human- and feelings & emotions will sometimes get rubbed the wrong way. It happens!

If people want to debate politics, what harm is it doing? What? There is NO REASON whatsoever, to exclude someone off the discussion just because one's political views are different from somebody else's; it is unfair censorship and it is wrong!! If one does not agree with someone else's point of view, so what? The world won't come to an end because of that, right? One should BE

FLEXIBLE!

Islamic Perspective

There were many instances of judicial disagreement between the early fuqaha; differences that were not allowed to go beyond the academic or to cause hard feelings among the debaters and dissenters alike. Certainly, the differences between those early scholars never led them to lose sight of the higher purposes of the Shari'ah or their responsibilities. Muslims must be aware of the polemics to the subject of disagreement in general. Contemporary Muslims should follow many commendable examples of forbearance and understanding on the part of some of the greatest personalities and scholars in Muslim history.

Differences of opinion are inevitable wherever people have both intellect and honesty. Complete consensus on every issue is possible only when everyone is dumb, so they cannot think of a different idea, or they are dishonest so they willingly agree with a position that they consider wrong. After all religious interpretations are not personal rights that can be sacrificed away.

The problem occurs when we overstate these differences. There were differences of opinion in fiqh among the Companions, their followers, and great Mujahideen. But they did not turn these into fights. They disagreed but they maintained respect and love for each other. The brotherhood remained intact. They had tolerance for the other view.

How can we have tolerance for something we know is wrong? Of course, we cannot have any tolerance for anything clearly established as wrong by Qur'an or Hadith. We can never show accommodation for apostasy. We can never agree on changing the Shariah's established definitions of halal and haram. But beyond this there are issues about which Qur'an and Sunnah are silent or are subject to more than one interpretation.

Here the mujahideen deduce the intent of Qur'an and Sunnah based on their best ability. Here disagreements are possible. As long as those involved are qualified mujahideen (like the four respected imams), their differing views have to be respected. We can follow only one opinion, and we should try and determine the one closest to the intent of the Shariah, but we cannot declare opposing views as evil. We exaggerate when we deal with people holding valid opposing views as if they were outside the bounds of Islam.

Overstatement (ghuloo) is the main cause of most fights involving our religious groups. It also happens with Islamic organizations. Most are doing useful work in the areas they chose based on their abilities and inclinations. Had they developed a spirit of cooperation and considered their differences as just a natural division of labor, together they could have become a formidable force. Unfortunately, each one of them considers their work and methodology as the only methodology for Islamic work. If a person leaves one of these organizations to join another, he is treated as if he had recanted his faith. This is ghuloo. It produces the tribalism of Jahiliya (the pre-Islamic period of ignorance) among religious workers.

Pious people are not extinct today. What we sorely need is the reformers who can rise above their narrow perspectives and heed the universal and unifying call of Islam.

Sunnis vs. Shias

The major difference between the Sunnis and the Shi'a has to do with the issue of succession after the Prophet (S). That is to say, who had the prerogative to lead the Muslim community in temporal and religious affairs after the demise of the Prophet. The Shia view is that the Prophet (S) explicitly appointed (nass-ul-jali) Imam Ali (RA) as his successor in accordance with the divine instruction. The Shias envision the Imam as someone who

is endowed with grace and benevolence (lutf), who can guide the community in all spheres without committing any mistake or error because he is infallible (ma'soom) [Shaykhs Mufid and Saduq were of the opinion that the Imams are prone to committing small errors].

The doctrine of Imamate is at the heart of the issue which divides the Sunnis and the Shi'a. Of course, there are many other differences between these two main branches of Muslims but they are derived from the basic disagreement on the question of succession to the Prophet (S).

In contrast, the Sunnis view the seat of the caliph as a political function that can be entrusted to a competent and trustworthy individual without any explicit appointment from the Prophet (S).

To underline this salient feature, many works were composed in the classical and medieval times on the doctrine of Imamate. See the works of Hisham b. Hakam, Nu'man, Saduq, Mufid, Tusi, etc. The latest extensive work on Imamate is by Allamah Amini titled "Al-Ghadir." It is a monumental work and very much worth reading. Also, a good portion of "Al-Kaafi" is devoted to the issue of Imamate [Kitab-ul-Hujjah].

Some controversial topics in Islam are the following:

- Muta (temporary marriage)
- Hijab
- Halal food products
- Beard
- Rights of Muslim women
- Talaq (Divorce)
- Tolerance in Islam
- Jihad
- Islam spread by Sword
- Women attending the Masjid
- Women praying behind barriers in Masjid
- Women shaking hands with men
- Celebrating Birthdays
- Celebrating Prophet's Birthday

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Guwahati author launches book in Borivali slums of Mumbai

Muslim Mirror Network

Mumbai: "Beyond Soft Skills," a motivational and personality development book authored by Nurul Islam Laskar, Chairperson, Public Relations Council of India (PRCI) Guwahati Chapter, had its first pan-India social launch in the Gorai-Borivali slums of Mumbai recently. Earlier, the first academic launch of the book was done by Prof GD Sharma, Vice-Chancellor, University of Science & Technology Meghalaya (USTM), on the sidelines of the University's 7th Convention on December 15, 2021.

"Beyond Soft Skills" is a compendium of abilities, competencies, flairs, practices, and talents that anyone can master to go

forward in life. It will benefit everyone irrespective of age or position in life. The authors, therefore, plans to reach this book to every nook and corner of the country through multiple launches—academic, social, and corporate.

The Gorai-Borivali event in Mumbai was facilitated by Umeed Foundation, a front-ranking NGO that has earned fame for its continuous developmental work in the slum areas of the city. Umeed Foundation selected 15 outstanding college students from the slums who are preparing for various competitive examinations in the coming year, receiving the gift of the book "Beyond Soft Skills" from the hands of the author.

Salma Memon, the founder of

Umeed Foundation, thanked the author for his unique gesture and coming from another end of the country to help the slum children of Mumbai. Rajeew Mulik and Suparna Mulik, teachers from the slum neighborhood, provided free guidance and counseling to the children, were also present. They gifted blankets to all families of the slum on occasion. The event was coordinated by Sajid Bukhari, a volunteer of the Umeed Foundation. Amrapali Paikrao, a graduate student preparing for the Maharashtra Civil Services Exams 2022, spoke on behalf of the beneficiary students and expressed gratitude to the author for gifting the books to them and the Umeed Foundation for organizing the programme.

Page 7

Interfaith Dialogue and Religious Tolerance

human rights, animal welfare, environmental protection, child welfare, women welfare, anti-pollution, senior citizen's welfare, leprosy patients welfare, and welfare of physically and mentally handicapped persons.

12) Non-Muslims will not read the Qur'an or the *Ahadees*; they form an opinion about Islam from seeing the Muslims. Muslims should maintain good relations with their non-Muslim neighbours, landlords, classmates, colleagues, and friends. Muslims should realize that they are the ambassadors of Islam.

There are many other actions that could be added to this list. Each of

us has an obligation to make efforts for communal amity and peaceful co-existence. Islam recognizes ideological differences between different religions but advocates the policy of tolerance and respect for one another in everyday dealings. Instances from Prophet Muhammad's (peace be upon him) life reveal that he practiced religious tolerance with the other faiths when Muslims were in a minority in Makkah and when they were in the majority in Madinah.

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



Showing Light in the Darkness

Bringing Clarity Amidst Confusion!!!!

The Discover Yourself Leadership Workshop- 7th was held at the Pyramid Valley, in a green and scenic environment in the outskirts of Bangalore. Braving the Pandemic fear, determined and committed participants from across India were the lucky ones who arrived to spend ten days together as a family from December 25, 2021, to January 4, 2022! They all learned, unlearned, shared, cared, laughed, and unburdened their worries and anxieties. Anchored and organized by the charismatic spiritual coach Sadathullah Khan, the participants experienced new spiritual energy that will help them become future leaders!

Here the participants share and speak their hearts out about the Workshop experience!

You Are a Real Leader

We sat – you stood
We slept – you stayed up
We were late – you were on time
We were impatient – you were patient
We took – you gave
We had no clarity – you gave us clarity
We couldn't see – you showed
Many concepts got cleared in this workshop. I always have a choice to let my mechanical thinking operate me or let my heart lead me. The workshop has also forced me to realize the extent of work I need to do for my community and world at large.

Moqheeta Mehboob

The workshop was much needed for me. This helped me review and revise my learning from the past workshops and gave me new distinctions- especially about the incompleteness, forgiveness, self-deception, Inside out life, three faculties, Nafs and Ruh, equality, and many more. An amazing learning experience.

Ainain Shahidi

I am very grateful to Allah for sending me to the DYS- ten-day workshop. They were like the best days of my life. I am going with much clarity in distinction, and I promise to live my life with these distinctions.

Sadath Sir's generosity and Love was flowing, and I could feel that his teachings were priceless. I pray to Allah that He blesses him with

health and happiness and all his dreams come true. May Allah accept all his efforts and reward him in Akkirah Ameen.

Sumaiya

Alhamdulillah, I am blessed to have Sadath sir in my life; he is genuinely a 'messiah.' Transformed and gave a better version of me. His teachings are worth showing us the right path and the real world where everything is transparent. May Allah bless him with lots of success. Happiness and good health Ameen.

Thank you so much, Sadath Sir, just no words how he changed the world. Amazing personality I ever met.

Razia Sultana

Wisdom in this world leads to Paradise. Allah grants Wisdom to those who He loves.

May Allah grant Sadath Sir and all of us Wisdom and lead us to Paradise. Ameen

Imran Basheer

May Allah accept all Sadath sir's selfless service and inspire the current generation to follow his path. Indeed he is an excellent example for youth to follow. Young with a lot of inspiration and with a lot of Love.

Humane Humair

I have been an ardent follower of the concepts of DYS Workshops. The positive energy and the aura Sadath sir carries is contagious. He has helped me fill my inner self

with reality, accountability, realization, gratitude, generosity and made me detach from opinion, self-deception, judgments, and interpretations. The pathway to shift from mind to heart seemed impossible, but he realized that it was just our perception. With deep gratitude, I wholeheartedly thank Sadath Sir for transforming me from a playful Pyman to a powerful Pyman.

Pyman Jamal

We are incredibly grateful to Allah for sending Sadath Sir into our lives and transforming us into fearless and courageous butterflies. We are ready to play the game of life. Come on! Yours's Faithfully Youthful Leaders.

Alina, Ayesha, Alaisa, Ridha & Yusra!!

When I thought that the essence of Islam had been lost and REAL human beings are hard to find, I found Sadath sir. His expertise is unmatched. As a trainer in Islamic psychology, I have attended international workshops by several coaches, and his concepts and precision are the most accurate. Thank you for being a light in the darkness and showing clarity amidst the confusion

S. Noorian.

I am grateful to Allah for guiding me to DYS. I have been yearning for such a space, and Allah answered my prayers, Alhamdulillah! I go away with lots of clarity, change of perspective, knowledge of

context, reframing my statements, and many more.

But more than anything, I am touched by Sadath sir's generosity. He shared his learning, knowledge, kind heart unconditionally. His genuine concern for us is evident and inspiring. May Allah bless him with Health and Happiness! May Allah bless him with Jannatul Firdouse. Ameen

Farzana

May Allah give Sadath Sir a long healthy life. His concept of teaching, or we can say giving dawah, is excellent. Alhamdulillah, after attending his DYS-TT, I have come to know that not only Satan traps us, but we also provide a chance to him by disconnecting with Allah. I enter into a Batil life due to self-deception, denial, and not accepting the truth. The two main things I have adopted – Never give up and Accept the Reality

Hamid Junaid

I am so grateful to Sadath Sir for showing us and helping us understand the meaning of choice. Alhamdulillah, I am content, and I am leaving this DYS TT 2021-22 with a lot of clarity, learning, and a huge responsibility to spread this learning to others, especially with the coming generation.

Nousheen

Alhamdulillah. I am at a loss to explain Sadath sir's selfless and genuine approach towards each one of us. I just pray to Allah that May He accepts all his efforts and bestow the

best to him and his progeny in both the worlds. Ameen. With loads of Love and gratitude

Rukhia

It was indeed a great experience in the last ten days. Many blind spots came into realization. There are many tools and tips for seeking Allah's way of action. May Allah bless Sadath Sir with good health and long life

Mohammed Rafiq

Jazakumullahu Khairra for this workshop. May Allah swt accept all of our efforts.

Atif Hussain Yusuf.

"If you love Allah, He puts His love in the Hearts of people and grants wisdom." The same is with you, Sadath Sir. We all Love You.

Rabia

My father taught me how to walk when I was a year old. I was walking alone for half my life with the lesson he taught me at that early age. But I stumbled and fell, fell deep inside a tunnel there was light no were to be seen. I was searching for this light when you came into my life. You showed me that light and held my hand. You helped me climb the deep tunnel and come out of the hole. You showed me how to walk, and the moment I learned to walk, there was no looking back. You hold a father figure in my life, and I respect you for the beautiful way you held my hand. I can't thank you enough, Sir. Respect and Love

Yasmin Mehtab



Lessons from the disease like Corona



**Tariq Sohrab
Ghazipuri**

No doubt, the corona disease spreading far and wide has influenced the world of humanity with its flying weapons of destruction. It has caused troubles disturbing even the settings of administrative blocks from one region to others in the cladding of Covid-19. But the burning questions arise why does a disease like Corona known as covid-19 bewilders only human beings? Why doesn't it attack the beasts and domestic animals? Are the human beings living in the world only guilty to be punished by our Sustainer, and not the animals living in the world in addition to mankind? In this way, if you gravely contemplate such issues, you will often conclude that we, human beings, have no determinations to get lessons about our blunders from Nature. Here in this issue, I would like to disclose the facts of our failure on the grounds of my research.

In natural phenomenon, mankind is regarded as the supreme creature among all creatures of the world. Allah, the Creator of all universes, has preferred mankind with authenticities of choices, Good or Evil, which he performs based on his wisdom. He gets rewards from Nature when he avoids evils, and like this, Nature punishes him when he embraces evils avoiding virtues about which Nature orders humans to follow. As far as the animals breathing on the earth are concerned, they have not been given a pill of choosing rights or wrongs like human beings. They obey the commands of Nature and do the work only to which they have been sent on the earth.

Our human history depicts the fact that Allah, the Lord of natural phenomena and the master of the Day of Judgment, torments humans on the earth whenever He finds corruptions in bulk from corrupts. In the period of Noah, the prophet of the time, when people in the majority started disobeying Noah's commands, despite his directions, Allah destroyed all the disbelievers except the persons who followed Noah. At the same pace, Allah did not spare the people engaged in rape cases in the period of Lot (Hazrat Loot). Like this in human history, we often find destructions in human locations when the people in majority were found busy doing evil deeds or the works which human's positive Nature doesn't allow for doing in practicality. In the hand of Allah, Nature is the most compassionate for all the human beings breathing on the earth. But later on, the people taking lessons on their mistakes are again paralleled to those who maintain piety with good deeds based on legal grounds.

It seems to me it would, of course, be better for all of us to derive lessons from our destructions as well. The corona disease known as Covid-19 is also bringing us to a level of understanding. The lesson being derived from this disease highlights a contemplative ideology, in my opinion. The corona disease reminds us of the facts of our pastoral periods. How people in the past repented on their evils to come again on horizons of healthy life. It attracts us towards the realities of our evils on all illegal grounds. Analyze today's world; we can't say that evils and corruption do not surround our world; everywhere in the world or most countries except some civilized nations, the rape-cases have become a custom of the days. People tell lies in most of their issues, they don't have hesitations to

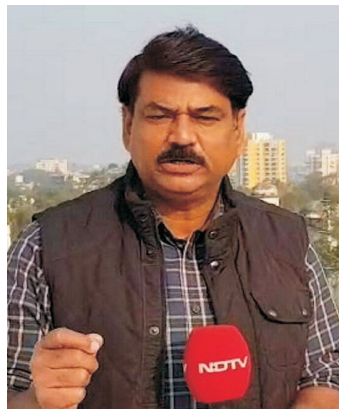
earn illegal amounts, and in the same pace, they try to corrupt societies with wings of corruptions at many government departments in many countries. We observe atrocities with the killings of innocents. People abuse other people; innocents are gang-raped. In some places, criminals get respect while disrespects are gentle, meaning that impurity is found in many countries on administrative grounds. Now you can imagine that when such crimes raise their heads in human societies, they will not be destroyed by diseases like Corona or covid-19? Although many of the people on the earth have lost their lives. Among such people, innocents also died; the condition like Corona appeals to us to be truthful, honest and sincere in all dealings.

Allah, the Creator of the world, is the most gracious; He shows His Mercy upon His creatures when they return to Him with repentance. A disease like Corona, called Covid-19, calls for a healthy creation on the earth by replacing dirt with virtues. Therefore, we should try our best to please Allah, the Sustainer, the Lord of universes. If we repent for our blunders mentioned above, Allah will certainly forgive us, releasing us from diseases like Covid-19. It is said that the third wave of Corona is about to surround human atmospheres soon in its destructive wings. Still, from the core of my heart, I hope that if you carry your tone with tones of truthfulness, honesty, sincerity, and humility avoiding the evils being observed in our society. Praying to Allah with repentance of your blunders, Allah will not send such a dreadful disease again for your destructions. Protect impeccability of virtuous Nature for your healthy survival.

(The author can be contacted at tarique.sohrab@gmail.com)

OBITUARY

Noted TV journalist Kamal Khan passes away



NDTV's Lucknow Bureau Chief Kamal Khan, 62, passed away on 14 January due to a heart attack. In a statement, NDTV said, "Today, a devastating, irreplaceable loss for the NDTV family, the heart of our Lucknow bureau, veteran journalist Kamal Khan died unexpectedly this morning. Kamal's reportage over the last decades stood out for its perceptiveness, integrity & the way he delivered hard truths with poetic skill. Most of all, he was a wonderful human being who touched the lives of all those who knew him. Our sincerest condolences to his family and prayers for his departed soul." Kamal Khan was a recipient of the Ramnath Goenka Award and the Ganesh Shankar Vidyarthi Award. His death was consoled by the UP Chief Minister, political leaders of different hues, and community leaders.

Prof. Mohammad Salim said, "We offer our condolences to his family and loved ones. May Allah forgive his sins and reward him with the highest rank in paradise."

» Page 1

Islam accepts Plural Nature of Society: Hamdard Conference

individuals because, according to Maulana Rahmani, "those whom we name others are truly our brothers on at least two accounts: first, they are our countrymen, and second, they are our brothers based on humanity." Prof Abdul Ali, retired professor of Islamic studies at Aligarh Muslim University, gave the keynote presentation, emphasizing Islam's entire behavioral framework, particularly in social justice and inheritance.

Mohammad Afzal Qasmi, who joined from Blackburn, London, focused on pluralism and based his reasoning on a Qur'anic scripture. He claimed that when famine struck Makkah, Prophet Muhammad, who was compelled to flee his hometown and relocate to Madina, provided food and other necessities to the people of Makkah.

Qasmi also told the anecdote of the second Caliph Hazrat Umar, who refused to impose Islam even on an elderly lady, claiming that forcing religion is against Islam's precepts.

On January 19-20, 2022, Jamia Hamdard's Department of Islamic Studies hosted the conference to highlight Islam's plural character. "The seminar's research papers and discussions are designed to assist uncover essential features of intercommunity and interreligious connections, as well as the gaps that have grown over time between different religious communities.

Raziul Islam Nadvi, Prof Ghulam Yahya Anjum, Prof Fahim Akhtar Nadvi, Dr. Arshad Hussain, Prof Iqtidar M. Khan, Prof Obaidullah Fahad, Prof Mohammad Ishaque, Prof Hamidullah Marazzi, and others spoke on occasion.

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Bangalore SM parents invite alliance for their daughter, 41 years, graduate, height 5.6", fair, divorced, having 1 daughter. Groom should be educated, well settled. Contact 9513084076, optimistview@yahoo.com

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**Dr. Taseer
Salahuddin**

Once in a training workshop we were given a target to draw a few random geometrical shapes; simple triangles, semicircles and circles. When the time was up to finish our task, trainer showed us a very simple clown we all used to draw as children and asked us how many of us could draw that shape. Obviously none of us were able to do so as we were never clearly told about the objective of the whole exercise. The lesson that I learned that day was; if you are not clear about the purpose of an exercise, no matter how intelligent you are or how capable, you will not be able to achieve the results. It is very unfortunate that today we are very unclear about the purpose of our lives. We know the random achievements we want, like building a career, earning money, building a house, having a comfortable life, etc. This is just being able to draw those random shapes without connecting the dots and defining a clear purpose

So what We need to Realize?

of life. We have been deceived into believing ourselves worthless and not more than just resources in the production process. Today we are prone to believe in many abnormal and unethical concepts that we never accepted in history. Karl Polanyi writes about this transformation from traditional social setup towards market society. In a market society, everything has to come through the market. That means everything is saleable. In almost all religious societies, Muslims, Hindus, Christians or Buddhists, etc., children were considered collective responsibility, which is why concepts similar to 'WAQF' in Islam existed. Where wealthy and affluent of the society pooled the funds for supporting education of willing students. Today, we are ok with the fact that if a poor person cannot afford to pay for the cure of his disease, he may die by the side of the road. This sort of selfish rationalism accelerated from the 20th century onwards. It has coIn order to become human beings again; we need to understand and accept two things.

First and foremost, we need to reject the implicit, hidden poison being fed to us that we are saleable commodities and the sole purpose of our life is to do a job and earn money. This is a challenging first step that will need conscious effort on our parts. The second step will be the search for the true purpose of our lives which raises us above and beyond being a production resource only. When our beliefs are corrected, then and only then will we be able to take effective actions to achieve our purpose in life. Since I first started going to school some three to four decades ago, never once this question about finding the purpose of my life has been discussed or taught to me in my academic life. Is it such a useless question to ask? I don't think so. This question has been asked since the olden days. Philosophers like Aristotle and Plato have discussed it. Modern philosophers have explored it, and even existentialists have taken a stance. At least they are trying to answer this very important question. Today, especially in the

business world, we see that a firm's mission and vision are created and then coaxed into all the employees. That cannot be in real life. The vision and mission of life should come from within you. You and only you can decide your vision and mission of your life according to your potential and values. Unfortunately, we have been fed too many deceptions and false purposes of our lives. People

who want to harness our energies and potential for their purposes bombard us with too many fake purposes of our lives. Therefore the most demanding target is to free ourselves from these random ideas and try and find our own purpose of life.

(The WRITER has a Ph.D. in Economics from NCBAE, Lahore) (<https://dailytimes.com.pk/431295/so-what-we-need-to-realize/>)

In almost all religious societies, Muslims, Hindus, Christian or Buddhist etc. children were considered to be collective responsibility and that is why concepts similar to 'WAQF' in Islam existed. Where rich and affluent of the society pooled the funds for supporting education of willing students.

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