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Ramadan / Shawwal - 1443 H

BJP Leader Abdullakutty is the New Chairman Haj Committee of India

New Delhi: AP Abdullakutty, a BJP national vice-president, has been elected as the chairperson of the Haj Committee of India. Munawari Begum and Mafuza Khatun, (a BJP member) voted as vice-chairpersons. For the first time, two women have been elected as vice-chairpersons of the Committee. C Mohammed Faizy, the chairman of the Kerala Haj Committee, has also landed at the federal Haj Committee. It is to mention here that since the term of former chairman Choudhary Mehboob Ali Kaiser expired last year, the Haj committee has been without a chairperson. Abdullakutty is a former Lok Sabha member elected from Kannur in Kerala. At the same time, Mafuza Khatun is a vice president of the West Bengal BJP unit, and Munawari Begum is also from the BJP stable and a member of the Central Wakf Council. Minority Affairs Minister Mukhtar Abbas Naqvi congratulated the new office-bearers and expressed happiness about the election of two women.



48th OIC Foreign Ministers' Summit Declaration Focus on Islamophobia

Staff Writer

Islamabad: After the summit's 48th two-day session, the OIC Council of Foreign Ministers released a declaration. Widespread Islamophobia and deliberate attempts to smear Islam's sacred image and undermine the Muslim world's peaceful coexistence with other cultures and religions, it said, posed growing threats to international peace and security and rising tensions and instability in many parts of the world. "Partnering for Unity, Justice, and Development" was the theme of the OIC Council of Foreign Ministers' 48th session held in Islamabad on March 22-23, 2022.

ROME: Representatives of the three main monotheistic religions in Italy along with the Speaker of the Italian Senate, the interior minister, and ambassadors of several Islamic countries, took part in an iftar meal in Milan. The event was described as a "meaningful and precious opportunity for dialogue, mutual understanding, and peace" by the Speaker of the Upper Chamber of the Italian Parliament, Elisabetta Alberti Casellati, in her keynote speech on the traditional Ramadan meal.



Reaffirming the resolve to fulfill the solemn pledges contained in the OIC Charter and Declarations of all previous Summit Conferences and the Councils of Foreign Ministers, Islamic nations' Foreign Ministers said the

OIC is guided by the noble injunctions of Islam and the Quranic verse – "Hold firm to the rope of Allah collectively and create no dissensions" and "The believers are naught else than brothers; therefore, make peace

between your brethren and fear Allah that happily, ye may attain mercy", Determining to strengthen further the bonds of unity and solidarity among our people and the Member States, Noting the growing threats to international peace and security, as well as rising tensions and instability in many parts of the world, which are exacerbated by long-standing unresolved conflicts, widespread Islamophobia, and deliberate attempts to tarnish Islam's sacred image and undermine the Muslim world's peaceful coexistence with other cultures and religions.

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Religious, Political Leaders Join in Milan Iftar Gathering



Event hailed as a 'precious opportunity for dialogue' by Senate speaker. Great Mosque of Rome imam joins ministers, envoys at traditional meal

Archbishop Vincenzo Paglia, president of the Vatican Academy for Life; Riccardo Di Segni, chief rabbi of the Jewish Community of Rome; Nader Akkad, imam of the Islamic Cultural Center of Italy Great Mosque of Rome; and Badri Madani, imam of the Palermo Mosque held an interreligious moment of prayer. "All our religions have a single matrix and are at the service of the brotherhood in the world," Paglia

said as he quoted parts of the "All Brothers" encyclical letter Pope Francis wrote in 2020. Interior Minister Lucia Lamorgese praised the "presence in Italy of the Islamic community." Health Minister Roberto Speranza and Speaker of the Parliamentary Assembly of the Mediterranean Gennaro Migliore also attended the event organized by Kamel Ghribi, a Tunisian financier and president of the European Corporate Council on Africa and the Middle East. (https://arab.news/cmhkj)



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Spl Correspondent

New Delhi: Syed Sadatullah Husaini, President of Jamaat-e-Islami Hind (JIH), inaugurated the Zakat Center India on March 26. He emphasized greater awareness and sensitization among the Muslim Ummah about the Zakat's collective collection and disbursal system.

During an event hosted at the JIH Headquarters, he stated that Zakat is not just an act of worship but also a means of self-purification. He also launched ZCI's website, www.zakatcenterindia.org, which gives in-depth information about the entire zakat system, a religious obligation for all Muslims who meet the necessary wealth standards to help the poor.

S. Ameenul Hasan, JIH Vice President and ZCI Chairman explained the institute's aims, functions, and procedure, stating



that the entire system would operate with transparency and accountability. ZCI's website, he said, has been integrated with the online Payment Gateway process and features a QR code system for

easy payment.

Dr. Mohiuddin Ghazi, a trustee of ZCI, spoke during the event and explained the concept of the zakat system in Islam.

"Apart from supporting the needy

For poverty free self-reliant Muslim Ummah, Jamaat Islami launches Zakat Center

people of the community, it would be a tremendous source of poverty alleviation in the country," ZCI Secretary Abdul Jabbar Siddiqui remarked. Because India's present poverty index is still high, a significant proportion of the population lives in poverty."

He listed the Center's five goals and objectives as follows:

- To spread the word about Zakat and help people understand and appreciate its eternal religious and social advantages when resources flow from rich to needy.
- To mobilize and manage Zakat and Ushr for the aim of a Quran-directed program for the poor and needy.
- To grant and provide pensions, rations, scholarship stipends, sustenance, and medical aid to

recipients for their well-being.

• To develop, fund, promote, and operate institutions only for the benefit of Zakat Receivers.

• To arrange research and academic activities to develop creative methodologies and techniques that would help the Zakat program be funded effectively."

The website of the ZCI covers everything there is to know about the subject, including what Zakat is and what Nisab is (which refers to who is entitled to pay Zakat and who is eligible to receive it), a Zakat calculator, schemes, bank information, and more. ZCI's website describes its mission as "planned, participatory, Shariah-compliant, high-tech endeavours to bring smiles to the faces of India's farthest and poorest Muslim households." "Collective efforts for a poverty-free, self-reliant Ummah," according to the website. ■

'Education Key for any Community's Progress'

New Delhi: Any community's progress is dependent on education, remarked Mehboob Ali Kaiser, a member of parliament and former head of the Haj Committee of India. Speaking at the launch ceremony of Rahmani 30 in the Shaheen Bagh area, he said, "The society that focused on education emerged as the most rich and evolved globally."

"Education is the essential aspect of Islam. The Arabian community, battling for years over minor concerns, became civilized and played an important role in education. They dominated a vast part of the world and did amazing work in science, geography, Algebra, and other education departments because of the same [education], he noted.

Ali Kaiser was speaking during the premiere of Rahmani 30 in New Delhi's Shaheen Bagh.



Ayesha Edutech Pvt. Ltd., in collaboration with Super 30, introduced Rahmani 30 as an educational endeavour. Its goal is to assist students in grades 11 and 12 in preparing for competitive exams, and a technique of assessment is used to choose the students.

Under the umbrella of Rahmani 30, two courses will be held. The first will be a two-year programme for students in class 11th, while the second will be a

one-year course for students in class 12th.

Known mentor and Super 30 creator Anand Kumar, Parliamentarian Mehboob Ali Kaiser, Aligarh Muslim University's former Pro-Vice-Chancellor Brigadier Sayed Ahmad Ali, and India Islamic Cultural Centre president Seraj Qureshi were all present at the program's opening.

Anand Kumar applauded the inauguration of the initiative. He said that Rahmani 30 students would bring Shaheen Bagh's name to the fore worldwide. Obaidur Rahman, the founder, and director of Rahmani 30, stated that his goal is to assist intelligent students who cannot afford to pay for their education. "We put kids through a test and cover their costs," he continued.

American Professor will teach English in MANUU

Staff Writer



Hyderabad: Ms. Vivienne Valles Thomas, an English language fellow at the United States Embassy in New Delhi, will start working at Maulana Azad National Urdu University (MANUU) in September for a term of ten months.

This was conveyed to Prof. Syed Ainul Hasan, Vice-Chancellor, MANUU, by Ms. Ruth Goode,

Regional English Officer, US Embassy, during their meeting on April 18. In partnership with MANUU's Centre for Professional Development of Urdu Medium Teachers (CPDUMT), the US Consulate in Hyderabad will also help organize a three-week teacher training programme. Prof. Ainul Hasan expressed his desire to build a "Linguistic Empowerment Cell" at MANUU while accepting the offer of partnership from the American Consulate. In this one-of-a-kind endeavour, he sought their help.

T. Senthil Kumar, Cultural Affairs Assistant of the US Consulate in Hyderabad, and Dr. Mohammed Yousuf Khan, in charge MANUU's Training and Placement Cell, were also present. ■



Abdul Bari Masoud

Right wing organizations have a long history of attempting to distort history and saffronise education. Such endeavours have become a clear and state-sponsored agenda since its political arm came to power. Gujarat is the most recent example, where school education is in shambles, with 18,000 teacher positions unfilled and 6,000 schools closed. Gujarat Education Minister Jitu Vaghani declared in the state assembly on March 17 that the Bhagavad Gita will be included in the school curriculum for classes 6 to 12 across the state beginning in the academic year 2022-23, in apparent violation of the Indian Constitution.

Activists Slam Attempts to Saffronise Education



Another BJP-ruled state, Karnataka, has declared the inclusion of Vedic scriptures in the school curriculum, following Gujarat's lead. With Hijab bans in schools and other Islamophobic policies, the state generates

headlines for all the wrong reasons.

Earlier, during the winter session of Parliament, Union Education Minister Dharmendra Pradhan told the House that the Bhagavad Gita had been incorporated into

curriculums at all levels of the Indian educational system, from school and college curricula to technical education.

He responded to a written question in the Lok Sabha about Hindu scripture being included in school and college curricula.

"Materials relevant to the 'Shrimad Bhagwat Gita' (sic) are already present in its Class 11 and 12 Sanskrit textbooks," the minister stated.

"The NCERT history textbook for Class 6, 'Our Past-I,' has a reference to Shrimad Bhagwat Gita under the theme 'Traders, Kings, and Pilgrims,'" Pradhan said.

The University Grants Commission (UGC) has included portions of the scripture in the National Eligibility Test (NET) exam for the 'yoga' topic, a qualification exam for university

instructors in India.

Higher education institutions have already hopped on the bandwagon of alternate histories, pseudoscience, and other Hindutva aims by organizing similar events, even before the federal minister's announcement. Sri Ravisankar recently spoke at IIT Kharagpur about reducing stress among students. The yogis and babas have become a frequent fixture at a number of higher education institutions where meaningful discussions with a scientific slant and a secular mentality are required. The proposed NEP also focuses on "India-centric" education cloaked in Hindutva ideology.

However, the Gujarat government's decision could be followed by other BJP-ruled states.

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«Page 1 48th OIC Foreign Ministers' Summit Declaration Focus on Islamophobia

Solemnly declare as follows:

- We express deep concern over the rising trend of Islamophobia and anti-Muslim hatred and strongly condemn all attempts to denigrate the sanctity of the Holy Prophet (pbuh) and Islamic Symbols to inflame sentiments of Muslims across the world and to foment inter-cultural divisions and tensions.
- We call upon the international community to prevent incitement to hatred and discrimination against Muslims and take adequate measures to combat defamation of religions and acts of negative stereotyping and stigmatization of people based on religion, belief, or ethnicity.
- We renew our commitment to promote and uphold the rights of Muslim communities and minorities in the non-OIC Member States. We extend our continued support to the OIC's role, efforts, initiatives, and good offices to this end.
- We denounce the systematic and widespread policy of discrimination and intolerance against Muslims in India, which has led to their political, economic, and social marginalization. We are deeply alarmed by the most destructive attacks on the Muslim identity in India as manifest in the discriminatory laws and policies

targeting the Hijab. We call upon India to immediately revoke such discriminatory laws, ensure the rights of the Indian Muslims and protect their religious freedoms.

- We welcome the adoption of the UN General Assembly resolution proclaiming 15 March as the International Day to Combat Islamophobia.

- We call on the OIC Member States and the international community to raise awareness at all levels in countering Islamophobia, building a better understanding of Islam and its precepts and fostering a message of tolerance, peaceful coexistence and inter-faith and cultural harmony among all religions, races and nations.

- We also welcome the decision by the OIC to appoint a Special Envoy of the Secretary-General on Islamophobia, to lead a collective effort and institutional engagement with the international community.

- We request the OIC Secretary-General to initiate regular inter-civilizational dialogues on the sidelines of Annual Coordination Meeting (ACM) and the UN General Assembly sessions as a matter of priority.

- We also request the OIC Secretary-General and the Council of Foreign Ministers Chair to engage the management

of social media platforms, including Facebook, Twitter, and Instagram, for them to take institutional and technical measures to filter and remove any content that incites violence and hatred against persons and communities based on their religion, belief or ethnicity.

- We call on the Member States and the OIC Secretary-General to strengthen the Islamophobia Observatory by allocating human and financial resources necessary for its effective functioning and to facilitate networking with other Islamophobia Centers and mechanisms around the world. We urge the Secretariat to explore the possibility of upgrading the Islamophobia Observatory into a full-fledged Department of the General Secretariat.

- We reaffirm OIC's strong position against any attempts to equate peoples' just and legitimate struggle for self-determination and liberation from foreign occupation with terrorism.

- We are deeply alarmed at the rising terrorist threat posed by racially, ethnically, or ideologically motivated individuals and groups, including Islamophobic, supremacist, far right, extreme-right wing, violent

nationalist, xenophobic groups and ideologies in various parts of the world.

- We are concerned over the growth in humanitarian emergencies across the globe, including in Muslim countries. We express our resolve to strengthen joint Islamic action in the humanitarian domain to alleviate the suffering of refugees and displaced persons resulting from armed conflicts as well as natural and other disasters.

- We reaffirm our dedication to the eternal Islamic tenets of peace, tolerance, unity, harmony, and justice to pursue the development and prosperity of the Ummah and humanity.

- We re-emphasize the centrality of the question of Palestine and Al-Quds Al-Sharif for the Muslim Ummah, reaffirming its principled and continued all-level support to the Palestinian people to regain their inalienable legitimate national rights, including their right to self-determination and the independence of the State of Palestine along the 1967 borders, with Al-Quds Al-Sharif as its capital.

- We also reaffirm our duty to protect the right of Palestinian refugees to return to their homes in accordance with UN General Assembly resolution 194 and to

counter any denial of these rights unequivocally.

- We underscore a solid commitment to the sovereignty, independence, territorial integrity, and national unity of Afghanistan. We affirm our abiding solidarity with the people of Afghanistan and express the confidence that the resilient Afghan people will continue to steer their country on the path to progress and prosperity.

- We strongly condemn the atrocities perpetrated against the Rohingya Muslim community in Myanmar. We call for urgent action to uphold their fundamental rights, end their targeting and stigmatization and for the Government of Myanmar to allow and facilitate the return, in safety, security, and dignity, of all Rohingyas, displaced internally and externally, including those forced to take shelter in Bangladesh.

- **Convinced that over 1.5 billion Muslims, across five continents, endowed by the Almighty Allah with tremendous, spiritual, human, and material resources, are destined to realize more significant social, economic, scientific, and technological development and integration within the Muslim world and beyond.** ■

Two-Day International Seminar Concludes

Staff Writer

Aligarh: On April 2, Aligarh Muslim University's Department of Islamic Studies hosted a two-day international conference on "Modern Trends in Intellectual Development of Islamic Studies" on the AMU campus. Professor Tariq Mansoor, Vice-Chancellor, presided over the opening ceremony, while Professor Abdul Ali (Former Chairman, Department of Islamic Studies, AMU) gave the keynote lecture. Professor Nisar Ahmad (AMU's Dean of the Faculty of Social Sciences) was the principal guest. At the same time, Professor

Muhammad Gulrez (AMU's Dean of the Faculty of International Studies) was the honorary guest. Professor Mohammad Ismail (Chairman, Department of Islamic Studies and Seminar Director) welcomed the guests and stated that over 80 papers were presented by scholars from India and abroad, including Prof Hamidullah Marazi, Central University (Kashmir), Prof Sirajul Islam (Former Chairman, Department of Philosophy, Visva Bharti, Shantiniketan), Prof Mohd Aslam Islahi (JNU), as well as those from Bangladesh, Mauritius, Thailand, Indonesia. ■

Makkah Grand Mosque, Prophet's Mosque in Madinah, Activates Guidance Codes for the Lost

MAKKAH: The General Presidency of the Two Holy Mosques has worked on helping the lost quickly find their way back to their families through smart wristbands.

This is thanks to the information in the smart wristbands and guidance codes for non-Arabic speakers.

The undersecretary-general for social and voluntary services, Amjad bin Ayed Al-Hazmi, said that the presidency is keen to provide the best services to visitors to the Grand Mosque, to raise social responsibility and activate



Presidency uses the newest technologies to handle situations optimally

the role of external visits.

Al-Hazmi said that the presidency

is continuously serving young visitors and providing quality services to ensure that they are not lost or are returned quickly to their families.

The wristbands contain contact details of relatives to make it easier for authorities to communicate quickly with parents.

The presidency has also activated a guidance codes program to welcome children and provide codes for non-Arabic speakers and wristbands to avoid getting lost in crowds.

(<https://arab.news/r49vt>) ■

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Syed Ali Mujtaba

New Political Culture has Made India a Moving Anarchy

The BJP's rule since 2014 has developed a new political culture that has made India moving anarchy. The new culture is based on religious majoritarianism, hyper Hindu nationalism, institutional failures, criminalizing dissent, a freebie state, purging Muslims, attacking Congress, and many other things around us but remain unlisted.

In this new political culture, the BJP has successfully made the people of this country active participants with agenda that's filled with hatred against Muslims. They are no more passive spectators to the social change orchestrated by the ruling party.

It's apparent that the new political culture is shaping the future of India, giving it a definite direction of change, but its parameters are unfathomable. Given the current political atmosphere prevailing in the country, it looks like India is moving on a highway to hell.

The BJP has diligently nurtured this new political culture through various mechanisms. They are like control over the media, making institutions pliable, criminalizing dissent, and aiding and abetting hate against the Muslim campaigns.

This new political culture in India has reached the stage where the BJP's top leadership no more orchestrates the command and control. Still, it has been naturalized by the lumpen elements masquerading as hyper nationalists.

This new political culture in India is on open display at the moment in the country that needs to be examined to understand where it's taking India and what good it is doing to the country.

The foremost political culture

witnessed is the politics of religious majoritarianism. The BJP has successfully demolished the secular political discourse in the country. It has come out with an 80-20 political formula as new guidelines for the country. It has convinced the 80 percent of Hindus to unite against the 20 percent of others so that they need not share power with the others in India. This formula has worked out well, with many emotive issues being circulated to cement religious majoritarianism among the Hindus. The new political culture is witnessed in most parts of the country.

The second most crucial component of the new political culture is hyper-nationalism. The new narrative is the territory of India belongs to Hindus alone, and therefore nationalism is the prerogative of Hindus alone. This means the Hindu religion is an Indian state, and each Hindu identity is linked to India. In other words, Indian nationalism is coterminous with Hindu nationalism. This new political culture has become cynical, and there is none to stop this madness. The irony is the opposition political parties have failed to counter this narrative. In its absence, the new culture of hyper-nationalism is having a field day.

The new political culture of religious nationalism comes with the tag of 'othering' the Muslims of India. In this culture of hate, the Muslim identity is being subsumed by the majoritarian impulse. Hate Muslim campaign is openly BEING preached and practiced in the new political culture of India.

The most conspicuous part of the BJP government is that it has outsourced law and order to the Hindutva goons. These criminals roam scot-free, brandishing swords and other killer weapons, targeting Muslim individuals with a genocidal tone and tenure. In this new political culture, Hijab, Halal, Azan, mosques, Darghas, and other symbols of Muslim identity are targeted with the patronage of the ruling government.

The new political culture intends to subsume the distinct Muslim identity in India. This is happening both at the government level and at the social level. The government is making legal changes toward conformity and defacing India's Muslim identity. The CAA, NCR, Court judgment on Hijab, and other such legal provisions destroy Muslim identity in India. The government of the day is working overtime to obliterate Muslim identity and subsume it under the large Hindu identity. In other words, in the new political culture in India, diversity has no place in the country.

The new political culture is being developed under authoritarian rule by the BJP government in the guise of democratic rule in the country. The Prime Minister of India and the Home Minister take all the administrative decisions of the country. There is no consultation with the council of ministers and the Duo takes all major decisions of the country in consultation with each other. This authoritarian rule that is developed by the BJP government is the new political culture of India.

The BJP government is

controlling all the institutions of governance in India. All administrative institutions, Supreme Court, law enforcement agencies, RAW, CBI, ED election commission, etc., are under the control of the BJP government. The government's grip on the organs of governance is tighter in the BJP-ruled states. Because of the government's consent that murderers, criminals, mob lynchers, arsonists, and violence instigators are having a free run. The police are being asked to be onlookers and bystanders and do nothing against the Muslims' suffering. This tyranny of the state and the majority community has made Muslims helpless and hopeless in their own country. This is the new political culture in India.

Government controlling the mass media is the new political culture in India. There are several private newspapers, TV channels, and websites that are under the influence of the government and are refrained from criticizing the government. Instead of holding the government and criminals responsible for engineering riots and violence, the media outlets are blaming Muslims to be the cause. Media speaking against the victims and sufferers is the new political culture in India.

It's not only through the news media that the government is propagating hate against Muslims but also through cinematic arts. Scores of inflammatory movies with the content against the Muslims have received a censor certificate from the government. The sole purpose of these movies is hate-

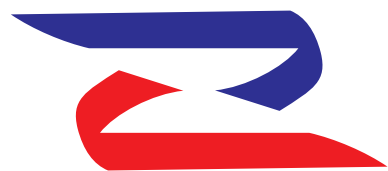
mongering against Muslims. The latest movie, Kashmir file, is the new addition to building the new political culture in India.

In the new political culture of India, the right to dissent is being criminalized. This is seen during the CAA protests, were arrested under the Unlawful Preventive Act, most being Muslims. They are languishing in Jail even two years arrest. According to one figure, the numbers of Muslim prisoners in Indian jails are much higher than the percentage of the population in the country. This is a new political culture in India.

The new culture has made India a freebie state. Under the BJP rule, many freebies are distributed for electoral gains. There are free rations, two free LPG cylinders, free public transport for women, free power for irrigation, interest-free loan, insurance, pension, etc. The list is endless, and the freebie culture for electoral gains is the new political culture in India. This freebie culture gaining unprecedented dimensions has given the BJP unprecedented political support. Recently UP CM Yogi Adityanath announced to give 1 lakh for the marriage of the daughters of the low-income families in the state. The enormous drain of wealth under freebie culture is the political culture under the BJP rule.

Attacking the Congress party for all the country's ills is also the new political culture of India. The BJP has a huge obsession with Congress, and it blames the oldest party for all the country's shortcomings. This is the BJP's technique of mobilization of people in its favor. The saffron party talks about the past of the Congress party to shift the onus of evaluation from the present to the past to shift the people's attention from matters of

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Activists Slam Attempts to Saffronise Education

The move is a frontal attack on the Constitution's secular underpinnings.

"We appreciate the decision to include Shrimad Bhagavad Gita in the syllabus," said Gujarat Congress spokesperson Hemang Raval. But he highlighted the abysmal state of education in Gujarat. "Only 14 schools out of 33,000 are A-plus grade schools. There are 18,000 vacancies for instructors, and 6,000 schools have closed."

Gujarat has the highest number of school dropouts, and many students do not even know how to read and write till Class 8. Hopefully, the government will do something for them, Raval added.

Gujarat is regarded as the "first Hindustan laboratory," according to Dev Desai, an Ahmedabad-based activist. He told *Islamic Voice* that incorporating a specific religious scripture into school curricula directly attacks the Constitution and its secular foundation. We must fight such attempts to poison innocent minds, and the new educational policy appears to be more concerned with saffronisation than with enhancing the country's educational standards. Desai

explained.

Desai alleged that the BJP state government in Gujarat is further communalizing school education, which could have serious ramifications for students, rather than filling vacancies, enlarging classrooms, providing basic facilities on campus, and opening new schools.

"A Hindu Rashtra is the stated objective of the RSS's formation more than nine decades ago, a goal spelled out in great detail by V D Savarkar in writing," remarked famous journalist and Secretary-General of the All India Christian Council, John Dayal. Despite being a devout Hindu, Mahatma Gandhi paid the price for agreeing to partition and then refusing to make India exclusively Hindu."

He told *Islamic Voice* that the saffronisation of institutions is being tried at full speed. Still, the RSS cannot be certain that it will be able to find new cadres in every state with its own ethnic diversity without radically changing the human resource, which can only be done by a massive, well-planned education of future generations.

As a result, the saffronization push is required to mould the

next generation along the saffron lines.

The British had brought modern education and had also encouraged social reforms, including an end to Sati, for instance.

Dayal said, "The BJP RSS programme takes a lesson from what it derides as Macaulayism, and then uses it to reverse the trend, to recreate a religious, cultural series of generations that will be rooted in the old Hindu Rashtra vision."

He said that attacking the NEP is a means of achieving the Hindu Rashtra goal.

"The new education policy is a means towards this end. We have exposed this systematically since it was first shown as a draft. Every passing day adds to our fears that education from primary to college levels is being moderated and guided towards a situation which will reverse all the progress made in rational thinking and scientific temper by Jawaharlal Nehru."

He further underscored that "Violence against minorities has been tried many times in the last seven decades, but for several reasons, including the federal nature of the country, it is not possible either to wipe away the

religious minorities or to so frighten them that they will accept second class citizenship in India, even including disenfranchisement, meekly. Even by democratic Hindu society, the resistance to the CAA proved that amply in this decade".

However, another Christian leader and former member of the Delhi Minorities Commission, A.C Michael, did not see any wrong in the introduction of Vedic text education. Speaking with *Islamic Voice*, Michael said it's a good idea as Minority educational institutions owned by Christians, Sikhs, Jains, Muslims, and other communities currently teach their students respective religious books

"I think it's a good idea. Minority educational institutions run by Christians, Sikhs, Jains, Muslims, and other communities are already teaching their students respective religious books. This will strengthen our country's secular and democratic fabric as every religion teaches equality. Maybe options could be given to each student to choose their preference of religious book to learn irrespective of one's family or individual faith."

"School is a temple of learning,

not a temple to spread the ideology of a certain religion," said Maulana Qari Ishaq Gora, patron of *Jamiat Dawat-ul Muslameen*, a Deoband-based social organization.

He further stated that "The Karnataka high court, in its recent observation on the issue of 'hijab,' had said that the 'school will run by uniform and not by any religious practice.' So, if we go by the court, is it appropriate to include 'Gita' in the school curriculum?"

Maulana Ishaq said that the government must first obtain the students' consent and teach "only those who are willing."

"However, I believe that imposing a religion or its holy writings on anyone is inappropriate," he remarked.

Echoing similar sentiments, Mufti Asad Qasmi, another Islamic scholar from Deoband, said it would be "wrong to impose anything on young minds."

"We are not against the teachings of 'Gita' in school, and the children who want to study 'the holy book' can, but to impose it on Muslim students is wrong as students from all faiths study in schools, said the Mufti. ■

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New Political Culture has Made India a Moving Anarchy

governance under its rule. This is a very clever way of diverting people's minds. Making Congress the scapegoat is the new political culture in India.

There should be no mistaking the fact that the BJP is engaged in developing a new political culture that is quite different from the past phases of India. The electoral success of the BJP is attributed to the new political

culture in India.

Undoubtedly, the new political culture being developed in India has shaken the people's faith in the virtues of living together with the Muslims in the country. Equally important is that the new culture has weakened the social cohesion that has existed for centuries in the country. The wanton communalism targeting the Muslims based on hatred,

deceit, and lies is not doing any good to the country. This may serve the 80-20 formula of the BJP but definitely not the country.

One does not know the tide of new political culture built on the bricks of hating Muslims and uniting Hindus is taking India. No one likes to raise whether this new political culture is doing any good to this country.

Nonetheless, one can say with surety that the new political culture is hardly political in its scope and ambition or its effect and reach. It is a plain toxic ideology based on emotions and is perilous for the country.

The new political culture of India cannot be countered by borrowing a leaf from the BJP's playbook, and only a 'Jan Andolan' or people's movement

can stop the poison of hate being spewed in the country. Right now, nothing of that sort is happening in India. In its absence, the new political culture has made India move into anarchy that's traveling on the highway to hell.

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



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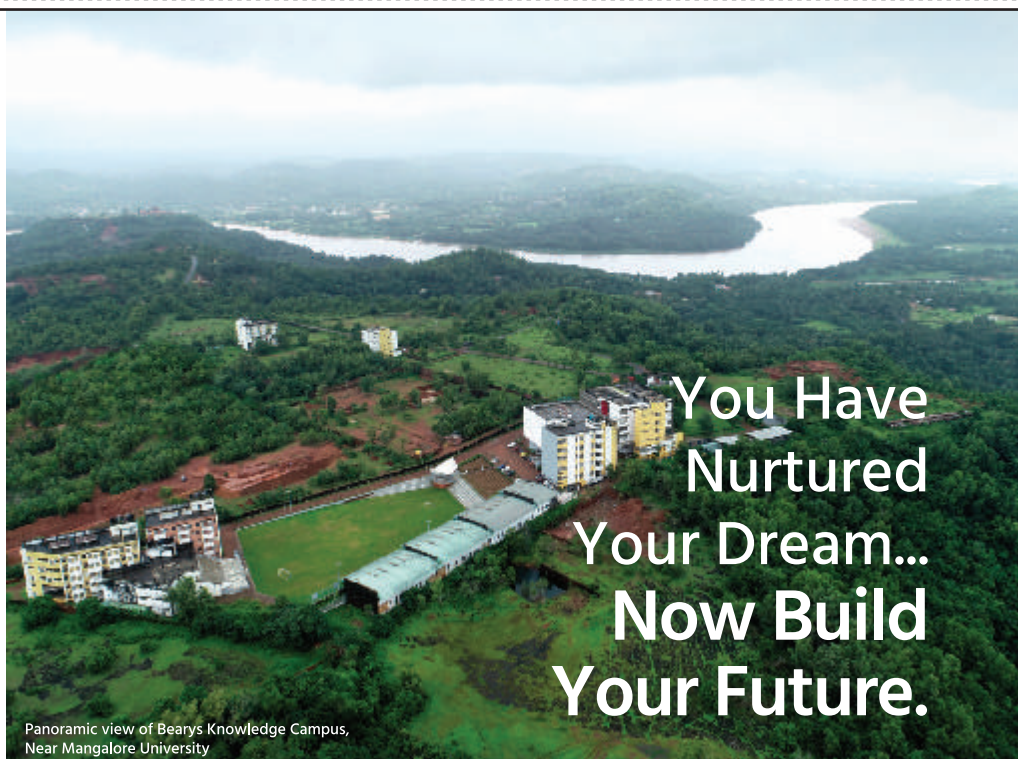
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Panoramic view of Bearys Knowledge Campus,
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Zeena Akhtar

Federation of Muslim Women Organizations Voices Concern over Continued Attack on Muslims

Hyderabad: The All India Federation of Muslim Women Organizations voiced profound anguish and concern over recent events in the country, where local government cooperation is evident. It emphasized that developments during the last eight months have revealed a dangerous and frightening trend of marginalization and humiliation of Muslims in various states, notably those governed by the BJP.

Dr. Asma Zehra, Convener of the Federation of Muslim Women Organizations, said, "It is a sad reality of our Nation that the Saffron forces have succeeded in raking up communal tensions in the country. Not a single day passes when Muslims are attacked, their homes burnt, property looted, and homes demolished.

In addition to that, she said, ironically, the arrests are also of Muslim boys and young men. Through an agenda of hate and discrimination towards Muslims, their businesses, dress, women, food, Prayers, and Worship are systematically targeted in the

country, making life difficult for common Muslims.

Because of this, Dr. Zehra said, the most vulnerable members of the community are women, children, and the elderly are suffering the Most, while social, political, and religious institutions remain mute and fearful.

She listed the events that targeted Muslim women through social media.

"In July 2021, Muslims women were targeted by Sulli deals and the Bulli Bai App; in November, 10,000 farmers and peasants in Darang, Assam were forced to flee their homes and rendered landless; in December, pundits made an open call for Genocide at Dharam Sansad; and on March 15, 2022, the Karnataka High Court issued a ruling on hijab, which was followed by a boycott of Muslim businesses and traders".

They are not raising a united front against injustice, nor can they hold the government accountable; in reality, they are absent from the

scene. The Muslim community as a whole has issued a call for patience and peace. They have forgotten that Muslims are equal citizens of this country, and no effort has been made to obtain Justice following its Rule of Law and Constitution. This is supported by the government as none of the Ministers condemn this media bashing.

"An examination of events over the last eight months reveals a dangerous and frightening pattern of marginalization and humiliation of Muslims, including media trials and labeling them as anti-National".

The release of the film "The Kashmir Files" to exacerbate and fuel sectarian tensions, as well as the promotion of the film by cabinet ministers and the federal and state governments, have all contributed to a climate of hostility and revenge towards Muslims, said Dr. Zehra who is also the member of All India Muslim Personal Law

Board.

"The effect of the propaganda can be observed in the Shobha Yatra, which resulted in violence and riots against Muslims in eight states from April 8 to 14, 2022. Riots were witnessed in Karauli in Rajasthan, Sabarkantha in Gujarat, and Khargone in Madhya Pradesh due to these activities".

She also took note of the demolition drive of the BJP-led Madhya Pradesh government in Khargone town, which was questioned by many secular and intellectual personalities.

Local Muslims in Jharkhand are regularly subjected to loud music from a DJ and filthy shouts and chanting by Ram's so-called "Bhaktis". On the roadways of Uttar Pradesh, it has been standard practice to insult and humiliate Muslims with offensive chants publicly. The police do not intervene, instead of telling Muslims not to retaliate since the

government is 'theirs.' Thousands of Muslim dwellings in Himachal Pradesh were demolished because the land belonged to the railways. Attacks against Masjids and provocation by Hindutva fanatics have been reported in Delhi, Hubli, Kurnool, and other states.

Dr. Zehra warned that Muslims could not be treated like slaves or second-grade citizens.

"Every community has a right to life of Dignity and to raise its voice against any form of Oppression. The situation demands action for the Protection of life and livelihood."

The challenges are many, and it is beyond the capacity of the milli organizations to struggle for Justice and save and protect Muslims through a peaceful and democratic struggle, she said.

The community and its issues are also being exploited by some "sold out" leaders whose only aim is to degrade Muslims. It is an obligation to help every oppressed citizen and Stop the Oppressor through Peaceful Efforts and Struggle. ■

Hamida Bano Chopra and Anil Chopra Published Azad's Tafseer of Surah Al-Fatihah

New Delhi: Ms. Hamida Bano Chopra and Mr. Anil Chopra resided in California (USA), yet it was an ordinary place. How many other Indians like them live in this American state? The only thing that separates them is that they are both devoted



about Islam and Muslims in India and other areas of the world. Maulana Azad has beautifully explained the fundamental principles of *Wahdat-e-Allah*, *Wahdat-e-Adam*, and *Wahdat-e-Din*, which are extremely important in Islamic literature.

Urdu and Maulana Abu Kalam Azad fans. They initially established a Maulana Azad Chair in IIT Gandhinagar, Gujarat, to teach Urdu there.

They paid for the printing of the first book of Maulana Abu Kalam Azad's *Tafsir-e-Tarjuman-e-Quran*, which solely comprises Tafsir of Surah Al-Fatihah. The publication of the Surah Al-Fatihah commentary could not have come at a better moment. The release of this essay is critical in light of the development of misconceptions

Ms. Hamida Bano Chopra and Mr. Anil Chopra plan to publish it in the form of an English translation by the late Abdul Latif of Hyderabad. They have already obtained the requisite copyright, and they're also considering publishing it in Hindi following the English version.

It would be pointless not to include Ms. Hamida Bano Chopra's Urdu courses at her home, where visitors from the new Urdu settlements come to learn, participate, and benefit from Urdu's intellectual and literary journey. ■

Saudi Islamic Finance Close to \$800bn, Kingdom Ranks First in the World: SAMA Official

RIYADH: The Islamic financial industry in Saudi Arabia has a prominent position in the world, with nearly SR3 trillion (\$799.7 billion) of total assets, the Saudi Central Bank Deputy Governor for Research and International Affairs, Fahad Abdullah Al-Dossari, said.

This represents approximately 28 percent of the total Islamic financial assets globally, making the Kingdom the first in the world, according to the Islamic Financial Services Board report issued in

2021, Al-Dossari said in a seminar on April 25.

An official from the Saudi Central Bank, also known as SAMA, pointed out that the Islamic financial industry has witnessed an evident quantitative growth in the size of its assets and its spread at the international level, Saudi Press Agency reported.

Its assets amounted to about \$2.7 trillion, according to the IFSB report, achieving annual growth of more than 10 percent, he said. (https://arab.news/ydm7k) ■

Pakistan's top Islamic court asks govt to implement an interest-free banking system by 2027

Islamabad (PTI): Pakistan's top Islamic court, on April 28, 2022, declared the prevailing interest-based banking system against the Sharia law and directed the government to replace it with an interest-free system by the end of 2027.

Announcing the verdict in a long-pending case on Riba (interest), the Federal Shariat Court (FSC) directed the government to facilitate all loans under an interest-free system.

The FSC gave its verdict after the Supreme Court had referred the case back to the court in 2002 following the appeals against the decision of the FSC.

A full FSC bench comprising Chief Justice Muhammad Noor Meskanzai, Justice Syed Muhammad Anwar, and Justice Khadim Hussain M Shaikh heard a number of constitutional petitions and reserved a verdict on April 12 after the conclusion of the case.

In its long-awaited verdict, the FSC ruled that eliminating interest was a religious and legal obligation as parliament had already agreed to make Sharia-compliant laws.

In the written judgment, the bench said the prohibition of Riba is the "cornerstone of the Islamic economic system."

However, it said that the government can fully make the economic system free of interest by the end of 2027. ■

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Criminal Procedure (Identification) Act 2022 Attempts to make India A Police State

Syed Ali Mujtaba

The Criminal Procedure (Identification) Bill, 2022, intends to link demographic and biometric information with the identification of citizens in an attempt to make all the natural citizens of India to be looked at as 'suspects.' The law is draconian and against the principle of civil liberties human Right and the tenets of Indian constitution. It is apparent that with such an Act, a permanent Emergency architecture is being constructed in the country.

On April 4, 2022, the Lok Sabha passed the Criminal Procedure (Identification) Bill 2022 with a voice vote. The opposition members strongly opposed the Bill in the Parliament, and their demand for sending the Bill to the Parliamentary Standing Committee was not given any consideration by the members of the treasury bench.

What is the Act all about?

The Criminal Procedure (Identification) Bill, 2022, seeks to empower India's National Crime Records Bureau to collect, store, and preserve the record of 'measurements' and share, disseminate, destroy, and dispose of records.

It empowers a Magistrate to order any person to give the 'measurements' for investigation. The Act empowers a head constable of a police station or a head warden of jail to take 'measurements' of convicts and those in preventive detention. If



the said person resists, he can be charged under the Indian Penal Code.

The Bill aims to authorize for taking 'measurements' of convicts and other persons for the purposes of identification and investigation in criminal matters. It is to preserve records and on issues connected in addition to that. The definition of measurement indicates that it is likely linked to DNA Technology (Use and Application) Regulation Bill, 2019 as well.

According to Section 2 (b), 'measurements' includes finger-impressions, palm-print impressions, foot-print impressions, photographs, iris and retina scan, physical, biological samples and their analysis, behavioral attributes including signatures, handwriting, or any other examination referred to in section 53 or section 53A of the Code of Criminal Procedure, 1973.

The biometric-based measurement identification attempts to create

unique identification numbers for each country's citizens. The idea is to have unauthorized control over citizens by using these technologies. In sum, the Criminal Procedure (Identification) Act, 2022, attempts to make India a police state.

Why is the Act opposed?

The Act is opposed by civil rights groups and activists for being unconstitutional, and it is seen as an assault on the citizens' privacy. The Bill is a direct violation of Fundamental Rights, and it is an open-ended provision that infringes on the liberties of an individual. It is an attempt to make India a surveillance state.

Bill's words 'biological samples and their analysis' could extend to narco-analysis, brain mapping, and DNA tests. This is clearly violative of Article 20(3) of the Constitution. The provision in the Bill for retaining the 'measurements' for 75 years from the date of collection of data is contrary to the principles of data minimization and storage limitation laid down in the

Puttaswamy and Aadhaar judgment.

The provisions of the Bill violate the Right to be forgotten enshrined in the Right to Life under Article 21 of the Constitution. It opposes the spirit of human rights and civil liberties enshrined in Articles 14, 19, and 21 of the Constitution.

The main opposition to the Bill is the concern about the misuse of the legislation by police and prison authorities. The information gathered in the name of the nation's safety is an attempt to breach the elementary rights of the citizens assured by the Constitution of India.

The Criminal Procedure (Identification) Bill, 2022, repeals the legislation enacted by the British in 1920 has fewer safeguards than the colonial law. The proposed measure in the Bill lacks safeguards on the issue of the data collected and appropriately protected. It could lead to a violation of the privacy of a person who is not even been convicted. As such, there are not sufficient safeguards in the Act.

According to some civil rights activists, the Act's objective is not to establish the prisoner's identity but to establish the crime of the accused. This probably makes the Bill susceptible to being misused. Even more alarming is the increase in the state's power by facilitating invasive biometric measurements for all arrested, convicted, and detained persons, regardless of the gravity of the offense.

Another concern is that this Act is widening the powers of the police

and jail officers. Under the new legislation, 'measurements' may be taken by the police to gather samples not solely from convicts but also those arrested and even detained under any preventive detention legislation.

This may be expanded to all persons who are placed under arrest in any case. This is worrisome indeed because it is a blatant curtailment of fundamental rights.

The new Act can be applied to petty crimes such as violating a prohibitory order for not wearing a mask or a traffic violation, even peaceful Satyagraha.

A more worrying feature of the Bill is that a person, who has never been arrested in connection with an ongoing investigation, can be ordered by a magistrate to collect the samples of 'measurements.'

If taken to its logical conclusion, the Criminal Procedure (Identification) Act, 2022 is an attempt to create a comprehensive profile of all the citizens in this country. And that amounts to making the fundamental rights redundant.

The ramifications of the Criminal Procedure (Identification) Act of 2022 are pretty lethal to the country. Unless the Supreme Court becomes alive to the impending danger posed by this Act to the country, the writing on the wall is clear; India has become a police state.

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

183-Year-Old Nawabi Kitchen Serves Iftar to over 600 Needy Families

Spl Correspondent

Lucknow: Since the Ramadan began, the 183-year-old Nawabi kitchen at Chhota Imambara has been providing Iftar to around 600 needy households in the old city and the 13 mosques that fall under the Husainabad district, as per the old Lucknowi Tehzeeb custom.

The Nawabi kitchen was closed for two consecutive years due to the Covid-19 epidemic. Shedding light on this noble tradition, Lucknow-based senior journalist Iffat Bhatti told *Islamic Voice* that it is a unique feature of the city's culture developed during the period of Shahanshah.

According to accounts, the third monarch of Avadh, Muhammad Ali Shah, began the custom in 1839 and has since distributed food to 3,000 needy families



through a trust fund established by the king.

He continued, people willingly give to keep this tradition alive, and Iftar is offered to all those in need.

Iftar, the meal served to Muslims who fast, is provided by the Nawabi kitchen at 13 mosques run by the Husainabad and Allied Trust (HAAT) as well as 600 needy families.

"The tender was floated this year," said Habibul Hasan, a HAAT official. A budget of Rs 19 lakh

was passed in 2019 to be spent from HAAT – the king's ongoing trust."

At night, food is distributed to approximately 600 needy households from the Chhota Imambara for 30 days.

The 13 mosques that get Iftar meals from the 'Shahi Bawarchi khana' include the Asafi Masjid at the Bara Imambara,

the Shahi Masjid at Chhota Imambara, the mosque at Shahnajaf Imambara, and the Jama Masjid in Husainabad.

The Iftar menu comprises bun butter, patties, samosa, cake, pakodas, chips, fruits, and so on. In contrast, the dinner menu alternates between two tandoori rotis and dal or an Awadhi delicacy known as 'taley hue aaloo ka salan' for three days.

During Ramzan, the kitchen is open from 8 a.m. to 4 p.m. every day.

MAIKS Judicial Academy Established in Hyderabad

MAIKS Judicial Academy was established with the aim and intention of helping Law Graduates take the next step forward in their careers and join Judicial Services, i.e., become APP's, PP's and Judges.

Today the strength of Muslims in Judicial Services is negligible and steadily going down with each passing day. Keeping this in mind, a few members from the Education, Law, and Administrative fields got together to establish an academy where Muslim aspirants could receive the necessary coaching and support to crack the Judicial exams. Academy was fortunate to get the support of two hon'ble members with a combined experience of 60 years in the judiciary, Mr. Imtiazuddin Siddiqui, Chief Administrative Officer (Retd), Telangana High Court, and Mr. S R A Rozedar, Dy. Director of Prosecutions (Retd).

A team of worthy administrators and coaches soon paved the way for the 1st free Orientation Program held in the 1st week of March, addressed by Hon'ble II Jr. Civil Judge, Mancherial, Mr. Asadullah Shareef.

Bolstered by the success of that program, we planned the 2nd free program, a full-day marathon on how to crack judicial exams.

This program was successfully held on 20th March 2022 at Zimris Banquet Hall, Vijayanagar Colony, from 9:30 AM till 6 PM. The session started with a recitation of the Holy Quran by Sis. Ayesha. Hon'ble II Jr. Civil Judge, Mancherial, Mr. Asadullah Shareef, addressed the gathering of judicial aspirants. Three sessions were held on preparing for judicial exams, the importance of CPC, CrPC, IPC and evidence Acts, how to understand them from an exam point of view, etc.

The session ended with the felicitation of Hon'ble Judge by the President of MAIKS JUDICIAL ACADEMY, Mr. Manzoor Ahmed, who appreciated and thanked him for his valuable time.

For any further information about the Academy, please get in touch with Adv. Khalid Hasan on 9291523184, Hyderabad.

Hussein Ibish

Saudi Ruler Rewrites History to Shrink Islamic Past

Few countries have ever undergone the kind of dramatic transformation underway in Saudi Arabia. In just a few years, Crown Prince Mohammed bin Salman has thoroughly upended cultural norms and expectations in the Kingdom. Now he's rewriting the national narrative, sidelining the role of Islam, and emphasizing Saudi nationalism, history, and the royal family.

Recently the nation celebrated a new holiday, Founding Day. It identifies 1727 as the origin of Saudi Arabia, and that directly challenges the traditional narrative, celebrated since the country's modern founding in 1932, that identified 1744 as the foundational moment.

In 1727, the Al Saud clan captured the Emirate of Diriyah, an exercise in purely political and military power. The 1744 date, by contrast, commemorated the alliance between the Al Sauds and the radical puritanical preacher Muhammed ibn Abdul-Wahhab. His literalistic and reductive interpretation of Islam, known today as "**Wahhabism**," has effectively been the state religion and was the main basis for claims of domestic authority and global Islamic leadership.



That's all been rapidly jettisoned under Crown Prince Mohammed and King Salman's father.

As far back as 2016, the feared religious police were stripped of their practical authority over the population. And since MBS became crown prince in 2017, there has been a stunning transformation in women's rights, gender mixing, public entertainment, and the celebration of pre-Islamic Saudi heritage.

There are many factors at play

Like many other nations, Saudi Arabia adopts a nationalistic, populist Saudi-first narrative that emphasizes domestic concerns over religious and pan-Islamic issues.

But the centrality of religious authority also needed to facilitate a badly required transition to a post-

energy economy. Saudi citizens have to be transformed from wards of the state to wealth-producing citizens. And that can't be done without greater personal freedom, especially for women now empowered to work, drive and operate with much more independence.

Saudi Arabia has decided to elevate tourism and entertainment into the second-largest economic sector after oil. Part of this is a drive for domestic tourism, an effort to dissuade Saudis and their cash from leaving the country every time they want to enjoy themselves. But it's also a pitch for international non-religious tourism. There's even speculation that alcohol could be legalized in certain places to promote that industry.

This is all anathema to the religious conservatives accustomed to holding sway over social mores. But they have been dramatically cut down to size. And now, even their role in the national identity narrative is being rapidly obliterated through Founding Day and the rewriting of Saudi history. The third reason religion has to be displaced is that this remarkable social liberalization and planned economic diversification is accompanied by an equally intense political constriction and repression.

Such transformations, especially imposed by monarchs of traditional societies, have often unleashed forces rulers could not contain. Examples of royals who ended up being overthrown in the wake of such changes include Haile Selassie in Ethiopia in 1974 and the Shah of Iran five years later.

In order to contain and limit the threat of political backlash, King Salman and MBS have centralized power and ruthlessly cracked down on dissent.

Saudi Arabia no longer resembles the neo-feudal patronage regime of the past, and of other Gulf Arab monarchies. Power was traditionally dispersed within different sectors of the royal family.

Now the authority has been concentrated in the hands of the king and the crown prince and a small group of officials and advisers.

That's been accompanied by waves of political repression that have included the Ritz-Carlton detentions of wealthy and prominent Saudis, the 2018 murder of journalist Jamal Khashoggi in the Saudi consulate in Istanbul, the arrest and abuse of women's and human rights activists, and an atmosphere of terror, particularly among elites that prospered under the old order and therefore might be most resistant to change.

As Saudi political scientist Sultan Alamer notes, the new Saudi nationalist narrative is more socially inclusive than the old Wahhabi one, but it's also more politically authoritarian.

That sums up MBS's gamble: that he can radically liberalize his country culturally and economically but remain in power by concentrating power and authority in his own hands. It's among the most audacious political projects globally, and it's also one of the riskiest.

(Source: <https://www.washingtonpost.com/business/saudi-rulerrewrites-history-to-shrink-islamic-past/>)

LONDON: Somalia launched its first-ever all-women media unit on Monday, aiming to promote decision-making authority and a harassment-free workplace for women journalists.

Called Bilan, or "bright and clear" in Somali, the unit is funded by the UN Development Program, and will be stationed inside Dalsan Media Group's offices in Mogadishu.

Led by one of the few female senior news producers in the country, the team of six will produce content for TV, radio and online media on issues such as gender-based violence, women in politics and female entrepreneurs.

"For too long, Somali women journalists have been treated as second-class citizens and Somali news has ignored the stories and voices of half the population; now we are in charge of the boardroom and the narrative," said Nasrin Mohamed Ibrahim, Bilan's chief editor.

"Some people might not like the fact that I play football and lead a media team. But nobody will ever change my mind.

Bilan Deputy Editor Fathi Mohamed Ahmed said: "As a women-only media house we are going to be able to bring taboo subjects into the open. Our sisters, mothers and grandmothers will talk to us about issues they never dare speak about with men."

The project is a year-long pilot, but UNDP's resident representative in Mogadishu, Jocelyn Mason, is confident that it will become a

First-ever all-women media team launches in Somalia

Women journalists in Somalia have reported being harassed not only on the streets, but even inside their own offices



Fathi Mohamed Ahmed, Bilan's deputy editor at Goobjoog TV during a program recording for Bilan Media, April 2022. (Courtesy: Bilan Media)

permanent project and potentially extend into Somalia's regions.

"We hope this will be a game-changer for the Somali media scene, opening up new opportunities for women journalists and shining a light on new subjects that have been ignored, particularly those that are important for women," said Mason.

Women journalists in Somalia have reported being harassed not only on the streets, but even inside their own offices. They are often denied training opportunities and

promotions, and when a woman does reach a position of authority, she is often ignored while junior male figures call the shots.

UNDP will also provide a long-term program of training and mentoring, bringing in some of the biggest names in Somali and international journalism, as well as creating opportunities to engage with women journalists working in similarly challenging environments around the world.

"I believe Bilan will be a game-changer for me and for women in Somalia. I hope it will give us the freedom and safety to do a different kind of journalism beyond the usual diet of politics and conflict," said Bilan journalist Naciima Saed Sala.

<https://arab.news/cjfc4>

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OIC declares 15 Ramadan as Orphan Day



Jeddah: Every year, on the 15th of Ramadan, the Muslim world observes the Day of the Muslim Orphan. In its Fortieth session, held in Conakry, Republic of Guinea, in December 2013, the Council of Foreign Ministers of the Member States enacted a Resolution declaring the 15th day of Ramadan as an orphan day in the Islamic world to raise awareness of their challenges and needs.

The observance of this day occurs in unusual conditions, necessitating a new strategy to ensure complete care and sponsorship for orphans. More efforts are required in this area, particularly in light of the COVID 19's numerous ramifications, such as disasters and wars in some OIC Member States.

The Holy Qur'an and the Sunnah of the Prophet of Islam have advised us to treat orphans with dignity, to

sponsor and care for them in terms of education, health, social life, and living situations, to protect their rights, and to nurture them well.

The OIC General Secretariat organized an interactive symposium on April 18, 2022, to express the OIC's interest in this special group of society and their difficulties and concerns. The keynote speaker was Dr. Muhammad Mustafa Shuaib, Head of Studies and Fatwa Department of the International Islamic Fiqh Academy. In the several Member States, the symposium focused on the activities of humanitarian and social bodies and institutions concerned with orphans. On this occasion, the OIC General Secretariat renews its invitation to all Member States and humanitarian organizations to carry out appropriate activities to serve the causes of orphans. ■

OIC not Happy with Afghan Govt on Girl Education

Jeddah: The Organization of Islamic Cooperation (OIC) expressed its displeasure with the de facto government of Afghanistan's decision to continue an earlier ban on girls' schools.

According to the Organization's General Secretariat press note issued on March 30, the Afghan government made an unexpected move that gives cause for concern. "Though the General Secretariat recognizes that the government in place in Kabul has made some undeniable progress on a few important issues, it still feels concerned that such a decision might send out a negative signal that its commitments, as is the case with the promise to allow high school-aged girls to resume schooling, are not duly fulfilled. The OIC expresses its great disappointment with this reversal as it continues to engage constructively with the de facto authorities through the good offices of the OIC Secretary General's Special Envoy for Afghanistan.

In order to ensure that Afghanistan wades its way toward security and economic success, Afghan boys and girls need to have their fundamental rights, including but not limited to education, completely recognized." ■

14 Saudi Universities in Global University Rankings 2022

RIYADH: Five Saudi universities have been added to the QS World University Rankings 2022, bringing the total number to 14, compared to only nine in 2019.

Three Saudi universities have also advanced in the rankings, King Abdulaziz University, King Saud University, and King Fahd University of Petroleum and Minerals, slotting between 51 and 319 globally in engineering, technology, medicine, and social sciences, and management.

The Kingdom's jump in numbers is primarily due to the Ministry of Education's efforts to improve educational outcomes as part of Vision 2030.

King Abdulaziz University ranked 51 in the QS index for 2022, up 125 positions since 2019, to become among the top 100 international universities in engineering and technology.

It ranked 109 globally in medicine, advancing 94 places over the same period, while it ranked 104 in social sciences and management, up 245 places, and finally advanced 102 places in humanities and arts, ranking 271 globally.

King Saud University ranked 185 globally in engineering and technology, advancing 80 ranks



King Abdullah University of Science and Technology (KAUST). (AN Photo)

from 2019, and also ranked 171 globally in medicine, advancing 83 places. In addition to being ranked 319 globally in social sciences and management, advancing 57 places since 2019.

King Fahd University of Petroleum and Minerals ranked 87 in the top 100 universities in engineering and technology, advancing 83 places from the 2019 QS index. The university also advanced 119 places in natural sciences compared to its 2019 ranking, bringing its new rank to 281.

The QS World University Rankings portfolio, inaugurated in 2004, has grown to become the world's most popular source of comparative data about university performance. (Source: <https://arab.news/jnny87>) ■

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James M Dorsey
Washington
United States

Saudi Crown Prince Mohammed bin Salman and Yahya Cholil Staquf, the newly elected chairman of the central board of Indonesia's Nahdlatul Ulama, the world's largest Muslim civil society movement, expressed their duelling visions in separate but almost simultaneously published interviews.

While the timing of the interviews was coincidental, they neatly laid out the parameters of a rivalry among major Middle Eastern and Asian Muslim-majority powers to dominate the discourse of Islam's place as the world transits into an as yet undefined new world order.

Unsurprisingly, the visions expressed by the two leaders mirror the struggle epitomised by the Russian invasion of Ukraine between an autocratic, civilisationalist, and a more democratic and pluralistic vision of the world in the 21st century.

At the heart of the differences between Messrs. Bin Salman and Staquf lie questions about whether Islam needs reform or a return to basics, who has the authority to interpret or reinterpret the faith, and what constitutes proper Islamic governance.

Speaking to The Atlantic, Mr. Bin Salman left no doubt that the authority to interpret Islam was his and his alone.

A law graduate from King Saud University who prides himself as a student of Islamic jurisprudence who bent Saudi Arabia's religious establishment to his will, Mr. Bin Salman laid out the principle of the autocrats' notion of moderate Islam: absolute obedience to the ruler.

"In Islamic law, the head of the Islamic establishment is *wali al-amr*, the ruler," Mr. Bin Salman said.

For good order, Mr. Bin Salman added that "Saudi Arabia is based on pure monarchy," and he, as crown prince, would preserve the system. To remove himself from it would amount to a betrayal of all the monarchies and Saudis beneath him. "I can't stage a coup d'état against 14 million citizens," Mr. Bin Salman said. He was asserting that most Saudis supported not only the monarchy but also one-person monarchical rule.

Mr. Bin Salman was also insisting that he decided what implementation of Islamic law entailed and that he had the authority and power to interpret the faith as he saw fit.

In line with accepted dogma, Mr. Bin Salman said he could not change rules enshrined in the

Saudi Arabia and Indonesia: Clashing visions of 'Moderate Islam.'

Two diametrically opposed visions of moderate Islam have emerged as major Muslim powers battle to define the soul of their faith in the 21st century in a struggle that is as much about geopolitics as it is about autocratic survival and visualizations of a future civilization and world order.



Saudi Crown Prince Mohammed bin Salman and Yahya Cholil Staquf, the newly elected chairman of the central board of Indonesia's Nahdlatul Ulama.

Photograph: (Reuters)

Qur'an, viewed as God's word, but was free to reinterpret the majority of Islamic legal provisions derived from reported sayings and deeds of the Prophet Muhammad.

"He's short-circuiting the tradition," Middle East scholar Bernard Haykel told The Atlantic. "But he's doing it in an Islamic way. He's saying that there are very few things that are fixed beyond dispute in Islam. That leaves him to determine what is in the interest of the Muslim community. If that means opening movie theatres, allowing tourists, or women on the beaches on the Red Sea, then so be it."

Mr. Bin Salman has no doubt given tradition short shrift. He has introduced social rather than religious changes of traditions that were tribal, not religious in origin, even if they were religiously packaged.

The crown prince's views clashed with an opposed vision of what Indonesia's Nahdlatul Ulama calls the need to "recontextualise" Islam to bring its legal concepts and philosophy into line with the 21st century.

Recontextualisation would involve revising "obsolete" elements of Islamic jurisprudence that are supremacist or discriminatory. These include concepts such as the kafir or infidel and dhimmi or people of the book like Jews and Christians who enjoy protected but second-class status under Islamic law; and slavery which has been abolished across the Muslim world in secular law but has yet to be removed from the Sharia.

The clash of visions was evident in Mr. Bin Salman's definition of authority and his rejection of the notion of a 'moderate Islam.' Mr. Bin Salman insisted "that the term would make terrorists and extremists happy."

In the crown prince's mind, it suggests that "we in Saudi Arabia and other Muslim countries are changing Islam into something new, which is not true," he said. "We are going back to the core, back to pure Islam," as practiced by the Prophet Muhammad and his four successors. "These teachings of the Prophet and the four caliphs—they were amazing. They were perfect."

Mr. Bin Salman's insistence that 7th century Islam was perfect explains why he has not anchored his wide-ranging social reforms that have lifted major but not all restrictions on women and modern-day entertainment in religious rather than only secular law.

Yet, it is religious, not Saudi law, that pious Muslims beyond the realm of Saudi jurisdiction will look at.

It's a void that Nahdlatul Ulama hopes to fill. The group says it has started to do so when in 2019, a gathering of 20,000 Islamic scholars declared the legal category of the kafir or the infidel to be obsolete and no longer operable under Muslim law.

The term was replaced with the word *muwaththinun* or citizen to emphasise that Muslims and non-Muslims were equal before the law. "The word 'kafir' hurts some non-Muslims and is perceived to be theologically violent," Nahdlatul Ulama cleric Abdul Moqsiith Ghazali said at the time. The movement has since yet to

tackle other legal concepts that it has identified as "obsolete."

Nonetheless, Mr. Staquf, who was elected chairman in December noted that Nahdlatul Ulama's founder, Haji Hasyim Asy'ari, had conceived the movement as a vehicle for "consolidating the universe."

At the time, that meant a vehicle to fill the void created by the abolition of the caliphate by Mustafa Kemal Ataturk, the general-turned-statesman who carved modern Turkey out of the ruins of the Ottoman empire.

For many Muslims, the caliphate underpinned Islamic civilization.

"From the existing records, Nahdlatul Ulama was established to forge a new path for future civilisation, to replace the old civilisational construct that was lost," Mr. Staquf told Indonesia's Kompas magazine.

Rooted in the history of Indonesian Islam and Nahdlatul Ulama, Mr. Staquf branded the group's religious precepts as 'humanitarian Islam.' The group projects it as an alternative to state-backed, less developed, less tolerant, and less pluralistic notions of moderate Islam as propagated by Saudi Arabia and the United Arab Emirates as well as expressions of political Islam represented by Turkey, Iran, and the Muslim Brotherhood.

Mr. Staquf has one advantage few other Muslim religious reformers have. Indonesia and Nahdlatul

Ulama have their own religious authorities that they believe rival those of the Middle East. As a result, Nahdlatul Ulama scholars feel no need to take their cue from seats of Islamic learning like Al Azhar in Cairo or the Islamic University of Medina.

Unlike Mr. Bin Salman, Mr. Staquf sees his role as returning to the vision of Abdurrahman Wahid, a widely respected and visionary former leader of Nahdlatul Ulama and onetime Indonesian president.

Affectionately known as Gus Dur, Mr. Wahid sought to forge "a new path towards the development of a new civilization," said Mr. Staquf, a prominent Islamic scholar in his own right and disciple of Mr. Wahid. "We must strive to establish a universal consensus that respects the equal rights and dignity of every human being."

Mr. Bin Salman may have more drama to show in his efforts to define 'moderate Islam' and control its narrative than does Mr. Staquf in the opening salvos of what amounts to a battle for the soul of Islam.

However, in the ultimate analysis, it may be Mr. Staquf as part of a broader endeavour that has a more significant impact on the reform of Islam rather than the reform of only one Muslim-majority state.

(The writer-James M Dorsey is an award-winning journalist and commentator on foreign affairs who has covered ethnic and religious conflict and terrorism across the globe for more than three decades.)

(Source: <https://www.wionews.com/opinions-blogs/saudi-arabia-and-indonesia-clashing-visions-of-moderate-islam-458950>)

"Mr. Bin Salman may have more drama to show in his efforts to define 'Moderate Islam' and control its narrative than Mr. Staquf's opening salvos of what amounts to a battle for the soul of Islam."

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Our Failure to Guide Muslim Girls on Hijab Controversy: A Hard Talk



Prof. Jalees
Ahmed Tareen
(Padma Shri)

Many questions wander in my mind and keep me awake, often all night. I cry and pray, and the only outlet I get is writing articles. This is my eleventh article for *Islamic Voice*. My heart cries for many things, but on the top of my mind now is the onslaught of the ban on Hijab in Classroom (only).

Hijab controversy and School and College dropout girls

Let me ask the first straight question about the girls who left schools in the Hijab controversy and those who did not write the exams. Did they realize that they are called the dropouts of schools and colleges? No one will crown them as crusaders of Hijab, and no one will accept them at the same level as highly educated and professional girls, and even accept them as brides of their highly qualified sons. They are very soon forgotten and ruined their career, future, and future economic independence. Who will bring back their year that was lost, and who will come to help them when they become economically dependent helpless wives, as just homemakers, in the forthcoming dreaded years of islamophobic oppression and polarization. We all agree that the imposed Hijab ban in classrooms by the courts and the government is disappointing, oppressive, and in violation of our rights. But then, was it right on the part of ulema (the most divided into Fiqhs and *maslaks*) and self-centered political class, the community leaders, who took "Hijab in classrooms" to the level of FARZ through their emotionally charged

legal and religious points of arguments. Did they ever think that there would hardly be a Muslim teacher in schools, a professor in the university and college, or a Muslim woman as a doctor, lawyer, or administrator in any office in a decade if our girls discontinue studies for the sake of Hijab in Classroom? When it has become a law, we need to abide by the law of the land (notwithstanding our protest and a legal battle being continued). There are occasions you remove your Hijab, like going for Aadhar biometrics, passport, and Visa picture, or when you see a male doctor. Unusual challenges face the community. Were mosques not closed for one year and Haj not allowed during a pandemic. Did not the millions of Muslims who have migrated to the west from all over the world agree to abide by the prevailing law in matters of civil code? Polygamy is an offense in many countries. But those countries also have fair laws to protect the rights of Minorities. I have repeatedly written that there is only one solution to the foreseeable misery of Muslims of India through discrimination and targeted harassment. **Education, Education, and only Education can protect you and enable you to proclaim equality with men and women of other communities.** It is the education of girls that will economically lift Muslim families. Why is our wealthy class, the educated, and the taxpayers indifferent to their responsibility for poor Muslim girls' education? Why doesn't each of us adopt at least one poor Muslim girl from our neighborhood to fully support their education? Do we ever ask if your maid at home if her children

left school for financial reasons? If we do not start this movement, it is not just a shame but will be answerable to Allah. We are obsessed with building a row of mosques on the same road or Madrasa and never think of building schools. The religious leaders lack the courage to come together and give practical advice to our girls. Political leadership is no different. The majority of Imams continue with the age-old stereotype of *Khutbas*. They have mugged up in Madrasas, utterly untouched by the current socio-economic and educational challenges by some so-called religious men are in WhatsApp circulation banning education for girls, let alone giving them professional education. The Muslim youth should boycott them and ignore them.

Are this ulema and politicians ever concerned that the Muslim professors in the entire Karnataka state universities are only 16 out of nearly 1000 faculty? Do they know that Muslim students in universities are 1% and 3% in colleges, and girls' dropout is 60% in high school? No imam (except a few) is equipped or willing to speak on education, education to women, rights of women, and socio-economic issues of the community. I tried and appealed that tailored *Khutbas* in Urdu should be prepared, printed, and circulated across our state Masjids but saw no response. Our mosques have committees and presidents of exhausted older people who sit there for prestige. It is time that mosques work as community centers, and are used for community development, propagate information about opportunities to the youth, and organize counseling sessions and guidance centers. If they fail to do it, they must quit their offices and allow younger active persons to take charge.

Our prophet even asked us to go to China to acquire knowledge but never said only men should acquire knowledge and only hijabi girls can acquire knowledge. The knowledge he referred to is universal learning, science and technology, and everything about Allah's creations. The time has come for parents of girl students to resolve that education shall not be discontinued at any cost, and every well-to-do Muslim shall adopt at least one girl to educate her till the end. Allah will reward them for this act, and certainly not for showing their wealth and gold at weddings and birthdays.

(The author is a **Former Vice-chancellor of three Universities and a Member of UGC**)

Tragedy of Muslims

The Muslim community's tragedy is that our political strategy is dictated not by the intellectuals and not by the Ulemas but by illiterates, semi-literates, and greedy Muslims. Ulemas only give lectures without action, and educated intellectuals discuss only how much more salary they can get and which multinational company. Common Muslims are interested only in day-to-day earnings. Things are going from bad to worst nowadays, but nothing seems to move us to think of sitting and discussing the problems and finding ways to solve them. If any person or organization takes the initiative, he is discouraged by not joining in more numbers. We neither take the initiative nor support those who take the initiative. So, we are bound to undergo the difficulties coming every day and disturbing our peace. I think we deserve what we are getting. Most of our officers with lots of knowledge and experience vanish in thin air after retirement. Instead of leading the community, they spend time earning and playing with their grandchildren. We are not waking up even when the horn is sounding loud. Mr. Shamshul Huda (late) was quite right when he said that Muslims would not wake up till problems and tragedies do not visit the houses of each Muslim, and he is not beaten left and right. We are not in the habit of deciding things in advance but waiting for the Govt to interfere, as happened in the case of triple talaq and azan, and then we start agitating and criticizing. I do not understand what more tragedies we are expecting for us to sit and think and take corrective measures. We are living in secular India and not in any Muslim country. If you fail to awaken, illiterates and emotional Muslims will impose their views on you and create more problems.

Md Zahir ul Haq
Social Worker, Mysore

Every word is with agony and pain, but it is the truth. We Muslims (each one of us) must come out of our comfort zones, put our heads together, and patiently discuss with open minds. By spending a few hours on the quality discussion on tackling our problems and praying to Allah almighty.

We will be doing an excellent service to our community. But we must venture out for meetings/discussions and deliberations with right-thinking persons and strive to find solutions to our problems. Allah Almighty will bless us with guidance and wisdom. Ameen!!

Ghulam Ghouse
Bangalore



We indeed keep taking pride in saying the number of Muslims in India is more than the total population of Pakistan and Islam is the fastest growing religion globally.

Both types of leadership are failing this large (in numbers) community.

1. The Ulemas (Religious) and
2. The Socio-Political-Intellectual Group

Both the groups live in water-tight compartments, and they have low opinions about each other.

While the first group (divided into different schools of thought among themselves) claims the Custodianship of Religious matters like talaq, halala, hijab, crescent sighting, azan, and the likes by issuing different FATWAS based less on critical thinking, they also belittle the second group saying that they don't know the Arabic language. When legal and societal issues crop up, the second group having varied political and religious affiliations, won't see eye to eye with one another, forming their individualistic zinger groups excluding Ulemas. Also, groups 1 & 2 do not take a sane and equitable stand unitedly. These groups seldom meet on the same platform to discuss issues of critical importance and beneficial to the community. It's rightly pointed out here that they may rise when the danger knocks on their individual doors. I think now that situation is not just knocking on the doors but also peeping through windows and arriving in the full public gaze.

Every day a new issue is being raised against Muslims to beat and thrash us, breaking the very backbone, leading to an economic breakdown. Non-Muslims are being told not to trade with Muslims even for daily needs like vegetables, fruits, meat, etc. Already there's a call not to travel in the autos and taxis driven by Muslims, and Muslim drivers in private cars may lose the chance to drive others' cars and lorries.

It's time to call OUR meeting to discuss, decide and take the matter to people like CM, Governor for a solution to the vicious environment created by self-proclaimed groups. If not acting promptly, the situation may be like the "men of the cave."

Malik Ingalgi
Bangalore

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Timothy H.J. Nerozzi

One of the largest moderate Islam advocacy groups in the world says the time for talk and fruitless dialogue is over instead, the world needs concrete actions. Muslim World League Secretary General Dr. Muhammad bin Abdul Karim Issa is considered by many to be the leading voice against political, extremist Islam worldwide. Issa spoke with Fox News Digital about the MWL's efforts to connect with other religions and affect meaningful change in interfaith relationships around the world.

"Interfaith cooperation is not merely a symbolic endeavor," Issa told Fox News Digital in an interview. "It must be actualized through real world action. It is this thought that informs the very soul and operations of MWL."

"For example, we have long recognized the vital friendship and respect between Muslim and Jewish faiths," Issa said. "I led a ground-breaking trip to Auschwitz in 2020 whereby myself and a prominent delegation of Muslim scholars remembered the atrocious crimes committed against the Jewish population during WW2. I knew this obligation, to openly dispute

Muslim World League wants interfaith Peace 'Through Real World Action'

Former Saudi Justice Minister heads Muslim World League, aims to bring peace between Islam and other faiths through concrete action



MWL launched an interfaith summit, which featured more than 2,000 religious leaders, intellectuals, and politicians.

entrenched narratives of division and stand in solidarity with my Jewish counterparts, would establish a new precedent and make tangible progress in relations between Muslim and Jewish religious leaders."

Muslim World League's critics

accuse Issa of watering down Islam in order to make it more progressive sacrificing the reality of the religion's spiritual claims for the sake of interfaith relations. Issa says his organization is not interested in contorting or twisting Islam to fit

into modern international politics, but wants to hold firmly to the religion while embracing its capacity for tolerance toward other faiths.

"The best example of how MWL's commitment to cross religious dialogue has not sacrificed the core tenets of Islam is our recent visit to the United States, where we engaged the Christian Evangelical community in what is commonly referred to as the Bible belt," Issa told Fox News Digital.

"How can we be at odd with our Islamic principles when the basis of these engagements, with Christian pastors like Pastor Roberts, and Jewish leaders like Rabbi David Saperstein, Rabbi Charlie Cytron-Walker, was the Makkah Charter a charter signed and endorsed by over 4,000 Islamic thinkers and 1,200 senior Islamic scholars from around the world?" the Islamic leader asked. The Makkah Charter is the MWL's crown jewel thus far a document written, studied, edited and approved by over a thousand Muslim scholars from almost every sect of Islam. Such

a document is a rare example of inter-Islam cooperation at a time when minority factions of the faith are under extreme threat of violence in many nations.

"The Charter of Makkah is a pan-Islamic set of principles which support and promote anti-extremism, religious and cultural diversity, and calls for legislation against hate-motivated crimes and violence," the charter's website states. "The document was declared at the end of a four-day conference organized by the Muslim World League in Makkah. It was approved by Islamic leaders of 139 countries and signed by around 1,300 prominent Muslim figures."

Issa says that while communication is a good start, more concrete projects for interfaith cooperation are necessary to turn talk into action. MWL has created and funded charities in Africa to combat the crisis of human trafficking in partnership with other faith groups in the region. They are also the creators of the Mercy & Peace Foundation, which similarly crosses faith lines to provide resources for victims of gender-based violence.

"Although holding talks with leading Jewish, Christian, and Catholic representatives such as the one I shared in 2019 with Pope Francis are crucial to

» Page 14

Align With The Hukum To Attain Inner Peace

The festival of Baisakhi is considered a festival of prosperity. Every year this festival is celebrated in April. According to the Hindi calendar, this day is also known as the beginning of our Solar New Year. This holy festival is considered to be of Indian farmers. It is celebrated with great fanfare in some places of North India, including Punjab and Haryana.

Harvinder Pal Singh

Guru Granth Sahib, the eternal Guru of the Sikhs, attributes all happenings of life to '**Hukam**', a word derived from Arabic, meaning '**Divine Order**'. So much is the importance given to it that this word appears on the very first page of the Adi Granth, with the entire Gurmat wisdom revolving around it. '**Hukam rajai chalna, Nanak likhiye naal**' – **O Nanak, thou shalt obey the Lord's command and walk in the way of his will.** Translated as 'Pavittar Niyam', **hukam** is referred to as 'Rit' in the Veds, 'Dhamma' in Buddhism, Dharma in Jainism, and features as 'Al-Qadr' in Islam, exemplifying Allah's Predestination.

Hukam is just another law of the universe, as are the laws of gravity, light and sound. '**Hukamey andar sabko, bahar hukam na koe**' – **everyone is subject to this law and no one is beyond it.** It is through this **hukam** that you experience bliss and grief. But the mind creates a fantasy world of its own and prefers to live in that dream. Actions that please the mind are accepted; it complains when



things do not go its way. The mind rejects the cosmic reality represented by the **hukam** and wants the universe to behave according to its own way. A conflict thus arises between what is happening inside us and the world outside.

That is suffering from a mental health epidemic, there are two ways of living; one of conflict and the other of surrender. Our ego thrives on conflict but is annihilated in surrender. Ego lies in the ignorance of '**I am the doer**', whereas surrender removes this delusion, giving the belief that '**I am only a means or an instrument**'. When you are just a fish in the river with a **hukam** to go with the flow, any attempt to change the course is sheer absurdity and a waste of strength. As Guru Nanak says: '**Nanak hukamey je bujhe ta haumai kahe na koe**' – **the one who has understood this command would not speak in ego.**

The question now arises, do we accept our defeats and victories as God's will and do nothing about them? Here Gurbani elucidates that if you have the ability, then it is your **hukam** to take action. But if this ability is not in your destiny, then it is prudent to accept your providence the way it is. It is your duty to work, but to desire for the fruits is against the **hukam**. Accepting the **hukam** doesn't mean that you give up; it only means that rather than blaming the circumstances, over which you have little control, you change the way to look at life.

If joy and sorrow come from the same hand, why make a difference between the two. They will lose their impact the day you realize this. '**Jinhey pashantha hukam, kadey na rovai**' – **those who recognize the Lord's command never weep.**

The universe is not against us; it is we who are resisting it. Aligning with the **hukam** will only assist in harmonizing us with the Divine will and attaining inner peace.

(Source: <https://timesofindia.indiatimes.com/blogs/toi-edit-page/align-with-the-hukum-to-attain-inner-peace/>)

جامعہ تزکیۃ البنات

JAMIA TAZKIYA TUL BANAAT BANGALORE APPEAL

Empowering a Girl child is Empowering a Generation"
Donate your Zakath, Sadaqath and Athiyath for a women's Madrasah

Respected Brethren,

Jamiya Tazkiyatul Banaat® Bangalore was founded in the year 2012. As we felt the need for Islamic education and empowerment in the Muslim Women Jamiya Tazkiya-Tul- Banaat® Bangalore is an Islamic and Religious Institution, where Religious Education is imparted to Young Muslim Girls and Women on the tenets of Islam.

Alhamdulillah, we have around 100 Muslim Girls who receive religious education on a daily basis, and are provided with all the boarding and residential facilities. The Madrasa bares all the daily expenses of its students; like food, study material and other medical expenses. The monthly expenses of the Madrasa are around Rs. 1,60,500, which comes up to a total of Rs. 19,26,000 Yearly. These expenses are fulfilled by the donations made by our Muslim brethren.

You must be aware that Educating and Empowering a Girl child means Empowering a Generation. For this we request all our Muslim Brothers and Sisters to come forward and donate your Zakath, Sadaqath and Gifts (Athiya) to our Madrasa.

Admissions are open for Girl's and Ladies for the Academic Year 2022 - 23, we provide good education and provide protection to our Girls and Ladies 24/7.

Idara requests all the well wishers to co-oprate through

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SADQAT

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Kindly fwd this message and make your donations too. May Allah reward you the best of both worlds. Aameen

A Response on Feminism

Answer by Yasmin Mogahed:

Well, answering your question, I can say that I don't think so.

We so often forget that God has honored women by giving them value in relation to God not in relation to men. But as Western feminism erases God from the scene, there is no standard left but men.

As a result, the Western feminist is forced to find her value in relation to a man. And in so doing, she has accepted a faulty assumption. She has accepted that man is the standard, and thus a woman can never be a full human being until she becomes just like a man the standard.

When a man cut his hair short, she wanted to cut her hair short. When a man joined the army, she wanted to join the army, and so on. She wanted these things for no other reason than because the "standard" had it.

She didn't recognize that God dignifies both men and women in their distinctiveness, not their sameness. And on March 18, Muslim women made the very same mistake.

For 1,400 years, there has been a consensus of scholars that men are to lead the Prayer. As a Muslim woman, why does this matter? The one who leads Prayer is not spiritually superior in any way.

Something is not better just because a man does it. And leading Prayer is not better just because it is leading.

Had it been the role of women, or had it been more divine, why wouldn't the Prophet have asked Lady `A'ishah or Lady Khadijah, or Lady Fatimah the most incredible women of all time to lead?

These women were promised heaven, and yet they never led Prayer.

But now, for the first time in 1,400 years, we look at a man leading Prayer and think, "**that's not fair.**" We think so, although God has given no special privilege to the one who leads. The *imam* is no higher in the eyes of God than the one who prays behind him.

On the other hand, only a woman can be a mother. And the Creator has given special privilege to a mother. The Prophet taught us that heaven lies at the feet of mothers. But no matter what a man does, he can never be a mother. So why is that not unfair?

When asked who is most deserving of our kind treatment? The Prophet replied, "your mother" three times before saying "your father" only once. Isn't that sexist? No matter what a man does, he will never be able to have the status of a mother.

And yet even when God honors us

with something uniquely feminine, we are too busy trying to find our worth in reference to men, value it or even notice it. We, too, have accepted men as the standard, so anything uniquely feminine is, by definition, "inferior."

Being sensitive is an insult; becoming a mother is a degradation. Rational reigns supreme in the battle between stoic rationality (considered masculine) and selfless compassion (considered feminine).

As soon as we accept that everything a man has and does is better, all that follows is just a knee-jerk reaction: if men have it, we want it too. If men pray in the front rows, we assume this is better, so we also want to pray in the front rows.

If men lead Prayer, we assume the *imam* is closer to God, so we want to lead Prayer too.

Somewhere along the line, we've accepted the notion that having a position of worldly leadership is some indication of one's position with God.

A Muslim woman does not need to degrade herself in this way. She has God as a standard. She has

God to give her value; she doesn't need a man here.

In fact, in our crusade to follow men, we, as women, never even stopped to examine the possibility that what we have is better for us. In some cases, we even gave up what was higher only to be like men.

Fifty years ago, we saw men leaving home to work in factories. We were mothers. And yet, we saw men doing it, so we wanted to do it too. Somehow, we considered it women's liberation to abandon the raising of another human being to work on a machine.

We accepted that working in a factory was superior to raising the foundation of society just because a man did it.

Then after working, we were expected to be superhuman the perfect mother, the perfect wife, the perfect homemaker, and have the perfect career. And while there is nothing wrong, by definition, with a woman having a career, we soon realized what we had sacrificed by blindly mimicking men.

We watched as our children became strangers and soon recognized the privilege we'd

given up.

And so, only now given a choice women in the West are choosing to stay home to raise their children. According to the United States Department of Agriculture, only 31 percent of mothers with babies, and 18 percent of mothers with two or more children, are working full time.

And of those working mothers, a survey conducted by Parenting Magazine in 2000 found that 93 percent of them say they would rather be home with their kids but are compelled to work due to "financial obligations."

These "obligations" are imposed on women by the gender sameness of the modern West and removed from women by the gender distinctiveness of Islam.

It took women in the West almost a century of experimentation to realize a privilege given to Muslim women 1,400 years ago. Given my privilege as a woman, I only degrade myself by trying to be something I'm not, and in all honesty, don't want to be a man.

As women, we will never reach true liberation until we stop trying to mimic men and value the beauty in our own God given distinctiveness.

If given a choice between stoic justice and compassion, I choose compassion. And if given a choice between worldly leadership and heaven at my feet, I choose heaven.

I hope my words answer your question. ■

'Hijab'

Nida Hasan

*You look at me and call me oppressed,
simply because of the way I am dressed.*

*No, one tells me to dress this way,
it's a law from God that I obey.*

*You should probably know me for what's inside,
and not judge for the cloth I wear with pride.*

*Making it an issue by calling it oppression,
which in fact is a fabric I wear as an expression.*

*An expression of faith, liberty, command, love, modesty,
you don't understand that my hijab is a part of my identity.*

*For Allah we tend to fear and obey,
but people still criticise my hijab today.*

*I wonder why a single piece of fabric,
is making a situation so hectic.*

*Gracefully around my neck it goes,
which you are removing with all of your force.*

*Just like you hide your money in all those lockers,
I want to preserve my beauty by using my hijab as a blocker.*

Isn't it simple?

« Page 13

Muslim World League wants interfaith Peace 'Through Real World Action'

promoting mutual understanding, the MWL knows more needs to be done to achieve peace," he told Fox News Digital. "Our desire to operate large scale and global projects with, and for, different faiths and nations is what allows us to go beyond conversation."

"The International Organization for Relief, Welfare and Development is among the most important organizations of the MWL," Issa said. "It provides aid to Muslim and non-Muslim communities in need around the world. In 2019, the IIRO successfully concluded the League's Boreholes Project designed to provide clean drinking water to communities in Ghana."

The IORWD, formerly known as International Islamic Relief Organization or International Islamic Relief Organization of Saudi Arabia (IIRO), is a major NGO with work in over 58 countries. The IORWD invests in health care, education, engineering and emergency service programs across the world. They also provide funds

for Islamic study programs in underserved regions.

However, the Saudi-funded organization has not operated for this long without stumbling blocks. The attacks of 9/11 on the United States through the Saudi government put it under the world's microscope, and United Nations officials began scrutinizing the NGO from every angle.

Issa continued, "[The IORWD] sponsored several health centers throughout Africa, including surgery centers in Nigeria, Senegal, Burundi and Zimbabwe. We continue to sponsor orphanages, providing educational materials, clothing and security to vulnerable children in Pakistan and elsewhere."

Asked about Issa's own home of Saudi Arabia and its lack of diplomatic relations with key international faith communities such as the Holy See and Israel, Issa said the MWL was simply not in a position to affect political change on an international level. "[MWL hopes to help in] building universal bridges that

can help bring humanity together. All with the ambition to encourage civilizational dialogue built on the one force shared by billions of people around the world: Faith. What political results ensue therein is neither a focus nor a factor MWL can control."

However, Issa, as head of the MWL remains optimistic.

He adds, "The hope remains singular: To rally humankind under the banner of mutual respect, cooperation and trust foundations MWL believes require absolute and clear strengthening amid the growing polarization, hate, inequality, racism, and the literal sickness of ours and our planet."

(The author is a writer for Fox News Digital. You can follow him on Twitter @timothynerozzi and can email him at timothy.nerozzi@fox.com)

(Source: <https://www.foxnews.com/faith-values/former-saudi-justice-minister-head-of-muslim-world-league-wants-interfaith-peace-through-real-world-action>) ■



Syed Tahsin Ahmed

An interesting study has been made on the mortality differences between different religious communities in India. A team of researchers (Sangita Vyas, Payal Hathi, and Aashish Gupta) have conducted a survey. On March 1st, 2022, they published a report titled "Social disadvantage, economic inequality, and life expectancy in nine Indian states." This study has used novel survey data on more than 20 million individuals from Assam, Bihar, Chattisgarh, Jharkhand, Madhya Pradesh, Odisha, Rajasthan, Uttar Pradesh, and Uttarakhand. The survey's findings are that "relative to higher-caste Hindus, Adivasi life expectancy is more than four years lower, Dalit life expectancy is more than three years lower, and Muslim life expectancy is about one year lower."

The three marginalized groups experience significant disadvantages in life expectancy at birth relative to higher-caste Hindus, and economic status explains less than half of these gaps. The survey reveals that social disadvantage and health are closely linked. From a policy perspective, these findings suggest that population health interventions that explicitly challenge social disadvantage are essential because

addressing economic inequality may not be sufficient. The life expectancy of Muslims is higher as compared with that of other marginalized groups for reasons like lower consumption of alcohol and lower incidence of suicide among Muslims.

Sachar Committee Report

We may argue that the life expectancy of Muslims is just one year lower than the average, and therefore this should not be a cause for much worry. But there is more to it than meets the eye. The Sachar Committee Report (November 2006) states that "..... efforts were made from pooled data of two surveys, the NFHS-1 and NFHS-2, to construct life tables for Hindus and Muslims, and the results show that the life expectancy for Muslims is higher than average by about one year." This means that during the 16 years between the publication of the Sachar Committee Report (2006) and the publication of the Sangita Vyas and others Report (2022), the life expectancy of Muslims has gone down by two years.

This reveals the Muslim community's general apathy towards health and health-related issues. Muslims need to shed this apathy and lead a healthy lifestyle to check this downward slide in life expectancy. Government intervention to provide affordable medical facilities and financial help

How Long Will You Live?



for meeting health contingencies, especially to the economically weaker sections of the society, is badly required keeping in view the rising costs of medical treatment.

Life Expectancy

Life expectancy is the average period that a person is expected to live. The average life expectancy of a country usually reflects the medical and hygienic standards prevailing there. Hong Kong is top of the list of nations with the highest life expectancy for the year 2019 as per the "Human Development Report 2020" of the United Nations Development Programme. The life expectancy here is 82 years for males and 87.7 years for females. Hong Kong is followed by Japan (second place) and Switzerland (third place). India is ranked 133, with a life expectancy of 68.5 years for males and 71.0 years for females. The country with the lowest life

expectancy is the Central African Republic, with a figure of 53.3.

From the year 1960 to 2019, life expectancy has increased worldwide. For men, it has increased by 19.8 years to 70.6 years. Life expectancy has increased by 20.4 years to an average of 75.1 years for women. Life expectancy is influenced by factors like medical care, balanced nutrition, and potable drinking water supply. The life expectancy of women is more than that of men because men are less careful about their bodies than women. Apart from this, smokers and alcohol addicts are more common among men. There is also a genetic reason for women's longer lives. Future studies will determine the extent of the impact on life expectancy due to the Covid pandemic.

Death

Taking the readers away from Life Expectancy and its statistics, we move on to the most unwelcome subject of 'death' that everybody tries to brush aside. Many of our readers would not have read this article if I had captioned it as 'Death' instead of 'How long will you live?' Mirza Ghalib, the great Urdu poet, expresses this anguish in his couplet:

*Maut ka ek din muayyan hai
Neend kyon raat bhar nahi aati
(When for death a day has been
ordained*

What reason that I cannot sleep all night?)

The inevitability of death is also beautifully expressed by the English poet Thomas Gray in his poem "Elegy Written in a country churchyard":

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
ever gave,
Awaits alike the inevitable hour,
The paths of glory lead but to the
grave."

William Shakespeare, the great dramatist, not to be left behind, has the character Macbeth (on hearing the news of his wife's death) utter these lines about the futility of life:

"Out out brief candle!
Life's but a walking shadow,
A poor player who struts and frets
His hour upon the stage
And then is heard no more.
It is a tale told by an idiot,
Full of sound and fury,
Signifying nothing."

Our own Urdu poet Hairat Allahabadi has written these immortal lines on death which is popularly quoted, but no lesson taken from it:

*Aagah apni maut se koi bashar
nahin
Saman sau baras ka hai pal ki
qabar nahin
(The time of his death, man
cannot foresee
Uncertain of the morrow, yet,
plans for a century)
(The author is a retired KAS officer
and can be contacted at
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BOOK REVIEW

Dr Kamar Banu Karim: The Doyen Of Indian Zoologists

Reviewed by
Moin Qazi

Nagpur was once the most prominent hub of education and academic work in central India, long before the technological revolution reconfigured the educational skyline of the region. The city was crowned with centres of academic excellence in almost all fields-as varied as classical literature, humanities, and both the pure and applied sciences. Nagpur may no longer be the epicenter for the hub and spoke model, which produced high-quality human resources for teaching these conventional subjects.

Nagpur's academic legacy is studded with several significant landmarks. Its renowned zoologist, Dr. Kamar Banu Karim, is among those stars that twinkle so brightly on Nagpur's academic skyline. The region may have produced a record number of zoologists, and Karim's students now don important roles in far corners, spreading the animal world's knowledge.

Karim's 75th birth anniversary galvanized her students and fans

to produce a photo autobiography. The photographs have been meticulously straddling a vast canvas of Karim's life and make us feel that Karim had an intuition that she would scale great heights of academic peaks. This must have spurred her to document both the written and photographic inventory for the publishers. The fans of Karim specially commissioned the book to honouring Karim on her birth anniversary.

One of the primary objectives of releasing this volume is to revise students' interests in an academic discipline like zoology. This field dominated the academes but has slowly been sidelined by technical subjects because they have the potential to attract younger students with better compensation. This book can reignite the interest of the world in zoology, which has an essential place in protecting the environment and the entire floral and fauna. It's precisely the focus on conserving the planet that zoology has come under the lens of those who have a passion for exploring this beautiful planet and understanding the bewildering



variety of species that has added to its beauty, it's more of an encyclopedia that is distinct from the conventional formats and provides an interesting journey through the knowledge world. There is a lot to learn firsthand from leading zoologists in those interactions with Karim during her conversations with them at international conferences. They provide lovely nuggets of information in fascinating ways. The book is interesting in many ways: it is a profile of a great geologist; it contains tributes from students who were fortunate to be taught and groomed by Madam.

There are long and beautiful conversations between Madam and leading zoologists from the world that interacted and collaborated with Madam. They all have wisdom and insight that emerges in their conversations peppered with humor and deep reservoirs of information. Perhaps the unique aspect of the book is that it has been narrated in the style of a travelogue, and Madam recorded her incredible experiences in her travels to conferences and visits to sites directly involved with the animal world in the form of zoos and parks.

Kamar was a brilliant and passionate student whose ultimate goal was excellence. Her career straddled so many subjects even across the vast world of zoology. Her obsession was the research on bats, and she is considered some of the top authorities in this field. The volume contains tributes from a galaxy of eminent people who happened to be students of Madam but whose canvas of talents was so varied that they excelled in the fields and vocations other than zoology. In a world where there has been an

extraordinary emphasis on interdisciplinary linkages in research and academics, Karim has made a precious contribution. While the book has a few samples, there may be several such talented people worldwide who are spreading a culture of excellence. Karim's career peaks every few years. There are so many hours and awards that you won't be able to keep track of. It's laudable that the entire trail of achievements has been so consistent that one can only call her a unique karma yogi. You all can appreciate the genuine charisma of this great lady if you read and reread the words of Karim's students, who have used their choicest epithets to capture the aura of Dr. Karim.

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Moqheeta

Imagine yourself in a beautiful picturesque place. What do you see when you look around? If you are a nature lover, you will notice lush green trees, sweet-smelling flowers, birds, the clouds; you will feel the smooth breeze. The beautiful things around you might remind you of the beautiful creator. But what is under your feet? Dirt and soil. A very insignificant creation that hardly gets any notice. Right?

Allah swt is THE WISE and THE BEST PLANNER. Will He ever create anything that is not of significance? Allah swt has created everything with perfection and has made everything around us for our use. Even the dirt we step under our soles.

A Muslim who is conscious of Allah's might and wisdom in every big and small thing around him will always be in the hand of Allah swt. Today we will look at the creation - Soil.

This creation which is mentioned so little about covers the whole of earth. One wouldn't be wrong in saying that there would have been no life without soil.

The word "soil" is mentioned **287 times in the Quran**, including different roles of soils in human life.

For a conscious Muslim, no matter how insignificant a thing

Allah's World



appears to the eye, he will always be in awe of Allah's creation and the mighty purpose.

Before we go into why soil is such a great reminder of Allah's majesty, let us look at the time it takes to form the soil.

The soil you see every day in your garden or on the roadside has taken over 500 years to come to that stage. It takes around 500 years for a thin layer of topsoil to develop. Isn't that a long process? Subhan Allah. Imagine how old this earth might be!!

The most well-known use of soil is our own creation. Allah swt created Adam AS with soil.

He created humankind from sounding clay-like pottery. Surah Ar Rahman ayah 14.

And we all are Adam's Progeny.

Allah swt created all things beautiful, and He also created a large variety of the same thing.

Soil also has various types. The colour, the feel, the smell, the richness...all of these are different from place to place. Through the variety of soils. Allah swt wants to show His prowess. Allah swt leaves signs in all His creations. It is upon the slave of Allah to see the

exquisite design of his Master.

We all know that soil is required for plants to grow. Allah swt has given soil the ability to provide anchorage for roots and hold water and nutrients.

And again, through these plants (that are totally dependent on for their growth), Allah swt has arranged for our food, clothing, shelter, medicine, and recreation.

Allah swt has made this humble soil home for many of His creations, from many big to the smallest creatures.

It is also our home after our death. We Muslims are not burnt, thrown in the water, left in caves, or thrown off the cliff. But we are buried inside the soil and become part of the soil.

Soil is a *naimah* from Allah swt, and we need to value it. Soil is a limited resource which means its loss is not recoverable within one's lifetime. We need to keep the soil healthy, as a lot depends on the health of the soil - the food we get, the water we drink and air we breathe all depend on the soil quality.

Parents and teachers can carry out an extensive activity on this topic and help children see the beauty and wisdom of Allah swt's creation in every big and small thing around them.

May Allah swt give us all the ability to see and appreciate the work of Allah in everything around us. And always be in His Hamd. ■

Story behind Azan



This is an exciting story of a black man called Bilal who lived in Makkah at the time of the prophet Muhammad saw. Bilal was a slave to a rich man. Being a slave meant you could not do anything out of your own free will. All that you do, believe, or should be following the Master's will. In hard circumstances like these, the slave came to know about the message of one true lord being given by Muhammad saw. Even though Bilal was a slave and wasn't supposed to go against his Master's command, Bilal could not stop his heart from testifying to the true lord that Muhammad saw was preaching about.

When the Master learned that Bilal RA (from hereon, we will address him as Bilal Radhi allahu anhum - RA) had accepted Islam, the Master went furious and decided to punish Bilal RA. The Master thought that if he punishes him severely, Bilal RA would give up his faith in Allah. But no matter how harsh the punishment was, Bilal RA did not forgo his faith. When the atrocities of the Master went beyond a level, Abu Bakr RA requested Muhammad to allow him to free Bilal RA. Upon receiving permission from the Prophet, Abu Bakr went to buy the enslaved person - Bilal RA from his Master. The Master demanded a very high price, to which Abu Bakr RA did not hesitate and paid. Abu Bakr RA later made Bilal RA a free man. But Bilal RA chose to serve the Prophet and Islam.

The Muslims in Makkah were troubled in various ways so much so that living in Makkah became difficult for the Muslims. When the difficulties became unbearable, Prophet Muhammad and his followers, left Makkah and migrated to Madina. In Madina, they were received warmly and were treated well. Slowly the number of Muslims in Madina started to increase. When the number of Muslims was few, it wasn't too difficult to call them to the five daily prayers, but with the increased number of Muslims it became hard to call them all.

The call to the five daily prayers became a concern and point of discussion. Some suggested light a fire that will raise smoke and be seen from far away, which will help Muslims come for prayer. But it wasn't taken well by many others. Some suggested using a bugle, but

someone pointed out that the Jews use it, and we shall not do something that imitates them. Another suggestion was to use bells, but Christians used even bells, and it would again look like imitating the Christians.

Amidst all this discussion, Abdullah Bin Zaid RA had a dream one night. He saw a man wearing two green garments in his dream, carrying a bell. Abdullah Bin Zaid RA said, 'O slave of Allah, will you sell the bell?' He said, 'What will you do with it?' Abdullah Bin Zaid RA replied, 'I will call (the people) to prayer.' He said, 'Shall I not tell you of something better than that?' Abdullah Bin Zaid RA asked, 'What is it?' he said, read out these words. And they were the words of what we hear today as Azan.

The following day Abdullah Bin Zaid RA went straight to prophet Muhammad and narrated his dream. The prophet said, "Go out with Bilal to the mosque and teach it to him, for he has a louder voice than you." Abdullah Bin Zaid RA went out with Bilal to the mosque and taught him the words of Azan, which Bilal RA called out. Hearing the words of the Azan, Umar Al-Khattab came out saying, "O Messenger of Allah! By Allah, I saw the same (dream) like him."

Thus the call to prayer was confirmed as Azan, and Bilal RA became the first *muazzin*. After a few years, when Muslims took back Makkah, even there, it was Bilal RA who gave out the Azan from the rooftop of Kabah.

The Azan he gave hundreds of years ago from masjid e Nabawi, the same Azan is still reverberating in every part of the world.

As humans, we never know what Allah has in plan for each of His servants. Allah swt had such a mighty plan for Bilal RA, a black man who people didn't think much of. Allah swt raised Bilal RA from the level of a slave to *muazzin* of Kabah and Masjid Nabawi, such a lofty position. Allah swt not only raised him to the caller's level to prayers, but He made Bilal RA the Sardar of *muazzin*. Whenever people talk about *muazzin* and their position in Islam, Bilal RA is always mentioned with love and respect.

May Allah swt choose us and prepare us to work for His cause and be happy and content with the life He designs for us. ■

5 Golden Lessons for Children Even After Ramadan

Ramadan came and went. But for those who understood the objective behind one whole month's training, they

To be conscious of Allah - Allah swt can see everything we do. This was the belief during Ramadan, and that is why all those who fasted did not eat or drink anything, even if they were alone in the house. They believed that Allah was watching. The same belief and consciousness need to be even now. We will not do anything which is considered evil, and we will remind ourselves all the time that Allah swt is watching.

To think of the poor - Throughout Ramadan, we have remembered and felt for the poor people. The problems of the poor do not visit them only during Ramadan but are there for the whole year. The practices of generosity should be carried out even outside Ramadan. Think of the poor whenever you are buying something special for yourself.

To be patient - When we fasted, we never ate or drank anything till it was time to do so. We practiced patience in matters of eating and

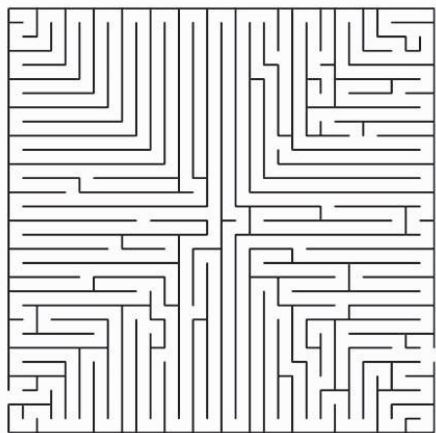
drinking. We can still maintain this patience and not trouble anyone at home if the food is late. Remember, you are powerful, and that is why you can fast and do all the other essential activities in Ramadan. You can remain strong even now.

To tell the truth - Were you not very careful with your words and statements during Ramadan? You made sure you did not lie and commit a sin. Allah loved that quality. Wouldn't you want to continue making Allah happy

even after Ramadan? Try to stick to the truth. The quality our beloved prophet Muhammad saw was known as *As Sadiq* - the truthful.

To be regular with namaz and Quran - Wasn't it a lovely feeling - being able to fulfill all your daily prayers. When you could do it continuously for so many days, don't you think you can keep the same discipline? Yes, you can. In sha Allah, make a sincere promise to yourself that you will continue doing all the daily prayers.

Help Bilal Reach the Masjid



Ans on Page 19



Moin Qazi

Islam's Philosophy Of Pluralism



All religions espouse peace, tolerance, and compassion at their very core. One of the best ways of breaking down barriers that we have erected between faiths is by building relationships and getting to know each other more intimately.

It's not just a platitude, although it is a verse from the Qur'an where the Lord says *He made us different so we can get to know each other*. Taking that verse to heart, getting to know other people, and coming together on the common issues, all of us can synergize a new spirit of bonhomie. There is much in common among people, both in terms of ideas and the society they occupy, and this continues to be ignored and yet needs to be explored. We need to be able to see the other and say, **"We understand you are different, but we also understand the difference."**

There is ample scope for reconciliation if only we are willing to avail ourselves of the myriad opportunities confronting us. Despite the many superficial differences, our more profound and permanent values are similar. The respect for knowledge, justice, compassion towards the less privileged, healthy family life, and the need to improve the here and now are commonalities that already exist and can be further deepened.

Islam has consistently and universally promoted human rights and freedoms as the fundamental tenets of its religion. As a scripture, the Qur'an speaks to all of humanity,

"O mankind! We have created you from a single (pair) of male and female and made you into nations

and tribes that you may know each other. Verily the most honoured of you in the sight of God is the most pious of you. And God has full knowledge and is well acquainted (with all things) [Q49:13]."

This single Qur'anic verse is a solitary testament to the foundation of diversity and pluralism in Islam.

The Qur'an calls for justice, fairness, and kindness to non-Muslims. *"God does not forbid you, about those who do not fight you on account of your religion or drive you out of your homes, to treat them with goodness and be just to them. (Q 60:8).*

More importantly, those non-Muslims who live in a Muslim country are referred to as "protected people." They enjoy the same rights as Muslims while being free to practice their faith. It is incumbent upon an Islamic state to protect the life, property, and honour of non-Muslims. Principles like these made the Jews seek refuge under Muslim rule in Spain in the middle ages.

The Qur'an does not directly and categorically deny the validity

and truth of any religion. Instead, it is concerned with individuals and nations and their faith (*Im m*), or rejection of faith (*kufr*) in God, witnessing (*shah dah*) to His Oneness (*tawh d*), and acceptance of humankind's accountability before Him on the Day of Judgment.

The Qur'an presents its view of religious pluralism in a somewhat progressive manner. A preliminary statement merely enumerates the religions known to the Prophet's audience and leaves the question of their truth for God to judge on the Day of Resurrection. It states: *"Surely those who have accepted faith [that is, the Muslims], Jews, the Sabaeans, the Christians, the Magians and those who have associated other gods with God, God will judge among them on the Day of Resurrection. God is witness over all things (Q. 22:17)."*

The Qur'an makes the belief in all the prophets—from Adam to Noah to Abraham to Moses to Jesus—incumbent upon Muslims. All those Prophets are to be

respected, and their followers must be treated with kindness. The Qur'an instructs, *"Help one another in benevolence and piety and help not one another in sin and transgression (Q5:2)."*

Islam embraces the entire human race irrespective of the victim or perpetrator's faith, gender, race, or economic status. The Qur'an instructs, *"Help one another in benevolence and piety and help not one another in sin and transgression (Q5:2)."* Muslims are prohibited from oppressing the adherents of other faith groups.

The Qur'an is very emphatic, *"Let there be no compulsion in religion (Q2:256)"* and *"Will you then compel mankind, against their will, to believe (Q10:99)?"* Neither the Qur'an nor the Prophetic tradition demands of Jews and Christians that they give up their religious identity and become Muslims unless they freely choose to do so. This is an unconditional command, not a mere statement.

Islam has consistently and universally promoted human rights and freedoms as fundamental to the development of human society. Each individual has the freedom and autonomy to

live according to the dictates of his own conscience or that of the group or agglomeration to whom he belongs. As a scripture, the Qur'an is meant to be universal and speaks to all of humanity—

"O mankind! We have created you from a single (pair) of male and female and made you into nations and tribes that you may know each other. Verily the most honoured of you in the sight of God is the most pious of you. And God has full knowledge and is well acquainted (with all things) (Q49:13)."

This single Qur'anic verse is a solitary testament to the foundation of diversity and pluralism in Islam.

There are many historical examples of this spirit of pluralism demonstrated by even Muslim rulers. A *dhimmi* assassinated Umar in 644 CE. Rather than lashing out against *dhimmis*, at his deathbed, Umar specifically ordered.

"I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Messenger in that he should observe the convention agreed upon with them and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability." ■

“Islam has consistently and universally promoted human rights and freedoms as fundamental to the development of human society. Each individual has the freedom and autonomy to live according to the dictates of his own conscience.”

Maulana Late
Wahiduddin Khan

Anyone who reads the Quran for himself will quickly appreciate that its message has nothing to do with violence. From beginning to end, the Quran is a book that promulgates peace and in no way countenances violence. Jihad indeed is one of the teachings of the Quran. But *jihad*, taken in its correct sense, is the name of peaceful struggle rather than any violent action.

So, according to the Quran, the desired approach moves man's heart and mind. In addressing people's minds, it satisfies them, convinces them of the veracity of the Quran, and, in short, brings about an intellectual revolution within them. This is the mission of the Quran. And this mission can be performed only utilizing rational arguments, and this target can

never be achieved through violence or armed action.

There are indeed certain verses in the Quran which convey injunctions similar to the following, 'slay them wherever you find them. Referring to such verses, there are some who attempt to give the impression that Islam is a religion of war and violence. This is totally untrue. In a restricted sense, such verses relate to those who have unilaterally attacked the Muslims. The above verse does not convey the general command of Islam.

The truth of the matter is that the Quran was not revealed in the complete form it exists today, and it was revealed from time to time, according to the circumstances, over a period of 23 years. If this is divided into years of war and peace, the period of peace amounts to 20 years, while that of the state of war amounts to only

The Quran and Peace

three years. During these twenty peaceful years, the revelations were the peaceful teachings of Islam as are conveyed in the verse regarding the realisation of God, worship, morality, justice, etc. When the Prophet Muhammad emigrated from Makkah to Madinah, the idolatrous tribes were aggressive toward him. But the Prophet always averted their attacks by the exercise of patience and avoidance strategy. However, on certain occasions, no other options existed save that of defense. Therefore, he had to do battle on certain occasions. It was these circumstances that occasioned those revelations relating to war. These commands, being specific to unavoidable circumstances, had no general application. They were not meant

to be valid for all time to come. That is why; the permanent status of the Prophet has been termed a *'mercy for all mankind.'* (21:107) Islam is a religion of peace in the fullest sense of the word. The Quran calls its way *'the paths of peace'* (5:16). It describes reconciliation as the best policy (4:128), and states that God abhors any disturbance of the peace (2:205). We can say that it is no exaggeration to say that Islam

and violence are contradictory to each other. The concept of Islamic violence is so obviously unfounded that prima facie, it stands rejected. The fact that violence is not sustainable in the present world is a sufficient indication that violence, as a principle, is quite alien to the scheme of things in Islam.

(Source: the introduction to Quran Commentary, published by Goodword books, 2021) ■

Islamic Voice
Wishes All The
Readers A Happy
Eid Mubarak



Mohammed Rafiq

Taleem Aur Tarbiyath (Education and Training)



Taleem and tarbiyath are two words encountered quite often in the discussions, but they remain elusive in comprehending their complete meaning in their true sense in prevalent times. Taleem can be referred to as education and tarbiyath as training and development. Taleem is the means and process of acquiring knowledge (Ilm); the process involves sharing of the information from the giver to the receiver. The objective of knowledge sharing is to make the receiver understands the information as understood by the giver. Tarbiyath, on the other hand, requires that the recipient of the knowledge and training demonstrate the learning through action.

The erstwhile upbringing of the young ones by their parents had a combination of both. Taleem and tarbiyath were required to make an individual a better person, and demand for taleem for making a living was minimal. The child was groomed in the skill or profession of the parent or family to make both ends meet and the gap on the taleem front was filled by the scholar available. Taleem here was restricted to some spiritual books and thought by the teacher. Even during prophets (pbuh), the importance of mastering the *asri* (worldly) taleem was evident from the famous sayings. "*Seek knowledge even if you have to go to China*". What taleem was the Prophet Muhammad was referring to here in the hadith? It is definitely not Quranic knowledge but worldly knowledge that could help the individual to lead a more comprehensive life.

However, with the advancement of time and progress of the world, the scope and context of both taleem and tarbiyath widened. Today the demand for a complete hold on taleem and tarbiyath requires a totally new look to cover the vast grounds. Among Muslims, taleem has been bifurcated into *asri* (worldly) and *oqravi* (religious) and tarbiyath followed on the same classification leads to *asri tarbiyath* (skills to earn a living) and *oqravi tarbiyath* (behavior based on the spiritual and moral values).

The present-day taleem is extra focused on the knowledge that leads to tarbiyath that pays back in the form of earning. Taleem that focuses on the religious or moral values are not taught in the secular education systems as they are not considered an essential part of the education. Some parents and entities try to impart this extra-school learning in the private centres. Since they don't seem to demand a mandate of being essential therefore do not carry

relevance to the individual. taleem and tarbiyath are devoid of responsibility from either the parents or teachers in the prevailing system.

On the flip side, taleem and tarbiyath do not always come from the formal ambience of a classroom or the parents' lap. Individuals pick up a vast majority of the attitudes and behavior from their surroundings. Indeed they have a deeper and lasting impact than the formal setup. This is due to the individual attention that the ward receives in an informal setup against almost negligible attention in a formal classroom environment.

In the early years of the child's growth, most of the time is spent with parents and siblings. Adding months and years to the age, more interaction happens with friends, classmates, etc. Simultaneously due to false priority, parents tend to worry less about tarbiyath and more about taleem, pushing their children's development responsibilities to the teacher and educational institution. No doubt good teachers can inculcate better values through taleem and monitor tarbiyath. But the demand from a larger group of students in the class does provide the privilege of dedicated attention. Thereby the lion's share of influence is from the peer groups. Unfortunately, the peer groups are exposed to unhealthy and immoral values based on TV and Social media content, which have a huge impact. If continued unchecked, we may see taleem received individuals but very low in practice. A cursory look into the present society around us will indicate students who measure education with the return it will fetch. Taleem is seen as a cost that must be recovered as much and as early as possible with the highest multiple factors.

The skewed approach to focusing on learning to earn has made machines out of the human. Individuals are measured as successful based on the return that one can generate on the

investment into taleem and tarbiyath (*asari*). The necessity of moral obligations towards fellow beings and others is never learned and never displayed as tarbiyath.

These hollow groomed individuals collectively form a self-centered and self-interested society. This society on higher plains created a world where **me-I-myself** is the ultimate purpose of living. The world has witnessed cultures in the past that lacked taleem and tarbiyath, thereby limiting the capacity to earn survived. On the contrary, societies without moral and spiritual values cannot promote coherence and just societies, which is evident today.

The drive of the western education system since the Industrial Revolution brought progress in a few areas of worldly pleasures. But most of the developments have come with their own set of negative impacts. But unfortunately, these are pushed under the carpets as it affects only the voiceless and weaker sections. Having seen the adverse effects on social, economic, political, cultural, religious arenas, it is time for the parents and society in general to work towards a holistic approach towards taleem and tarbiyath that encompasses not just '*learn to earn*' but rather *learn to earn to return*. Return here means fulfillment of obligation towards the society to bring harmony and justice.

Parents today need to pay more attention to tarbiyath as an outcome of taleem rather than return in monetary terms. The educational systems and society, in general, should strengthen an ambience of spreading taleem in a true sense that creates human-centric value systems, stronger beliefs, attitude of gratitude, and seeing oneself as part of the big ecosystem. Parents cannot absolve themselves from the responsibility by outsourcing the critical responsibility of parenting to the teacher and

expect the fruits of the well-groomed ward for a paltry fee.

Especially during early childhood, the responsibility is more because this period becomes the foundation period. There should be the same concern as with the admission into some reputed school to observe every child's activity and mend appropriately.

It is time for the parents to upgrade to better parenting by putting effort in taleem and tarbiyath of self to counter the distractive environment that lures the young minds to digressing paths. The focus should be on societal centric upbringing rather than self-centric.

(IT Professional, Mentor, Coach)
Can be reached at
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It is time for the parents to upgrade to better parenting by putting effort in taleem and tarbiyath of self to counter the distractive environment that lures the young minds to digressing paths. The focus should be on societal centric upbringing rather than self-centric.

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Irshad Sait N. M

Day (Yaum) in Islam Starts at Fajr not at Magrib

Before touching on when Yaum/Day starts in Islam, we would like to define a Yaum / Day as per Sharia.

It is the period in which a Muslim prays five mandatory prayers and the Witr. Witr, as you know, can be prayed till the azan for the following Day's Fajr prayer is given. Witr cannot be prayed after that; why? The new Day has started and witr of previous Day cannot be prayed next Day, in the odd number of rakaths. This itself proves that Yaum / Day in Islam is the duration of time between the Azaan of two Fajr prayers. In short, from Fajr to Fajr. Hence, Yaum / Day starts at Fajr, not Magrib.

Let us now examine the evidence from Noble Qur'an and Authentic hadeeth to prove that the Yaum / Day starts at Fajr.

From Noble Qur'an:

a) In Verse 2:238, we are asked to guard strictly the As salawaat (five obligatory prayers), especially the "salawaathul wusta" (mid-prayer).

"Guard strictly (five obligatory) As-Salawat (the prayers), especially the middle Salat (i.e., the mid-prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)]."

The mufasirs have stated that the "salaathul wusta" is the Asr prayer. It is reported in Sahih Muslim, Muwatta Maaliki, Abu Dawud, Nasaie, Tirmidhi & Mussanad Ahmad.

The Middle prayer is the `Asr prayer, according to the majority of the scholars, including the Companions (RA) At-Tirmidhi and Al-Baghawi have stated. Al-Qadi Al-Mawardi added that the majority of the scholars of the Tabiin also held this view. Al-Hafiz Abu `Umar bin `Abdul-Barr said that this is also the opinion of the majority of the scholars of the Athar (i.e., the Hadith and the statements of the Salaf). In addition, Abu Muhammad bin `Atiyah said that this is the Tafsir (of the Middle prayer) of the majority of scholars. Al-Hafiz bu Muhammad `Abdul-Mu'min bin KhalafAddumyati stated in his book on the Middle prayer that it is the `Asr prayer and mentioned



that this is the Tafsir of `Umar, `Ali, Ibn Mas'ud, Abu Ayyub, `Abdullah bin `Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa'id, Hafsa, Umm Habibah, Umm Salamah, Ibn `Abbas and `A'ishah. This is also the Tafsir of Ubaydah, Ibrahim An-Nakha'i, Razin, Zirr bin Hubaysh, Sa'id bin Jubayr, Ibn Sirin, Al-Hasan, Qatadah, Ad-Dahhak, Al-Kalbi, Muqatil, `Ubayd bin Abu Maryam, and others.

If Asr has to be the mid-prayer, the Day must start at Fajr (Dawn) and not at Magrib.

b) In Surah Yasin (36) verse 40, it is said, **"nor does the night outstrip the day,"** which means that Day is the forerunner and Night will not outstrip the Day. This verse categorically states that the 24-hour period in Islam starts at Dawn and not at Magrib.

c) Surah Al A'raf (Chapter 7) Verse 54 says that **"He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command."** HE (ALLAH) brings the Night as a cover over the Day.

d) Surah Ar Ra'd (Chapter 13) Verse 3 also says, **"He brings the Night as a cover over the Day. Verily, there are Ayat (proofs, evidence, lessons, signs, etc.) for people who reflect."**

(Inc & d above, it is clearly mentioned **that it is the Day which is the first part, and the night follows and comes to cover the day**

e) In Surah Ad Duha (Chapter 93)

Verses 1-2, it is written that **"By the forenoon (after sun-rise)**

"And by the night when it is still (or darkens)" also says that it is the daytime that comes first and not the Night.

f) In Surah, As-Shams (Chapter 91) Verses 1-4 also say that it is the sun or Day which precedes the moon or Night. **"And by the sun and its brightness; And by the moon, as it follows it (the sun); And by the day as it shows up (the sun's) brightness; And by the night as it conceals it (the sun);"**

We are also quoting below from Tafsir Ibn Katheer explaining Surah As-Shams to understand what the Sahaba (RA) perceived from this verse:

"Al-Awfi reported from Ibn `Abbas (RA) that he said, (By the moon as it Talaha.) "It follows the day (sun)." Qatadah said, "as it Talaha (follows it) It is referring to the Night of the Hilal (the new crescent moon). When the sun goes down, the Hilal is visible."

Let us now refer the Hadeeth.

From Hadeeth:

1) Witr: A day consists of 5 prayers. **We have been ordered to end them with Witr** (Sahih Bukhari, Sahih Muslim, Tirmidhi, Abu Dawud, Nasaie).

Hadeeths also ask us to pray Witr between Isha & Fajr (Sahih Bukhari, Sahih Muslim, Tirmidhi, Abu Dawud, Nasaie). This also indicates that the Day's last Farz prayer is Isha & Fajr is the first Farz prayer.

2) **The Prophet (Sallallaahu**

alaihi wa sallam) used to start Ithi'kaaf from Fajr onwards- Sahih Bukhari, Sahih Muslim, Abu Dawud, Nasaie, Tirmidhi, Ibn Maaja & Musnad Ahmad.

3) It is also reported in the hadeeth **t h a t t h e P r o p h e t (Sallallaahu alaihi wa sallam) used to come out of Ithi'kaaf after Fajr on the Eid Day** (Tirmidhi, Ahmad, Hakim)

4) During Hajj, if a pilgrim cannot be at the Arafath, his Hajj is not completed. In an authentic hadeeth, **the Prophet (Sallallaahu alaihi wa sallam) has asked a pilgrim to be at Arafath before the Fajr of 10th Zul Hijjah so that he has observed the essential part of**

the Pilgrimage of staying at Arafath on the 9th of Zul Hijjah. This hadeeth categorically proves that the 24-hour period starts in Islam at Fajr and not at Magrib.

Let us now ponder on the Hajj rites. In fact, all rites start at Fajr, On Yaumul tarwiyah - 8th Zul Hijjah- at morning one enters into Ihram and spends the Night at Mina, But according to those who insist that yaum / Day starts at Maghrib, the Night of 8th was on the previous Night, and one would not have entered into Ihram on previous Night. On 9th Night the pilgrims have to spend the Night at Muzdalifah. But for those whom this the start of Yaum, this Night after the gathering at Arafath belongs to 10th - Yaumun Nahar.

Let us now check what the scholars say:

We are quoting a fatwa in this regard from The Assembly of Muslim Jurists of

America www.amjaonline.org

Question: Assalamu Alaikum, I was told that starting of Islamic Day from Magrib is not correct and that it is Jewish tradition. The 5 reasons given are: 1) In Holy Qur'an, we have been asked to be steadfast with mid prayers, and almost all mufasirs say that it is Asr prayer: If Asr has to be the mid-prayer, the Day should start at Fajr.

2) Witr has to be the last prayer of the Day. Hadeeth says that witr to be prayed between Isha & Fajr. Please clarify

Fatwa Answered By: Dr. Main Khalid Al-Qudah (The Assembly of Muslim Jurists of America)

Fajr time is the beginning of the Day in Islam. It is the time in which we start fasting and performing Fajr prayer. If a woman gets clean from her menstrual period before Fajr in the month of Ramadan, then she has to fast. Many rules in Islam are connected with Fajr time, showing clearly that this is the beginning of the Islamic Day. www.amjaonline.org

UNQUOTE

It is the Jewish tradition to start the day/month after sunset. You may be surprised to note that even the Muslim countries follow the Jews in starting the 24-hour period!!!

Now, as it has been established that the start of yaum / Day is Fajr, some may have some doubts about the practicability of implementing it in everyday life as the time of Fajr is not fixed throughout the year and changes region to region.

This sort of difficulty exists even when the start is fixed at Magrib.

In fact, there is no difficulty whatsoever in starting the Yaum / Day at Fajr. For the last 1440 years, the Muslim Ummah precisely started fasting, Mandatory and voluntary, as soon as the Muazzein starts the call for Fajr prayer. Even though the timings for the prayer call differ from region to region, country to country, we all have been following precisely this timing all these centuries, without any mistakes, Alhamdulillah.

Some may argue that since Noble Qur'an in many places uses the phrase, Lailuwan nahaar, Night comes first, followed by the day-light period. Let them please note that in Noble Qur'an **"Bukkarathm wa assiyya"** is also used. In verse 3:43, Sujood is mentioned first, followed by Rukku. This user does not mean we have to do sajdah, and then only Rukku be performed. In Surah An Noor (24:58), the Day's progress is chronologically described as Fajr, afternoon & Night.

Allah Knows Best

(The author is the President, of Hijri Committee Of India) ■

Morocco has most Accurate Crescent Moon Observation in Arab, Muslim World – Astronomer

Baku: Morocco is the best Arab-Muslim country in terms of crescent moon observation, said astronomy researcher, said Benayad, according to Moroccan News Agency MAP.

Benayad, who led a conference at the Faculty of Science in Tetouan, described as "correct" the method advocated by the Kingdom in confirming the crescent moon's visibility, adding that it is based on

a set of specific criteria applied in 250 specialized committees.

The observation of the crescent moon is ensured by these specialized commissions distributed throughout the national territory and members of the Royal Armed Forces (FAR).

Benayad noted that the specialized committees in Morocco proceed to observe the lunar crescents of the different months of the Islamic



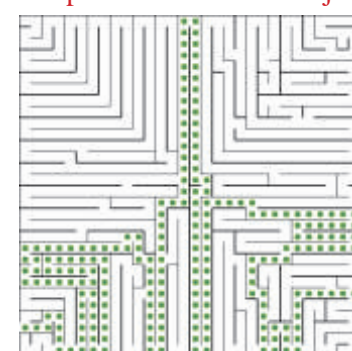
calendar throughout the year, and not only with the advent of the month of Ramadan.

For his part, the Dean of the

Faculty of Science in Tetouan, Abdellatif Mokrim, told MAP that this conference is part of a series of meetings scheduled by the university on the occasion of the holy month with a focus on relevant scientific topics.

(Source: https://azertag.az/en/xeber/Morocco_has_most_accurate_crescent_moon_observation_in_Arab_Muslim_world_astronomer-2097443) ■

Answer of Help Bilal Reach the Masjid



Subconscious Mind and Beliefs:

Learning and Understanding in Positive and Motivational Way...!!



Arshad Sayyed

Who are You? How are You? What is your place in this world? These are a few questions that we can ask ourselves almost every day, and the answer to this question lies in our personality; and our personality mostly depends on our beliefs. "We are Products of our thoughts, and the happiness in your life depends on the quality of your thoughts" is a standard quote we often hear. Through this article, we are trying to understand what we believe about ourselves? Did you see yourself as a winner in your Mind or a loser? Because "we become what we believe."

Brain and Mind :

The human body is nothing but a collection of trillions of cells that are physically present, and also every cell has its individual Existence.

The brain is considered a physical thing (Organ) that contains Billions of Neurons that store the information and can also process it.

Whereas the Mind is a mental thing which cannot be touched. It refers to a person's thought process and understanding. Overall brain and Mind create powerful intelligence for a human.

Our Mind is Basically divided into two parts:

1. Conscious Mind :

Conscious Mind which is also known as active Mind which contains all of the memories, thoughts, feelings, wishes and all other activities which we perform in our awareness. It also includes our memory which is not always part of it but can be brought into awareness. Consciousness



contains approximately 10% part of the Mind.

2. Subconscious Mind:

The subconscious Mind is the part of our Mind which contains feelings, thoughts, memories, etc., which are outside of our conscious awareness. It also stores the memory that is unacceptable or unpleasant for us like the feeling of pain, sadness, anxiety, etc. The subconscious Mind contains approximately 90% part of the Mind.

Australian Neurologist Sigmund Freud likened the parts of the Mind to the iceberg. The 10% part of the iceberg is visible over the surface of the water where as the 90% part of it is still floating under the water. The top of the iceberg that you can see above the water represents the conscious Mind, and the part of the iceberg below the water represents the subconscious Mind.

Now, Coming back to the Neurons again. As I mentioned above, neurons can store and perform on their data. Along with that process, they have one more job to do: to follow the instructions coming to them from conscious and subconscious Minds. And these instructions aren't only the physical instructions but also our beliefs.

PAW Mindset:

1. Possible: Most of the time, when we are trying to do something, setting new goals, or focusing on learning and earning

something, One Negative thought that pops up in our Mind is, "This is not possible for Me."

2. Able: Second thought that comes to our Mind After P, i.e., Not possible is, "Maybe it can be possible, but I am not Able to do it."

3. Worth: Third and the worst thought which comes to our Mind after P and A is "I am not Worthy of it."

In today's competitive world, these negative mindsets and beliefs are a new common in today's generation. We are completely unaware that our neurons actually take these beliefs as a command and built a perspective that stops us from gaining that success that is definitely possible for us. You can achieve it, and yes, if you work hard, then you are worthy of it.

Almighty Allah gifted the same Mind to everyone, the difference is how we use our Mind. If we did proper hard work, accomplished new skills, and while doing that, we gave up negative thoughts and overcame the failures by keeping faith in Almighty, prayed to Him, then we will surely achieve our dreams one day. But this process is also a must because-

"God does not change the condition of people until they change what is in themselves"

Below are a Few Lines which will help to grow:

- Creating Self Confidence
 - Figuring our flaws within and overcoming them
 - Never Giving Up.
 - Doing every task with hard work and dedication.
 - Having Good and Polite communication with people.
 - Having Proper Dressing as it improves your confidence level.
 - Never Losing Faith in Almighty.
- (Software Engineer, International NLP Master, Motivational Speaker, Corporate Trainer, Author/Blogger) ■

Meet the 21-year-old inventor of Neuro-Exoheal

Zain Samdani's keen interest and research on improving the quality of life of people with paralysis has led to the development of a wearable device whose sensory and exoskeletal robotic gloves can ensure sensation in a paralyzed hand



Zain Samdani developed Neuro-ExoHeal, a wearable device, to help patients with hand paralysis. Image: Stefan Andrei MICU

During a family vacation in 2015, Zain Samdani met his distant maternal uncle for the first time. The then-teenager was shocked to see him partially paralyzed due to a stroke; he could barely respond and could not lift a spoon.

"Imagine what it would be like to have another person help you out for every little activity in your life?" says Samdani.

On researching paralysis, Samdani found that rehabilitation is time-consuming and psychologically strenuous and that robotic rehabilitation sessions cost as much as ₹8,000-12,000 per session. "When I visited a couple of these [rehab] centres, I realized the patients had to travel there, which was extremely painful. Additionally, though the sessions were expensive, I couldn't see much modern technology being used," says the now-21-year-old. These observations led him to develop Neuro-ExoHeal, a wearable device to help patients with hand paralysis.

The device is divided into a sensory glove for the functional hand and an exoskeletal robotic glove for the paralyzed hand, based on the concept of neuroplasticity. Samdani found out about this concept when he read *The Brain that Changes Itself* by Norman Doidge and realized how neuroplasticity could help persons with disability. At that time, he was also working on developing affordable prosthetic hands. "Things just clicked, and everything just pieced together," he says. Given how complicated the subject was, Samdani had to research on it extensively—secondary and primary research, including meeting a lot of neuroscientists and physiotherapists—before coming up with an innovative solution.

Samdani explains how Neuro-ExoHeal's technology works: "When a movement is performed by the functional hand, the exoskeleton forces the paralyzed hand to mirror the same motion. This mirroring allows the mirror neuron to trick the brain into believing that the paralyzed hand is alright, forming new neural connections and reviving the paralyzed hand."

For this innovation, Samdani was one of 16 global finalists at the Google Science Fair in 2016 and

2019. He is associated with the KV Rao Scientific Society in Hyderabad, where he has been working on the research and design of the device since December 2020.

While Samdani was in the midst of his research, around 2018, he was diagnosed with Intermittent Exotropia, a rare medical disability that doubled his vision every two to three hours. It would be too much mental strain for him, and he would eventually collapse.

It took about four months to diagnose the disability and start treatment. "This condition deprived me of my ability to concentrate on my studies and aspirations and just lead a normal life," says Samdani. After three years, Samdani has overcome his temporary disability but considers it a "blessing in disguise".

While he was still recovering with the support of his family his mother being his biggest inspiration Samdani restarted his Neuro-ExoHeal project. Currently, he leads a five-person team with age groups ranging from 19 to 23 and aims to help patients with hand paralysis have a faster, more comfortable, and inexpensive rehabilitation experience. Eventually, Samdani and his team hope to expand to conditions outside of paralysis and look at other body parts.

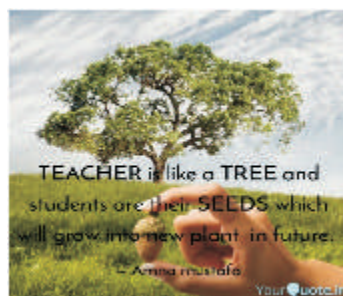
One of the primary challenges Samdani faced as a young innovator was "dealing with self-doubt and negativity." He also struggled to get the proper support and funding for some of his projects. "I feel," he says, "the key is to find the right people and ask them the right questions."

(Source : <https://www.forbesindia.com/article/innovation-nation-2021/meet-the-21yearold-inventor-of-neuroexoheal-a-wearable-device-to-help-patients-with-hand-paralysis/71325/1>) ■

Dr. Aliya

A botanist says that a tree trunk forms one half of a tree and the other half's roots. One of the philosophers puts it in this way—the origins of education are bitter, but the fruits are sweet. Our interests are so centered on gathering the fruits that it is easy to forget the cultivation of roots. We cannot prosper and have plenty without first putting down our roots in life. A tree stands above the ground, firmly fixed its roots beneath the ground. It grows from beneath upwards into the air. It does not start at the top and grow downwards. Those who till the soil or garden understand this analogy. The tree is our teacher imparting to us

The Tree Is Our Teacher



the lesson of nature that if we seek to progress outwardly, we must begin from our base before we can hope to build a new society.

The roots can be compared with the hardship, efforts, passion, and interest a teacher puts forth to make the foundation of a student strong, which acts as an

escalator through which success can be achieved. A tree bearing more fruits is seldom bound to bend towards the ground. The more knowledgeable we are, the higher the bending or inclination we need to possess within ourselves.

The fruits or flowers symbolize students who have enjoyed generation after generation. A teacher is a source of disseminating knowledge and acts as a torchbearer through the light of which a student can see and explore life's challenges. A teacher tries to make students players rather than observers through mentoring and counseling so that a student can reform, transform, and perform to excel in life. ■

Moqheeta Mehboob

Have you ever been hurt, by people or by situations? Loved ones leaving, trusts being broken, losing a job, breaking relations, not being loved by anyone, failing in an exam, not being selected, the pain can be of any sort and from anyone. Every human experiences pain in some form or the other. Allah swt has put different emotions in us for a reason. No human is completely devoid of emotions. How people deal with these God given emotions is important to note and learn from. Not all pains are the same. Some heartaches are apparent and can be easily talked about in family and society; like losing a child or a pet or a family member. But many heartaches are suffered in silence and secretly. These pains are difficult to reveal or to be discussed. One bears these pains mutely.

One cannot declare which pain is deeper, the pains that are apparent or the pains that are private - to each his own pain.

Just as all pains are not similar, the manner in which people respond to the pains are also not the same. These are some of the common approaches to pain. Which one do you relate to?

Venting out - Some people like to speak about their issues. And the more they vent out the better they feel. Many psychologists also suggest venting out.

Going quiet - Some people just go stone silent and do not express their feelings at all. They do have a dialogue going inside their heads but they either refuse to or are

incapable of converting it into speech.

Self harm - We have seen some people who inflict self harm when challenged with unpleasant situations. They punch the walls, slit their wrists, bang their heads or consume harmful substances.

Going bitter - If things do not turn out to be in their favour, some people take it very bitterly and become revengeful. Most of their thinking time is consumed in how to avenge the other person.

Losing self respect and confidence - Sometimes a big setback for people going through difficult times is to feel worthless and unwanted. The feeling of rejection sucks away all the confidence and self belief.

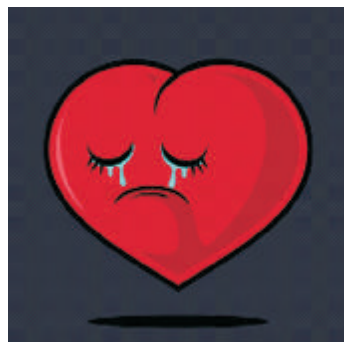
Losing interest - We have seen people losing interest in everything and everybody around them. One person's action makes them lose everything.

Pain is a natural emotion we all go through. One cannot stop incidents in life from happening, once cannot control the other person's actions and words. But one thing we can definitely have control over is our own actions. The question one must ask is, 'as a muslim what should we do when in pain? What does Allah want of me at the times of difficulty'.

Islam teaches us the complete way of life. Allah swt has given us a code of conduct for all our actions, also when we are upset, heartbroken or sad. We are responsible for our actions and our words. Let them be the ones that Allah swt loves.

Mentioned below are a few approaches a muslim should follow when distressed;

Grieving Hearts



Acceptance - Most of us lament at difficulties saying 'Why did this happen?' 'How could this happen?' The simple answer to such questions is, it happened because Allah willed it to happen. A muslim's major belief is, everything happens by the will of Allah. A belief so clear and lofty cannot give rise to 'why and how' questions. Things happen, be them happy, sad or challenging, everything happens by the will of Allah. It happened because it was meant to happen. A muslim needs to first accept it and then think what can be done about it. Acceptance to a situation is like taking half the situation under control.

Shukr - Yes, shukr. Even though your heart is bleeding, make shukr of all the times when you were happy. Only because Allah swt gave you happiness, you are able to experience what is the opposite feeling of being happy. So be thankful for all the good moments of your life.

Do not lose hope - Allah swt says, Do not lose heart nor fall into despair! You shall triumph if you are believers. (Quran 3:139).

Allah swt who is our creator loves us more than we can ever love ourselves. And when He the Supreme is promising us that we shall triumph if we continue to believe in Him, then why do we need to lose hope. How many examples have we not seen throughout history and also in our own lives, examples of people coming out of difficulties. Time and situation never stays the same. Have hope in Allah. That is the only hope.

Wait - Have you observed the changes in nature? No change is immediate. Even what looks sudden to our eyes actually has a long and slow process before its appearance. The volcanoes, earthquakes, tornadoes, which look sudden to us have gone through their own building time. Every change takes its due course of time. Do not be impatient in wanting to see the results you want to see in your time frame. Allah holds the time and He knows when is the best time for what.

Jannah as the target - Find your purpose. Allah has sent every creation with a purpose. Soil, water, wind, trees, fruit, animals, all come with their purposes and they do nothing except for what they have been created for. Do humans not have any purpose? Is school, college, career, marriage and recreating the same cycle of achievements our purpose? Are they the criterion to attain jannah? No. Allah swt has created us for a much bigger purpose. Do not let survival actions become the goal of your life.

Find your purpose for which you

have been sent on earth and work fervently towards it. The purpose will keep you alive, engaged and hopeful. A person without a real purpose is a lost person.

Dua - Someone can cut your heart deep and wide. He may not know how much it hurts you. But Allah swt the creator of you and your heart, can see the cut and can see the pain. Allah is the healer of all types of pains.

Even during the cut, the bleed, and the pain, we need to constantly ask the owner of the heart to heal and soothe it. It is only Allah swt who can stop the hurt and take away the pain.

We all are sinners. Nobody can always be on the receiving end. The one who feels the pain is also capable of giving pain. And thus we all need to beg Allah for help in so many different manners. One is to heal our hearts. And second most important is to help us in not hurting anyone. Noone is infallible. Only Allah is.

Submit - And if still you don't feel healed, then know that Allah wants you to be closer to Him and wants you to remember him with complete submission, gratitude and hope. Submit yourself totally to His will and let Him lead your life. Be a passenger who trusts the driver completely. The driver knows all the routes very well and he has brought many before you come out of dark valleys into green pastures. Let Allah swt help you reach beautiful destinations. Trust and enjoy the ride. And keep talking to Allah swt throughout the ride without an iota of doubt.

Happy journey to all the grieving hearts. ■

POEM

WAKE UP CALL

Wake up!!!

O Muslims, Wake up.

You have the magnificent heritage on the face of history.

You were well versed in Commerce, Science, Technology, Religion, Art and Literature.

O Muslims!!

You were the true identity of humanity, integrity, morals, and gallantry.

With elapsing centuries, you remembered the real goal ascending to the world.

Wake up!!

Stop dividing yourselves into countries, areas, groups, colour, sects and creeds.

Do not ever forget You all are the slaves of that Almighty Allah only.

O Muslims!!

Unify by filling the large and deep ocean of divergence and disharmony.

Educate, edify, and show the whole universe what you really are.

O Muslims!!

Mend your ways, you have the largest reason to survive.

Do not forget the commandments of Allah, the afterlife and the doom's day.

Wake up!!!

O Muslims, wake up!!!

Wake up before you will be trampled down or wiped out.

Wake up, unite and do some remarkable deeds in the world.

Composed by: Surayya Najeeb

Amazing Advice

Scholar Imam Ibn Al-Qayyim (ra)

"A friend will not (literally) share your struggles, a loved one cannot physically take away your pain, and a close one will not stay up the night on your behalf."

So look after yourself, protect yourself, nurture yourself, and don't give life's events more than they are worth. Know for sure that no one will heal you except you when you break, and when you are defeated, no one will give you victory except your determination. Your ability to stand up again and carry on is your responsibility. Do not look for your self-worth in people's eyes; look for your worth from within your conscious. If your conscious is at peace, you will ascend high and if you truly know yourself, then what is said about you won't harm you.

Do not carry the worries of this life because this is for Allah. And do not carry the worries of

» Page 22

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Arif Hussain, S.M.

The life of The Human being possesses many bitter and Joyful experiences that kill the Man in every corner of life, nothing but "situational death" before embracing the ultimate "physical death." The Man steps into his youth by leaving the comfortable childhood, where he faces many ups and downs to fulfill the stomach of his own and dependents. To earn the three times bread, one does hardship without caring about the hotness and coldness of the weather, thus slowly dies mentally and physically. In search of financial income, a man travels thousands of miles away from his home, therefore experiencing the bitterness of missing family members, "the distance death."

The Human being dies "Situational Deaths" before The Physical Death

As the days pass, the children grow up and knock the father's head that they need Education to survive in the civilized society. Thus, as parents, human beings wander here and there to earn money to provide a better education. No one can deny that to earn the required money. The Human being sometimes utters lies, cheats, and does robbery without caring about society and the law. This is the bitterest taste of all of its life, which kills mentally and characteristically.

As the children, particularly the girls, grows up, they indirectly force the parents to arrange for the marriage, which is a natural need. Undoubtedly every parent wishes to full fill this need by borrowing heavy debts for the same. Obviously, the parents go through hardship to repay this debt and die mentally for years under the debt

burden. The matter of tying-up the knot of the relationship doesn't end here because "a daughter" and "a sister" face the verbal and beastly behaviours of the husband and the in-laws, which are very tough to digest. As a result, an innocent daughter of the parents and a sister of the beloved brothers gradually die mentally and physically. The biological parents can only feel the bitterness of this situation, which is nothing but the "mental death." Further, the parting of a daughter and a sister suffocates the parents and brothers a lot, equal to the "farewell death."

The Human being as a woman or a mother faces physical pains during pregnancy and when giving birth to a child, not less than the "physical death." It is declared in Islamic teachings that no child can repay the cost of these pains even by serving

his parents by all means till their last breath.

Sometimes, the human being faces society's "ill behavior" due to unavoidable life circumstances, such as weak economic conditions and the adoption of low professions. However, these are to be done by human beings only, and no wealthy man accepts even to sit side by side with these people. The hatred germinates among the people of the same family, caste, and creed, which causes the "differential death".

After passing through above mentioned "situational deaths," The Human being ultimately dies the "physical death." The Quran also informs that "Every living creature has to taste the death," which is the "Will of the creator, i.e., Allah."

(The writer is an Honorary server in Education, Musheerabad, Hyd, smarifhussain123@gmail.com)

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Amazing Advice

sustenance because it is from Allah. And do not carry the anxiety for the future because it is in the Hands of Allah.

Carry one thing: How to Please Allah. Because if you please Him, He Pleases you, fulfills you, and enriches you.

Do not weep from a life that made your heart cry. Just say: "Oh, Allah compensate me with good in this life and the hereafter."

Sadness departs with a Sajdah, and happiness comes with a sincere Du'a. Allah Does Not forget the good you do. Nor Does He Forget the good you did to others and the pain you relieved them from. Nor Will He Forget the eye which was about to cry, but you made it laugh.

Live your life with this principle: Be good even if you don't receive good, not because for others' sake but because Allah "loves those who do good."

Tablighi Jamaat Active Member and AMU Teacher Dr. Nadir Ali Khan Passes Away

Aligarh: Dr. Nadir Ali Khan, a nonagenarian Urdu scholar, a famous Islamic figure, and retired professor of the Department of Urdu at Aligarh Muslim University (AMU), died on April 23 after a protracted illness. He has been a member of Tablighi Jamaat for a long time.

Prof Tariq Mansoor, AMU Vice Chancellor, expressed his sympathies with Dr. Nadir's death, saying, "Dr. Nadir was a passionate teacher—who liked sharing knowledge." The University has suffered a significant loss due to his death."

He added: "Dr. Nadir carried a peerless scholarship and research acumen with him. He performed a long list of literary and cultural roles exquisitely alongside his job."

"Dr. Nadir mentored students and research scholars with a steadfast

dedication—inspiring them to achieve their potential. He also guided younger colleagues at key career moments for educational and professional strides", said Prof Mohd Ali Jauhar (Chairman, Department of Urdu).

Dr. Nadir was a well-known author who published many literary and scholarly works. He is most known for his 1991 work, 'A History of Urdu Journalism (1822-1857)', which studies newspapers from nine different towns. His writings on the history of journalism have garnered positive reviews because they are academically rigorous.

He produced a critical critique of Masood Hussain Khan's famous book on Urdu linguistics, the birth, and development of the Urdu language, in which he conveyed his analysis, evaluation, and admiration of Masood's work clearly and concisely.

His work is included in university curricula, and his novels have been translated into English.

Dr. Nadir was a religious man who made trips to various centers of Islamic importance in India. He

met eminent religious scholars such as Sheikh Ul-Hadith Muhammad Zakariya al-Kandahlawi (1898-1982) and the reformer Maulana Muhammad Yusuf Kandhalawi.

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