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Regd. with Registrar of Newspaper of India Under Reg. No. 45497/87. Reg. No. KRNA/BGE/176/2021-2023 | Posted at PSO, Mysore Road Bengaluru, on 1st or 3rd or 5th of Every Month.



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Ramadan / Shawwal - 1444 H

Noor Ayesha was selected among the list of 100 most influential women of Karnataka.



The Founder-director of the Iqra International School and prominent educationist Noor Ayesha was selected among the list of 100 most influential women of Karnataka. Modeled on the pattern of the "BBC 100 Women", an initiative called 'Rising Beyond The Ceiling' (RBTC) has culled Muslim women from the state who have excelled in 14 different fields, from politics to social service.

It is an effort to smash negative preconceptions about Muslim womenfolk frequently perpetuated by a section of 'Upper castes' dominated media.

It should be noted that Noor Ayesha completed her primary

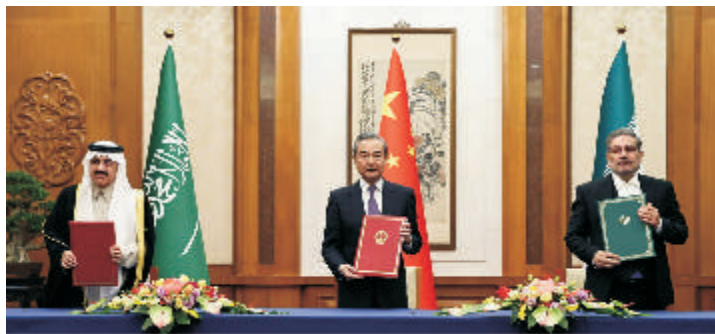
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Saudi Arabia, Iran Resumes Diplomatic Relations: China contributes to World Peace

Gao Wanying

Saudi Arabian State Minister and National Security Advisor Musaad bin Mohammed Al Aiban and the secretary of Iran's Supreme National Security Council (SNSC) Ali Shamkhani led their respective delegations and held talks in Beijing, China from March 6 to 10. On March 10, China, Saudi Arabia, and Iran signed a joint statement in Beijing announcing that Saudi Arabia and Iran had reached an agreement to restore diplomatic ties, which had been severed for nearly seven years.

Saudi Arabia and Iran have long



had grievances. Saudi Arabia believes in Sunni Islam while Iran is the leader of Shia Islam, and the ideological conflict between the

two sides is relatively fierce. Saudi Arabia executed an Iranian cleric in 2016, and Iranian demonstrators immediately stormed the Saudi

embassy in Iran, and the two sides severed diplomatic relations.

Today, the whole world is quite surprised that Saudi Arabia and Iran turned swords into plowshares under the mediation of China. China promoted Saudi Arabia and Iran to sign the agreement on the resumption of diplomatic relations and promoted cooperation between the two sides. According to the tripartite agreement, in addition to rebuilding diplomatic relations, the two countries also agreed to restart the security cooperation

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UAE Inaugurates Multi-faith Abrahamic Family House in Abu Dhabi



The Abrahamic Family House on Saadiyat Island includes the Emirates' first-ever purpose-built synagogue, which was to hold Friday morning services led by UAE Chief Rabbi Yehuda Sarna. On Sunday, the synagogue was also to dedicate a Torah scroll gifted by Emirati President

Mohammed bin Zayed Al Nahyan. The three houses of worship have been named St. Francis of Assisi Church, Imam Al-Tayeb Mosque, and Moses Ben Maimon Synagogue.

The House derives its name from the Biblical patriarch Abraham,

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Karnataka waqf board refutes allegation of illegal leasing of Waqf Properties

Bangalore: Allegations that the state Waqf board is illegally leasing or selling endowment assets have been rejected by the chairman of the Karnataka Waqf Board, Maulana Shafey Saadi, and the chairman of the board's legal committee, Advocate Riaz Ahmed Khan.

Addressing the media on March 15 here, Maulana Shafey said that although proposals for leasing endowment properties have been received, the board will make a decision after carefully reviewing them in accordance with the guidelines for leasing to educational



institutions. Also, it was included in the board meeting's agenda. According to Maulana Saadi, Advocate Hanif, who is the subject of multiple charges, including

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Abdul Bari
Masoud

New Delhi: Distinguished academics, scholars, and activists said the high rate of school dropouts among Muslim students in India should be a major source of worry because it contributes to the socioeconomic backwardness of the community. Speaking at the launch of the book "Status of Muslim Dropouts in Comparative Perspective", they asked the community to use different resources, including Awqaafs to arrest the decline.

The book highlighted that the overall school dropout rate for the academic year 2017-18 was 18.96%, but the rate for Muslim students remained pitifully high at 23.1%.

In the midst of discussions on the pressing concerns, the document published by the Institute of Objective Studies (IOS) was released on March 4 in the IOS hall here. The seminal book prepared by Development Professionals, Mrs. Rubina Tabassum, and Mrs. Rubina Tabassum highlights many core issues and factual data brought by government agencies, including the Ministry of Education, Govt. of India that the Indian Muslims are much at the bottom of socioeconomic indices.

While releasing the book, Professor Amitabh Kundu, Professor Emeritus of L.J University, Ahmadabad, said that the book highlights household-level statistics for caste- and community-wise, as well as much more information about Indians, minorities, and, of course, Muslims in India. It is important to work for anyone doing future research on

Release of IOS Yearbook on Status of Muslim Dropouts

Dropout rates among Muslim students are still the highest; the community to focus on remedial measures.



this topic and he added that through this book, an excellent database is prepared, which was undoubtedly the need of the hour.

Prof. Kundu believed that while dropout rates exist in all communities, they are highest in the Muslim community. Strangely, he noted, Muslim women are in the worst scenario.

There are questions and factors why Muslims are deprived compared to other communities. Why do Muslims drop out due to a downfall in enrollment is the cause of all issues?

He claimed that in addition to explaining various definitions of education, this book on the education sector effectively illustrated all such deprived settings. It provides a comparative analysis of this important topic as well as defines dropouts within the framework of a nationwide sample survey.

The Indian government's definition of a dropout should be revised to include individuals who decide on their own to discontinue their education. In fact, it qualifies as a dropout. Individuals who deliberately stopped attending school because of personal reasons should also be regarded as

dropouts. The government contends that eighth- and 10th that voluntarily leave school are not considered dropouts, but in my opinion, they are.

It affects the entire country of India, not just the Muslim community. So, he added, the book redefines the idea of an educational dropout.

The yearbook deals with the severe problem of Muslim suffering, which demands careful consideration. In contrast to other populations, where the average cost of elementary education is 2600 Indian Rupees per student, Muslims spend less than 500 Indian Rupees per student. Community thinkers need to examine this disparity since it is so large. For overall progress, India must concentrate on Muslim literacy and education, he said.

Prof Kundu also suggested that mainstream social scientists must gain detailed information from suitable sources—and IOS is doing that for future researchers.

The Yearbook 2022 as a data book brings to the fore the data calculated from NSSO 75th Round 25.2 (Education) by Religion, State, Social Groups, Gender, and by Income-expenditure quartiles. It also reveals a core issue of the

investment in education by the Muslim community as compared to the rest of the communities of the same income level. Such gaps are bound to reflect and need intense attention and interest of community leaders for awareness of education in the Muslim community besides developing strategies to promote strategic investment procedures for the education sector.

In her address, Mrs. Rubina Tabassum underlined the book's methodical approach to tackling the fundamental concerns of the different types of school options in India, the enrollment percentage of Muslims, and most significantly dropout rates at various educational levels. She noted that in addition to India's many socioeconomic groupings, this book critically analyses several levels of schooling to demonstrate the differences in dropout rates among Muslims and other religious communities.

"This book is a dynamic analysis of income-expenditure quartile factors for assessing educational investments by every Muslim family at a certain income level. It equally does a comparative study of such elements in the light of other communities capable of investing in education at a similar income level to theirs", she said.

As a development professional who focuses on the development and women's education, Mrs. Rubina Tabassum stated that she had seen firsthand the many difficulties the community faced. Acknowledging all team members and those who helped her bring out

the Yearbook, she said she has been working in the field of education for more than five years.

Along with discussing their status as a community and emphasizing important topics, the Yearbook also discusses the rich history of Muslim education in the years before independence. It is necessary to reflect on why the dropout rate in the country has not decreased even more than ten years after the passage of the Right to Education. The dropout rates of Muslim students as well as other students are the subject of the research. She emphasized that both should be critically examined.

She added that the analysis of religious data, socioeconomic groups, and gender among people aged 3 to 35 formed the basis for the book. The causes of school dropouts, the underrepresentation of Muslims in India, dropout rates across all societies, and how weaker Muslim communities lack access to education opportunities beyond their socioeconomic position were all carefully examined.

It provides a comparative community-level analysis in India and determines the dropout percentage for all religious communities in India, with a focus on Muslims. Strangely, Muslim women in India have worse conditions than women from other communities.

Professor (Dr.) Afshar Alam, Vice-Chancellor of Jamia Hamdard said the Muslim dropout rates in India are still high, which is a major worry. Regrettably, these occurrences are more serious in higher education. According to him, the Yearbook provided by IOS is unique in the context of information on the Muslim

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Staff Writer

Bangalore: The Founder-director of the Iqra International School and prominent educationist Noor Ayesha was selected among the list of 100 most influential women of Karnataka. Modeled on the pattern of the "BBC 100 Women", an initiative called *Rising Beyond The Ceiling* (RBTC) has culled Muslim women from the state who have excelled in 14 different fields, from politics to social service. It is an effort to smash negative preconceptions about Muslim womenfolk frequently perpetuated by a section of 'Upper castes' dominated media. The profiles of these women were published in a book form which was launched on March 4 by former Rajasthan governor Margaret Alva here. The book is also titled *Rising beyond the Ceiling* (RBTC).

The initiative, according to RBTC founder Dr. Farah Usmani, seeks to bring attention to the diversity of Muslim women in India as well as the contributions they have made to nation-building.

As the director of the United Nations International Civil Service, Dr. Usmani has made it her mission to dispel the misconceptions about Muslim women. Under her guidance, her team compiled the book which highlights inspiring profiles of 100 Muslim women from Karnataka. The success stories of these women demonstrate their contributions to the country in terms of innovation, creativity, and tenacity. Innumerable women are highlighted in the book who overcame challenges to go from poverty to achievement, many of whom did so even after getting married. Also highlighted are their mentors, who are frequently their

The initiative 'Rising Beyond The Ceiling' seeks to smash negative perceptions about Muslim women folk

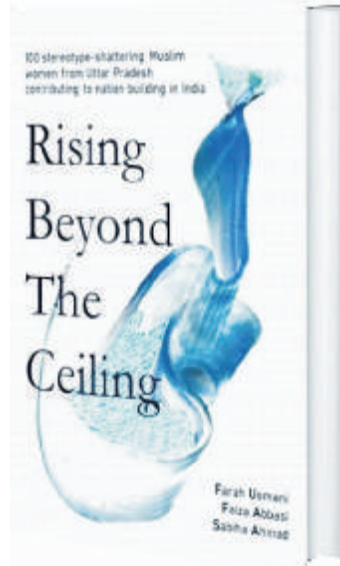
husbands. Their fight and resolve to overcome obstacles reflect their leadership, perseverance, and courage. The book shatters the myth surrounding Muslim women. Zoya Fatehally and Aiman Ansari took over 18 months to curate these names of achievers.

Former IAF wing commander and physician Dr. Farah Afraz lauded the initiative for its capacity to broaden the limited viewpoint of Indian Muslim women. She claims that the event showcases the outstanding work being done by women in a variety of sectors and that what has been shown so far is just the beginning.

Speaking about Muslim women, Noor Ayesha opined that "I will leave it to you to judge about the rest of the country if in a state like Karnataka which can alone boast so many smart Muslim women from all walks of life with such remarkable achievements."

"The RBTC book debunks the mainstream narratives that objectify Muslim women and that often use the image of the hijab to do so. The archetype most commonly associated with them is that of the oppressed and imperiled victim confined to just being a housewife. The RBTC initiative shatters the much publicized and misused worldview of the Muslim women seen as a threat to liberal values, justifying violence against them and their communities."

Every honouree mentioned and their actual lived experiences/ accomplishments which are complex and extend well beyond a singular trope stand in stark contrast to the most common misconception in India and beyond. If one state of India that is Karnataka alone can have these



Published book on 100 most influential Muslim women of Karnataka

many (and more) intellectual Muslim women from every walk of life with such great achievements, I'll leave it to you to do the math as to how many of us are making a huge difference all over India and the world which most often goes unnoticed unless somebody takes up initiatives like RBTC. Hope these facts serve as a relief to confined minds that limit the capabilities of Muslim women, she added. "We do exist and we do matter," she asserted.



The 650 students of Iqra School have received awards for receiving a top-notch education. Moreover, the Iqra School

received the Most Reliable School Award. She underlined the problems with the present educational system. Because of this, educated people are living standard lives but are unable to make significant contributions to society or deliver high-quality education.

Children at Iqra International School get a quality education alongside being educated in social responsibility so they can pay back to society.

It is mentioned that the RBTC

endeavor seeks to highlight inspiring biographies of women who have overcome challenges to achieve success and to show how Muslim women are shattering stereotypes. The group wants to publish these lists of 100 inspirational women in 14 states of the country every two years, modeled after the "BBC 100 Women" and Forbes' "The World's 100 Most Influential Women" lists. The book serves as a reminder that Muslim women exist, have value, and should not have their potential constrained by unfavorable perceptions. (Source: inputs from The Cognate.com)



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Spl Correspondent

2-day North India NGO Conference held at Lucknow

Lucknow: Association of Muslim Professionals (AMP)'s 2-day North India NGO Conference witnessed the attendance of over 500 delegates from 150 North Indian districts. It was concluded in Lucknow on March 5. It was a historic moment not only for the participants but also for the entire Community, said the organizers. The Conference was the first of its kind action-oriented meeting in North India where prominent community leaders, Government representatives, social leaders, thinkers, top development sector professionals, civil society activists & NGOs in huge numbers sat together and deliberated on Community Development and Nation Building agenda for the next 25 years as well for the immediate action plan.

Over 50 prominent speakers joined the conference from across the country and they were impressed to see the huge number of participants.

Presiding over the event on the 1st day of the Conference, Islamic Centre of India Chairman, Maulana Khalid Rashid Farangimahali said that it was a great pleasure to welcome the representatives of the many non-government officials from North India working at the grassroots level. He expressed hope that all



the participants would share their experiences and interact with each other to plan for the future, which will definitely help the community to overcome poverty and deprivation.

Maulana Safi Haider, Secretary Tanzeemul - Makatib Lucknow, said in his address that this effort by the Association of Muslim Professionals is very commendable and the society can be uplifted only by bringing non-governmental institutions (NGOs) on one platform.

Aamir Edresy, President - AMP, in his address said that through this conference, AMP has tried to focus on 200 minority-dominant districts of the country where a large section of the community is deprived and backward and thus needs to be brought at par with other communities.

AMP plans to harness the power of individual NGOs to Collaborate and collectively contribute to improving the educational and social conditions of the community to the next level. To further this mission,

AMP will organize regional conferences in other parts of the Country, where social leaders and NGOs from respective regions will also be connected with.

Farooq Siddiqui, AMP NGO Connect Head, while highlighting the features and benefits of NGO Connect, said that through this conference, AMP will partner and collaborate with minority institutions from all over the country for the development of the community and the nation. Intended to bring social organizations (NGOs) on one platform, he further said the North India NGO Conference is the first step in this direction, which will lead to cooperation and partnership to bring about much-needed change for the community.

On the 1st day of the Conference, besides the inaugural programme, many important sessions were held like; a Special Presentation: Poverty Alleviation through Government Schemes; Importance of Education and its

Role in shaping the Future of Community; Economic Development of Indian Muslims - Creating A Roadmap; Agenda for 2047 - From Underrated to Acclaimed, which were addressed by noted speakers such as by U Nisar Ahmed IPS (Retd) and Chairman - National Centre For Research & Development, Bangalore; Syed Saud Akhtar, Registrar - Jamia Hamdard, Delhi, Shakaib Azhar Chaudhary, Head - Digital & Operational transformation, IDP IELTS, South Asia, Sameer Ahmed Siddiqui, Motivational Speaker & IAS Coach and Fahad Rahmani CEO - Rahmani Program of Excellence, Rahmani30, among others.

On the 2nd day, various other important sessions were held including those for Women & Youth. The first session was on the theme of Partnership and Collaboration - The Only Way Forward, followed by Zakat and Awqaf: Divine Tools for Empowerment, and NGO Capacity Building - Reinforcing the Foundation (Compliances, CSR, etc). These sessions were addressed by eminent speakers such as Aasif Mujtaba Founder & Director - Miles2Smile Foundation, Abdul Subhan Founder & MD - Falcon Group of Institutions, Dr. Syed Zafar

Mehmood President - Zakat Foundation of India (ZFI), Dr. Salman Asad Member, Delhi State Waqf Tribunal, Dr. Jawed Alam Khan, Senior Economist, and Dr. Amir Ullah Khan, noted Economist & Professor - MCRHRDI

A special session for women entitled Women's Engagement and their Important and Equal role in Community Development was addressed by Prof. Ghazala Jameel, JNU, New Delhi, and Dr. Arvinder A. Ansari, Prof., JMI, New Delhi among others.

A session for Youth titled Mining Young Talent & Polishing Them for Nation Building through Institutes of National Importance (INIs) was addressed by esteemed speakers such as Anees Kutty Founder & Director - Anees Defense Career Institute, Pune, Dr. Md. Athar Ansari, Associate Professor of Pediatrics - Nalanda Medical College Hospital, Patna and Prof S M Raza, Branch Head - Allen Career Institute, Delhi among others.

In the closing session, prominent physician Prof. Kausar Usman, Dr. Abdul Ahad Siddiqui, Founder Director of Pulse Hospital Lucknow and Chairman of White Hall Group of Institutions, and Aamir Edresy President - of the Association of Muslim Professionals, among others expressed their views. ■

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BET Sadathunnisa Degree College Organizes Conference on New Education Policy

Bangalore: Without significant improvements to the educational system, the country cannot become economically developed. If the country wants to advance in its development in the face of the fast-shifting global environment, it is important to adapt the educational system. The National Education Policy has been created in light of this. Rehman Khan, a former minister for the Union, voiced this opinion while speaking at the inaugural session of the one-day Conference on education.

B E T Saadat Al Nisa Degree College for Women run by the Bismillah Educational Trust of the city organized a one-day conference on **National Education Policy: Challenges and Opportunities on March 15**. Rehman Khan stated at the opening remarks of the conference that the education system cannot be static at a time when the country is heading towards progress. As a result, the educational system needs to be prepared to handle any development-related issues. He claimed that enhancing teachers' abilities have been given priority in the new education programme. Since the beginning of the educational system, the emphasis has been on skills, but the current education strategy has put more of an emphasis on the subject teachers' skills. Rahman Khan argued that it is important to pay attention to the new education policy that states that everyone should have access to education in order to improve the quality of teaching.

Yet regrettably, we have not yet succeeded in achieving this goal. According to him, just 50% of youngsters in the nation are able to complete the 12th grade,



**Comprehensive changes
needed in the education
system to cope with
development pace:
Rehman Khan**

therefore if access to education is not provided, this goal will be lost.

He further said that one benefit of the new educational policy is that multiple courses can be studied concurrently. 33 sectors have been identified by the policy as having more educational opportunities. Notwithstanding the policy, there are still several issues that call for collaboration between the public and private sectors. The Right to Education Act hasn't been fully implemented in the nation up to this point. Access to high-quality education has thus been impossible. Primary schools in government-run and rural locations have very low facilities. In reality, about 2 to 2.5% of the 6% of the country's GDP that was supposed to be spent on education has really been spent.

On this occasion, the director of the college, Githa R, in her keynote address, highlighted the aims and objectives of the new education policy. On this occasion, Rehman Khan released a book that contained snippets from the papers that were presented at the conference. Prof. Samia Fatima gave the welcome address, and Vice Principal Dr. Salma Fatima oversaw the proceedings. Ayesha Bibi gave the conference report during the final session after a breakout session was set up.



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Zeena Akhtar

New Delhi: Four Muslims, three of them female, have passed the Uttarakhand Judicial Service examination. Results were announced in December of last year. The fact that all three Muslim females are from rural areas makes them unique. The third girl is from Sarai village in Haridwar, while the other two are from Shahpur and Badhi villages close to Rishikesh. Ayesha Farheen, Gulstan Anjum, and Jahan Ara Ansari are the three girls from the same district Haridwar. It's also important to note that none of the three villages offers a high school education.

17 candidates who were successful in the December Uttarakhand Judicial Service exam were appointed as new Civil Judges (Junior Division). Three of the four of them are female and are from the Muslim community. In the past, 19 Muslim girls were appointed as judges in Rajasthan and Uttar Pradesh, and Maharashtra respectively.



Uttarakhand's three countryside Muslim girls Crack Judicial Service Exam

Ayesha Farheen has achieved a lot, especially for a country girl. She lives in Shahpur village, which is five kilometers from Roorkee. Her mother never attended school, while her father just completed the fifth grade. He has four kids and a four-acre agricultural property. In the village, there is no education beyond the fifth grade. Ayesha is the first girl in her family—which includes 8 lawyers—to pursue legal studies. Ayesha's accomplishment, which places her in ninth place, is noteworthy because it took her only six months of preparation to get there. She had never tried before. She is a young girl who frequently assisted her mother with household duties. Ayesha Farheen exclaims, "I think it is the effect of all the prayers."

I bore all the abuses directed at me for studying abroad, but I am clean and honest because Allah has treated me fairly. I've never met a judge before today, but I'll do my work from the law book in a very professional manner from now on, she promises. There were only two things in my life that were important: my books and my family. I believe that girls should be given more opportunities to advance in their

studies. Nobody can justify their failure.

Sharaft Ali is the name of Ayesha's father. "My daughter has done a tremendous job," he says. As I could only study the fifth, I just chose to let her go. Her mom only read the Quran. The village lacks an English-language school. She was then moved to Allahabad, Roorkee, and a neighbouring village for additional study. Her next stop was Aligarh Muslim University. One of the most underdeveloped villages in the Roorkee district of Uttarakhand is Shahpur. **Ayesha** is the village girl with the highest level of education. She graduated from Aligarh Muslim University with an LLM. Ayesha astoundingly passed the civil judge exam for the Uttarakhand Judicial Service after only six months of study. This year's shutdown prevented her from adequately preparing it. She has performed all duties associated with being the oldest daughter at this period. She has never shied



away from household duties with the justification that she was studying. Together with my mother, I cleaned, wiped, washed clothes, and cleaned wheat.

The youngest child of Hussain Ahmed, a social worker from Badhi village, **Gulstan Anjum**, also passed the exam for the junior division of the Uttarakhand Judicial Service Civil Judge. The family was overjoyed. Hussain Ahmed said that his daughter has given him and the rest of the family cause for celebration. He advocates enhancing girls' education in the Muslim community. Gulstan claims that since Inter, becoming a judge has been Papa's lifelong ambition. And

others..... Gulstan received a gold award from DAV for his LLB in 2016. She now gives appreciation to her professors and family for helping her get chosen for the judicial service.

She claims that the victim would receive justice for anyone seeking redress in her court. She goes on to say that educating girls is crucial. If daughters are literate, society will be safe. Success requires constant effort, and success is ensured by overcoming setbacks. Asad, a PCS officer from the 2015 batch assigned to the GST department in Haridwar, is Gulstan's brother. In MA, her sister Zeena won a gold medal. She runs a school in Roorkee.



The success of **Jahan Ara Ansari** is extremely amazing

» Page 7

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Panoramic view of Bearys Knowledge Campus,
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Staff Writer

Aligarh: Renowned historian and Professor Emeritus, Department of History, AMU, Professor Irfan Habib said from the standpoint of historiography, the study of building technology in the Mughal era architecture is extremely important and quite amazing. He was delivering the keynote address in the inaugural session of the three-day national seminar on the topic 'Mughal Empire: Art, Architecture and Historiography' organized by the Department of History, Centre of Advanced Study, Aligarh Muslim University (AMU).

Prof Habib highlighted the various features of Mughal architecture which is fascinating. "The study of building technology is of immense importance from the perspective of historiography. The plurality of the architectural heritage of India is very fascinating. We have excellent cave architecture from Ashokan times to the domes that one witnessed during the Delhi

3- Day Seminar on 'Mughal Empire: Art, Architecture and Historiography' in AMU



Sultanate and the exceptional Taj Mahal built during the Mughal period among others", said Prof Habib who is considered to be the foremost expert on Mughal history. Speaking on "Mughal Architecture and History Writing," Prof. Habib outlined the various influences that created Mughal architecture, emphasizing how the vault was imported from the Greeks while

the domes were borrowed from the Byzantine Empire. "Even the use of binding material like lime and gypsum was borrowed by the Muslims from Persians and Greeks", he underlined. The cosmopolitan outlook of the Mughal Emperors Akbar and Jahangir as reflected in works from their eras was highlighted by Prof. Habib. He noted that "the

court chronicles, such as the *Ain-i Akbari* and *Tuzuk-i Jahangiri*, tell in great detail about the cosmopolitan ethos of the Mughals, which can be easily gauged through their architecture. Presiding over the inaugural session, Professor Tariq Mansoor, Vice-Chancellor, AMU appreciated the contributions of the Department of History as the Centre of Advanced Study for being the flagship department of the University. Prof. Mansoor discussed several significant Mughal architectural wonders, including the Pari Mahal garden in Kashmir. He also brought up the recently published book *The Planetary King* by Professor Ebba Koch, which emphasizes Humayun's contribution to Mughal art and architecture. He described the Mughal prince Dara Shikoh's contributions to the

period's overall intellectual and cultural flourishing and how he came to symbolize a diverse Indian culture and society. Prof. Gulfishan Khan, Chairperson, the Department of History, highlighted the legacy of Sir Syed Ahmad Khan, the founder of Aligarh Muslim University, and his contribution to the field of history of architecture through his work *Asar-us Sanadid*. She highlighted the importance of numerous historical sites, including the *Akbarabadi Mosque* and a few Red Fort buildings that were destroyed in the 1857 uprising. "The thrust area of the Centre of Advanced Study is historiography, which encompasses painting, architecture, art and the subject History itself", the Chairperson added. In a 3-day seminar from March 13 to 15, scholars from France, Italy, the U.S., Japan, and India among others presented papers on different aspects of the topic. ■

Overcoming all odds, Rohingya refugee girl Tasmeedah Johar becomes first graduate in India

New Delhi: 26-year-old Tasmeedah Johar is the first female Rohingya graduate from India, she came from her native Myanmar to Bangladesh and then to India, fulfilling her dream of getting an education. She believed that education was the easiest way to get 'freedom'. Tasmeedah graduated in December 2022. She has a B.A. (P) from Delhi University's Open University and is presently awaiting a letter of confirmation from Wilfrid Laurier University in Toronto. This August, she most likely will depart for Canada to pursue her higher studies.



community is not tolerated by the government of Myanmar. In school, we were in separate

classes. On the farthest bench in the exam room, we used to sit. Your name won't be on the merit list even if you graduated first in your class in grade 10. A Rohingya must travel to Yangon in order to attend college. Children from the Rohingya community face barriers to education that prevent them from receiving an education on par with mine. She continues by saying that despite these challenges, we graduate yet cannot find employment. We are not allowed to vote or sit in government offices. ■

She had to adapt to new cultures and languages while changing her name, "home," age, and country twice, with a third change likely occurring later this year. All as a result of her situation. In order to pursue her ambition, this little Rohingya girl first fled persecution in her native Myanmar and arrived in the largest refugee camp in the world in Bangladesh.

According to Tasmeedah Johar, this is not her true name. Because you cannot live and study in Myanmar with a Rohingya name, the name has been changed. "My name is Tasmin Fatima but to study in Burma you can't have a Rohingya name, you have to have a Buddhist name, therefore I had to alter my name," she explains. She continues, "My VNHCR card indicates I'm 26, but I'm actually 24. Our Rohingya parents in Myanmar typically give us an extra two years so we can get married sooner. After the age of 18, marriage is challenging." She claims that the Rohingya

Pre-Marital Counselling Mooted by AASRA Foundation



Bangalore: Of late there has been a huge increase in cases of the breakup of marriages among the Muslim community. *The Aasra Women and Children Trust*, Bangalore convened a meeting of intellectuals recently to take steps to tackle this problem head-on. Dr. Sajida Begum, founder AASRA and Ms. N.T. Aabroo, IAS (Retd.) have drawn up a practical plan of action addressing the issues of rise in matrimonial disputes like Domestic violence, Dowry Harassment, Talaq, Khula etc. which will be implemented at the micro level. The Foundation is approaching the Karnataka State Waqf Board to make pre-Marital

Counselling compulsory and a pre-requisite for providing the Marriage Daftar by the mosques to solemnise the Nikah. A standardised module-based pre-Marital Counselling programme for boys and girls who are getting married will be arranged in the mosques with the cooperation of the Masajid Committees. The Counselling sessions will focus on creating awareness about the realities of marriage, the rights and duties of both spouses, the likely problems and how to deal with them.

(Contact for details: +91 98453 83905 / aasra.mohsinath@gmail.com) ■

Uttarakhand's three countryside Muslim girls Crack Judicial Service Exam

considering that she studied at home without any tutoring. Jahan Ara first completed his high school education in Luxor, followed by his intermediate education in Jwalapur, then his LLB in Dehradun. She then completed his journalism diploma from here after that. She had first intended to work in journalism, but after watching Muslim women succeed as judges in Uttar Pradesh, Rajasthan, and Uttarakhand, she decided to prepare at home instead, and she is now a judge herself. Shahadat Hussain, the father of Jahan Ara, works in the agriculture division. It is a coincidence that none of the parents of the three

Uttarakhand-born girls who are serving as judges this time are highly educated and that their fathers are farmers. Even mothers did not attend school. Shahadat Hussain responds, "You are right, but we cannot stay like this forever," when this is brought up to him. We are fully aware that only education has the power to alter our destiny. There is a policewoman named Shahjahan Ansari who used to hear about her here in Dehradun. They gave us the impression that our daughter could do anything by reading and writing, thus I had a dream that was realized by my daughter. Jahan Ara is the name of my daughter, by the way. (Source: *Qaumi Awaaz*) ■

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Jamaat Islami opposes same-sex marriage, and appeals to countrymen not to push the country into Sexual Anarchy

Spl Correspondent

New Delhi: Since the Supreme Court is hearing the matter, Jamaat-e-Islami Hind (JIH) stated that it firmly opposed the same-sex marriage proposal. It emphasized that the marriage of a man and a woman is the definition of marriage that is correct and widely accepted. The country must be saved from descending into sexual anarchy, perversion, and deviation, it said. In a media statement, JIH Vice-President Prof. Salim Engineer said, "the JIH is opposed to same-sex marriages. We feel that the correct and universally accepted meaning of marriage refers to the marriage between a man and a woman. Any tampering therein would go against our civilizational values as well as



disturb the many personal laws of the country." He held that the JIH was also opposed to the decriminalization of Section 377 of the IPC, which permitted gay sex among consenting adults. Agreeing with the government's position regarding same-sex marriages as expressed in its affidavit in the Supreme Court of India, in response to the petitions seeking legal recognition of same-sex marriages, Prof. Salim has

asserted that JIH firmly believes in the fundamental rights of all citizens and is a strong advocate of freedom and minority rights. However, he added, "we wish to remind fellow citizens that with freedom comes moral responsibility, and no society can accept crimes, vices, and anarchy in the name of freedom and personal liberty. We feel that allowing and promoting same-sex marriages will pose a great danger to the well-entrenched family system in society. It will violate the rights of men and women and damage the moral fiber of society." The JIH Vice-President urged the people, the government, and all political parties to save the country from falling into sexual anarchy, perversion, and deviation. ■

Skill Development Programme Organized



Aligarh: A 9-day online employability skill development programme for AMU students pursuing various disciplines was held by the Training and Placement office (General) in association with Rubicon Skill Development (sponsored by Barclays). According to TPO head Saad Hameed, the program's goal was to build an industry-university interface while also educating students about the professional

expectations and abilities needed in the employment market. In the nine-day programme, according to Dr. Muzamil Mushtaq, Assistant TPO, students received training from industry professionals in public speaking, presentation skills, CV writing, interview preparation, email and business writing etiquette, group discussion, and career counselling to help them prepare for their future careers. ■



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The main objectives of MCT are in the field of Education, Health & Hygiene (operating primary healthcare clinics), Women empowerment, Self-Employment schemes and assisting in Government sponsored schemes as follows:

1. Educational Assistance: Each academic year, over 700 students ranging from middle school to the professional courses including Degree, BE, Medical/MBBS, IT and Business Administration courses are assisted through scholarships. Additionally, providing educational and career counselling services and collaborating with other Expertise Institutes in providing coaching and training sessions for competitive exams.
2. Health and Hygiene: Annually, around 55,000 patients (Men, Women and Children) are treated in our 6 clinics with free medical consultation, dispensing free medicines at: DJ Halli: Peeran and Firdose Clinics; Padarayanapura: Salama Clinic; Nayandanahalli: Fathima Clinic; Avalahalli: Tayeba Clinic and Bada Makaan: Athiya Clinic. Each clinic has a female MBBS doctor and a

female attendant. In process of establishing Telemedicine to have access of multi-disciplinary specialists.

3. Economic Aid: Financial Assistance is provided to the petty businesswomen to establish their own business in order to earn their livelihood and become independent entrepreneur by discouraging them to get involved in taking loans on Ribah.
4. Tailoring Courses: Free tailoring classes are conducted for women at Nayandahalli, Avalahalli and DJ Halli. Successful students are issued certificates after completion of 3-months training program. On an average over 200 ladies per year are trained and certified in Tailoring.
5. Soft Skills Development: A state of the art Computer Training Center is operating at DJ Halli and Avalahalli. The objective is to empower students (both boys and girls) to equip them to meet the placement challenges by providing training in MS Office (Basic & Advance), Tally Pro,

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Hardware and Networking, Public Speaking, Spoken English, Interview Awareness sessions besides conducting workshops to improve memory. The plan is to open similar centers in other Clinic operating areas. On an average around 200 students are trained and certified annually.

6. Nagarika Seva Kendra/Citizen Service Center: As an extended activity, a Nagarika Seva Kendra (Citizen Service Center) is operating at DJ Halli providing assistance to link the eligible population to government aided schemes. Current services provided are: Aadhar card correction, Voters' ID Card, PAN Card, Govt. sponsored scholarships, Senior Citizen Cards, Ration Card, Women/ Disability Pension, E-Shram card, Learners' Driving License, and much more. The Plan is to open similar centers at two more locations immediately and at all MCT clinic operating areas in the near future.

The current MCT services is just a drop of water in the ocean. Unfortunately, the community needs much more services, assistance and guidance in each aspect of the day to day life!

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Zakat Centre India Sets Target of Rs 20 Crores for Current Financial Year

Spl Correspondent



New Delhi: Buoyed by its success, the Zakat Center India (ZCI) has planned to expand its Zakat collection activities in 20 more cities and towns across India from the current financial year. Established in 2022, Zakat Center operated in 10 cities last year and collected Rs. 2 crores last year. It set a target of Rs. 20 crores for this year.

A registered body, ZCI has been promoted by the Jamaat-e-Islami Hind, a premier socio-cultural organization of Indian Muslims. The Center's main goal is to create a Muslim community that is free from poverty and self-sufficient. Every Muslim who satisfies specific financial requirements is required to pay zakat, which equals

2.5 percent of annual savings. The Zakat funds must be used for a variety of purposes, including initiatives to combat poverty.

Addressing the media here on February 26, ZCI chairman S. Ameenul Hasan said that ZCI collected Rs. 2 crores last year and it's expected to collect about Rs. 20 crores this year.

He said the main objective of the ZCI was to use Zakat money for alleviating the economic conditions of Muslims who were among the poorest of the poor in the country.

He clarified that Zakat is collected from Indian Muslims only in ZCI's Indian Bank accounts and did not accept foreign Zakat donations. ■

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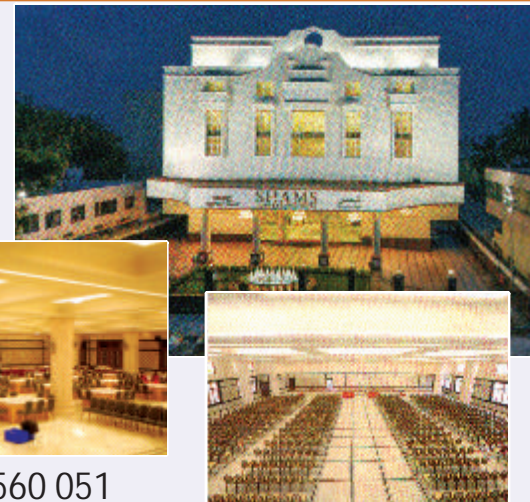
Noor Ayesha was selected among the list of 100 most influential women of Karnataka.

education in Bangalore and earned her bachelor's degree in engineering from the Vasusoria University of Technology before enrolling at Cardiff Metropolitan University in England to complete her master's degree in business administration (MBA). She spent some time working in England before returning to India and opening Iqra

International School in Bangalore. The Indian Society for Industrial Development presented Ms. Noor Ayesha with the Rashtriya Shiksha Ratna Award. She also received the Fakhr Watan Award for her contributions to social and educational causes.

She was also associated with Early Childhood Association, Summit

2019, El-dricks Summit 2019, Asia Education Summit 2016, and Asia Leadership and Services Award 2016, and attended several conferences in India and abroad. She has been a Global Goodwill Ambassador of India. In addition, she has played a key role in the Universal Education Trust and OURAH. ■



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VCs forum concludes with a Resolve to transform higher education in Islamic World



The 5th Vice-Chancellors' Forum of Universities in the Islamic World concluded in Islamabad recently. Federal Minister for Planning, Development, and Special Initiatives, Mr. Ahsan Iqbal chaired the closing ceremony.

Over 200 Vice Chancellors, including 40 from 20 different OIC countries, participated in the VC Forum that was jointly organized by the Higher Education Commission (HEC), COMSATS University Islamabad (CUI), Islamic World Educational, Scientific and Cultural Organization (ICESCO), Ministry of Federal Education and Professional Training and British Council, Pakistan.

Speaking at the occasion, Mr. Ahsan Iqbal emphasized the need to realign the places of learning

with the global explosion of knowledge and information technology. The Minister said that the Islamic world had given up on its ***fundamental heritage which was observation, inquiry, reflection, and critical thinking.***

"This lies at the root of underdevelopment in the Islamic world", he said.

Prof. Dr. Muhammad T. Afzal, Rector, COMSATS University Islamabad presented the conference recommendations. Salient among these was the need for a collaborative approach, prioritizing skills over degrees, embracing new technologies and methodologies, bridging the gap between academia and industry, developing a clear understanding of the benefits and risks of artificial intelligence (AI),

promoting gender equity, and developing facilities and infrastructure. The participants unanimously called upon governments of the Islamic World to allocate 1% of their national GDP towards higher education to secure the future of the Muslim Ummah in the wake of the challenges of Industry 4.0. It was also recommended that Universities in the Islamic World adopt measures for the emancipation of women in higher education and embed the attainment of Sustainable Development Goals in their programs, processes, and Systems.

The ceremony concluded with the inauguration of the ICESCO Chair for Big Data Analysis and Edge Computing at the Quaid-i-Azam University, Islamabad. Dr. AlMalik, Director General ICESCO handed over the formalized agreement of the establishment of the Chair to Vice Chancellor QAU, Prof. Dr. Niaz Akhtar in the presence of Chairman HEC and Minister for Planning & Special Initiative and Rector, COMSATS University Islamabad.

(Source : <https://dailytimes.com.pk/1075367/vcs-forum-concludes-with-resolve-to-transform-higher-education-in-islamic-world/>)

3 March 1924 – The Abolition of the last Caliphate

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»Page 1

Saudi Arabia, Iran Resumes Diplomatic Relations: China contributes to World Peace

agreement. Many foreign media believe that China has done what the US cannot.

For Saudi Arabia and Iran, this means that they have reached the goal of negotiation and have taken a historic step. For China, this is the first attempt to constructively intervene in hotspot issues in the Middle East, and it is also a successful practice of implementing the Global Security Initiative (GSI) in the region. The main reasons why China was able to achieve such a diplomatic miracle are as follows:

US National Security Council spokesperson John Kirby responded to China's mediation in the resumption of diplomatic ties between Saudi Arabia and Iran, stating that the US welcomes ***"any efforts to help de-escalate tensions."*** The resumption of diplomatic ties between Saudi Arabia and Iran is beneficial to stabilizing the overall situation in the Middle East and is of great significance in reducing the US military burden in the region and maintaining global energy security.

This mediation in the resumption of diplomatic ties between Saudi Arabia and Iran shows China's ability to mediate political disputes in the Middle East and

can be considered a milestone event in its participation in Middle Eastern political affairs.

The Middle East has always been disputed and turbulent because of the intervention of external forces. The resumption of diplomatic relations between Saudi Arabia and Iran is the latest example of rapprochement in the Middle East, which shows that the strategic autonomy of the Middle Eastern countries is constantly increasing.

China supports countries in the Middle East in pursuing independent development and provides Chinese wisdom and Chinese solutions for countries in the region to resolve disputes. What China has done demonstrates the responsibility of a major country and has made important contributions to maintaining world peace.

(The author is from the Institute of Middle East Studies of the China Institutes of Contemporary International Relations. This article is originally published on china.com.cn, and is translated from Chinese into English and edited by the China Military Online. Source http://eng.chinamil.com.cn/OPINIONS_209196/Opinions_209197/16209540.html) ■

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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 bears 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.

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

Islamic countries should spend one percent of GDP on Science and Technology, Experts



KARACHI: Experts associated with the World Organization of Islamic Countries (OIC) have urged the new Islamic countries to spend at least one percent of gross domestic product (GDP) on science and technology research, as the goal of prosperity and self-reliance is based on science. It can only be obtained through research. On the last day (March 7-8) of the twenty-fourth two-day scientific conference of the

Islamic World Academy of Sciences (IAS) held at the International Center for Chemical and Biological Sciences (ICCBS), University of Karachi, experts OIC member countries discussed and emphasized that they should invest at least one percent of their GDP in research, science, technology and innovation for social and economic development. (Pro IQRA News Updates)

74 Universities represent Iran in ISC Ranking



TEHRAN: The Islamic World Science Citation Center (ISC) has released the latest ranking of universities, according to which 74 universities from Iran are among the top 460 universities from 30 Islamic countries. The ranking shows that among the universities of 57 Islamic countries, a total of 460 universities from 30 countries have qualified for the ranking system, IRNA reported. The top 10 universities in this

ranking are from Saudi Arabia, Malaysia, Egypt, Iran, Qatar, and Pakistan. Saudi Arabia with four universities, Iran with two universities, and the rest of the countries with one university each are listed in the ISC ranking. Meanwhile, the largest number of universities belong to Turkey, Iran, and Pakistan, with 111, 74, and 41 universities, respectively. (Source: <https://www.tehrantimes.com/news>)

US study criticizes Marginalizing Muslims in Media and Cinema

The 'Los Angeles Times' published a detailed article on Muslims in the United States of America, which indicated that Muslim immigrants suffer from abuse in the media, in addition to their suffering from marginalization in the media and cinema.

The newspaper referred to a recent study launched by USC Annenberg's inclusion initiative; which indicated that Muslims make up 25 percent of the world's population, but their presence as characters in popular TV series does not exceed 1.1 percent.



The study stated that images of Muslims are often linked to terrorism or violence, as the study conducted found that "more than 30% of the 98 Muslim personalities assessed were vulnerable to perpetrators of violence, while nearly 40% were the target of violent attacks." The author of the article said that

there is a common trope that portrays Muslims in a bad light and relates to "the feeling of the liberation of women when they take off the veil," which makes the public assume that the veil is a symbol of oppression.

They are also commonly portrayed as submissive and fearful of their male counterparts, reinforcing the idea that Muslim women are vulnerable to oppression. The author also indicated that the focus is often placed on the faith of those Muslim personalities,

EDUCATION

Al Azhar University selects Google Workspace for Education to Empower faculty and students



Al Azhar University, Cairo, Egypt
Empowering with the latest digital learning solutions

Cairo- Google Cloud announced recently a collaboration with Al Azhar University, one of the Islamic world's first and most prestigious educational institutions. The collaboration involves deploying Google Workspace for Education (GWFE) as the official learning and productivity platform for more

than 24,500 faculty members and 500,000 students at the university, which was founded in 970 AD and gained university status in 1961. The rollout is part of Al Azhar's smart campus project, which is one of the first projects amidst public universities in Egypt aimed at using technology to digitally transform the learning experience

for local and international students.

The digital transformation of the educational process began with the Faculty of Sciences at Al Azhar, where GWFE has been instrumental in ensuring that classes and learning were uninterrupted during the pandemic. More than 4,000 students across all 300 streams of sciences at the Faculty of Sciences relied on Google Classroom to attend and collaborate in more than 700 courses online during that semester. Workspace also helped faculty and students ease the transition to a virtual setup, and the effectiveness of connecting faculty and students via GWFE in that one faculty prompted the university to start rolling out the platform more widely across all 88 faculties of the university. ■

«Page 2 Release of IOS Yearbook on Status of Muslim Dropouts

population, which in contemporary India may not take education very seriously.

The launch of this significant book is a commendable effort, according to Maulana Khalid Saifullah Rahmani, General Secretary of the All India Muslim Personal Law Board, and it should be translated into Urdu, Hindi, and other Indian languages.

Dr. N. Raja Hussain, Registrar, B.S. Abdur Rahman Crescent Institute of Science and Technology Chennai said it's great to work. He cautioned that the rate of admissions is decreasing while the rate of dropouts is increasing. To control and lower dropout rates in the Muslim community, he continued, it is imperative that we comprehend the situation and take appropriate action.

Dr. John Dayal, a rights activist, claimed that there is no social difference and that minorities in the lower socioeconomic strata experience depression. All communities, especially lower-class Hindus, are intimidated because of the predicament. Children suffer because of

victimization, he claimed.

Dr. PA Inamdar, chancellor of Azam Campus University in Pune, stated that although the rate of education among Muslims has improved significantly, the dropout rate is also very high among Muslims. Analyzing the dropout and taking preventative measures will be beneficial. Such basic concerns are typically ignored, but this is an extraordinary endeavor.

In his presidential remarks, Professor M. Afzal Wani, vice chairman of the IOS, stated that "out and dropouts as two terminologies must be interpreted from the perspective of Muslims and the masses. When it comes to dropouts, community behaviour

does matter. Indeed, poverty contributes to dropout rates, but there are also many other factors at play, including the teaching profession and the entire educational system. The moment is opportune for the Muslim community to make use of various tools, such as *Awqaafs* and other programmes, in order to accomplish their goal of reducing dropout rates.

Professor Nasreen Mujib (AMU) Dr. Varghese Kunjappu (JNU), Dr. Furqan Qamar, Principal Dr. Tabassum Sheikh, Prof. Nasreen Mujeeb, Prof. Mohammad Mian, Prof. Shoaib Abdullah, and Ms. Naz Khair also put forth their views. ■

The book highlighted that the overall school dropout rate for the academic year 2017-18 was 18.96%, but the rate for Muslim students remained pitifully high at 23.1%.

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Jewish delegates attend a Major Muslim Conference for First Time

Attendees of the Muslim World League's first European conference included representatives of the Board of Deputies and Holocaust Memorial Day Trust



Chief Rabbi Mirvis meeting Dr Mohammad bin Abdulkarim Al-Iss

DAN HARDOON

Representatives of the Jewish community were amongst those invited to the first European conference organized by one of the world's largest Islamic NGOs at London's Roundhouse in Camden.

Headquartered in Saudi Arabia, the Muslim World League represents Muslim communities around the world and claims to "present true Islam and its tolerant principles".

Headlining the conference was Dr. Mohammad bin Abdulkarim Al-Issa, Secretary General of the Muslim World League, who in 2020 made history by becoming one of the most senior Muslim leaders ever to visit Auschwitz. At the time, Al-Issa said, "To be here, among the children of Holocaust survivors and members of the Jewish and Islamic communities, is both a sacred duty and a profound honour."

Al-Issa's address to the 200-strong audience focused on the Charter of Makkah, a document signed in 2019 by more than 1,200 Islamic scholars from different sects, promoting religious diversity and rejecting hatred.

In an impassioned speech delivered in Arabic, Al-Issa repeatedly emphasized that Islam is "a nation that loves everyone: Muslims and non-Muslims". Reacting to the speech, Edwin Shuker, vice-president of the Board of Deputies of British Jews, said: "His words were exceptional. This speech was a unifying call for peace and respect

for other religions."

Interfaith dialogue was a central theme of the event. Addressing the conference, Naz Shah, Labour MP for Bradford West, referenced the 2019 Christchurch Mosque shootings and the attack on Finsbury Park Mosque in 2017. Shah said: "In the face of global Islamophobia, we cannot allow our differences to promote divisions."

Among the other speakers was Rabbi Jackie Tabick, joint president of the World Congress of Faiths, who joined a panel on religious pluralism. Rabbi Tabick said it was important "not just to tolerate but to celebrate other religions". When asked what she thought were the barriers to interfaith dialogue, Tabick told attendees: "There is of course an elephant in the room – the Israel-Palestine situation. Political debates are often used to reinterpret anti-Semitic tropes."

Also at the event was the chair of the Holocaust Memorial Day Trust, Laura Marks. Summing up the evening, Marks said: "It's clear that [the Muslim World League] are very focused on interfaith, and it fits very much with their moderate stance. There's an understanding that on a global level when it comes to the environment, for example, we're all in it together. I felt very welcome here tonight." (Source: <https://www.jewishnews.co.uk/jewish-delegates-attend-major-muslim-conference-for-first-time/>)

Saudi Islamic minister meets Cardinal Christoph Schonbrunn in Riyadh

RIYADH: Saudi Islamic Minister Sheikh Abdullatif Al-Asheikh received Cardinal Christoph Schonbrunn, archbishop of Vienna, who arrived with his accompanying delegation to Riyadh at the invitation of the Muslim World League.

They discussed common issues of concern, especially efforts to build bridges of cooperation and effective communication among leaders in confronting hatred and extremist ideas, as well as spreading tolerance and coexistence.

During the meeting, Al-Asheikh also reviewed the efforts made by Saudi Arabia under the leadership of King Salman and Crown Prince Mohammed bin Salman in spreading the principles of Islam and the correct understanding of religious discourse according to the approach of moderation and tolerance.

He added that Saudi Arabia was a model for supporting international efforts calling for spreading noble human values and common interests among peoples, as well as spreading peace worldwide, by supporting international forums and conferences, both locally and globally.

Schonbrunn commended the efforts made by the king and the crown prince in spreading peace, love, and justice, indicating the



Saudi Islamic Minister Sheikh Abdullatif Al-Asheikh on Sunday receives Cardinal Christoph Schonbrunn, archbishop of Vienna, in Riyadh. (SPA)

importance of joint work among religious leaders to promote a culture of dialogue and build bridges of communication to serve generations.

Schonbrunn praised the Makkah Document's achievements at the global level, especially its positive

messages for future generations.

He also expressed interest in the work of MWL and its international initiatives, highlighting his hopes for future cooperation. (Source: <https://www.arabnews.com/node/2258371/saudi-arabia>)

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Killing in the name of Islam is not acceptable: B'desh PM



Bangladesh Prime Minister Sheikh Hasina

Dhaka: Killing in the name of Islam is not acceptable, Bangladesh Prime Minister Sheikh Hasina said, stressing that no one gives authority to anyone to punish or kill another person for not following a particular religion. "Allah gives us lives, and He has the supreme authority to give lives and take lives, killing is against the Quran," she said, adding that those who believe in Islam genuinely must have tolerance towards other religions.

"In Bangladesh, all religions have the same rights, people will perform their respective religious rituals, and Allah will judge everyone (on the Doomsday). He does not give that right to any human, all have to remember

that," she said.

Hasina also slammed the businessmen who hike the prices of commodities during Ramadan.

"It's very much regretful, this is happening just for a few people, why we will accept that? During Ramadan, profit-mongers increase prices, making people suffer. This should not happen," she said during the inauguration of 50 model mosques along with Islamic cultural centres in parts of the country in the third phase of the programme.

Inaugurating the mosques joining virtually from her official residence Ganabhaban, Hasina said that the holy month of Ramadan is a time for austerity and all have to pay attention to

ensure people can do their religious activities properly during the month.

The Prime Minister also urged the affluent people to extend their assistance towards the needy people during Ramadan.

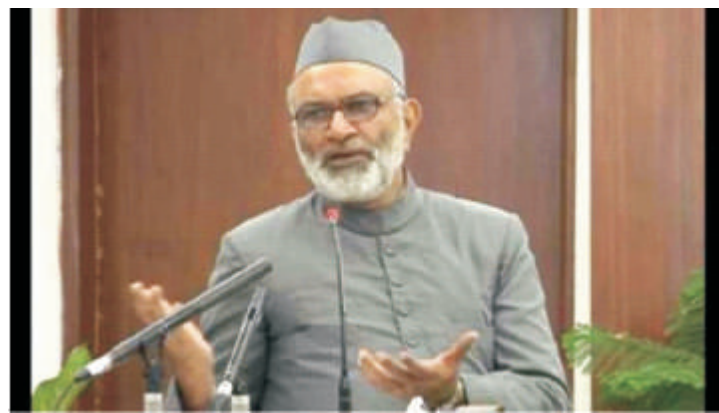
She requested all to remain vigil so that none can adulterate food, resort to hoarding, black marketeering and create an artificial crisis of essential items.

In this connection, she urged Imams to speak about this during their sermons after Friday prayers. "Food adulteration, hoarding, and black marketeering are illegal and unnecessary give sufferings to people. You should speak on these matters more to the people, and you can say during the Khutba to make people aware regarding this," she said.

PM Hasina inaugurated 100 model mosques in the first and second phases, on June 10, 2021, and January 16, 2023, respectively, out of a total of 564 across the country. The project aims at spreading the true messages of Islam for removing misconceptions about the religion.

(Source: <https://www.awazthevoice.in/world-news/killing-by-the-name-of-islam-is-not-acceptable-b-desh-pm-20188.html>)

Prof AR Kidwai delivers a Paper on the Quran at International Conference



Aligarh: Prof Abdur Raheem Kidwai, Honorary Director, K.A. Nizami Centre for Quranic Studies delivered his paper on "The Unity of Islamic World in Quranic Perspective". The conference was organized by the Iranian Association of Quranic Studies and Islamic Culture, Tehran, Iran.

In his paper, Prof Kidwai elucidated several Quranic passages and hadith which adduce the ideals of fraternity, peaceful coexistence, and diversity amid unity. He brought into high relief the Islamic exhortations which are universal, without admitting any divisive labels of ethnicity, colour, language, or sect. The bond of friendship and trust between the

Makkan Muhajirun and Madinan Ansar, overseen by Prophet Muhammad (pbuh) is unprecedented in history and needs to be replicated by Muslims across the world today for their own benefit and salvation. ■

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All are requested to encourage the Management with their assistance specially during the holy month of Ramazan which is a month of Charity. It is hoped that your assistance to these deprived children will protect them from getting their lives destroyed and will, Insha Allah, make them educated responsible citizens of the Society.

SAHRI and IFTAR : Since there is no holiday in the institution during Ramazan students stay at the institution and observe fasts throughout the holy month of Ramazan. SAHRI and IFTAR arrangements are made for the students and staff at the institution. Donors are requested to contribute for this arrangement or provide food grains etc. for this purpose.

May Allah grant acceptance to the noble acts of our donors who help the needy with the intention of obeying His commands and earning His pleasure and reward them highly. Aameen.

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Mohammed Rafiq

Whether an informal occasion like a family and friends gathering or a formal occasion like a job interview or business meeting a mandatory ritual is to exchange introductions. Perhaps it is one ceremonial conversation that is repeated innumerable times to suit the occasion. But still what is uttered is without any real deep dive into the subject. It is more as-you-like-it and intensely loaded with acquired labels like name, place, age, occupation, achievements, and credentials sometimes borrowed labels of others just to add extra weight.

Is this a true description of oneself? Who am I? Who can better describe me more than me but still one is unaware of one's characteristic features that are worth the definition? What is used to describe oneself is just mere external features that in most probability are acquired and temporary in nature. Human beings are constantly evolving into various shades of one's personality, which predominantly comprises physical, mental, emotional, and spiritual features. The dilemma of lost identity in one's own inner world is not to be shed as an arbitrary confusion or abstract concept. There could be a significant gap between what is uttered and what could be real. Many times the person himself is not aware of some of the significant traits oneself. Quran beautifully mentions and describes the situation aptly and vehemently "If you pronounce the word aloud (it makes no difference, for) Allah (swt) knows the secret and what is even more hidden". (Quran: 20-V7)

This verse is an eye opener to accept that many things knowingly one hide for whatever may be the reason and there are few things the person himself is unaware of but Allah (swt) is aware. Now the bigger challenge is how to be aware oneself of those things that one is unaware of. Alhamdulillah all praises to Allah (swt) we are not pushed into the darkness of self-unawareness. Allah (swt) gives guidance and



clue to the believers as to how they can be fully aware of themselves. Allah says "Do not be like those who forgot Allah (swt), so He (swt) made them forget their own selves" (Quran: 59-V19). More and more hidden secrets of self unfold the more the believer spends time in remembering Allah (swt), there should be no instance and an event in one's life where a believer is not Allah conscious. A corollary to the argument is that the more one discovers and understands oneself then more Allah (swt) makes it easy for the believer to remember Allah (swt). Prophet Muhammad (pbuh) said "Man Arafah Nafsahu, Faqad Arafah Rabbahu" which is translated as "Whoever knows himself knows his Lord".

Psychological behavioral model tries to answer the reason why we act in a typical way in each given circumstance. The flow model of the behavior is

Conditioning => State =>

Behavior => Result

All the events or results are the outcome of behavior. The behavior is dependent on the state of the mind of the behaving person. An angry person's behavior is different from that of a cool person. The state of the mind is influenced by the conditioning or cognitive mind. Conditioning is influenced by the attitudes, beliefs, and values that have been ingrained over a period of time. Mind is the meaning-making machine that gives favorable or unfavorable meaning to every situation.

A true believer tries to always be in the state of God's consciousness. This refrains them from doing anything that

displeases Allah (swt). The God Consciousness in all our thoughts and acts is **Taqwa** which brings us closer to Allah (swt) and strengthens their connection. Prophet Muhammad (pbuh) was asked "What is Ihsan (perfection)?" Allah's Messenger (pbuh) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you."

Modern evolution gives a spin to human identity by equating it to animals. Considering human beings as evolved animal is to tie them to basic survival instincts. Once these thoughts are ingrained deeply then there is no escape from self-interest motives. If we see a selfish society around us then it is the programming of the minds to focus on fulfilling their personal wants and constantly seeking gratification. The creator of all of us wants us to live a life of higher purpose that is beneficial to self and others.

What could be a better occasion to restart and recalibrate one's life than in the month of holy Ramadan? Let us resolve to mend our ways of worship to move from content to context. If all the attention is pinned on the content of Ramadan then the fruits of all the efforts die down even before or sometimes just on completion of the holy month. We all are aware that there will be a lot of fanfare in the initial days and then the enthusiasm fades off. Once the celebrations of *Eid Ul Fitr* is over then it is the return to oblivious routine life.

Whereas if the focus is on context, then there will be a constant endeavour to seek pardon and

pleasure of Allah (swt). "Whoever makes himself blind against the advice of Rahman, We assign for him a devil, who accompanies him all the time. And they (the devils) prevent such people from the (right) way, while they deem themselves to be on the right path;" (Quran: 49, V36-37). Who can be more unfortunate that Allah puts a person in distress due to

disobedience?

Let us resolve to dive deeper into ourselves and discover ourselves in our own private world. Strive to seek the pleasure of our Lord to end up being successful in both the worlds here and hereafter.

Meri Zindagi ka maqsad tere
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READERS RESPONSE

Sir,

Dr. Moin Saheb has expressed his views on a very important subject of Muslims' image in the media. There is no doubt present media is highly commercial. Money matters more to media managers than truth and justice.

Moreover, there is an international conspiracy against Islam and Muslims to tarnish their image for some ulterior motives. Nevertheless, there must be some organized agencies to counter



their propaganda and supply positive content to the public

media so that our image is improved.

Muslim businessmen can give ads to the newspapers at the time of their festivals thereby having some liaison with them. There may be some other ideas to work on.

It is cheaper to exercise some control over them through financial support rather than establishing our own media.

Aftab Alam Khan.
aftab.khan57@gmail.com

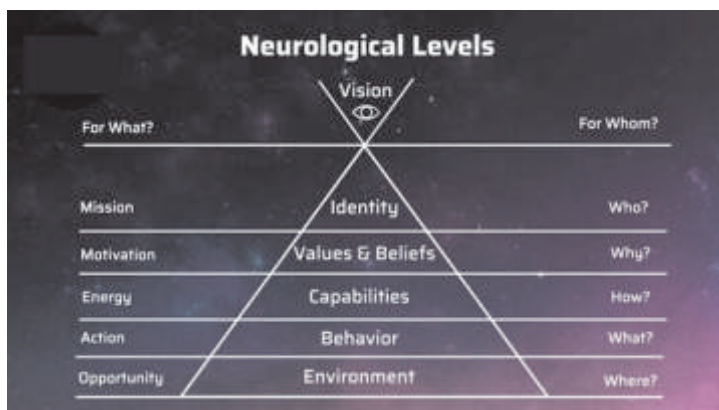


Arshad Sayyed

NLP : Study and Understanding of The Neurological Levels

NLP stands for Neuro-Linguistic Programming. Simply NLP is the language of our mind, and how to use it consistently to achieve our specific and desired goals and outcomes. Now! What are the Neurological Levels? It is an NLP Pattern based on the work of Robert Dilt. It is a Pyramid / Hierarchy Model based on behavioral science. It is a tool that helps us to analyze our life and situations in our lives through different perspectives.

For Example: How do you analyze yourself? Why learning some things are easy whereas some things are very difficult for you? How do you act and react in different circumstances of life? Then this article is for you. The Neurological Levels is very well designed for learning and supporting individuals or the organization for transformation in various aspects such as Visions, missions, goals, and values. Every goal you want to achieve in life or every problem you want to get rid of will fall within one of those logical levels and once we understood how to use it then we can identify our problems and use different thinking in order to solve them.



The Pyramid Type Structure of the model considers different levels. Each level implied perceptions and questions which we will discuss in detail:

• Neurological Levels:

1. Environment:

The environment is nothing but our surrounding where we live, interact with people, the places we visit and almost everything from the outside world which has some effect on us is the environment.

For Example, you are working hard to lose weight but you have lots of junk food on your table, in your fridge, etc. whereas in a different scenario, the same situation but there is only healthy food around. So, in the second scenario i.e. a person with healthy food around has a lower chance of eating junk food. This is how the environment

works on us and the change in the environment person made leads to a change in his behavior.

At this level, we ask questions to ourselves to find the opportunity and healthy environment for it.

- What are your environments

like? (About work, family, friends, fun and alone time)

- What is your ideal environment? (Relations, Opportunities, etc.)

- What is your living situation like? (Financial, Health)

2. Behavior:

Behavior is simply how I act/react. Behaviors are how an individual or organization does. It is our responses and actions for certain content. Our behavior gives us the opportunities and capabilities to learn. when we do something, we gain knowledge and experience and that decides whether we can do something or not.

For example: Let's consider the above example again. If a person eats healthy food, workout out daily follows good habits will have much better results than a

person who is lazy and not following any diet or good habits. Below are some questions we can ask ourselves:

- What am I doing in life?
- I like what I am doing in life.
- Are there actions I am failing to take?

3. Capabilities:

Capabilities are our talents, our skills, our abilities everything we have done, and everything we are capable of doing. It also relates to how things get done which means our mental strategies as well.

There is a huge importance of capabilities in our life. Capabilities have a direct effect on our beliefs and on the basis of the capabilities we have, if we know what is possible for us we believe we can do it. Below are some

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ISLAMIC CENTRE VELLORE

Premier Centre for the education of neo-muslims

Islamic Centre Vellore is a unique all-India institution which was started in 1978 with 15 members of Trustees as per the Trust Act in the spirit of our forefathers that there was no provision for religious education for the newly converted to Islam at that time. Islamic Centre Vellore is a pioneer educational institution.

Missions of the Islamic Centre

New reverts to Islam are taught basic principles of Islam, prayer, Prophet's history, legal interpretation, Fiqh in a two-month course. Sewing training is also given to girls.

Alhamdulillah! So far nearly 10000 brothers and sisters who accepted Islam have been educated in the Islamic Centre which is functioning well with separate accommodation facilities for both males and females. All their accommodation, food, medical travel expenses and basic needs are taken care of by the Islamic Center during their stay.

Kulliyatul Maarif

Since 2000, three year ALIMA course for women has been started and is going well with God's grace. So far 19 batch, 90 Alimas have graduated they are engaged in maktab and reform work.

Academy

Islamic books are sent by post to non-Muslim brothers and sisters to learn about Islam. TOLL FREE 18005723000 number is also

arranged to know about Islam.

Madurai Islamic Centre

A student hostel in Madurai for those who have accepted Islam.

In 18 villages of four districts of Madurai, Ramanathapuram, Theni and Virudhunagar, mosques were built and imams were appointed and through them reformation work and special events of tarbia are being conducted. A 10-member committee is appointed and supervised for overall development particularly education development in the villages.

*. Summer Islamic course is conducted for students during college holidays for both boys & girls.

APPEAL

We look forward to your kind help and support to keep these works running smoothly. We kindly ask you to donate your Zakat amount towards the work of the Islamic Centre.

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Sana Rubiyana

Self-awareness

What is it?

How does it benefit me?

How can I increase self-awareness?

What is Self-awareness?

Self-awareness is the ability to see yourself clearly and objectively through reflection and introspection.

Internal Self-awareness- How I see myself.

- I know who I am
- I know what I want and need

- My values, aspirations, and passion are clear

External Self-awareness- How other people see me.

- I am open to hearing how others experience me
- I receive feedback from people in different areas of my life
- I know the impact my actions have on others

How to increase Self-awareness

1. Try to identify your current

thoughts and understanding by writing down your perceptions

2. Maintain a Journal, write down your goals, plans, and priorities

3. Perform Daily Self-reflection, sit aside for 15-20 minutes each day, and think and reflect. Find a quiet place to sit and think.

4. Practice meditation and other mindfulness habits.

5. Ask trusted friends to describe you and make sure they know they are doing this to help you and not hurt you.

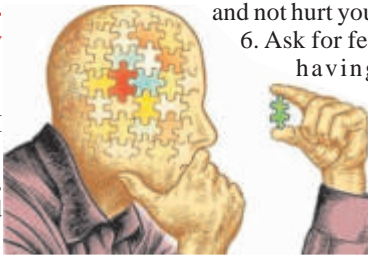
6. Ask for feedback at work,

having formalized feedback allows us to self-reflect on our own strengths and weaknesses.

Benefits of

Practicing Self-awareness

It can make us proactive, boost our acceptance, and encourage positive self-development. Self-awareness allows us to see things from the perspective of others. It leads to better decision-making. It can make us better at our jobs, better communicators at the workplace, and enhance our job self-confidence and our job-related well-being. It is also a crucial driver of continuous



«Page 15

NLP : Study and Understanding of The Neurological Levels

questions we can ask to ourselves to determine our capabilities

- What can I do?
- What are my skills and talents?
- How do I carry out the activities I wanted to do? Etc.

4. Values and Beliefs:

Values and Beliefs are what we think we can do and cannot do, things that are important to us. In our lives, we formed the belief of what is true, what is possible and not possible, and what is necessary and not necessary to us. Our beliefs have a direct influence on our lives because what we believe will eventually create the capabilities which help us to achieve our goals. Below are some questions which we can ask to ourselves

- What can I do in life?
- Why is it important in life?
- What does it mean to you?
- What happens after you get it? Etc.

5. Identity:

Identity relates to yourself. Who you are? Identity is our belief about ourselves, our self-esteem and what do you think about ourselves.

Identity can be related to your job, the role you play in the family, society, etc. your religion as well as a description of yourself in your

surroundings. The impact of your belief is huge on your identity because most of the time we become what we believe. Many researchers said that most successful people identify themselves as successful before gaining huge success. And this creates our identity. Below are some questions which we can ask ourselves:

- What is my identity?
- What is my purpose?
- Who I am?
- What are my roles in society?

6. Vision/Purpose:

The vision level is the understanding of what is the purpose of everything I am doing. From individuals to organizations, we have different purposes which is having a powerful influence on our lives. Like For what or for whom you are doing everything?

This level carries maximum impact because if someone changes or adopted a new vision then his whole life will change. Whoever finds good answers and can live them will not feel stress, in fact, we will be happy and grateful to live our purpose and destiny a little bit more every day. Below are some questions which we can ask ourselves:

- What is the purpose of my life?
- Am I part of something bigger?
- What is the larger and bigger picture of the life that I belong to?

These Logical Levels provide a great structure for looking towards life, what is happening in life, and how to change it in any individual and group, or organization. Like so many of the useful tools in leadership and management, these levels are very simple and easy to understand and adopt and they will surely help you to change the way you think and perhaps the way other thinks as well. And hence this model is a widely used phenomenon in NLP and changed the lives of many. (The writer is a Software Engineer, International NLP Master, and Motivational Speaker)

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Office Tel No: 080-41126165
 editor@islamicvoice.com
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NIDA-E-YATEEM (VOICE OF ORPHAN BOYS) THE GAYA MUSLIM ORPHANAGE 106 Year Service

A unique famous residential institution of its kind of modern and Islamic Education

- 106 years services Many Departments
- Educational Stages: Nursery to Matric Computer Education Also
- Department of Qur'an Memorization: Matric with Hifz
- Bihar School Examination Board: Every year cent per cent (100%) result
- Distance Education: (Approved by Aligarh Muslim University)
- Study Centre: The Gaya Muslim Orphanage, Admission is going on for I.A., B.A., M.A., and Library Science (BLIS) for the session of 2023-24
- Sponsorship: Annual expenditure of an orphan student is (Rs. 20,000/-)
- Annual Expenditure: More than average (25) Lakh Rupees.
- 60 Orphan Students: The Institution bears all the expenditure of 60 Orphan students.
- Sources of Income: Donation of Muslim Ummah

THE DIFFERENT WAYS OF CO-OPERATION ARE

- Zakat • Donation • Sadaquat: Ushra (Zakat of Agriculture production) Chirm-e-Qurbani or its price • The Annual expenditure of an orphan student.
- Having Constructed the rooms or halls in the name of ancestors. • Having co-operated i.e., the institution in possible form to get the compensation from Allah.

REMEMBER: 1. Donate the Bank Interest which is illegal for the Muslims, to orphan fund to eradicate illiteracy of the poor and orphan boys and to spread education. 2. A quality education in peaceful environment open space, Islamic dress and Islamic Uniform based on the syllabus of Bihar School Examination Board. 3. All facilities with food and lodging are provided free to the orphan boys just like a son whose father has died. 4. Hostel facility is also available for the external students at their own expenses. 5. Here audit is performed every year. Come and see yourself in the Institution, the great example of uniformity how the orphan and non orphan students live together. 6. Enayeth (I.T.I.) allows the admission of the orphan students of the orphanage is completely free with food and lodging. No any expenditure is taken.

Note: It is appealed from the respected persons of the community to have the attention to make orphan boys admitted in the institution. Lead them. I shall be grateful to you for this.

NOTE: ENAYETH (I.T.I.) INDUSTRIAL TRAINING INSTITUTE Approved by N.C.V.T. (Government of India):- Admission was started since July 2018 in 1) The Electrician Trade another 2) Trade is Fitter. Admission for 2023-2025 is going on for both trades.

The Institution appeals you for your generous and sincere co-operation

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NOTE: See the documentary film NAZR-E-ENAYAT on the Internet "YOUTUBE" in which there is a brief history of both orphanages

Dr. Farasat Hussain
(President)

Dr. Z.H. KHAN
(Hon. Secretary)

E-mail: gmocde@yahoo.co.in,
Website: www.gmogaya.in



Moqheeta

Alhamdulillah, we have been blessed with another Ramadan. Many fortunate ones have welcomed Ramadan with total preparation and eagerness. They have decided how much Quran to recite each day, what duas to read, what extra salah can they do, and different ways of *Sadaqah* to please Allah. The people who planned will enjoy their Ramadan.

Eid should also be planned in a similar manner. Planning these blessed days help us understand the essence behind them. Eid is more than wearing new clothes, meeting people, and eating good food. The night of Eid holds a lot of blessings.

The day of Eid should be a happy event for all Muslims. But is it always so? There are many in the hospital, many away from their families, many in old age homes, many in prisons, and many penniless.

How will they have a happy Eid? The complete month of Ramadan was to please Allah swt. We learned to be empathetic, merciful, and generous. Should we not extend our training and learning outside Ramadan as



well?

We can make Eid special by sending gifts, clothes, or food to people who do not have family around.

Just like we planned Ramadan, let us plan how to spend Eid day. Remember others on this special day.

Ramadan Plan

Ramadan- The best time of the year, the month of blessings, and as said it's like a rare flower that comes once a year, and just as you begin to smell its fragrance it disappears for another year.

This blessed month can't be left to become vivid in our memories so one way to make the most of it is to plan it.

Fasting as a Habit

The first one is to make fasting a habit already, I'll keep some fasts

in the month of Shaban. Then gain some energy for the month of Ramadan.

IBADAH

Personally, I feel Ramadan isn't the only month of Ibadah, we are supposed to gain rewards all 365 days but we definitely gain more and more rewards in this blessed month. We try our best to do more like praying five times a day then *tahajjud*, *nafl prayers*, *taraweesh*, continuous *zikr*, and completing one Quran nazerah. But Quran is not only a book to be read it's something to be understood and applied in our lives so Insha Allah this Ramadan I'll also understand the words of Allah that I read and then try my best to apply them in my life.

Ramadan Family Time

Quality time with family is very rare these days due to which the young generation lacks social activities and is not able to gain values, know about our *Deen*, know the history, and share each other's views and opinions. And these social gatherings where we meet and eat *iftar* together, and pray *Taraweesh* will make Ramadan a blessing, not just to every person in the family but to the family as a whole.

Preparing Iftar Dishes

Ramadan is a month when we need to gain a lot of energy and here comes a chance to make people happy and energetic through delicious and healthy food. This Ramadan I have a list of multiple dishes to make during *iftar* and *suhoor*.

Managing Study Time

Gaining knowledge is a part of life and we cannot put it aside, so I have planned my study time at some late hours at night and early hours in the morning after *Fajr*. Then I'll be able to use the rest of the day effectively for other activities. InshaAllah.

All of it is not only for the month of Ramadan these are the habits to adapt and practice the whole year.

Yumna Fazal, Hyderabad

What Eid Means to Me

Ramadan is the holy month of fasting, wherein we fast from

dawn to dusk. Its main purpose is to understand the struggles of the less fortunate and it is a month when we leave our worldly wants and needs to build a stronger relationship with Allah. This is done by praying, reciting the Quran, making our actions more selfless, abstaining from lying, gossiping, and all the actions marked to be wrong by the Quran.

Eid or Eid-al-Fitr, marks the end of this month and is celebrated on the first day of the 10th month of the Islamic calendar, i.e., *Shawwal*. *Eid* is a celebration. And that is exactly what it means to me. *Eid*, to me, is a sign of happy times. It is when I get to wear new clothes and eat good food. But the best part of *Eid* for me is that I get to meet all my relatives. We go to all of our relatives' houses to wish them *Eid Mubarak* and I get to meet all of my cousins. *Eid* is also when I go to Kanpur, my father's hometown, to meet our family. It's lovely to see the difference in how *Eid* is celebrated there, compared to here, as a bonus to reconnecting with everyone there.

Naazish Usmani, Age 14yrs, Mumbai

What Eid Means to Me

I remember the last *Eid* which

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NIDA-E-YATEEM (VOICE OF ORPHAN GIRLS) THE GAYA MUSLIM GIRLS ORPHANAGE 37 Year Service

A National level standard Residential Institution decorated with modern and Islamic Education for girls

➤ 37 Years Services ➤ 22 Departments

- Education Nursery to Matric
- Distance Education (Study Centre - The Gaya Muslim Orphanage)
- I.A, B.A, MA & Libray Science (BLIS) Approved by Aligarh Muslim University

➤ Adult Education

- Computer Education also
- Vocational Centre: Cutting & Tailoring: (11) Batches (103) students
- Zari Works: (7) Batches (65) students got the certificates
- Bihar School Examination Board: Since 1993 to 2022, (102) Orphan girls and (78) Non-orphan girls passed the Matric Examination Bihar Board.
- Qur'an Memorization: 12 Students passed the Matric Examination with Hifz, Matric with Hifz
- Annual Expenditure: Above (35 Lakh) rupees.
- Source of Income: Donation from Muslim Ummah.
- Total Orphan Girls: The Institution fulfills all the requirements of 75 orphan girls.
- Sponsorship: The annual expenditure of an orphan girl is (Rs.20,000/-)
- You also may join to this good deed bearing the annual expenditure of an orphan girl.

NOTE: It is appealed from the respected person of the community to have the attention to make orphan girls admitted in the institution. Lead them. I shall be grateful to you for this.

THE DIFFERENT WAYS OF CO-OPERATION ARE

- Zakat ● Donation ● Sadaquat ● Charity ● Ushra (Zakat of Agricultural Production) ● Dini (Islamic) Books ● Purchasing of Land and paying the debts. The Salaries of One (1) month of the staff, above Rupees one Lakh Thirty five thousand (Rs.1,35,000/-) ● Having constructed the rooms or halls on the name of your parents or relatives. =Donating the construction materials (Cement, Bars, Bricks or other things etc.) or its price.

Remember: 1 A Quality Education with low-expenses with Islamic education in peaceful Islamic environment, Open space, Islamic culture, Islamic Dress and Islamic Uniform, based on the syllabus of Bihar School Examination Board. 2 The Bank Interest which is illegal for the Muslims, donate that amount to orphan girls for fund to eradicate illiteracy of the poor and orphan girls and to spread education. 3 All facilities with food and lodging are provided free to the orphan girls just like a daughter whose father has died. 4 Hostel facility is also available for the external girls at their own expenses. 5 Here accounts are checked every year and audit is performed. Everything is like an open book. 6 Come and see yourself in the Institution how the orphan and non orphan girls live together.

The Institution is awaiting for your generous and sincere co-operation

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NOTE: See the documentary film NAZR-E-ENAYAT on the Internet "YOUTUBE" in which there is a brief history of Girls' and Boys' orphanages



Syed Tahsin
Ahmed

We are in the month of Ramdan and reading the holy Qur'an has great benefits. Reading the Qur'an with its translation has more benefits and reading it with a commentary is the most preferred. There are many translations and commentaries of the Qur'an, but here I would like to talk about Ma'ariful Qur'an, a commentary that Allah swt gave me the opportunity to read.

"Ma'ariful Qur'an" is a book that is considered one of the most important sources of reference for the Ulema in almost every mosque or madrasa of repute in the Indian sub-continent. This eight-volume exegesis (detailed commentary) of the Holy Qur'an is authored by Moulana Mufti Muhammad Shafi, an eminent scholar. A prolific writer who has written around one hundred books explaining the Qur'an and interpreting Islamic law, the Mufti is best known for his monumental work, the "Ma'ariful Qur'an" which is widely read to this day.

Moulana Mufti Muhammad Shafi is an expert on *shariah*, *hadith*, *tafseer* (Qur'anic exegesis), and *tasawwuf* (Sufism). Born on the 25th of January, 1897 in Deoband, Uttar Pradesh, he grew up in Darul Uloom, Deoband as a promising student learning *hifz* (memorization of the Qur'an), *tajweed*, *sarf* (morphology), *hadith*: apart from a study of Urdu, Persian, Mathematics and other subjects. He benefitted from the exemplary guidance of a number of distinguished teachers. He also received spiritual guidance from Shaikh Al Hind Moulana Mahmud-al-Hassan and Hakim al-Ummah Moulana Ashraf Ali al-Tharvi. From the year 1918-19, he became a teacher in Darul Uloom, Deoband. His dedication and competence led to his appointment as Chief Mufti in the year 1931.

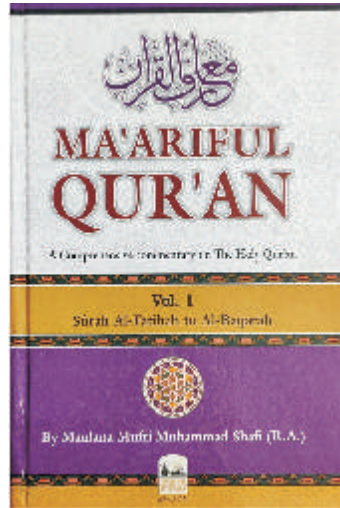
Moulana Mufti Muhammad Shafi and the Ma'ariful Qur'an

Moulana's Later Years

After independence Mufti Muhammad Shafi moved over to Pakistan and in the year 1951, he established the Darul Uloom at Karachi, on the pattern of Darul Uloom, Deoband. Some of his scholarly fatwas have been published in an eight-volume book titled "Imdad al-Muftin".

Background to the Ma'ariful Qur'an

Ma'ariful Qur'an is the name of a detailed commentary of the Holy Qur'an meaning 'the wisdom of the Qur'an'. It all started when Mufti Muhammad Shafi was invited by Radio Pakistan in the year 1954 to give weekly lectures explaining selected verses of the Qur'an. He accepted the invitation on the condition that he would not accept any remuneration for this service and that his lectures should be broadcasted without interference by the editing authorities. The programme which was called 'Ma'ariful Qur'an' was broadcast every Friday and became extremely popular, not only in Pakistan but also in other countries as well. The lectures continued for ten years (up to 1964) till they were stopped by the authorities for reasons not disclosed. Consequently, there was a flood of requests from all over the world to bring out these lectures in book form and complete the remaining parts as regular commentary. Mufti Muhammad Shafi started writing the commentary in the year 1964 but had to discontinue this task for the next five years owing to his multifarious responsibilities. As fate would have it, he fell sick and bedridden. It was during this sickness that he devoted his entire time to writing the commentary, despite many hurdles. An eight-volume "Ma'ariful Qur'an" in Urdu language comprising a whopping seven thousand pages was astonishingly completed by him in just five years.



Ma'ariful Qur'an

Ma'ariful Qur'an is an excellent exegesis of the Qur'an which presents the most complicated and intricate issues in an easily understandable format to the general readers. The explanation of each verse of the Qur'an guides the reader in understanding the complex affairs of life in an interesting manner. The focus is more on highlighting the impeccable beauty, the religious grandeur, the vastness and depth of the issues, the majesty of Allah's words, the marvel of subtle meaning, and the timeless relevance of the Qur'an. It was a rarity that such a work of intensive investigation alluding to hundreds of published works was taken up in the twentieth century. The author does not shy away from quoting contradictory interpretations and tries to search for a balance before signing off with the words: "Allah knows best". From my reading, I was able to make a list of 48 commentaries of the Qur'an and related works referred to and quoted by the author. No wonder this is a most sought-after *tafseer* by the Ulema of the Indian subcontinent.

Format

The book follows a simple narrative style throughout. First,

several verses of the Qur'an in the original Arabic are provided with their literal translation followed by details of the background in which these verses were revealed. Next, the author explores the meaning of the said verses delving into the root word, its grammatical connotation, its present usage, and its contextual meaning. After this follows a discussion on the subject matter, different interpretations by other commentators, and the applicability of the verses to the present day. More light is shed on the said verses by quoting the explanation, if any, available in a hadith. Lastly, the shade of meaning derived from the accounts of the noble *Khulfa-e-Rashideen* (the first four Khalifs), the blessed *Sahaba*, *Tabayeen* and *Tabbe-tabayeen*, if available, are explained.

The reader is fortunate to get the essence of the study of the Qur'an done by a number of brilliant commentators who had devoted their entire life to this purpose by just reading the 'Ma'ariful Qur'an'. Some of the major commentaries of the Qur'an frequently quoted by

the author are as follows:

- 1) Tafsir ibn Kathir
- 2) Tafsir al Jarir Tabari
- 3) Tafsir al-Qurtubi
- 4) Tafsir al-Kabir
- 5) Tafsir al-Bahr al-Muhit
- 6) Ahkam al-Qur'an by al-Jassas
- 7) Tafsir al-Durr al-Manthur
- 8) Tafsir al-Mazhari
- 9) Ruh al-Maani

Translations

Ma'ariful Qur'an has been translated into the English language by Prof. Muhammad Hassan Askari and Prof. Muhammad Shamim competently which has been revised by Mufti Muhammad Taqi Usmani, son of the author Mufti Muhammad Shafi. This great work has also been translated into Bengali, Gujrati, Hindi, and Persian languages.

End of a life of achievements

Moulana Mufti Muhammad Shafi left this world on 6th October 1976. A life packed with accomplishments came to an end leaving a legacy that benefits generations. May Allah reward him for his noble services and grant him *Jannat ul firdose*. Aameen.

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

«Page 17

Eid is for Everyone

was the best till now. We put some paper on the fan and when anybody came in the room we switched it on and the bits of paper sprinkled down like confetti. We also gave each other gifts. I got a cooking set, a bracelet, two keychains, photo frames, a whole pack of fidget toys, a whole book set, a giant soft toy, and a fake laptop. I also got lots of *Eidi* that year. And I'm looking forward to this year. We'll wear lovely clothes, pray salah, give out money, receive gifts, and be happy all day long. I'm sure every Muslim would feel as if it was the best day when it's *Eid* and even if they don't, I do.

Eid is just so special that if one smiles, the other looks at him and smiles as well. It is a time for Muslims to rejoice twice. That is what *Eid* Means to Me, seeing that others are happy and being happy myself. We must thank Allah for this.

I wish that all Muslim children will be able to celebrate *Eid* with their families. Especially those children whose houses are bombed by merciless people or who are suffering because of natural calamities. May Allah bless them too with happiness on every *Eid*.

Aminah Karim, Age 10,
Hyderabad.

«Page 16

Self-awareness

improvement.

Leaders who focus on building both internal and external self-awareness, regularly seek feedback from others and ask the right questions in self-reflection, see themselves more clearly and more capable of putting insights into action.

- Enriched emotional intelligence
 - Greater empathy and listening skills
 - Improved critical thinking skills
 - Enhanced leadership capabilities and capacity
- (The writer is Psychologist, can be contacted at sanarubiana@gmail.com)

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ALLAH SAYS "HELP ONE ANOTHER IN GOOD DEEDS" Al-Quran

Saba Naaz

In the Name of Allah the Most Gracious and Most Merciful. We seek Allah's Protection from the fitnah of the Duniya (World) and our undying love for the accumulation of wealth and properties. We ask Allah to protect our hearts from worldly desires and to guide them toward goodness. We seek Allah's forgiveness for our miserliness, our Hasad (Jealousy), and our Riya (Showoff). For truly, everything that we own belongs to Allah, and to Him is our final return.

If anything, the devastating earthquakes of Turkey, Syria, and other neighboring countries have left us with heavy hearts and a valuable lesson. Wisdom is so important, that time and time again we need to be reminded of it. Something that would compel our hearts to become humble, cleanse our souls, and lead us toward the worship of Allah alone. A lesson on the transient life of Human beings on earth.

The hustle and bustle of our daily life make us forget, that this Duniya is temporary and we are its inhabitants for a very short period of time. We fall into the rat race of trying to achieve everything in the Duniya, from the prettiest house to the most branded dress in the mall. We slowly start to lose sight of our akhirah and start living with the adornments of this Worldly life.

The words of our Prophet Muhammad (Pbuh) are very true if one ponders upon its meaning.

Ibn Umar reported: The Messenger

Turkey Earthquake- A Lesson on the Transient life of Human Beings



of Allah, peace and blessings be upon him, said, ***“Be in this world as if you were a stranger or a traveler along a path.”***

Ibn Umar would say, ***“If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death.”*** (Sahih Al Bukhari)

Our Prophet undoubtedly warned us about keeping our hearts too attached to the Duniya. Yet, we need this reminder every now and then because the desires of the world have not only increased but have also taken all of us captive. We are so involved in gaining its wealth and competing for its possession that we have lost sight of our true purpose on this earth.

Allah says in the Quran Al-An'am 6:32

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?

Allah also says in Surah

Muhammad 47:36

[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.

No matter, the number of times Allah and Our Prophet have reminded us, we still get caught up in the tidal waves of accomplishment in the Duniya and its fleeting rewards.

These earthquakes are a reminder

to us once again, that irrespective of how wealthy we are or how much we possess, the final ownership is with Allah alone. In a matter of seconds, everything we own can be destroyed. In the blink of an eye, we will be shown how powerless and helpless we are without the Mercy of Allah.

These earthquakes, are a powerful blow to mankind, to humble ourselves and fall into prostration while seeking the Mercy and forgiveness of our Lord, the Owner of Everything.

These earthquakes are an admonition to give in charity Abundantly, to not just store away our wealth in banks and in the form of properties, but to spend in the way of Allah and to be thankful for his blessings.

For some of us, these earthquakes are a simple reminder to let slip of the grudges we hold in our hearts, to tighten our ties of kinship, and to be kind to one another. Because

travelers don't have enemies and strangers don't expect too much.

Let's ponder upon the calamities around us and think about our momentary life on this earth and how much of our lives have we wasted away, trying to chase the pleasures of the Duniya.

We seek the forgiveness of Allah for all those times we chose to follow the desires of our *nafs*. We seek Allah's Protection against every evil thought that passes our mind, and we seek refuge with Allah from the temptations of the world and the whispers of Satan.

We ask Allah to enlighten us with the knowledge of the Deen, to guide us and our generations towards the path of righteousness, and to make our hearts pure and humble, to be forgiving and loving.

We ask Allah to grant *sabr* to the families who have faced the trials and tribulations from Allah and to grant them forgiveness along with the highest ranks in Jannah.

Ameen Ya Rub Al Alameen! ■

«Page 1 Karnataka waqf board refutes allegation of illegal leasing of Waqf Properties

losing a board case, has been removed from the board's legal panel. The meeting rejected the proposal of the Mysore Urban Development Authority in which the body had proposed to grant compensation in place of four acres of land.

The board decided that two 30-by-40-foot plots would be used to build two large complexes in place of this one. Also, he refuted claims that the Jamia Masjid of Vartur's 10-acre site had been sold. Out of the 20 acres of land, the sons of the custodian of this Jamia Masjid sold ten acres in 2015, with the other 10 acres remaining in the Waqf Board's control.

It is important to note that Congress leader Obaidullah Sharief had claimed that Waqf assets are being leased in violation of the law on the basis of a letter from the Waqf Board's attorney Muhammad Hanif to the CEO. Corrupt activities were exposed in this letter. In this context, he made note of the illicit leasing of the waqf properties in several districts.

Before the board meeting, he had sent a letter to all of the board members, including the CEO, outlining his concerns. He said that the CEO had assured that the endowment would not be used for any illicit actions. ■

«Page 11 US study criticizes Marginalizing Muslims in Media and Cinema

which reduces the chances of showing other aspects of their personalities, which makes the public believe that religion is the focus of every Muslim's life, and also causes Muslims to isolate instead of integrating them and turning them into productive members of American societies. Note that the aforementioned study revealed that among the 98

Muslim personalities in the sample, almost half of them referred to their faith in some way, and 23.5 percent of them revealed that they were portrayed non-verbally on the grounds that they are Muslims.

(Source: <https://shiawaves.com/english/news/89815-us-study-criticizes-marginalizing-muslims-in-media-and-cinema/>) ■




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Moin Qazi

Every Muslim will tell you the Qur'an is eternal. It is timeless, its words unchanged. It is ever-present. The Qur'an itself says: *"And if all the trees on earth were pens and the ocean (were ink), with seven seas behind it to add to its (supply), yet would not the words of Allah be exhausted (in writing): for Allah is Exalted in Power, full of Wisdom"* (Q31:27). We call it Holy Quran, Noble Quran, Glorious Quran, Al-Furqaan, Al-Kitaab, Al-Zikr, Al-Noor, Al-Huda.

To Muslims, the sacredness of the Quran is expressed even in their relationship to its physical presence. Islamic teaching spells out that Muslims must not touch the Quran without first undergoing a ritual handwashing called *ghusl*, which places them in a state of ritual purity. I still remember my childhood days when the Qur'an used to be wrapped in a specially stitched satin or velvet cover. We could not dare to access the Qur'an; our Qur'anic recitation and learning came from the Qur'an primers. The Qur'an and the primers were placed on the head of a tall shelf to be absolutely out of reach of teenagers. The entire Qur'an was spread over thirty such primers called a *juz*. If these primers fell to the ground, they had to be hastily priced up, kissed, and placed against our forehead to renew our commitment to their sanctity. A stern reprimand was never out of place. Our teacher used to tell us to give out a *Kaffara* (an equal amount of food grain as a charity) to atone for this sin.

We studied the Qur'an with the aid of several classical and contemporary commentaries under the guidance of a cleric. As my career developed, I attended innumerable conferences and met many people who argued about the meanings of sacred texts. The more I learned about the Qur'an and engaged with it, the more intense my struggle became. The more I learned about Muslims' intellectual history and thought about the differences and distinctions, as well as similarities, between classical and modern scholars, the more I had to struggle with what Muslims



throughout their history have made of Islam.

We now live when confronted with baffling and multiple problems on almost all fronts, even as revolutionary developments in science and technology have redefined civilization and ushered enormous progress in diverse fields. Most of these problems defy human answers. Finding common ground can help us at a time when unified action is more crucial than ever. As a species, we must embrace the oneness of humanity as we face global issues like pandemics, economic crises, and ecological disasters. There are many more critical issues (guns, terrorism, climate change, labour, immigration, globalization, infrastructure, defense, investment, taxation, healthcare, education, and research) that challenge us and require the synergy of intellectual forces – irrespective of their diverse hues – to come out with solvable answers and doable solutions.

At no time in world civilization have we required a great spiritual revolution, and tragically we have been ignoring the power of spiritual values when they need them most. It requires a very pure intention, as well as great spiritual discernment, to repel these evil promptings and return to the source of all: the Prime Cause of all that exists, that *"no human vision can encompass Him"* (verse 103), either physically or conceptually; and, therefore, *"He is sublimely exalted above anything that men may devise by way of definition."*

We need to realize that our first

identity is the vicegerent of the Almighty, and our first allegiance is to the One God, our Nourisher and Sustainer. It is finally for God to revive the weakening spiritual currents, but we also owe a responsibility to reinforce our faith. Faced with the challenge of modernity, many Muslims today, rather than accommodate themselves to the age-old fudges that have prevailed in so many Muslim societies, have resorted instead to a kind of textual Puritanism. Instead of referring to how things were done in colonial Morocco, Ottoman Turkey, or, much further back, under the Abbasid caliphs, they prefer to return to the 'simple truths' of the Qur'an. The Qur'an, however, is not simple. In many centres in Britain, Pakistan, and elsewhere, the standard of training in the basic tenets of Islam, including the meaning and context of the Qur'an, is staggeringly poor.

The field of Qur'anic studies is currently witnessing a vogue among scholars. This proliferation of scholarship is taking place at a time when no consensus exists on a central core of works to define the field, let alone on a program to train future scholars.

The Qur'an came to speak to all of humanity. However, it came to say not in a vacuum but within a historical context. Hence, its immediate objective was the moral and religious situation of the Arabs of the Prophet's time. Therefore, we must recognize that although we can always hear the Qur'an speaking anew to our particular case, its historical context must not be obscured

behind its universal and timeless dimension.

Through the science of explanation, in every age and all Islamic languages, the Qur'an is kept alive as a force in the lives and cultures of Muslims everywhere. It remains relevant to every age through commentaries no longer limited to Arabic or other Islamic languages. Indeed, critical Qur'anic commentaries have also appeared in English and other European languages are spoken by European Muslims. English in particular, is fast becoming a significant Islamic language, and the Islamic literature in English is growing exponentially.

It is also a fact that words in the translated language are understood through a cultural history that may or may not be totally in sync with the Qur'anic setting. For example, when the Qur'an chides the *kaafir*, this can be translated as "infidel," "one who rejects faith," or simply "disbeliever" – to mention some of the standard translations of the word. Each translation implies something significantly different based on how we, as English speakers, understand these words with our particular historical baggage.

More and more Muslims, with better literacy and education than their grandparents often had, are returning to the primary texts and chipping at the cultural layers that have accumulated over the years. Challenging the old authorities has produced a range of new voices, from violent extremists to feminists. Many have found effective and satisfactory solutions to present-day realities

in the original introductory text. There is a reasoned argument that Islamic jurisprudence has become an unmanageable creature.

The Qur'an enshrined a new status for women and gave them rights that they could have only dreamed of before in Arabia, so why the seeming disparity between what once was and what now appears to be? The answer lies in the deterioration of primary Islamic education that occurred in the Muslim world after the disasters of the Mongol invasions and the Crusades in the eleventh through thirteenth centuries. The patrilineal traditions in the Middle East that preceded Islam both improved and curtailed women's freedoms in its earliest days. Much of the blame for the most constrictive interpretations of Islam is placed on the Abbasid dynasty, which ruled from the mid-eighth century onward and interpreted Islam in a legalistic and rigid manner designed to serve state interests, thereby sacrificing much of the ethical, normative thrust of the religion as practised in the days of Prophet Muhammad.

Cultures that arose since then have been characterized more by local customs and cultural leanings than by genuine Islamic values. The lives of the first Muslim women represent valuable models transcending time and physical boundaries. These Islamic models can serve as powerful, culturally authentic tools in advancing the human rights agenda for appropriate female empowerment in Muslim societies' political, social and economic spheres. The contributions of these women to Islamic civilization and culture are not just undeniable but extraordinary. To many they may even appear almost mythical. ■

The field of Qur'anic studies is currently witnessing a vogue among scholars. This proliferation of scholarship is taking place at a time when no consensus exists on a central core of works to define the field, let alone on a program to train future scholars.

«Page 1 UAE Inaugurates Multi-faith Abrahamic Family House in Abu Dhabi

said to be the father of the three faiths, as do the Abraham Accords normalization agreements signed in 2020 between Israel and Bahrain, the UAE and Morocco. The construction of the House was announced following Pope Francis' landmark February 2019 visit to the UAE, during which he signed the Document on Human Fraternity alongside Grand Imam

Ahmed Al-Tayeb.

The Association of Gulf Jewish Communities hailed the UAE as *"a beacon of light"* for opening the House.

"There is something very special about a synagogue being built in a Muslim country and it sends a very strong message to other countries where Jewish people live in fear of being attacked for their beliefs," it

said.

"In many Western countries, antisemitism is at an all-time high. The opening of the Moses Ben Maimon Synagogue in the Abrahamic Family House sends a powerful message that the leadership is not only ensuring our safety but encouraging our practice by building this beautiful synagogue for us to use." ■

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Moin Qazi

Zakah: The Giving Spirit of Ramadan



The idea that helping others is part of a meaningful life has been around for thousands of years. Charity is an important part of Islam as it is considered a form of worship and a cardinal act of piety, allowing the rich to share their wealth with the poor.

For Muslims, charity is a central aspect of their faith and practice. In Islam, a culture of giving is interwoven into the fabric of its forms of worship. Helping the poor is a religious mandate. The traditions of humanitarian stewardship and egalitarian values are at the foundation of Islamic beliefs. Governed by a worldview in which all things come from God and finally return to God, Muslims are taught to live as trustees of God's blessings. Islam is a way of life, and one important facet is the duty to serve those who are less privileged than us. The equitable division of the wealth of society and the bounty of the earth between all people regardless of their social station through the instrument of charity is seen not just as an act of piety but as a cardinal obligation for Muslims. Ramadan is the focal point of philanthropy: during this month, Islam's obligation to give to the poor intensifies. Islam is a complete way of life;

one crucial facet is the duty to serve those less privileged than us. Ramadan is the focal point of philanthropy: During this month, people's obligation to give to the poor intensifies. Arab societies have elaborate and nuanced social codes that demand excessive generosity and hospitality towards visitors and strangers. This is embedded in the ancient Arab proverb: "A guest is greeted like a prince, held like a captive [to your generosity], and departed like a poet [to sing your praises]." The *Qur'an* provides both a spiritual framework for possessing wealth and practical guidelines for dispensing. Frugality with self and generosity with others underpins the *Qur'anic* message of charity. Muslims give in the form of either *zakat*, which is a mandatory form of charity ordained by God, or *Sadaqa*, which is voluntary and meant to go beyond mere religious obligations. *Zakat* is the third pillar of Islam and is more of a social contract between rich and poor societies wherein Muslims pledge a determinate portion of specified categories of their lawful financial assets for the benefit of the poor and other enumerated classes. In *Qur'an*, the significance of *zakat* appears to be

equal to prayer as an expression of faith. The two are often mentioned simultaneously in the symmetrical rhythm of the holy book's verses. *Zakat* means purification and comes from the Arabic verb *zaka*, which also signifies "to thrive", "to be pure", and "to be wholesome." Muslims "purify" their wealth by giving a portion of it yearly to charity. This Islamic practice is one way of learning self-discipline, freeing oneself from the love of possessions and greed. In a way, the man, who spends his wealth, affirms that nothing is dearer to him in life than the love of God and that he is prepared to sacrifice everything for his sake.

The Islamic duty of *zakat* is binding on all Muslims who meet the necessary wealth criteria: It's limited, in a way, by your ability. According to the rules of the *Qur'an*, all Muslims, on whom *zakat* is mandatory, must donate at least 2.5 percent of the total value of the financial assets based on the

minimum wealth criteria (known as the *niqab*) each year for the benefit of the poor, needy and others, classified as *mustahik*. The 2.5 percent rate only applies to cash, gold, silver, and commercial items. There are other rates for farm and mining produce and animals. *Zakat* is levied on five categories of property: food grains; fruit; camels, cattle, sheep, and goats; gold and silver; and movable goods and is payable each year after one year's possession. *Zakat* is not simply a means to manage poverty but is inherently focused on building dignity, honour, and self-sufficiency in the broader community. This is reflected in the diversity of categories of genuine *zakat* recipients. Deeply embedded in the Islamic concept of *zakat* are notions of welfare, altruism, and justice, which can be

seen as a way of harnessing the human potential to resolve insurmountable challenges to human society. Charity and altruism are rooted in the basic concern for the welfare of others, while Islam has added to it the notion of justice, which is seen as a way of building a just and equitable society. It is the human predilection for riches that the *Qur'an* cautions against, yet it acknowledges that spiritually immature souls may jeopardize their moral standing by indulging in reckless acts of charity that leave them destitute. Some verses speak of maintaining a balance between extravagance and parsimony. This is in recognition of human nature, which has the dual impulses of compassion and an inherent love for wealth. In this way, Islam's legal teachings counsel temperance and prudence; whereas its spiritual teachings urge selflessness and generosity. ■

Zakat means purification and comes from the Arabic verb zaka, which also signifies "to thrive", "to be pure", and "to be wholesome." Muslims "purify" their wealth by giving a portion of it yearly to charity.

Judges Fasting for Ramadan are more likely to be Lenient: Study



The longer the judges went without food and water, the more lenient they became, being 10 per cent more likely to acquit with each additional hour of fasting. Muslim judges are more likely to give lenient decisions while fasting during Ramadan, a study said recently, contrasting to previous research suggesting that judges who have not eaten give harsher rulings.

In what has been dubbed "*the hungry judge effect*", a 2011 study found that judges in Israel were more likely to deny criminals parole before they ate lunch than afterwards. Sultan Mehmood of Russia's New Economic School, the lead author of the new study, told AFP that he was curious to see if the same effect occurred during the holy month of Ramadan, when Muslims typically go without food or water from dawn to sunset.

To find out, Mehmood and two other economic researchers sifted through a huge amount of criminal sentencing data, including roughly half a million cases and 10,000 judges, covering a 50-year period in India and Pakistan, two of the top

three countries with the largest Muslim populations.

They were "surprised" to find the opposite of the hungry judge effect, Mehmood said. There was a "sharp and statistically significant" rise in acquittals from Muslim judges during Ramadan -- and according to a study published in the journal *Nature Human Behaviour*. Mehmood said Muslim judges in both countries gave an average of around 40 per cent more acquittals during Ramadan than other periods of the year.

And the longer the judges went without food and water, the more lenient they became.

They were 10 per cent more likely to acquit with each additional hour of fasting, the study said.

The researchers also tried to quantify whether the more lenient decisions were better or worse than those made outside of Ramadan.

They found that the defendants on the receiving end of the lenient decisions were no more likely to commit another crime.

The rate of recidivism was generally slightly lower -- including for defendants of violent crimes such as armed robbery and murder.

The lenient judgements were also less likely to be appealed, the study. "The probability that the initial verdict was overturned was also

» Page 22

College of Hadeeth and Islamic Studies A Unique University-Reviving the Past Glory of Hadeeth Education

In the year 2005, Bangalore was blessed with the establishment of a unique Islamic Institution of excellence, with the aim and objective of Reviving the Glorious past of Hadeeth Education in India.

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Realizing the importance of the Sunnah and our responsibility towards it, Alhamdulillah, the foundation was laid for the Imaam Sayyid Nazeer Husain Ad Dehlawi University in Bangalore - South India, and under it, the

first Department of Hadeeth and Islamic Studies was started in the year 1426 Hijri corresponding to 2005.

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- Revival of the Glorious Science of Hadeeth Education in India
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Fazil Hussain Parvez became the first Urdu journalist to receive the Press Council of India's National Award for Excellence

New Delhi: Noted journalist and editor of the Urdu weekly "Gawah" from Hyderabad, Dr. Syed Fazil Hussain Parvez became the first Urdu journalist to win the prestigious National Award for Excellence in Journalism from the Press Council of India. He was honoured with the award at a ceremony held in the Constitution Club on February 26.

Dr. Parvez is a well-known journalist from Hyderabad, Telangana, who has achieved recognition internationally. He is the Chief Editor, Publisher, and Proprietor of "GAWAH Urdu Weekly," the oldest and most



prestigious Urdu News Tabloid in South India, as well as the Managing Partner of "Media Plus," a renowned communications and public relations firm with a global

clientele based in Hyderabad, India. He holds a Doctor of Philosophy (Ph.D.) in journalism, and a Telangana University research scholar is currently working on a Ph.D. on his contributions to Urdu journalism and media.

Dr. Parvez interviewed five Prime Ministers of India including Rajiv Gandhi, V.P. Singh, H.D. Deve Gowda, Inder Kumar Gujral and Dr. Manmohan Singh, and President of India APJ Abdul Kalam. He also interviewed prominent personalities including many sportsmen, and diplomats, and visited several countries including USA and UK. ■

» Page 21

Judges Fasting for Ramadan are more likely to be Lenient: Study

lower," said Avner Seror, a study co-author and economist at France's Aix-Marseille University. Seror said that Ramadan was "well-suited to statistical analysis" because it offers numerous avenues for comparison, from being held on different dates every year to the duration of fasting differing depending on when the sun rises and sets.

He suggested that the change in the judges' decision-making could be

connected to "the idea of clemency inherent in the Muslim ritual, a little like the spirit of Christmas among Christians".

"But it goes further because it seems to help the judges make the right decision," he added.

Previous research has suggested that intermittent fasting can improve mood, cognition and memory, which could help judges make better decisions, the researchers speculated.

Mehmood said that when he talked to judges in Pakistan as part of the research, they all agreed that during Ramadan "we are too lenient".

"I'm not sure if they agree whether this is a good thing or not," he added.

(Source: <https://www.deccanherald.com/international/world-offbeat/judges-fasting-for-ramadan-are-more-likely-to-be-lenient-study-1200021.html>) ■

OBITUARY

AMU mourns the demise of former Chief Justice Aziz Mushabbar Ahmad



ALIGARH: Former Chief Justice of India and former Chancellor of Aligarh Muslim University, Justice AM Ahmadi (Aziz Mushabbar Ahmadi), 91, passed away Thursday (2 March 2023) morning.

Expressing a deep sense of sorrow and grief on his demise, AMU Vice Chancellor, Prof Tariq Mansoor said Justice Ahmadi had a legendary status and AMU enjoyed a close and long relationship with him as he served the University for two terms as its Chancellor.

"His death is a personal loss to the members of the AMU fraternity. I extended my heartfelt condolences to his family and friends and pray for a higher place for him in Jannah," He added.

After leaving the Supreme Court, Justice Ahmadi became Chancellor of Aligarh Muslim University in September 2003 and served two terms in this capacity till January 2010. ■

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Dr. Salma

Homeopathy – Is it Safe?



Homeopathy is a healing system that deals with all health problems in a benign and gentle way – it is a slow sure way of keeping good health no matter how old or young you are.

Homeopathic medicines are made from extracts of roots, flowers, and herbs and are not harmful to our bodies. They do not cause loss of appetite or make you feel weak and tired as most allopathic drugs do. A week on antibiotics to cure any infection is sure to leave you feeling tired and washed out whereas homeopathic medicines will treat the infection successfully without giving you these side effects.

This happens mainly because

allopathic medicines are made from chemicals, they are not natural derivatives. For example, to bring down a fever we generally take paracetamols like Crocin, Dolopar, etc., whereas in Homeopathy we use remedies like Aconite and Ferrum Phos which are much safer. They do not get deposited in the liver or kidneys or even cause acidity.

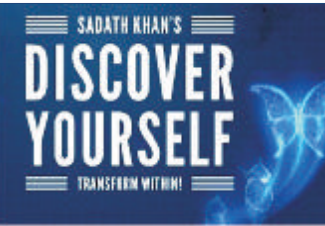
Many people feel that if you have to take Homeopathy you will not be able to take any other medicines-this is not the case. A good homeopath will get you to gradually reduce allopathy, get used to Homeopathy and then either stop allopathy completely or, for your mental satisfaction,

continue on the reduced dosage for however long it is necessary.

Lifestyle diseases like Blood Pressure and Blood Sugar are generally dealt with in this way. For High Blood Pressure, RAWOLFIA SERPENTINA (Sarpagandha) is a tried and tested remedy as is SYZYGIUM JAMBOLANUM (Jambol seeds) to treat Diabetes effectively.

In this way we can help ourselves get better naturally as we all know HEALTH IS WEALTH – when you are fit and fine you feel on top of the world !!

(The Writer is a Practitioner & Teacher of Homeopathy, Bangalore, Mobile: + 91 96112 77866) ■



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470- FOR STUDENTS & MEN

Dates: 12, 13 & 14 May 2023

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ii) Pyman: 98860 18125, lii) Sarah: 99162 83458

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April 2023, Vol. 35-04, No. 425

Printed and Published by A.W. Sadathullah Khan on
behalf of Islamic Voice (Trust) and Printed at

M.N.S Printers Pvt. LTD. Regd & HO: No 345/4, Bhattarhall,
Old Madras Road, Bangalore-560049

Published at: 3/1, Palmgrove Road, Victoria Layout, Bangalore-560047

Tel: 080 - 41126165, Whats App No. : 974 365 6929

April 2023

Editor: A.W. Sadathullah Khan
Email: editor@islamicvoice.com

Regd. with Registrar of Newspaper of India Under Reg. No. 45497/87
Registered, Regn. No. KRNA/BGE/176/2021-2023

Posted at Mysore Road Bangalore PSO, BG 560026 on 1st or 3rd or 5th of Every Month. No. of Pages 24
Licensed to Post without Prepayment, Licence No: PMG BG/WPP/61/2021-2023 Published Date: 31-03-2023

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