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Aamir Qutub Honored with 2024 Young Professional of the Year Award



Aligarh: Aamir Qutub, a notable business leader based in Australia, has been awarded the prestigious 2024 Young Professional of the Year by the India Australia Business and Community Alliance (IABCA). Originally from Aligarh, India, Aamir's inspiring journey from working as a janitor to becoming the CEO of Enterprise Monkey, an Australian IT firm, has captured widespread admiration.

The award celebrates his exceptional contributions to entrepreneurship and social initiatives. A proud alumnus of Aligarh Muslim University (AMU), Aamir also founded the Aamir Qutub Foundation to foster startups in India. Additionally, he plays a key role

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Staff Writer

Dr. K Rehman Khan Calls for Urgent Campaign to Safeguard Waqf Properties

Bangalore: Dr. K Rehman Khan, former Rajya Sabha member and Union Minister, emphasized the need to launch an awareness campaign to safeguard Waqf properties and educate the Muslim community about their responsibilities as custodians of this divine trust. Speaking at an event organized by Jamaat-e-Islami Hind at Sir Ismail Mosque, Frazer Town, he highlighted the potential dangers posed by the Union Government's proposed Waqf Amendment Bill.

Khan stressed that the government's removal of the word



"waqf" from the bill's title was a deliberate attempt to undermine the institution, warning that future generations could face dire

consequences if Muslims fail to act now. He explained the historical background of the Waqf Act, tracing its evolution from the

1954 legislation, through the 1995 Act, and detailing his own role as the head of a Joint Parliamentary Committee that investigated Waqf-related issues in 2008.

Khan further warned of the dangers of the new bill, which advocates for smaller, government-nominated Waqf boards based on sectarian divisions. He expressed concerns that this would fragment the Muslim community and weaken its control over Waqf assets.

Supporting these views, Moulana Maqsood Imran Rashadi, Imam of

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Chandra Babu Naidu Pledges Support to All India Muslim Personal Law Board on Waqf Amendment Bill



Staff Writer

New Delhi: Andhra Pradesh Chief Minister Chandra Babu Naidu assured the All India Muslim Personal Law Board (AIMPLB) that his party, the Telugu Desam Party (TDP), will

support the Muslim community's concerns over the controversial Waqf Amendment Bill 2024. The TDP, an important ally of the ruling NDA, holds 16 MPs in the current Lok Sabha, making their support crucial for passing any bill.

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11th Islam & Freedom Conference Tackles Middle East Human Rights

The 11th International "Islam and Freedom" Conference took place in Istanbul on October 18-19, drawing Muslim intellectuals from around the world to discuss pressing global issues.

The conference focused on contemporary challenges, with particular emphasis on human rights violations in the Middle East, especially those involving the Israeli military. Key topics included "Islam and Democracy,"



"Freedom of Thought," "Free Economy," and "Civil Society."

Organized by the Black Sea Strategic Research Center in partnership with the Liberal Thought

Association, the event highlighted the need for ethical principles, pluralism, and independent analysis in addressing ongoing crises in the Middle East. Speakers underscored the importance of upholding justice and freedom in evaluating recent events in the region.



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Abdul Bari
Masoud

Jaipur: Leaders of the Bharatiya Janata Party (BJP) in Rajasthan have launched a slanderous campaign against Jamiatul Hidayah (Waqf) and Maulana Mohammed Fazlurrahim Mujaddidi. Maulana Mujaddidi is the rector of Jamiatul Hidayah and the general secretary of the All India Muslim Personal Law Board.

The distinguished scholar has been singled out by BJP leaders in an effort to scare and discourage him from supporting the opposition to the Waqf Amendment Bill 2024.

In a clever move, the ruling party fielded its scheduled tribe leader and state Agricultural Minister Kirodi Lal Meena to attack the scholar and his institution. At a news conference on September 30 at the state BJP headquarters in Jaipur, Meena reportedly levelled multiple allegations against Maulana Mujaddidi.

Maulana Mujaddidi, at a press conference on October 3, termed the allegations as "politically motivated" and to defame and discredit the Jamiatul Hidayah.

Rebutting all the allegations point by point, Maulana Mujaddidi's attorney Advocate MA Khan said all charges made against the scholar were unfounded and that Minister Meena was trying to incite a particular community.

Minister Meena had also claimed that Maulana Mujaddidi, his daughter Samra Sultana, and son-in-law Mohammed Shoeb are office-bearers of the Congress

Rajasthan BJP targets Maulana Mujaddadi and Jamiatul Hidayah



party and at its instance, they have been trying to disturb peace in the country. Advocate Khan said his allegations were false without any basis as they have no connection with the Congress.

On the allegation that the Madrasa Jamiatul Hidayah was established on encroached government land, he said the institution was created by the late Maulana Abdurrahim Mujaddidi. Waqf nama was registered on 11 December, 1972 in the office of Sub-Registrar Jaipur City and with Serial No. 600 dated 16 March, 1974 in the Waqf Board. Maulana Mohammed Fazlurrahim is the founder and mutawali Waqf Jamiatul Hidayah.

Maximum properties have been purchased by Maulana Fazlurrahim for Waqf Jamiatul Hidayah and the properties were registered in the Waqf Board under Section 26(37) of the Waqf Act, 1995.

Meena also accused Maulana Mujaddidi of selling the government land. On this charge, the attorney said the scholar has not sold or transferred any Waqf property. No agreement was

executed by him regarding the sale of any Waqf property, he asserted. Mohammed Fazlurrahim has also published a notice in newspapers advising the public not to purchase the property of Jamiatul Hidayah.

The advocate also highlighted that Ziyaur Rahim, Nadeem Rahim, Fahad Rahim and some other persons by executing a false agreement tried to make encroachment on the Waqf property of the madrasa. Mohammed Fazlurrahim, he said, lodged FIR No. 0376/2024, 0197/2024, 079/2024 and 275560672201099 at police station Jaisinghpurakhori in Jaipur.

Meena also alleged that Maulana Mujaddidi is in illegal possession of over 1,400 bigha of land. Dismissing the allegation as false, Advocate Khan said the scholar has purchased about 20-25 bigha land situated in Lalbag Sadwa from a khatedar whose name appears in the revenue record maintained by the state government. After the purchase of said land, the name of Jamiatul Hidayah was recorded in the revenue record by mutation entry.

Minister Meena played a video during the press conference in which he said Maulana Mujaddidi was inciting the Muslim community. His attorney called it an outright fabrication, claiming that Ziyaur Rahim, not Maulana Mujaddidi, was the one who incited the Muslims in the video. The BJP and RSS have a long history of using factual distortion to disseminate false information and disinformation, he said.

Following the RSS-BJP communal terminology, Minister Meena claimed that a "new Pakistan" has been established at Sadwa Mod (location of Jamiatul Hidayah) in Jaipur. Maulana Mujaddidi said the minister's remark was highly irresponsible. To buttress his point, Maulana Mujaddidi referred to the recent observation of the five-judge bench of the Supreme Court which rebuked a Karnataka High Court judge for calling an area in Bengaluru as "Pakistan". The bench said that calling any part of the Indian territory as 'Pakistan' is unfair and contrary to the sovereignty of the country.

Meena also said that Jamiatul Hidayah receives donations of Rs 1,000 crore annually from the Gulf and other countries.

Maulana Mujaddidi said that any institution which receives foreign donations is required to register in the FCRA cell of the Home Ministry of the Government of India. Jamiatul Hidayah and Maulana Abdur Rahim Educational Trust have FCRA registration and they have been regularly submitting annual statements to the FCRA cell. He

also stated that during the last four years, no foreign donation has been received by these institutions.

The Musa Foundation was constituted but it was not activated and no foreign donation has been received to date, he said.

The minister also said the Jamiatul Hidayah sold out a Schedule Tribes land situated in Mumbai. He said it is a total fabrication as the madrasa has no connection with the properties of Schedule Tribes.

The Rajasthan agricultural minister also accused Maulana Mujaddidi of instigating Muslims to commit violence and campaigning against Prime Minister Narendra Modi referring to his meeting with opposition leaders and chief ministers on the Waqf issue.

Advocate Khan stated that Maulana Mujaddidi met with several national figures to inform them of the problematic elements of the Waqf Bill. Maulana Mujaddidi also had a meeting with BJP MP and Joint Parliamentary Committee Chairman Jagdamba Pal. Thus, it is inaccurate to say that his campaign is directed against the BJP and Modi.

Maulana Mujaddidi took a non-confrontationist stance in the face of the agricultural minister's outrageous accusations, offering the minister an audience to clear up any misconceptions he may have had about him and Jamiatul Hidayah.

Jamiatul Hidayah is an educational institution established with the vision of providing Islamic education alongside modern academic facilities. It was founded by Maulana Mohammed Abdur Rahim Mujaddidi, father of Fazul Rahim Mujaddidi. ■

Omar Abdullah Sworn in as J&K Chief Minister, Heads New Local Government

Omar Abdullah was sworn in as the chief minister of Jammu and Kashmir on Wednesday, marking the formation of a new local government after a five-year gap since the region lost its autonomy, according to Arab News. Abdullah, who previously served from 2009 to 2014, now leads the National Conference party, which secured 42 out of 90 assembly seats in the recent elections.



In his address, Abdullah expressed hope that the union territory status would be

temporary and called for the restoration of statehood to better address local concerns. Since the repeal of Article 370 in 2019, Jammu and Kashmir has been under New Delhi's direct control, with the lieutenant governor retaining significant authority. Prime Minister Narendra Modi congratulated Abdullah and pledged cooperation for the region's development. ■

Dr. K Rehman Khan Calls for Urgent Campaign to Safeguard Waqf Properties

City Jamia Masjid, noted that in Karnataka alone, only 23,000 acres of the 100,000 acres of Waqf land are currently under the Waqf Board's control. He lamented the poor financial returns from Waqf holdings, calling for better management and oversight.

Dr. Belgami Md. Saad, President of JIH State, echoed the sentiment, describing the Waqf Amendment Bill as an unnecessary imposition on the

Muslim community and an attempt to sow discord. He emphasized the need for continued education on the significance of Waqf properties and the community's responsibility to protect them.

This gathering underscored the urgency of uniting the Muslim community to preserve its Waqf assets and resist any efforts to dilute their importance through legislative changes. ■

Chandra Babu Naidu Pledges Support to All India Muslim Personal Law Board on Waqf Amendment Bill

A delegation from the AIMPLB, led by its General Secretary Maulana Fazlur Rahim Majaddidi, met with Naidu in Amravati to express the community's strong objections to the proposed bill. The delegation presented a detailed memorandum, arguing that the bill, if passed, would weaken the Waqf Act and open the door for the seizure of Waqf properties.

Naidu, in response, reaffirmed his party's support for the genuine concerns of the Muslim community, stating, "We will review the document you have provided and make every effort to address your concerns." He acknowledged the instrumental role of TDP MPs in pushing the bill to the Joint Parliamentary Committee (JPC) for further review.

The AIMPLB thanked Naidu for his ongoing support, and the meeting, which included other board members and Muslim leaders from TDP, lasted for over an hour. This visit is part of AIMPLB's outreach to various political leaders, including the chief ministers of Jharkhand, Tamil Nadu, Karnataka, and Telangana, to garner broader support for the Waqf cause. ■

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Aamir Qutub Honored with 2024 Young Professional of the Year Award

in the Geelong Authority and the Pivot Summit, an international digital conference.

Aamir's pandemic initiative, "Angel Next Door," garnered particular praise for its success in helping over 100,000 Australians during COVID-19. Upon receiving the award, Aamir expressed deep gratitude and emphasized the importance of determination in overcoming

challenges: "Your background does not define your future your determination does."

His journey, shaped by experiences at AMU and Deakin University, has earned him numerous accolades, including being a finalist for the Australian Young Business Leader Award. Aamir's story exemplifies resilience, hard work, and a commitment to giving back to society. ■

New Delhi: The South Asian Minorities Lawyers Association (SAML A), a national organization of practicing lawyers from the Supreme Court, High Courts, and District Courts, fiercely demanded an audience with the Joint Parliamentary Committee (JPC) on Waqf. SAML A labeled the Waqf (Amendment) Bill 2024 as harmful to the Waqf cause and a direct intrusion into religious affairs.

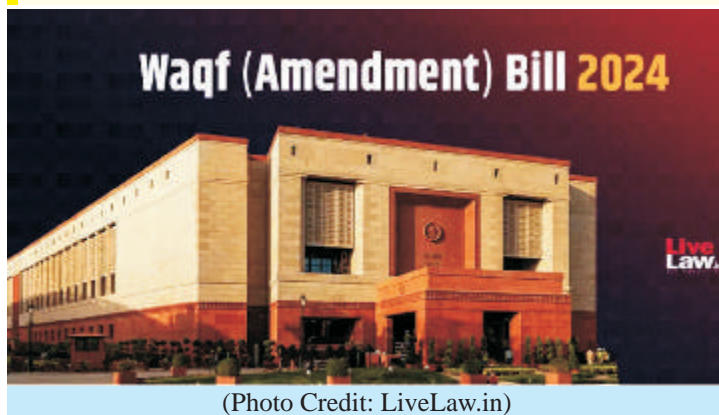
At a roundtable conference held at the Indian Society of International Law (ISIL) in New Delhi, on 22nd of October 2024, SAML A passed several resolutions following extensive discussions on the contentious bill.

Concerns Raised on Bill's Legal Implications

In his opening remarks, Adv. Nasir Aziz, President of SAML A, revealed that the organization had submitted a detailed memorandum to the JPC, outlining their concerns and suggestions. However, no acknowledgment was received. "We had conversations with Ms. B. Joshi, the undersecretary, who assured us the submission was noted, but we are still awaiting an

SAML A Holds Roundtable on Waqf Amendment Bill 2024, Demands Personal Hearing with JPC

Describes the Bill as Harmful to Waqf Institutions



(Photo Credit: LiveLaw.in)

official receipt," Aziz said. He also expressed frustration over the lack of response to their repeated requests for a personal hearing with the JPC.

Harmful Provisions of the Bill

In his keynote address, Syed Shahid Rizvi, an advocate of the Supreme Court, highlighted the harmful provisions of the proposed bill. He stressed the theological roots of "Waqf" in the Holy Quran and Sahih Hadiths,

tracing the legislative history of Waqf in India. Rizvi emphasized the core attributes of Waqf perpetuity, irrevocability, and inalienability supported by a strong legal foundation and Supreme Court rulings.

Rizvi pointed to several problematic clauses, such as amendments to the definition of Waqf (Section 3(r)), introducing inheritance laws (Section 3A(2)), banning non-Muslims from

donating to Waqf (Section 20), and limiting the creation of Waqf for practicing Muslims to a period of five years. These changes, he warned, could drastically alter the structure of Waqf institutions, potentially violating Articles 14, 25, 26, and 30 of the Indian Constitution.

Key Resolutions Passed

Following the discussion, SAML A passed several resolutions, demanding a personal hearing with the JPC and emphasizing the potential harm the bill poses to the Muslim community's rights. The key steps outlined in the resolutions include:

1. **Follow-up with the JPC** for a personal hearing.
2. **Organizing meetings and conferences** to inform the legal and general community about the bill's consequences.
3. **Engaging with like-minded members of Parliament** to protect Waqf interests.
4. **Exploring legal measures** to

safeguard the rights of the Muslim minority.

Call for JPC Engagement

Presiding over the event, former Allahabad High Court judge Justice Z.U. Khan expressed concern over SAML A being ignored by the JPC. He also referred to issues like the Sunheri Masjid case, highlighting internal community challenges that harm Waqf institutions.

Other prominent speakers included Jalilul Hasan Jafri, S.M. Arif, Jamshed Bey, Z.K. Faizan, and Mansoor Ali, who shared their views on the proposed bill, urging for concerted efforts to protect the Waqf system.

The conference concluded with SAML A reaffirming its commitment to opposing the bill and ensuring the protection of Waqf institutions.

(South Asian Minorities Lawyers Association, Chamber No. 303, Patiala House, New Delhi-110001, Regd. Off : 212/7, Aravali Apartment, Ghaffar Manzil, Jamia Nagar, New Delhi-110025, Phone : +91-9810920561, Email : samladelhi2009@gmail.com, Website: www.samla.co.in)

Abdul Bari Masoud

New Delhi: At a national convention titled "Strategies and Planning for Educational Renaissance," prominent academics and experts emphasized that a lack of education jeopardizes a community's honor and survival. The event, organized by Empower India Trust (Regd.) on October 19, highlighted the urgent need for educational reform.

Founder Trustee and Chairman of Empower India Trust, Mohammed Khalid Khan, underscored the transformative power of education, stating it uplifts, develops, and empowers individuals to advocate for their rights and honor. He lamented the low rate of higher education in India, which stands at approximately 13%, placing the country below the top 10 most educated nations globally. "We must reorder our priorities to empower both the community and the nation," he remarked, noting that an action plan would soon be developed with the support of like-minded organizations.

The convention also introduced Empower India's pilot project offering vocational paramedical courses at its training center and announced plans for a new Law College of Excellence, currently under construction in Gursahaiganj, 1.5 kilometers from the North Eastern Railway station.

Dr. Syed Zafar Mahmood, Chairman of the Zakat Foundation of India, chaired the proceedings and emphasized the

Lack of Education Threatens Community Honor and Survival, Say Academics



need to leverage existing state and federal government programs, which many students are unaware of. He expressed concern that this lack of awareness prevents students from benefiting from valuable resources.

Moulana Ghulam Rasool Baliyawi, a former Member of Parliament, advocated for establishing educational institutions in rural areas. Prof. Dr. Vipin Kumar Tripathi stressed the importance of quality education, while Prof. Rehan Khan Suri, Director at the Center for Innovation and Entrepreneurship Training and Placement Officer at Jamia Millia Islamia, declared, "Education is not a charity; it is a responsibility." He highlighted that the educational attainment of minorities currently stands at less than 6%, emphasizing the need for targeted collaboration and support at the district level.

Suri also pointed to the Prime Minister Kaushal Vikas Yojana (PMKVY) as a valuable program that should be fully utilized. He noted that the rapidly changing

workforce necessitates innovative, timely courses to prepare students for future challenges.

Prof. S. M. Ishtiyak from IIT Delhi advised educators to instill a sense of love for God in students rather than fear. He called for strong foundational education at primary and secondary levels. Educationist Ms. Sameen Adeb emphasized a comprehensive approach to education and the need for community engagement to develop life skills in children and provide teacher training programs.

Advocate ZK Faizan stressed the importance of learning history to combat prejudice and misinformation, while University of Imphal Professor Afroz ul Haq highlighted the significance of experiential learning.

Col. Syed Javed Mohammed Jaffrey discussed the importance of work opportunities beyond secondary education, while Advocate Fuzail Ayoobi raised concerns about the lack of qualified professionals in

specialized fields. Mofas Saheb called for a collaborative approach across various sectors to enhance educational outcomes.

Dr. Shakeel Ahmed Qureshi, Senior Advisor to the Ministry of Education,

emphasized the global respect accorded to educated individuals,

echoing the sentiment that "the pen is mightier than the sword." Former Information Commissioner Dr. MM Ansari expressed alarm at the educational gap faced by the Muslim community, noting they lag 10 years behind the national average. He pointed out the high dropout rate in higher education, attributing it to the financial burden and challenges of sustaining higher education. Activists Professor Kohli and Mohd. Naseem also stressed the need for collaboration among institutions, NGOs, and other organizations to foster national growth.

Amb. Dr. Muneela Khanam

Dr. Muneela holds a PhD in Psychology, is a skilled Graphologist and Handwriting Analyst, and is a member of several esteemed organizations, including the Institute of Scholars, Global Scholar Foundation, and Bharath Gaurav Ratnashrisamman Council. Her remarkable contributions to education and social service have earned her the prestigious Bharath Gaurav Ratna Award, conferred by the Ministry of Corporate Affairs and presented by actress Shilpa Shetty.

Additionally, the World Human Rights Protection Commission recognized her contributions by appointing her as an Ambassador

in Education and electing her as National Vice President. With over 18 years of experience, Dr. Muneela has helped thousands of students and teachers achieve outstanding results, driving positive change in the education sector. Her vision of "Empowering Students, Strengthening the Nation" continues to inspire and impact communities on a national and global scale.

It appears that Priyank Kanoongo, the chairman of the National Commission for Protection of Child Rights (NCPCR), is pursuing a specific agenda against the madrasa system and missionary schools. Since taking office in October 2021, Kanoongo has consistently focused on these institutions, culminating in his recent letter to chief secretaries across India. In this letter, he recommended the discontinuation of madrasa boards, the halting of state funding for madrasas, and the enrollment of children attending madrasas in formal schools.

In his October 11 correspondence, Kanoongo reiterated the need to remove all non-Muslim children from madrasas and ensure that Muslim children attending these institutions, whether recognized or unrecognized, are enrolled in formal schools as per the Right to Education (RTE) Act of 2009.

Rather than addressing the numerous challenges within the mainstream education system such as inadequate infrastructure, a lack of trained teachers, caste-based discrimination, and corruption in the midday meal scheme Kanoongo appears to have singularly targeted madrasas.

Reports from the Pratham Education Foundation's Annual Status of Education Report (ASER) highlight significant deficiencies in educational

Is the Child Panel Chief Targeting the Madrasa System and Missionary Schools?



standards across India. The latest ASER 2023 report, "Beyond Basics," reveals alarming statistics about youth aged 14-18:

- About 25% cannot read a Std II level text fluently in their regional language.
- More than half struggle with division problems, with only 43.3% able to solve three-digit by one-digit problems correctly.
- Just over half can read sentences in English, and of those, nearly three-quarters can understand their meanings.

Kanoongo's approach has drawn criticism not only from opposition parties but also from allies within the ruling BJP, indicating that his statements reflect a broader ideological agenda. Karnataka Cabinet Minister Priyank Kharge challenged Kanoongo's

recommendations, asserting that the commission should focus on providing solutions rather than suggesting the closure of madrasas. He noted the irony of this stance occurring shortly after the Maharashtra government announced a significant salary increase for madrasa teachers.

Samajwadi Party MP Anand Bhadauriya labeled the NCPCR's letter as politically motivated, intended to create discord within society. He emphasized the positive contributions many madrasas make in nurturing scholars and supporting low-income students, calling for the withdrawal of what he termed an absurd letter.

While some members of the Lok Janshakti Party, also allied with the BJP, support the idea of

shutting down illegal madrasas, spokesperson AK Bajpayee insisted on thorough surveys to ensure fairness and due process for all institutions.

In conjunction with the letter, the NCPCR released a report titled "Guardians of Faith or Oppressors of Rights: Constitutional Rights of Children vs. Madrasas," which claims that madrasas violate children's educational rights. The report alleges that madrasa curricula do not align with the RTE Act and include texts promoting Islamic supremacy, with some materials reportedly published in Pakistan.

Kanoongo has also made sensational claims against the Jamiat Open School, which seeks to enroll madrasa students in formal education through open schooling. He characterized the school's operations as "organized crime" and suggested improper financial ties with Pakistan. In response, the Jamiat Ulama-i-Hind, led by Maulana Mahmood Madani, served a legal notice demanding a retraction of these statements.

The Jamiat Open School aims to empower students who lack access to traditional educational avenues and facilitate their integration into society. It is essential to note that madrasas are

recognized by the country's legal framework. The RTE Act, under Section 1(5), explicitly exempts madrasas, Vedic Pathshalas, and other religious institutions from its application, thereby acknowledging their legitimacy.

In November of the previous year, the NCPCR ordered a First Information Report (FIR) against the Darul Uloom Sayideeya Yatheemkhana orphanage in Bangalore for alleged violations, which prompted the management to file a counter-FIR against Kanoongo for spreading misinformation.

Recently, the NCPCR informed the Supreme Court that education in madrasas does not meet the RTE Act's standards and that their textbooks promote the "supremacy of Islam." They also claimed a connection between the Taliban and the Darul Uloom Deoband Madrasa in Uttar Pradesh, suggesting that the latter has influenced extremist ideologies.

The child commission was established on March 5, 2007, by the UPA government under Dr. Shantha Sinha, a renowned child rights activist. While the panel's primary objective is to protect children's rights, Kanoongo's focus seems to lie predominantly with madrasas and missionary schools. Notably, he has not issued notices regarding the mistreatment of minority students in various schools. ■

Massive Protest in Chennai Demands Withdrawal of Waqf Amendment Bill



Chennai: A massive protest rally took place in Chennai on Friday, calling for the immediate withdrawal of the controversial Waqf Amendment Bill 2024. Demonstrators voiced their concerns over the bill, alleging that it contains unconstitutional and discriminatory provisions aimed at paralyzing Waqf Boards and encroaching on Waqf properties.

Tens of thousands participated in the demonstration near Rajaratnam Stadium in Egmore, organized by the Federation of Tamil Nadu Islamic Organizations in collaboration with several political parties.

In his speech, Maulana Fazal-e-Rahim Mujjadadi, General Secretary of the All India Muslim Personal Law Board, condemned the bill as a blatant interference in the religious affairs of the Muslim community. He accused the government of introducing the bill with the intent to usurp Waqf

properties and emphasized that the Board would utilize every democratic and legal means to block the legislation.

Maulana PA Khaja Moinudeen Bakavi, President of the Federation of Tamil Nadu Islamic Organizations, stated that the large turnout sends a clear message to the ruling class to refrain from such subversive actions. He pointed out that the proposed Waqf bill is opposed by all political parties in Tamil Nadu. M.H. Jawahirullah, President of the Manithaneya Makkal Katchi (MMK) and MLA, criticized Union Home Minister Amit Shah's remarks suggesting that the bill would be approved during the Winter Session of Parliament. He highlighted that the Joint Parliamentary Committee (JPC) is still reviewing the bill, and Shah's comments undermine the ongoing national consultations funded by public resources.

Jawahirullah argued that this process appears to be a waste of time and resources, with the government pushing the bill without careful consideration.

Notable figures such as Trichy Siva (DMK floor leader in the R a j y a S a b h a), K. Selvaperunthagai (TN Congress Committee President), Dr. Thol Thirumavalavan (President of the Viduthalai Siruthaikal Katchi), and various other leaders and representatives from political and community organizations addressed the gathering.

The speakers highlighted several key concerns:

- The bill undermines rights granted to minorities by the Constitution.
- It introduces amendments that discriminate against Muslims.
- The bill facilitates the encroachment of Waqf properties by easing penalties for encroachers. ■

Markazi Jamiat Ahle Hadith to Host 35th All India Conference in November

Staff Writer

New Delhi: The Markazi Jamiat Ahle Hadith Hind, a century-old socio-religious organization, is set to hold its 35th All India Conference on November 9-10 at the Ram Lila Maidan in the national capital. The conference will center on the theme "Respect for Humanity and World Religions," with noted scholars, ulamas, and community leaders from India and abroad expected to attend.

Preparations for the event are in full swing. Speaking with *Islamic Voice*, Jamiat Ameer Maulana Asghar Imam Mehdi Salafi explained that the theme was chosen in response to the current climate of hatred and bigotry in the country. "India is facing serious issues, including violence in the name of religion. We aim to convey a message of peace,

highlighting that all religions advocate for humanity and respect for other faiths," he stated.

The significance of the topic and location underscores the urgency of the conference's message. Maulana Mehdi emphasized that while all world religions promote respect, kindness, love, and peace, Islam serves as a guardian of these values, teaching civic peace, fraternity, tolerance, and goodwill. He reiterated that every individual, regardless of caste, color, gender, or socioeconomic status, deserves respect as all are children of one humanity.

Organizers expect thousands of attendees from Delhi and across the country. A review meeting at the Jamiat headquarters involved top officials discussing strategies to ensure the conference's success. The two-day event will feature seminars and symposiums focused on the conference's core themes. ■

Continued Prayers for Maulana Mustafa Rifai's Recovery

Maulana Sayed Mustafa Rifai Nadvi, a renowned Islamic scholar, has been battling illness and receiving treatment at HBS Hospital in Shivaji Nagar. After days in the ICU, his health has improved, and he has now been shifted to the Special Ward. His son, Samiullah Rifai, expressed gratitude for the prayers and support, noting the gradual improvement in Maulana's condition. However, they continue to ask for prayers for his complete and speedy recovery. ■



Aligarh: Sir Syed Day, celebrating the birth anniversary of Sir Syed Ahmad Khan, was commemorated with enthusiasm at various centers, colleges, residential halls, and schools of Aligarh Muslim University (AMU).

The function began at the AMU Centre in Malappuram, Kerala, where Shri A. A. Rahim, a member of the Rajya Sabha and the AMU Court, inaugurated the celebrations. He emphasized AMU's commitment to secularism and rational thinking, highlighting its role as a beacon of inclusive education.

Following the inauguration, Prof. Mohammed Shakeel, Vice Chancellor of Jamia Millia Islamia, delivered an insightful address on the history and contributions of Sir Syed Ahmad Khan, urging attendees to preserve his legacy. Chief Guest Sayyid Munavarali Shihab Thangal encouraged students to embrace Sir Syed's mission of promoting education and recalled Sir Syed's efforts in uplifting the Muslim community and facilitating access to higher education for individuals from diverse backgrounds.

Dr. Faisal K.P., Director of the Centre, emphasized Sir Syed's importance in reconciling tradition and modernity, reminding students that education is not just about knowledge but about creating responsible citizens who embody integrity, compassion, and courage. He expressed pride in the AMU Centre, Malappuram, for upholding Sir Syed's ideals while striving for academic excellence and inclusivity.

Mr. Ghalib Nashter, General Convenor of the Sir Syed Day Celebration, provided an overview of Sir Syed's life. Dr. Naseema P.K. from the Department of Law also

Rich Tributes Paid to Sir Syed Ahmad Khan on His 207th Birth Anniversary



addressed the gathering, while Mr. Mohammed Ahazam Khan, Assistant Registrar, welcomed the guests with an opening address. Dr. Mohammed Basheer K., Joint Convenor of the Sir Syed Day Celebration, proposed a vote of thanks. The program was conducted by Dr. Blessytha Kamrudheen and Mr. Syed Ahmad Saad.

At Abdullah Hall, AMU, rich tributes were paid to Sir Syed Ahmad Khan. AMU Vice Chancellor Prof. Naima Khatoon and Prof. Neelima Gupta, Vice-Chancellor of Dr. Hari Singh Gour University, graced the occasion. Prof. Gupta reflected on her long association with Aligarh and the university's evolution into a prestigious institution. She emphasized the need for holistic education that integrates academic excellence with character building and cultural enrichment.

Dr. Ghazala Naheed, Provost of Abdullah Hall, welcomed the guests and highlighted the significance of education in advancing Sir Syed's legacy. The evening included cultural performances, including ghazals, and Ms. Falak Naaz delivered an insightful speech on Sir Syed's life and legacy. The program concluded with a vote of thanks by Ms. Ansharah Kaiyoom.

The AMU's Ahmadi School for

the Visually Challenged also celebrated Sir Syed's 207th birth anniversary, with AMU Vice Chancellor Prof. Naima Khatoon interacting with students and appreciating their performances. The school organized various literary, cultural, and sports events during the Sir Syed week celebrations, including essay writing, quizzes, and competitions.

On the evening of October 17, the main function began with Qirat by Maryam of class I, followed by a welcome song and school anthem. The students presented a special skit titled "Hausla" and an action song. Chief Guest Prof. Roomana N. Siddiqui praised Sir Syed Ahmad Khan's contributions and lauded the school's growth. Prof. Nishat Afroz and Mr. Saad Hameed also addressed the students, motivating them and expressing admiration for the school campus.



The Sir Syed Day function at AMU City Girls' High School featured a series of engaging events, with students presenting a welcome song. Mr. Javed Akhtar, Principal of the school, welcomed esteemed guests, including Chief

Guest Mr. Rizwanur Rahman and Guest of Honour Prof. Abid Ali Khan. Mr. Rahman delivered a stirring speech on Sir Syed's foresight, emphasizing the relevance of his mission today. The event concluded with student speeches and was conducted by Sahar Naqvi and Zarreen Naaz, with Ms. Urooja Khan delivering a vote of thanks. ■

Prof. Dr. Farooq Pasha and Dr. Fazlat Uzma Honored with Acharya Shri 2024 Award



Bangalore: In a prestigious award ceremony held at Kondji Bispa Hall, Prof. Dr. Farooq Pasha and Dr. Fazlat Uzma were honored with the Acharya Shri 2024 Award in recognition of their exceptional contributions to the field of education.

Prof. Dr. Farooq Pasha, Assistant Professor in the Department of Commerce and Management at Government First Grade College, Kangeri, and Dr. Fazlat Uzma from the Department of Biotechnology and Food Technology at Bangalore University, were selected for this

prestigious award by the Media Study Center (MSC), in collaboration with Dostani, Ravi Dewar, and several prominent organizations, including Shirk and Biswa Parishad.

The award was presented by distinguished guests, including Prof. IG Sandi, former Member of Parliament, and Dr. Swapna Prakash, an expert in Rose Disease. The event also had the esteemed presence of the Deputy Commissioner of Police (Traffic) South, C Uma Devi and other dignitaries. ■

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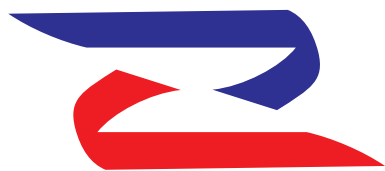


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Jamiat Ulama-i-Hind (M) Delegation Voices Concerns on Waqf Amendment Bill Before JPC



New Delhi: The Jamiat Ulama-i-Hind (M) presented its views on the Waqf Amendment Bill, 2024, to the Joint Parliamentary Committee (JPC) at Parliament House Annexe. The delegation, led by President Maulana Mahmood Asad Madani, offered several suggestions regarding the controversial bill, which has faced widespread rejection from community organizations. The delegation included prominent figures such as Supreme Court senior advocate Rauf Rahim, retired IRS officer Akramul Jabbar Khan, Maulana Hakeemuddin Qasmi (General Secretary, Jamiat Ulama-i-Hind), Maulana Niaz Ahmed Farooqui (Secretary, Jamiat Ulama-i-Hind), and Ovais Sultan

Khan (Advisor, Jamiat Ulama-i-Hind). During discussions, the delegation presented a comprehensive set of recommendations concerning the proposed amendments to the Waqf Act. They emphasized the potential impact of these changes on the management of Waqf properties and the rights of the Muslim community. Senior Advocate Rauf Rahim provided a detailed analysis of the bill. Previously, organizations such as Jamaat-e-Islami Hind, All India Muslim Personal Law Board, and All India Muslim Majlis-e-Mushawarat had also conveyed the community's concerns to the JPC regarding the proposed Waqf Bill.

AMU RCA Student Achieves UPSC Success as Public Prosecutor

Aligarh: Mr. Mohd. Zayed Khan, a student in the Judicial Service Coaching Programme (2021-22 Batch) at the Residential Coaching Academy (RCA) of Aligarh Muslim University (AMU), has successfully qualified for the post of Public Prosecutor in the Central Bureau of Investigation (CBI) through the UPSC examination.



AMU Vice-Chancellor, Prof. Naima Khatoon, extended her congratulations to Mr. Khan for his remarkable achievement. Mr. Mohammad Imran IPS, Registrar of AMU, and Prof. Saghir Ahmad Ansari, Director of RCA, also expressed their congratulations, emphasizing that Mr. Khan's success will serve as an inspiration for other students.

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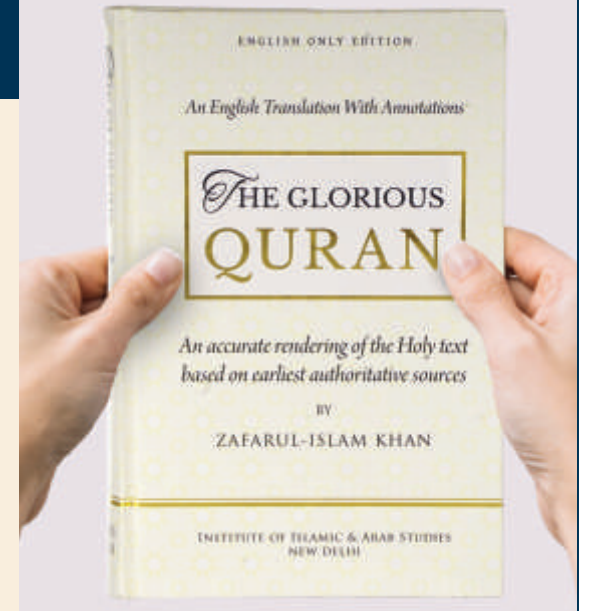
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Studied at Indian madrasas, then later at Al Azhar and Cairo universities and obtained his PhD in Islamic Studies from Manchester University (UK) in 1987. He is author and translator of over 50 books in Arabic, English and Urdu.



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Staff Writer

New Delhi: In response to the growing divisions and unrest in India, prominent social leaders and intellectuals have come together to launch a platform aimed at combating communalism and rising hatred. The initiative, convened by the Jamiat Ulama-i-Hind (M), focused on addressing the alarming state of societal fragmentation and prejudice. In his opening address, Maulana Mahmood Madani expressed appreciation to all participants for their dedication to addressing these pressing issues. Tushar Arun Gandhi, grandson of Mahatma

Prominent Leaders Launch Platform to Combat Communalism and Hatred



Gandhi, voiced his deep concern about the targeting of Muslims through policies like the Citizenship Amendment Act (CAA), the National Register of Citizens (NRC), and the Waqf controversy, framing them as deliberate attempts to marginalize

the community. Gandhi warned of the potential for greater conflict if systematic exclusion persists, urging immediate social and legal actions to address this growing intolerance. He called for the formation of organized groups to

challenge anti-minority policies politically and legally. Renowned economist Professor Arun Kumar highlighted the worsening social divisions, attributing them to policies that favor specific groups, while social thinker Vijay Pratap Singh called for open dialogues to bridge societal gaps within constitutional frameworks. Professor Sourabh Bajpai of Jawaharlal Nehru University emphasized the dual political and social struggle needed to push back against the tide of intolerance, while journalist Aditiya Menon stressed the crucial role of religious organizations like Jamiat Ulama-

i-Hind in resisting sectarianism. The platform aims to unite marginalized communities such as Dalits, Adivasis, tribals, and Muslims in a collaborative effort to fight rising discrimination and to promote unity through dialogue and social action. Dr. Zafar Mahmood, Chairman of the Zakat Foundation of India, called for increased awareness through social media, advocating for interfaith programs to foster understanding and solidarity. This collective initiative marks a significant step towards combating growing intolerance in India and reinforcing the nation's constitutional values of equality and unity. ■

Haryana Assembly Election: Five Muslim Candidates Triumph



Elderly voters walk past a queue at a polling station at Ghasera village in Nuh during the Haryana Assembly elections | PTI

Staff Writer

New Delhi: The recent Haryana assembly election results have reignited concerns regarding the integrity of Electronic Voting Machines (EVMs). The Congress party has formally rejected the election outcome, lodging a complaint with the Election Commission of India, alleging that results from 20 out of 90 assembly seats were rigged. The election, held on October 5 and results announced on October

8, saw a notable absence of communal tension, leading to the success of all five Muslim candidates fielded by Congress. Their victories mark a significant achievement for the party, particularly in the Muslim-majority Nuh region, which stands out as a bright spot amidst mixed results. This year's election mirrored the Congress's performance in 2009, with all candidates winning from the same constituencies. With the

Muslim population in Haryana estimated at around 8 to 10 percent, concentrated mainly in the Mewat region, their voting influence is crucial in at least 15 assembly seats.

In Hathin, Muhammad Israel of Congress defeated BJP rival Manoj Kumar by a substantial margin of 32,396 votes, despite the seat's considerable non-Muslim voter base. Similarly, Akram Khan secured victory in Jagadhari, garnering 67,403 votes compared to the BJP's Kanwar Pal, who received 60,535 votes. This win is particularly significant as it marks Congress's first success in this seat since 1991. Other Congress candidates, including Mamam Khan (Ferozpur Jharka), Aftab Ahmed (Nuh), and Muhammad Ilyas (Panhana), also achieved notable victories, reflecting strong support in heavily Muslim-dominated areas. In contrast, both Muslim candidates from the BJP faced defeat, and AAP candidate Rabia Kidwai from Nuh also lost her election bid. ■

Modi Government Approves Halal Certification for Meat Products

Syed Ali Mujtaba

New Delhi: The Narendra Modi Government has officially streamlined the Halal certification process for meat products to enhance India's export capabilities, a decision that may provoke backlash from cow vigilantes. This move comes amidst persistent protests from Hindutva groups opposing Halal certification, claiming that the process involves invoking "Allah" during animal slaughter, which they find objectionable. However, the Directorate General of Foreign Trade (DGFT) announced on October 1, 2024, that Halal-certified meat and meat products can now be exported to 15 designated countries, provided they are processed in facilities accredited under the 'India

Conformity Assessment Scheme (I-CAS) - Halal' by the Quality Council of India (QCI). The DGFT noted that exporters must furnish valid certificates to buyers in importing countries, outlining policy conditions for Halal meat exports. Among the 15 countries listed for imports are 13 Muslim-majority nations, which mandate Halal certification for meat products. Halal certification is crucial as it ensures that food complies with Islamic law. This certification process is conducted by various organizations, including Jamiat Ulama-i-Hind Halal Trust and Halal India Pvt Ltd, both of which are recognized by the International Halal Accreditation Forum (IHAF). Interestingly, despite the controversies, Hindus dominate the export market for Halal meat

products, with Muslims primarily overseeing regulated slaughter practices. The global Halal food market is expected to reach \$3.9 trillion by 2027, reflecting the rising demand for Halal products, even in non-Muslim countries like the Philippines and Singapore. In 2023, the Uttar Pradesh government had criticized Halal certification as confusing and unenforceable, suggesting it created unnecessary complications regarding food quality. In response, Jamiat Ulama-i-Hind Halal Trust condemned the allegations as baseless and vowed to take legal action against such claims. With the Modi government's new Halal certification process now in place, the reactions from UP Chief Minister Yogi Adityanath and other Hindutva leaders are anticipated. ■

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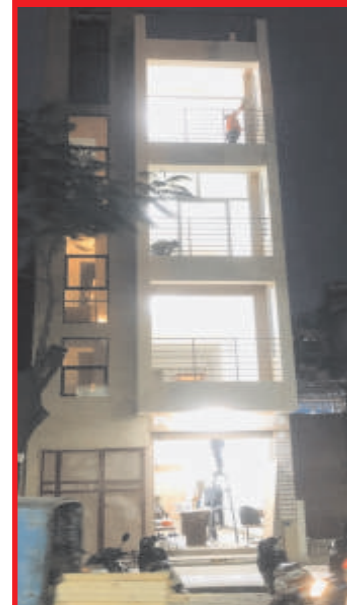
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ICESCO Islamic World Heritage Committee Session Opens in Shusha



The 12th session of the **ICESCO Islamic World Heritage Committee** has officially commenced in **Shusha**, named the **Cultural Capital of the Islamic World 2024**. Attendees began their visit with tours of various cultural heritage sites in the region.

Aydin Karimov, the Special Representative of the Azerbaijani President, welcomed participants and expressed optimism for a productive session. A message

from **Salim bin Mohammed Al-Malik**, ICESCO's Director-General, was also shared.

Saadat Yusifova, Azerbaijan's Deputy Culture Minister, discussed the country's rich cultural heritage and the ongoing efforts to preserve it, particularly highlighting the significance of the **Garabagh** heritage and restoration projects for historically damaged sites.

The session's Chair, **Alayidarus Muhammed** from Saudi Arabia,

acknowledged Azerbaijan's organizing efforts and outlined the agenda. The opening included a special presentation on the **Shusha State Reserve** and concluded with a group photo of committee members.

In the first working session, **Vebber Ndoro**, director of the Islamic World Heritage Centre, presented the Centre's future goals. Proposals from various nations, including Azerbaijan and Qatar, were discussed, focusing on improving heritage cataloging mechanisms.

The second session addressed the progress of ongoing projects initiated in 2024. The ICESCO Islamic World Heritage Committee will continue its sessions today, furthering Azerbaijan's commitment to preserving its Islamic cultural legacy since joining ICESCO in 1991.

For more details, you can read the full article on AzerNews. <https://www.azernews.az/culture/232352.html>

Music Education: Saudi Arabia to Appoint 9,000 Music Teachers



In a significant shift towards integrating music into education, Saudi Arabia plans to appoint 9,000 female music teachers for nursery and primary schools. This initiative, announced by Noor ul Dabagh, the Director of Planning at the Saudi Arabian Ministry of Culture, aims to reform the education system by incorporating art and culture into the curriculum.

The program will train teachers under the guidance of music authorities and early childhood education experts, focusing on music education as part of a broader effort to enhance cultural awareness among students.

Alongside music, seasonal cultural activities will also be introduced.

Saudi Arabia has a rich musical heritage that includes traditional music played with instruments like the oud and daf. Over the years, the country has seen a resurgence in various music styles, influenced by modern trends and a more open cultural atmosphere since 2017, when significant changes were made to promote arts and entertainment. For more information, you can read the full article here.

<https://www.patrika.com/en/world-news/music-education-this-islamic-country/>

The 2025 Muslim 500: Recognizing Global Influence



include **Turkey's President Recep Tayyip Erdogan** and **Saudi Arabia's Crown Prince Mohammed bin Salman**. The list also features prominent non-religious leaders and cultural icons, highlighting the diverse influence of Muslims worldwide. For further details on the rankings and notable entries, visit the source. <https://islamchannel.tv/the-muslim-500-the-most-influential-muslims-in-the-world-2025-edition/>

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Baghdad Hosts Prestigious Quranic Calligraphy Exhibition



(Photo credit Shiawaves)

An exhibition celebrating Quranic calligraphy opened on 21 October 2024 at the Ministry of Culture in Baghdad, featuring top Iraqi calligraphers, including one female artist. Supported by the Ministry of Culture and the Ibn al-Bawwab Foundation for Islamic Arts, this marks the 15th edition of the annual event.

Deputy Minister Fadhil al-

Badrani praised the exhibition for showcasing seasoned artists and talented newcomers. Calligrapher Ali al-Jubouri highlighted the use of traditional tools, while Maysun Hassan, the only female participant, spoke of the honor and challenge of completing her section of the Quran. The exhibit honors Iraq's rich heritage in Islamic art.

The **Muslim 500** has unveiled its 2025 edition, highlighting the most influential Muslims globally. This year, prominent advocates for Palestine have been honored as the **Man and Woman of the Year**.

The list, compiled by the Royal Islamic Strategic Studies Centre in Jordan, ranks **King Abdullah II of Jordan** as the most influential Muslim. Following him are **Sheikh Al-Habib Umar bin Hafiz**, founder of Dar Al-Mustafa, in second place, and **Emir Sheikh Tamim bin Hamad Al-Thani** of Qatar in third. Rounding out the top five are **Iran's Grand Ayatollah Ali Khamenei** and **King Salman of**

Saudi Arabia.

The report notes that while the inclusion of individuals does not endorse their views, it reflects their influence within the Muslim community. Influence can stem from religious leaders impacting beliefs or rulers shaping socio-economic conditions.

Queen Rania of Jordan is named **Woman of the Year** for her advocacy for Palestinian justice, especially amid Israel's military actions in Gaza. **Dr. Ghassan Abu-Sittah**, a British-Palestinian surgeon, is recognized as **Man of the Year** for his humanitarian work in Gaza, treating victims of the ongoing conflict.

Other notable figures in the top 50

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Glimpses of Iranian Architecture under Seljuk Patronage



Photo credit: Theran Times

The Seljuk Empire (1037–1194), a significant Turco-Persian dynasty, played a transformative role in shaping the Muslim world, especially in Iran. Their reign fostered a vibrant cultural, intellectual, and architectural environment, leaving an enduring legacy that continues to inspire those interested in Islamic art and history.

A Legacy of Architectural Innovation

The Seljuks expanded upon the architectural traditions of the Umayyads and Abbasids, introducing new building styles and transforming existing structures to meet their religious, cultural, and commercial needs. Persia (modern-day Iran), a central part of their empire, became a hub of architectural creativity during this period.

All of the Seljuk Empire's major capitals Neyshapur, Ray, Isfahan, Merv, and Hamadan are now located within Iran's borders. These cities showcase some of the finest examples of Seljuk architectural achievements.

Iwans: Revolutionizing Mosque Design

One of the most significant Seljuk innovations was the *iwān*, a vaulted hall open on one side to a courtyard. While the *iwān* had roots in Sassanian ceremonial architecture, the Seljuks transformed it into a defining feature of mosque design. This innovation replaced the traditional hypostyle mosque with rows of columns, creating a more monumental and focused space for worship.

The *iwān* design extended beyond mosques to madrasas, caravanserais, and even hospitals. The Jameh Mosque of Isfahan is one of the finest examples of *iwān*-based architecture from this period.

Minarets: Towering Symbols of Devotion

The Seljuk era saw the evolution of minarets from square structures to cylindrical towers. These new minarets often featured intricate *muqarnas* (stalactite-like ornamentation) and symbolized

religious devotion as well as power.

Notable early examples of Seljuk minarets can be found in Saveh (1010) and Damghan (1026–1029). The UNESCO-registered Minaret of Jam in Afghanistan, built between 1163 and 1203, is another remarkable Seljuk creation, standing 200 feet tall with a beautifully ornamented shaft.

Madrasas: Centers of Learning and Scholarship

The Seljuks played a pivotal role in institutionalizing the *madrasa* (Islamic school), expanding on its presence in the Khorasan region. Under the patronage of Seljuk Emir Nizam al-Mulk (1018–1092), *madrasas* became state-supported institutions, promoting both religious and secular education.

Many Seljuk *madrasas* were designed with a four-*iwān* plan, reflecting their commitment to learning. Surviving examples of these structures are found throughout Iran and Anatolia, often adorned with elaborate geometric and floral designs.

Caravanserais: Facilitating Trade and Travel

The Seljuks greatly promoted commerce, as seen in the construction of *caravanserais* along key trade routes. These way stations, built at regular intervals of about 30 kilometers, provided shelter, food, and safety for travelers and merchants.

A typical Seljuk *caravanserai* featured a large central courtyard surrounded by iwans, lodging rooms, storage spaces, and stables. These structures played a critical role in facilitating the flow of goods and ideas across the empire.

Mausoleums: Honoring the Dead

The Seljuk period saw the rise of monumental mausoleums honoring rulers and religious scholars. These structures varied in form octagonal, cylindrical, or square and were often topped with domes or conical roofs.

The UNESCO-listed Gonbad-e Qabus, constructed in 1007 in

northern Iran, and the Tughril Tomb Tower in Rey are some of the most famous examples of Seljuk funerary architecture. Adorned with intricate brickwork and patterns, these mausoleums reflected the Seljuk reverence for religious figures and the growing influence of Sufism during their reign.

Kiosk Mosques: A Unique

Innovation

The *Kiosk Mosque* was another architectural innovation of the Seljuk era. Typically small and domed, these structures were supported by arches on three sides and often attached to larger building complexes, such as madrasas or caravanserais.

The open design of *Kiosk Mosques* allowed for seamless interaction between the mosque interior and its surroundings. Over time, some of these mosques

evolved into larger complexes, such as those found in Golpaygan, Qazvin, and Ardestan in Iran. Their compact yet monumental form exemplifies the Seljuks' ability to blend functionality with aesthetic innovation.

The architectural achievements of the Seljuks, especially in Iran, continue to stand as a testament to their rich cultural legacy, blending innovation with tradition and leaving an indelible mark on Islamic architecture. ■




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Uzbekistan Hosts Global Conference on Islam's Message of Peace and Tolerance



Tashkent, Uzbekistan, kicked off the international conference titled *"Islam is a Religion of Peace and Kindness,"* gathering over 70 leaders from various international organizations, religious figures, muftis, and esteemed scholars from 22 countries, including Saudi Arabia, Turkey, Egypt, and

France.

The conference began with welcoming remarks from Uzbek officials, who emphasized the significance of preserving Islamic heritage and promoting tolerance amid contemporary globalization. They highlighted the lasting contributions of renowned

Islamic scholars such as Al-Khwarizmi and Imam Bukhari in enhancing global knowledge and spiritual values.

Panel discussions focused on three central themes: the preservation of Hanafi and Maturidi traditions, achieving a balance between religion and secularism, and implementing practical measures to combat extremism.

Participants expressed a strong commitment to fostering peace and mutual understanding. The event concluded in the ancient city of Khiva on October 16, where a final declaration was anticipated. This conference underscored a collective effort to address modern challenges while reinforcing Islam's core values as a faith rooted in peace and goodwill. ■

Indian Expat Celebrates Fourth Win in Dubai Duty Free Draw



Amit Saraf, a 50-year-old Indian expat, made headlines by winning the Dubai Duty Free Millennium Millionaire promotion for the second time. Saraf, who moved to Dubai from Bangalore after his first win in 2021, purchased his winning ticket (number 2813) on October 8, securing another \$1 million prize. This remarkable

win makes him the ninth person to claim the prestigious prize twice. Saraf, an online trader and regular participant in the Dubai Duty Free draws, previously won a \$1 million prize in January 2021, followed by a Mercedes Benz S500 (Carbon Black Metallic) in February 2023. In December 2023, he also won a

Dh40,000 gift card during Dubai Duty Free's 40th anniversary celebration.

Reflecting on his fortune, Saraf expressed deep gratitude, stating, "You literally saved my life... being persistent really pays off."

In addition to Saraf's win, George Mathew, another Indian national, won a Mercedes Benz S500 in the Finest Surprise draw, while Tarek Haddad, a Lebanese national, claimed an Aprilia Tuono V4 1100 motorbike in the same series. Both winners are longtime participants in the Dubai Duty Free promotions.

These draws continue to attract global attention for offering life-changing prizes, showcasing the appeal and trust in the Dubai Duty Free promotions. ■

Iran Launches Persian Culture and Language Training in India

TEHRAN: The COMSTech Inter-Islamic Network on Virtual Universities (CINUVU) is set to establish the first Persian Culture and Language Training Department in India. This initiative aims to promote cultural convergence and offer training programs aligned with international standards in the Persian language.

The launch was confirmed during an online meeting last week between Ahmad

Pourqasem, CINUVU Education Director in Iran, and Aziz Mahdi, a PhD graduate in Persian Language and Literature and the CINUVU representative in India. The department will collaborate with university professors who specialize in teaching Persian to non-native speakers, utilizing CINUVU's Quality Evaluation and Accreditation services (CEAQUALES).

CINUVU is part of the Ministerial Standing Committee on

Scientific and Technological Cooperation of the Organization of Islamic Cooperation (COMSTech), under Iran's Ministry of Science, Research, and Technology. Its mission is to enhance higher education in the Islamic world through advanced technology, focusing on promoting knowledge and empowering educational and cultural development in the region. ■

Bank's Islamic Window Wins Global Award



CRDB Bank's Sharia-compliant window, "Al Barakah," has been awarded the Most Promising Islamic Banking Window Award for 2024 at the Global Islamic Finance Awards (GIFA) ceremony held in the Maldives. This accolade follows its recognition in 2023 as the Upcoming Islamic Banking Window.

The bank's representatives included Abdul Ally Mohamed, Chairman of the Sharia Advisory Board, along with Rashid Rashid and Novati Mushi. Their innovative approach and commitment to tailored Sharia-compliant solutions have driven

significant growth, with deposits increasing by 317% from Q1 2023 to Q1 2024.

Al Barakah has disbursed over 90 billion Tanzanian Shillings in loans, emphasizing financial inclusion for those traditionally excluded from conventional banking. It has also channeled 33 billion Shillings into financing Small and Medium-sized Enterprises (SMEs), supporting critical sectors of the Tanzanian economy. Through its Sharia-compliant offerings, the bank effectively meets customer needs while upholding religious principles. ■

Indian State Signs \$35 Billion Renewable Energy Deal with UAE



Rajasthan, India's largest state by area, has signed a significant \$35 billion investment agreement with the UAE government to develop a 60 GW solar, wind, and hybrid energy project. The memorandum of understanding was formalized in Jaipur by Rajasthan's Principal Secretary of Industries, Ajitabh Sharma, and UAE Minister of Investment, Mohamed Hassan Al-Suwaidi.

This venture is set to enhance Rajasthan's energy capabilities, particularly in the Thar Desert, utilizing modern technology for long-term power generation. The UAE will appoint a developer to coordinate the project with local officials, although specific timelines have not yet been disclosed.

Rajasthan's Chief Minister, Bhajan Lal Sharma, emphasized the deal's potential to generate employment and stimulate economic growth in the region. With India targeting a renewable energy capacity of 500 GW by 2030, this partnership is seen as crucial for achieving that goal, especially as Rajasthan aims to install 250 GW of solar energy.

Al-Suwaidi highlighted that this initiative aligns with the UAE's energy transition strategy and showcases their commitment to clean energy solutions. The collaboration builds on the Comprehensive Economic Partnership Agreement signed between India and the UAE in 2022, which has strengthened bilateral ties and increased investment. ■

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The Saudi Religious Discourse: Moderation in the Face of Extremism



Saudi Arabia's duty has led to taking decisive, impactful positions on issues affecting the Islamic world. (@AlharamainSA)



Dr. Mohammed Al-Sulami

The religious landscape in Saudi Arabia has undergone significant transformation as the country seeks to reconcile traditional values with modern development. This evolution has become increasingly important as Saudi Arabia moves away from its historical image and embraces innovation and revitalization. A key aspect of this contemporary religious discourse is the commitment to preserving the fundamentals of Islam while adapting to the realities of modern life. Saudi thinkers recognize that true progress cannot be achieved without renewing religious dialogue that aligns with Sharia's

principles and societal needs. This includes distinguishing between immutable religious elements and those that are adaptable, a distinction that extremist groups often fail to make. Another critical characteristic of Saudi religious discourse is its focus on blending authenticity with modernity. This approach respects heritage while integrating traditional values into contemporary society, fostering a culture capable of critical thinking and renewal. The discourse also seeks to prevent negative perceptions of Islam on both regional and global stages, reinforcing the Kingdom's commitment to preserving religion as a fundamental objective of Sharia. Additionally, the inclusive nature of Saudi religious dialogue

promotes coexistence and mutual respect among diverse groups, as illustrated by initiatives like the "Building Bridges" document from the Muslim World League. This contrasts sharply with certain regional actors that perpetuate violence and sectarian strife, neglecting the need for a rational, enlightened discourse. Saudi Arabia's leadership, characterized by a younger generation, is focused on fostering regional peace and stability, highlighting its long-standing support for the Palestinian cause while avoiding controversial actions. This vision extends beyond the Kingdom, aiming to establish the Middle East as a hub of prosperity and progress, paralleling European standards. Ultimately, the new Saudi religious discourse embodies a rational, humanitarian approach that addresses the challenges of civilizational advancement for Saudi Arabia and the broader Muslim community. While still evolving, it actively counters extremism and promotes coexistence, fostering hope for future collaborations in the fight against radical ideologies. For more insights on this topic, consider exploring related discussions on religious discourse and societal development in Saudi Arabia. ■

Three Sharjah Sites Added to Islamic World Heritage List

The Sharjah Archaeology Authority (SAA) announced that three key sites in Sharjah Dibba Al Hisn Fort and Settlement, Fili Fort, and Wadi Shees have been added to the Islamic World Heritage List by ICESCO. This recognition underscores the cultural and historical importance of these locations in preserving Islamic and human heritage. Dibba Al Hisn Fort, a major hub of trade and cultural exchange for over five centuries, contains artifacts from China, India, and Europe, reflecting its significant role in regional commerce. Fili Fort, positioned strategically, played a crucial role in safeguarding water resources and facilitating trade routes between Al Dhaid and Oman, supported by its historic aflaj irrigation system. Wadi Shees, known for its natural beauty and ancient irrigation systems, is home to rare wildlife, making it an important site for environmental and scientific study. This achievement was part of the 12th meeting of ICESCO's Heritage Committee, held in Shusha, Azerbaijan. The committee registered 91 historical sites and cultural elements, including the three from Sharjah, for their contributions to Islamic heritage. Eisa Yousif, Director-General of



SAA, expressed gratitude to Sheikh Dr. Sultan bin Mohammed Al Qasimi, Ruler of Sharjah, for his ongoing support in preserving the emirate's heritage, emphasizing Sharjah's dedication to protecting its cultural identity and contributing to global heritage conservation. This recognition marks a significant milestone in Sharjah's ongoing efforts to preserve its historical and cultural legacy for future generations. ■

OIC Members Discuss Joint Monetary Channel



Tehran: The Central Bank of Iran's Governor, Mohammadreza Farzin, announced the initiation of discussions for a joint monetary channel among Islamic nations during the sixth meeting of central bank governors from the Organization of Islamic Cooperation (OIC) in Istanbul. The main objectives of these negotiations include improving money transfer methods for tourists and businesses,

establishing a common financial channel among member countries, and promoting the use of national currencies in trade transactions. The move aims to enhance economic cooperation and streamline financial operations across OIC member states, reflecting a growing interest in regional integration and collaboration. For more details, you can read the full article on Mehr News Agency. ■

Isfahan Hosts Second Artificial Intelligence Event 2024



The second Isfahan Artificial Intelligence (IAI) Event began on October 23, 2024, in Isfahan, under the support of the Vice-Presidency of Science and Technology. This prominent event, which ended on October 25, brought together faculty members, experts, academicians, and students to delve into the latest advancements in artificial intelligence (AI). The key focus of IAI 2024 was to highlight the achievements of both national and international AI-driven, knowledge-based companies. The event seeks to elevate Iran's AI ecosystem, fostering international business partnerships and increasing global collaboration. The event features four main sections:

1. AI Panels and Gatherings: Over 500 AI professionals are engaging in discussions on cutting-edge developments in AI.
2. Exhibition of AI Achievements:

100 companies have registered to showcase their latest AI technologies and products.

3. AI Investment Opportunities: Six major economic units are exploring AI investments, particularly in the steel, petroleum refining, and mining sectors.
4. AI Competitions: 179 teams are competing in five challenges, solving real-world problems using AI tools and fostering innovation through teamwork.

Iran's AI ambitions are also showcased, with the goal of becoming a global leader by 2032, ranking among the top 10 countries in artificial intelligence. Currently, Iran leads the Islamic world in AI research, having published 2,638 AI-related papers from 2013 to 2022. This event is a significant step in boosting Iran's AI sector, facilitating knowledge-sharing, innovation, and international collaboration. ■

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Syed Tahsin
Ahmed

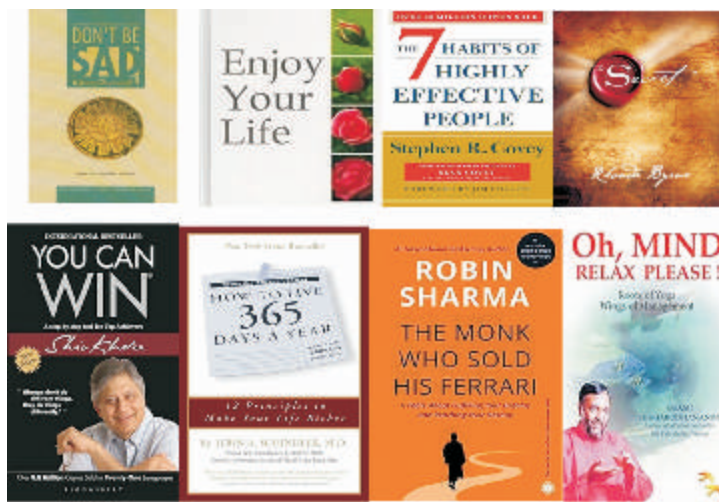
Walk into any bookstore and you will find plenty of Self-help books (also called Self-improvement books) on display, many of which are best sellers. Samuel Smiles wrote the first such book in 1859 titled "Self-Help" and thus this category of books came to be called Self-help books. What is a Self-help book? It is a book written to guide readers about how to solve their problems or to give tips on how to become rich, how to gain confidence, how to be happy or healthy or successful, and so on. Surprisingly some psychiatrists too recommend reading these books for the reason that the narrative of self-help books is in first person, in contrast to the impersonal traditional psychological writings,

Self-Help Books Over The Years

I still have with me the book "How to live 365 days a year" (1956) written by John A. Schindler which I purchased in the 1970's for Rs. 14 and paise 10 (the new edition now costs above Rs.3,000). The book gives step-by-step guidance about how to conquer fear, frustration, boredom, and depression to live a full, happy life every day. Napoleon Hill's book "Think and Grow Rich" (1937) is considered the most sold self-help book. In this book, the author interviews highly successful business moghuls of his time and identifies key laws and habits that can give success.

A self-help book that is an all-time favourite of readers is "The 7

Self-Help Books



Habits of Highly Effective People" (1989) written by Stephen R. Covey. The seven habits are: Be proactive, Begin with the end in mind, Put first things first, Think win/win, Seek first to understand..... Then to be understood, Synergize and Sharpen the saw.

Motivational Books

Self-help books claim that they are meant to tell the readers how to live a happy life, be more focussed on the present moment, lose weight, practice positive thinking, introduce good habits in your life, or break the bad ones. All these can be attained only if you put in a lot of effort. You are told to adopt various strategies every single day until they become habits. Popular with the readers are the books 'You Can Win' and "Living with Honour" by Shiv Khera. His famous quote is: "Winners don't do different things. They do things differently".

Another famous author of this genre is Robin Sharma whose book "The Monk Who Sold His

Ferrari" (1999) has been a huge success. This book is written like an enchanting tale but incorporates a simple philosophy of living and delves into transformation tools for individual happiness. Yet another famous book is "The Secret" by Rhonda Byrne. The book claims to provide the key that will be life-transforming and can help in every aspect of life like money, health, relationships, happiness, and interaction with others. The message of "The Secret" is that 'thought alone can influence objective circumstances within one's life'.

Self-Help Books By Swami Sukhabodhananda

"Oh, Mind Relax please!" by Swami Sukhabodhananda is very interesting to read since the book is full of real-life instances in the form of parables that keep you captivated. The author gives deeper insights about life and living in between the small, interesting stories. His other books are "From Frustration to

Fulfillment", "Roar your way to Excellence", "Looking at life differently", "Stress Management" etc.

Criticism Of Self-Help Books

Critics of Self-help books opine that these books are vague, generalized, and read like fiction. Some feel it is a complete waste of time to read many of them and that they promote a 'false hope syndrome'. Readers who do not improve after reading a book get frustrated and their problem worsens. Self-help books can also be time-consuming dead-ends. Many feel that the perception of potential improvement is grossly exaggerated. The fast-paced narration gives the impression that changing ourselves is easy. On the contrary, it requires considerable effort which is not always practical. With so many books that tell you how to become rich, the question arises: can you become rich after reading them? It is famously said that the only way you can become rich is by writing a book on how to become rich!!

Islamic Self-Help Books

Some of the books written by early Islamic scholars can be categorized as Self-help books. For example, the book 'Ay Farzand' (O son!) written by Al-Ghazali is an advice to one of his students. Another of his books, 'Disciplining the Soul' deals with inner warfare against the ego.

In the present times, I have come across two books written by Islamic scholars which can be genuinely called Self-help books. 'Don't be sad' (2005) written by Aaidh ibn Abdullah al-Qarni was published by International Islamic Publishing House, Riyadh, KSA. This book which runs to 475 pages is rooted in the commandments of Allah (swt), the Sunnah, and the

excellent guidance and examples of the Muslims who came before us. It exposes to the modern reader how Islam teaches us to deal with the trials and tribulations of this world.

The second such book is 'Enjoy Your Life' (2008) written by Dr. Muhammad 'Abd Al-Rahaman Al-'Arifi which Darussalam Publishers, Riyadh, KSA published. This book which runs to 592 pages aims to train the reader to enjoy living his/her life by practicing various self-development and interpersonal skills. It has an exquisite collection of incidents from the life of the Prophet (peace be upon him) and tells true stories from our Islamic Heritage.

Both of these books have been written painstakingly and they cover almost every aspect of human life. The real incidents that embellish these books are a treasure house of knowledge and these are must-read books. However, these books are perceived as Islamic books, and their readership is not spread out to the entire spectrum of readers. The books are too voluminous for the category of quick-reading Self-help books. It would have been preferable if the focus was on a few selected aspects of living instead of attempting to be exhaustive. The books would have been more popular with a breezy and somewhat lesser sermonizing style of writing. There is scope for writing more books in this genre with a universal appeal and which can have references to interesting incidents from the lives of famous personalities.

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

READERS RESPONSES

Responses to Tahsin Ahmed's "The Unseen Pain of Childless Women"

The October issue of IV features an impactful article, "The Unseen Pain of Childless Women" by Tahsin Ahmed, which delves into the hardships faced by married women in Indian society regarding childlessness. The author highlights the societal tendency to place the blame solely on women for not bearing children, particularly male heirs who are expected to support their parents in old age.

Mr. Ahmed poignantly discusses the stigma that childless women endure, often facing taunts and negative comments that lead to social challenges. He presents compelling statistics revealing that infertility cases are rising globally, with a significant number of cases attributed to male factors.

Towards the end of the article, he addresses the emerging trend of couples choosing to remain

childfree. He distinguishes between being childless "by chance" and choosing to be "by choice." While he effectively covers the issue, I would like to add several factors that may contribute to infertility in both men and women:

1. Late marriages
2. Stressful lifestyles
3. Environmental pollution
4. Genetically modified foods
5. Contaminated water supplies
6. Sedentary lifestyles
7. Tight clothing
8. Processed takeaway foods
9. Health issues and medications
10. Use of performance-enhancing drugs

Overall, Tahsin Ahmed's article provides a comprehensive look at a critical societal issue, shedding light on the various dimensions of childlessness.

Qazi Minhaj Azher,
USA

I appreciate the focus on the struggles faced by women without children and the profound impact this has on their lives. It is a critical



issue that deserves compassion and understanding from the community. We must work to provide counseling, social support, and skills training to alleviate their burdens. Overcoming the stigma surrounding childless women is essential.

Javeed Mirza
USA

This article is particularly relevant today, as many people discuss personal matters without considering their potential impact on others. It should serve as a wake-up call for those who may unintentionally hurt others with their words.

Prof. Neelufer Sameena,
USA

In summary, Mr. Ahmed's article is

a well-rounded exploration of the emotional and societal challenges faced by childless women, and I appreciate his efforts to shed light on this important issue. Recognizing the multifaceted causes of infertility can help foster a more compassionate understanding of this complex topic.

Qazi Minhaj Azher
USA

The author has accurately highlighted the challenges faced by childless couples, including the ridicule and pain inflicted by family and friends. Articles like this, grounded in research and positivity, can help soothe the suffering of countless women. I urge women's organizations, family counselors, and healthcare professionals to use social media for awareness campaigns that can shift societal attitudes and reduce stigma, making the community more inclusive.

A.G. Kaiser,
Bengaluru.

Mob: 9448087600

The author poignantly addresses the silent suffering of childless women. The societal stigma can feel like mental torture, with constant pressure from questions like, "Any good news?" This can lead to isolation, depression, and social withdrawal. As noted, the blame often unfairly falls on women, even when men may be the cause.

Naveed Ahmed, Bengaluru
Mob: 9448855614

Clarifying Riba: A Query on Islamic Banking

Assalamo Alaykum,

I recently read Mr. M.A. Siraj's article, "Understanding Riba in the Context of the Prophet's Era and Modern Economics." The piece is indeed an eye-opener for those who struggle to grasp the true meaning and implications of Riba. However, the rise of Islamic Banking raises a critical question. Millions of Muslim bank



Sana Rubiyana

The silent treatment is a form of emotional and mental abuse often used by narcissists. In this tactic, the abuser deliberately ignores their victim for extended periods, causing feelings of rejection and isolation. This behavior keeps the victim in a constant state of anxiety, oscillating between fight or flight. Essentially, the silent treatment involves a sudden withdrawal of communication, serving as a punishment. The abuser controls when to reinitiate contact, which can last for hours, days, or even months. When they eventually choose to speak again, they expect the victim to act as if nothing has happened. This creates a heightened sense of anxiety, leaving the victim perpetually cautious about their words and

Understanding the Silent Treatment: Recognizing and Responding to Emotional Abuse



actions, resulting in hypervigilance. When someone resorts to the silent

treatment, it often reflects their inability to communicate emotions effectively. This behavior is

frequently rooted in childhood experiences where such tactics were modeled.

If you find yourself on the receiving end of the silent treatment, it's crucial to confront the issue using "I" statements. Instead of accusing them with, "You're giving me the silent treatment," try saying, "I notice you're not acknowledging me. Are you ignoring me?" If they deny it, ask when they might be ready to discuss the issue. If they refuse to engage or provide a clear answer, choose not to respond to them.

When they resume communication as if nothing happened, reiterate your desire to discuss the situation. Let them know that if they need space, that's acceptable, but they must communicate their needs.

Individuals who administer the silent treatment often enter a "freeze mode." You might ask, "Is there a way I can support you so you don't shut down?" They may not have an answer immediately, so allow them some time for reflection. If the silent treatment persists, establish your boundaries by stating, "I won't accept the silent treatment. Please let me know when you're willing to have an open conversation."

It's important not to engage further or demand communication. If the situation becomes too activating for you, consider distancing yourself. If it becomes evident that this pattern is unlikely to change, remember that you have the power to decide how much of a role this person will play in your life.

(The writer is a Psychologist & Rational Emotive Behavioral Therapist: sanarubiana@gmail.com)



Dr. Aleem Khan Falaki

We often hear the word "SHOULD" when discussing the challenges faced by the Ummah. It's easy to say what should be done, but putting it into action is far more difficult. This mindset of endless "SHOULDs" has paralyzed us, preventing real change.

When you think about the issues facing the Ummah, the "SHOULD" virus takes over, asking who "SHOULD" be responsible or who "SHOULD" fix the problem. Before long, you're overwhelmed by statements like:

- The government SHOULD do this.
- Muslim leaders and Jamaats SHOULD take action.
- People SHOULD behave like this.

But these "SHOULDs" are outside your control. You feel like you've done your duty by simply identifying the problem, then rest easy, believing you can do no more. Whether it's speeches, seminars, or articles, many offer solutions that end with endless "SHOULDs." This approach has made minds sick, with people shifting responsibility elsewhere, thus absolving themselves from action. If you truly want change, bury the "SHOULDs" and start acting today.

Example: Stop Lying

Consider the issue of lying, a widespread problem in the Ummah, despite the Hadith stating that a Muslim cannot be a liar. Instead of blaming others and listing things that SHOULD happen, focus on what you can control.

Ask yourself: Can you stop lying

for just one week? Teach your family about the importance of honesty, share the message, and expand it to your community. Gradually, this small action can grow, bringing real change.

Facing Collective Challenges

Our community is plagued by issues such as dowry, poverty, sectarian divisions, and social injustices. Listing SHOULDs for these issues is endless, and it won't

solve the problems.

Instead, take action:

- Start a campaign against dowry.
 - Promote education in your local area.
 - Address strained relationships through counseling.
- Even with limited resources, you can bring about change by focusing on what is within your capacity. Don't wait for others to act begin where you are and involve those

around you.

Focus on One Goal at a Time

Choose one issue, devote your time, energy, and resources to it, and inspire others to do the same. Even if your efforts bring about a small change, when multiplied across many people, it can lead to significant transformation.

Are you ready to act?

(The writer is a Socio-Reforms Society & can be contacted @) aleemfalaki@yahoo.com

We Are All in the Queue of Elimination

1. **At 60, the workplace eliminates you.** No matter how successful or powerful you were, retirement brings you back to being just another person. Don't cling to your old job title or status; let go of your ego to maintain your inner peace.

2. **At 70, society gradually eliminates you.** Friends and colleagues fade away, and few recognize you at your old workplace. Don't dwell on past achievements because the younger generation won't know or care. Embrace this reality without discomfort.

3. **At 80, family slowly eliminates you.** Even with many children and grandchildren, most of your time will be spent with your spouse or alone. Appreciate their visits as acts of love, without

blaming them for being absorbed in their own lives.

4. **At 90, the Earth prepares to eliminate you.** Many of your companions have already passed, and your turn will come soon. Don't be sad, as this is the natural order of life that we all must follow.

But remember this!

• The only One who never eliminates you is **God**. At the end of our journey, we return to Him and give an account of how we lived.

1. Draw closer to Him.
 2. Communicate with Him more.
 3. Obey His commands.
 4. Stay mindful of His presence.
- While our bodies are still able, live life fully and **worship God in truth and spirit**. There will be no regrets living for Him.

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In today's world, anxiety, depression, and overthinking are rampant. Many of us carry the weight of constant negative thoughts, feeling like failures or unworthy. Others grapple with resentment, replaying grievances from the past. This mental cycle, known in Islam as *waswasey* the whispers of Shaytan can drain our energy and rob us of joy.

But there's a solution! SubhanAllah, Allah has granted us a powerful remedy through the recitation of the 4th Kalima.

The Prophet Muhammad (PBUH) stated that those who recite this Kalima 100 times a day will reap immense rewards, including the equivalent of freeing ten slaves, earning 100 good deeds, having 100 sins erased, and protection from Shaytan until evening (Sahih Al-Bukhari: 3293).

In His infinite mercy, Allah has provided the 4th Kalima as a means of protection. Incorporating it into your daily *adhkar* creates a shield around you, repelling negative thoughts and Shaytan's whispers. As these dark thoughts lose their grip, your day becomes brighter, and the burdens of life feel lighter.

In my personal experience, I witnessed the transformative power of the 4th Kalima with my younger brother. At just 12 years

Finding Peace: The Power of the 4th Kalima Against Negativity

Power of 4th Kalima



old, he became addicted to scrolling through YouTube shorts, which negatively affected his behavior. His screen time made him irritable and resistant to basic requests like sleeping or eating on time. Despite my best efforts to reach him, Shaytan's whispers clouded his judgment.

In desperation, I turned to Allah, making a heartfelt *dua*: "Ya Allah, please guide him to recite the 4th Kalima 100 times."

The next day, by Allah's grace, I encouraged my brother to perform

his *adhkar* before using his phone and handed him a *tasbeeh* counter. To my surprise, he agreed and recited the 4th Kalima 100 times. SubhanAllah, the change was immediate! He became calmer, more playful, and less rebellious. While he still used his devices, his aggression diminished significantly. He laughed and joked with us again, and the tension in our home began to lift. This transformation was not my doing it was Allah's help through the 4th Kalima. My brother continued to

recite it daily, and Alhamdulillah, the improvement in his mood and behavior was undeniable. The grip of Shaytan's whispers weakened, restoring peace to my brother's heart and our home.

"There is no God worthy of worship except Allah, alone, without any partner. His is the Dominion, and to Him belongs all praise, and He has power over everything."

Navigating Difficult Relationships

Allah also guides us in dealing with difficult people through the 4th Kalima. It helps us understand that hurtful behavior often stems from individuals' true intentions. This shift in perspective is profound. Instead of reacting emotionally to someone's harsh words, we can recognize that they are battling their own struggles. Regularly reciting the 4th Kalima builds a protective barrier, preventing us from taking hurtful words to heart. For instance, when someone speaks negatively or taunts you, you can remind yourself that their behavior is influenced by external forces, not their true selves. This

understanding fosters peace in relationships, especially with family and friends, where tensions can run high. We cannot avoid difficult individuals, especially loved ones, but through Allah's help, the 4th Kalima equips us to remain calm, patient, and empathetic. It empowers us to respond with kindness or silence, as the Prophet (PBUH) taught: "Speak good or remain silent."

A Source of Peace for the Elderly

For elderly individuals grappling with anxiety about health or aging, the 4th Kalima can offer immense comfort. By encouraging them to recite this powerful *dhikr*, you can witness how Allah transforms their mindset. The whispers of fear and despair can be replaced with tranquility and hope through a connection with Allah.

The 4th Kalima is a precious gift from Allah, a tool designed to strengthen our hearts against negativity. It protects us from internal turmoil and guides us through difficult relationships with grace and understanding. Let's not overlook this powerful treasure that the Prophet (PBUH) left for us. Subhan Allah, it has always been within our reach, a hidden gem in plain sight.

Chanda ■

Tariq Sohrab Ghazipuri

The term "Masjid" urges the Muslim community to reflect deeply on its true purpose. Literally meaning 'the place of prostration,' a Masjid embodies a broader significance that transcends its physical structure. Prostration bowing heads before Allah, the Creator of the universe encompasses a multitude of meanings tied to meditation and Monotheism. Thus, the Masjid directs our focus towards purity in the worship of Allah.

Among the five pillars of Islam, Salah is a fundamental act performed in Masjids, providing greater spiritual rewards compared to performing the obligatory Salah at home. In this discourse, I would like to emphasize the vital role of Mosques within our Muslim societies.

The Sensual Meaning of Masjid (Mosque)



The Masjid serves as a cornerstone for both the individual and social life of Muslims. A deeper connection to the Masjid fosters feelings of fraternity, integrity, sympathy, love, and affection toward others. In a Muslim society, the Masjid holds a position akin to the heart

within the human body. Just as the body relies on the heart for vitality, the community thrives with the Masjid at its center. If the heart falters, the body suffers, illustrating the interdependence between the Masjid and the well-being of the community.

Historically, Masjids functioned

as community centers where various social issues were addressed. They were venues for discussions that shaped societal norms and resolved communal problems. However, over time, Muslims began to neglect the significance of the Masjid, leading to a weakening of the relationship between the community and their places of worship. This detachment has contributed to the decline of the community's cohesion and values. In contemporary times, many Muslims mistakenly view Masjids solely as places of worship, overlooking their potential as forums for discussing critical issues affecting the community. The Masjid should be seen not only as a space for prayer but also as a parliamentary setting for

formulating policies beneficial to Muslims. Historically, Masjid-e-Nabavi served as a hub for the Prophet Muhammad (pbuh) to consult with his companions on pressing social matters.

The current era demands a reevaluation of the role of the Masjid, calling for a renaissance that restores its prominence within the community. Elevating the Masjid to its rightful status as a central space for societal improvement can facilitate virtuous actions and rectify communal challenges.

In conclusion, to reclaim the dignity of the Muslim community, it is imperative to restore the Masjid's status as a vital institution for spiritual and social development, as it was in the early centuries of Islam. By doing so, we can foster a vibrant community that thrives in unity, understanding, and purpose. ■



Haroonica

Food is one of Allah's greatest blessings, sustaining all living things. Despite this, many of us have lost the sense of gratitude for its availability. Those who forage for food or rely on handouts truly understand its value, and the Covid-19 pandemic may have given some of us a glimpse into this reality.

In today's world, we often suffer from lifestyle-related diseases,

largely due to our choices around food and daily habits. The Prophet Muhammad (peace and blessings be upon him) emphasized the importance of balance in life, including when we eat. He recommended eating the evening meal (supper or dinner) after Maghrib and before Isha prayers, as narrated by Aisha: "If the Iqama for Isha is proclaimed and supper is served, take your supper first" (Sahih Bukhari).

Similarly, Anas ibn Malik reported that the Prophet (peace



be upon him) advised, "If dinner is presented close to the time of prayer, begin eating before you perform sunset prayer and do not rush away from your dinner" (Sahih Bukhari, Sahih Muslim). The Messenger of Allah (peace be upon him) also discouraged

staying up late after Isha and recommended early sleep (Sahih Bukhari 568).

The Qur'an reminds us that Allah made sleep for rest and the night for cover (Surah Abasa, 9-11). This balanced lifestyle enables us to wake up early, offering us the opportunity for Tahajjud and Fajr prayers, as well as morning routines like exercise and preparing for the day ahead. The Prophet (peace be upon him) also said, "O Allah, bless my nation in their early mornings" (Sunan Ibn Majah).

Though modern life often pulls us away from this ideal routine due to work and other responsibilities, the best approach is to align ourselves with the natural biological clock as much as possible. In doing so, we may have to rethink our priorities whether to chase wealth at the cost of our health or to maintain a balanced, healthy lifestyle. A sensible choice would not only preserve our well-being but also allow us to contribute positively to society. ■

The Prophet's Unbreakable Bond of Love with Zayd and Usama



The relationship between the Prophet Muhammad (pbuh) and Zayd ibn Harithah was an extraordinary bond founded on faith, love, and righteousness. Zayd, a former slave, came into the Prophet's life with no wealth or status. Yet, in a society where class and lineage dictated one's worth, the Prophet (pbuh) embraced Zayd with such love that he kissed his forehead in public, disregarding societal norms.

Hazrat Aisha (RA) narrated that whenever Zayd returned from a journey and knocked on the Prophet's door, the Prophet (pbuh) would run to greet him and kiss him on the forehead, inquiring about his well-being. This affection elevated Zayd's spirit,

binding his heart and soul to the Messenger (pbuh).

Zayd's unwavering loyalty led him to accompany the Prophet (pbuh) in moments of great trial, including the Prophet's difficult journey to Taif. His faith

transcended societal boundaries, as he broke Arab traditions by marrying Zainab, a free woman from a noble family.

Zayd's deep connection to the Prophet (pbuh) also manifested in his military leadership. Despite

being a former slave, Zayd was entrusted to lead the Muslim army in several key battles, including the Battle of Mu'tah, where he achieved martyrdom. When the news of his death reached the Prophet (pbuh), he wept and repeatedly prayed, "O Allah, forgive Zayd!"

The Prophet's love extended to Zayd's son, Usama ibn Zayd, whom the Prophet (pbuh) cherished like his own child. Even after the Prophet's passing, Usama was honored by the companions. When Hazrat Abu Bakr Siddique (RA) appointed Usama, still a young man, to lead an army to Syria, many questioned the decision. Yet, Abu Bakr's love for the Prophet (pbuh)

influenced his unwavering support for Usama, acknowledging the Prophet's special affection for him.

When Usama rode off to battle, Abu Bakr walked beside him, showing him respect as the son of the man whom the Prophet (pbuh) had once loved so dearly. Despite Usama's protests, Abu Bakr insisted, "This is the dust of God's path. The love of the Messenger (pbuh) compels me."

This incredible bond between the Prophet (pbuh), Zayd, and Usama is a testament to the power of love, humility, and devotion. It serves as a reminder that in Islam, greatness is not measured by status or lineage, but by faith and the closeness to the Messenger of Allah (pbuh). ■

Generally, the term *human* is translated to mean *insaan* (person), with the assumption that all humans are fundamentally the same, whether from the East or the West. However, this issue is far more complex. Every civilization, or way of life, has its own unique understanding of individuality. This understanding answers the profound question: "Who am I?" (Other questions like the purpose of life, what is good, what is evil, etc., also stem from this fundamental inquiry).

Historically, the commonly accepted answer to "Who am I?" has been: "I am a servant of Allah (Muslim)." For a long time, this

The Philosophical Distinction Between 'Human' and 'Muslim'

understanding of individuality was considered the valid expression of humanity, particularly in religious societies. While there have been other views, most traditional societies, including religious ones, centered on this concept of servitude to God.

However, during the 17th and 18th centuries, European societies influenced by the Enlightenment began to adopt a different response: "I am not a servant; I am free and self-sufficient." This idea found its roots in Descartes' famous statement: *Cogito, ergo sum* ("I

think, therefore I am"), which suggests that the self is the only entity justified by its own existence. In Enlightenment thought, this self-sufficient entity is referred to as *human*, a concept that rejects servitude and claims autonomy.

French philosopher Michel Foucault argued that the concept of *human* emerged for the first time in the 17th century, not because humans didn't exist before, but because no earlier civilization had embraced freedom as the basis for individuality. Prior to this, humanity was referred to as

mankind (God's creation and subjects). The concept of *humanity* was only developed in the 17th century, giving rise to modern *humanism*, which asserts that being free and self-sufficient is the essence of being human.

Those who say, "A person is just a person," are simplifying a complex issue. The notion of good and evil, knowledge, truth, and justice change completely depending on how we answer "Who am I?" Just as Muslims and Christians have disagreed for centuries on the nature of Jesus (peace be upon him) one seeing him as the son of God, and the

other as the messenger of God so too does the difference between a *human* and a *Muslim* reflect fundamentally different views of life.

Some will argue, "First become a human, then a Muslim." This is a deceptive argument, for *human*, in this sense, refers to someone who denies servitude to God and claims autonomy. In reality, to be a *Muslim* is to acknowledge, "I am, first and foremost, a servant of Allah." Anything else is a distortion of that truth.

Ultimately, to be human means to be a servant of Allah in any form whether as a human, animal, or even an angel. ■

Revisiting Islamic Thought: The Journey from Classical to Modernism



Ghulam Shabbir

Pristine Islam articulated a scientific understanding of humanity's role in relation to God and the universe, aiming to establish a moral order through Quranic socioeconomic principles. This vision fostered a sense of equality, which the Prophet Muhammad (PBUH) successfully implemented in Arabia. However, after his passing, the integrity of the Islamic state faced significant challenges, particularly during the reign of the third caliph, leading to a disintegration of both state and community under the fourth caliph.

The **religio-political conflicts** that ensued harmed societal welfare and disrupted socioeconomic reforms. According to **Ibn Taimiyya**, the period until 425 AH marked the zenith of Islamic disciplines, while subsequent centuries saw a decline as conjecture overshadowed scientific reasoning, leading to the emergence of various



interpretations of Islam.

Ghazali attempted to unify law, theology, and mysticism but sacrificed rationalism for personal experience, which ultimately led to the dominance of faith over reason in orthodox Islam. Conversely, **Ibn al-Arabi's** speculative philosophy further separated reason from intuition, neglecting the need for a harmonious relationship between the two.

Dr. Fazlur Rahman epitomized the fusion of traditional and modern knowledge. His work, alongside the revitalization efforts of **Ibn Abdul Wahab** and **Shah Wali Allah**, sought to address the decline in Islamic intellectualism, emphasizing a reformation that aligned Islam with modern societal needs.

In the 19th century, **Syed Jamal al-Din Afghani** emerged as a pivotal figure, advocating for an Islam that embraced reason and science while rejecting materialism. Following him, **Sir**

Syed and Mohammad Abduh attempted to modernize Islamic thought but faced criticism for their limited vision.

This led to a schism in Islamic modernism, where one faction embraced secularism and the other leaned towards fundamentalism, as observed in both the subcontinent and the Middle East. Scholars like **Jacques Berque** noted a troubling trend of militancy and intellectualism either seeking an unfeasible authenticity or a disconnected modernism.

Allama Iqbal expanded upon Afghani's legacy in his work, "Reconstruction of Religious Thought in Islam," which laid foundational ideas for modern Islamic thought. Ultimately, **Dr. Fazlur Rahman** synthesized these influences, harmonizing revelation, reason, and worldly reality into a coherent discourse, positioning his legacy as a guiding beacon for future generations.

The exploration of these themes raises an essential question: Are we prepared to embrace this journey towards a more integrated understanding of Islam in the modern world?

The original article was published in **Dawn** on September 27, 2024. ■

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Clarifying Riba: A Query on Islamic Banking

employees worldwide believe that bank interest is not forbidden (Haraam) in Islam, citing a fatwa from Grand Mufti of Egypt, Shaykh-ul-Azhar Dr. Muhammad Sayyid Tantawi, dated 27 Ramadan 1423 AH (2 December 2002 AD). According to this interpretation, interest, a significant source of income for banks, is not considered Riba and, thus, is permissible (Halaal). This belief leads them to conclude that they are not consuming forbidden (Haraam) income, allowing them to provide for their families without transgressing Islamic law. If this belief is valid, then it follows that the existing conventional banking system is not un-Islamic; thus, banks are not generating forbidden (Haraam) income. Consequently, their operations and income are perceived as 100% permissible (Halaal) in Islam.

Given this scenario, a million-dollar question arises: Why have various Shariah Boards been established, and why are "Islamic" banking divisions being developed by conventional banks? These divisions are

separated from traditional banking and staffed by "qualified" religious scholars (muftis) who receive substantial remuneration to certify that their products are entirely permissible (Halaal). They encourage the public to choose Islamic banking over conventional banking, which is labeled un-Islamic and potentially generating forbidden (Haraam) income.

This involvement of Shariah Boards and the role of well-compensated clerics suggest that the existing conventional banking system may indeed be un-Islamic, generating forbidden income. Therefore, many bank employees might inadvertently be earning Haraam income, affecting their ability to provide for their families ethically.

What is the truth here? Which of these statements are accurate, and which are misleading? Who can clarify the situation Shariah Boards, muftis, or bank officials? I look forward to an enlightening response.

Qasim Abbas,
Toronto, Canada ■

Transformative Reflections from the 500th Discover Yourself Workshop held in Hyderabad at Zimris Banquet Hall on the 5-6th October 2024

Embracing the Present—"I used to worry about the future, but now I'm enjoying the present and trying to make it better for myself and those around me."

• **A Shift in Perspective**—"Before the workshop, I used to judge people, but now my perspective has changed. I've shifted from a human-centered (mind) approach to an Allah-centered (heart) approach."

• **Confidence and Forgiveness**—"The workshop was amazing. I feel more confident, have stopped overthinking, and started spending more time with my family. I've learned to forgive, even after fights with my siblings, and listen to my mother instead of reacting."

• **Letting Go of Grudges**—"This workshop made me realize that life is too short to hold grudges. It's better to let go and forgive. We are here for worship, not to get upset over trivial matters."

• **From Confusion to Clarity**—"The first day was confusing, but by the last day, it became the best experience. This workshop has changed a lot in my life."

• **A Program for Humanity**—"This workshop is beneficial for all of humanity. My family welcomed this program wholeheartedly."

• **Mind to Heart Transformation**—"I was confused between the mind and heart, but now there's been a drastic change in my life and my family's life. I've learned to connect fully with Allah."

• **Accountability and Responsibility**—"Alhamdulillah, I have clarity in my life about what is true (Haq) and what is false (Batil). I willingly declare that I am responsible and accountable for my words and actions."

• **Renewed Faith and Inner Peace**—"This workshop is really great! It reignited my faith (Iman). I now have more control over my mind and am practicing inner purification."

• **Understanding Islam's True Meaning**—"I had been searching for this kind of knowledge. My perspective has shifted, and I now understand the true meaning of Islam."

• **From Denial to Submission**—"I went from being in a state of denial to one of submission. I will take responsibility to change myself first, before trying to change others."

• **A New Perspective on Life**—"This workshop has helped me look at the world from a much better perspective. I would have missed out on becoming a true human being."

• **Freedom from Overthinking**—"I was always overthinking, but

Here are the heartfelt reflections of participants who attended the 500th Discover Yourself Workshop. Each experience sheds light on the life-changing impact the workshop has had on their spiritual, emotional, and personal growth.



now I feel free and happy. I have big goals, and I want to contribute by teaching five lakh people Hijamah."

• **Becoming More Humane**—"This was an eye-opening experience, filled with valuable lessons. My mother says I've become more humane after attending this workshop."

• **Living in the Present**—"I used to live in the past, but now I am fully present. It was a mind-blowing experience that shifted me from a world of opinions to a world of reality."

• **Unleashing Inner Strength**—"After the third day, I feel like I've conquered something positive and beautiful. Whatever life throws at me, I now know I can handle it. I feel more powerful than ever, Alhamdulillah!"

• **Practical Spirituality**—"The coach showed us things practically instead of just teaching. Alhamdulillah! Now I question whether Allah loves my worship, even in Salah. This workshop brought about a huge transformation."

• **Reconnecting with Allah**—"It helped me reconnect with Allah and control my Nafs (lower self). The way the coach explained and guided us was mind-blowing."

• **Heart-Centered Connection to Allah**—"It's truly life-changing. Sir connected everything to the Quran, shifting us from the mind to the heart and connecting us with Allah. We are human beings and must see everyone as equals."

• **True Belief Uncovered**—"Through this workshop, I realized that I'm not just a Muslim, but a true believer (Mumin). Without this workshop, I would have been stuck in my mind, never learning how to think with my heart. This workshop helped me truly understand myself."

Finding Clarity in Life's Purpose

Hajira: "I've found a straight path to success in both worlds. The workshop was superb, fantastic, and mind-blowing. A few years ago, I wanted to do something meaningful with my life but wasn't sure what. Now, I have

clarity in my mind and heart, knowing to focus on my journey and not just the results. I hope to always stay connected to Sir's guidance, InshaAllah."

Unique and Eye-Opening Experience

Hafsa: "An interesting, creative, and unique workshop. I valued every second of it. While I didn't fully understand everything Sir conveyed, I am incredibly grateful for what I did learn. The experience was out of this world, and I've never seen such dedication in someone trying to change society without expecting anything in return."

Shifting from Worldly Love to Love for Allah

Sameer: "This workshop prepared me to be successful in life. It was incredibly useful and transformational. Alhamdulillah, I'm grateful to Allah for attending. I learned how to shift my focus from the love of people to the love of Allah. JazakAllah Khair for this valuable lesson."

Subtle Yet Meaningful Transformation

Ummul Khair: "This workshop taught me things I've never read or heard anywhere before. To truly understand the purpose of your life, you must attend. Although my transformation wasn't drastic, those minor but important shifts in my thinking and perspective have made a big difference. My family was impressed when I shared the lessons with them."

Emotionally Touching and Valuable Insights

Naseeh Ahmed: "This workshop touched my heart deeply. As my first workshop, it was immensely valuable. The insights and emotions conveyed were heart-touching and incredibly useful. I hope to attend again."

From Anti-Social to Embracing Islam Practically

Ammar: "An intriguing, thought-provoking, and transformational workshop. I finally realized the practical aspect of Islam. Before attending, I was anti-social, but now I can easily socialize with strangers. I've found myself to be a completely different person.

Honestly, there's not enough space to praise this workshop sufficiently."

Realizing My Endless Potential

Ramsha: "The workshop was eye-opening and filled me with contentment, Alhamdulillah. I was confused about my career and frustrated by my family's lack of harmony. This workshop made me realize that I have endless potential, and it's me who's stopping myself. I'm committed to mastering my mind and living from the heart, moment to moment."

Overcoming Personal Struggles

Fatima: "This mind-blowing reality workshop helped me handle my difficult situation with ease. Before, I couldn't manage, but now I feel confident I can. I gained clarity on who I am, who people are, and who Allah truly is."

Transforming from Ego to Humility

Saniya: "One of the most valuable experiences in my life. I used to think that following the five pillars of Islam would take me to Jannah, but Alhamdulillah, my perspective has changed. This workshop changed my life. Sir is like my 'Nanu,' and it felt as though he was personally talking to me. The phrase, 'Apni Anna ko Fana Kardo' (Give up your ego), really resonated with me. My parents were amazed by my transformation, and InshaAllah, they'll attend the next workshop."

Implementing Islamic Values in Daily Life

Sadia: "I learned how to apply Islamic values in my everyday life. This workshop is beneficial for people of all ages. I would've missed out on the simple and clear explanations about Islam if I hadn't attended. The workshop transformed my understanding of how to behave toward others. My family members were happy when I created a chart to track the lessons and experiences I gained, and we're now implementing these Islamic values at home, InshaAllah." ■



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• **Letting Go of the Past:** "I learned how to let go of the past and live in the present. I had been worried for a month, and now I feel truly relaxed. It was an entertaining and enlightening workshop."

• **Overcoming Suicidal Thoughts:** "The workshop helped me overcome suicidal thoughts. I learned to focus on my inner self rather than external pressures. It was a brilliant experience that changed my life."

• **Living with Clarity:** "The workshop taught me to think from the heart and live in reality. I'm letting go of my ego, forgiving others, and seeing everyone as human beings."

• **A Renewed Sense of Calm:** "I found relief and am able to sleep peacefully as I did in my youth, free from worries."

• **From Mind to Heart:** "Before the workshop, I followed my mind; now I listen to my heart."

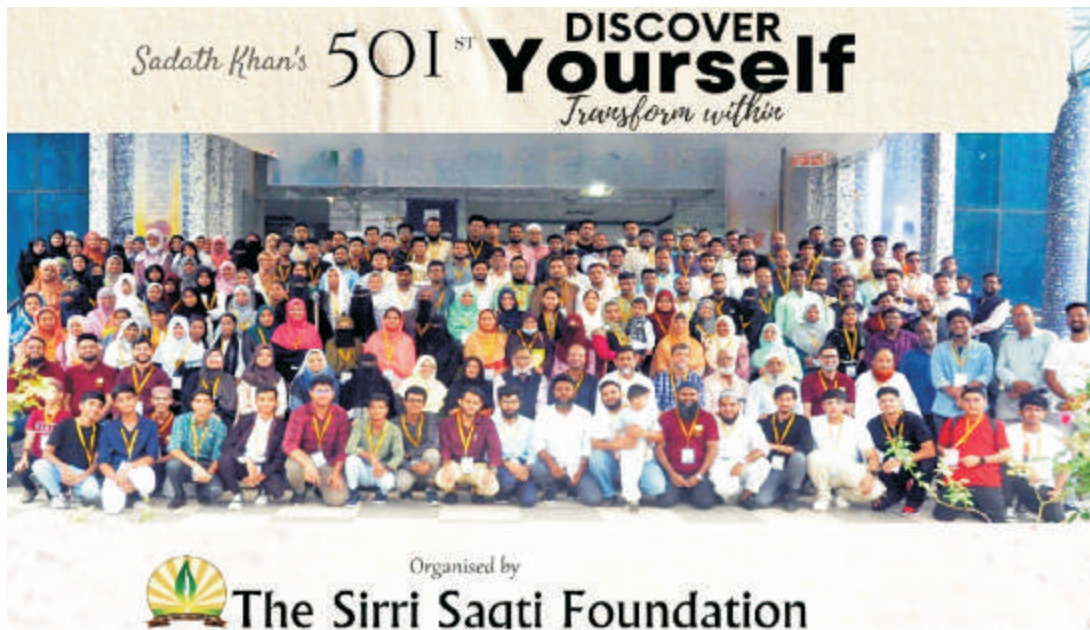
• **Spiritual Renewal:** "This workshop renewed my faith and helped me realize there's more to life than thinking only about myself."

• **Transformative Learning:** "I'm slowly transforming. The session opened my eyes to humanity, trust, Islamic teachings, and the importance of character. It was truly soul-stirring."

• **A Shift in Mindset:** "It was an inspiring and motivational experience that simplified life and changed my way of thinking."

501st Discover Yourself Workshop: Redefine Your Life, Inside - Out

The 501st Discover Yourself Workshop was held at Aliah University, Park Circus, Kolkata, on October 11-13, 2024, organized by Sirri Saati Foundation. Participants shared powerful experiences of transformation, healing, and self-awareness gained during the three-day event.



• **A Blessing:** "The workshop was a blessing from Allah, bringing my life back on track. I now have a clear path forward."

• **Overcoming Inner Turmoil:** "I was overwhelmed with overthinking, depression, and

emotions. The workshop restored my inner peace and was life-changing."

• **From Directionless to Purposeful Rashid:** "I was directionless and would have remained so if not for this workshop. Now, I'm aware of

life's purpose and have discovered the true values of life and humanity. My mind feels free from clutter, and I now see everyone as equal human beings. I've found the path of truth and realized that I had been living unconsciously. Today, I am free from questions and confusion. The workshop has helped me let go of past regrets and future anxieties."

A Shift from Confusion to Clarity

Juwariah: "This workshop completely changed my way of thinking, and now I live from my heart. Before, my life was filled with confusion, stress, and self-doubt. But now, I've learned to accept situations as they are with a mindset of 'Hai to hai' (It is what it is) and 'Hogaya to hogaya' (What's done is done). I've also learned how to talk to my mind and stop it from controlling my life."

From Anger to Peace

Madeeha: "This session was truly life-changing and helped me become more realistic. Before attending, I would get angry, frustrated, and irritated over small things. Now, I've realized that living in peace and forgiveness is far more rewarding than shouting and anger. The positive changes my family has seen in me have inspired my sister to attend the Discover Yourself workshop next year."

Discovering Inner Peace

Zikra: "I had been searching for peace, and I found it by following the coach's guidance. Throughout the workshop, I struggled with anger, but now I hear a new voice inside that helps me recognize what is true (*Haq*) and what is false (*Batil*). I've come to understand that my perceptions are not reality, and I've accepted responsibility for what happens in my life. I've truly discovered my inner self, and *Alhamdulillah*, I will stay true to my word moving forward."



Unleashing My True Potential

Aiman: "Sir, thank you for helping me meet my true self. You made me see, experience, and fall in love with life again. It's because of you that this girl, who once could barely speak to you, was able to organize the entire 501st Discover Yourself workshop by speaking and inviting confidently to over 200 people. Thank you for showing me my potential I would have never known without your guidance."

From Darkness to Rebirth

Anam: "Sir, I cannot express in words how much I have learned through you. May Allah grant you Jannatul Firdous. I was once an introverted, quiet girl who felt like she was already dead. The world felt like a coffin to me, and surviving each day was incredibly hard. On top of that, I had mental health struggles that I believed would never end.

But you showed me the best way to look at life and how to live it beautifully. I feel as though I've been reborn. This transformation journey was tough, but you never gave up on me (Nanu). You stood by my side during the hardest times, and now, I aspire to be like you.

Thank you so much! Jazakallah khair, with lots of dua."

Unlocking My True Potential

Abdulla: "Sir, you have had a profound impact on my life, helping me grow and change in ways I never thought possible. Thank you for guiding me through my problems and helping me unlock my true potential."

From Chaos to Clarity

Mustafa: "Sir, I was just 12 years old when I first attended your workshop in 2016. I remember running around, fidgeting, and not paying much attention, but when I came to take a picture with you at the end, you looked at me and said, 'Mustafa is the hero of the workshop.' Those words still echo in my mind. They sparked something inside me.

Fast forward to the pandemic I was a teenager struggling with academics and overwhelmed by procrastination. That year, I attended your workshop with full attention for the first time, and your words brought me comfort. Later, I joined the DYS TT program in 2023 and went through a transformation that completely changed my perspective on life.

You helped me move from an aggressive, careless boy to a peaceful, complete, and cheerful individual. You taught me that I could achieve anything I set my mind to. I've learned to value my words and honor my promises. How can I forget your profound message: *'If you get everything but lose Allah, what did you gain? If you gain Allah but lose everything, what did you lose?'* Thank you, Sir, for transforming my life."



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Honoring the Legacy of Quaid Ibrahim Sulaiman Sait



A nationwide convention will be held on November 3, 2024, in Bangalore to honor the life of Quaid Ibrahim Sulaiman Sait, a prominent leader of the Indian National League and former

Member of Parliament. Known for over 60 years of service in national politics, including 40 years in Parliament, Sait championed the rights of minorities, backward classes, and the underprivileged. His leadership left a lasting impact on the socio-political fabric of India.

The event will take place across various Memon Jamatkhana and will feature key figures, including Prof. Muhammad Sulaiman and Karnataka Assembly Speaker UT Qadir, among others, as they commemorate Sait's extraordinary legacy.

Madras High Court: Shariat Council is Not a Court, Legal Stamp Required for Talaq

Madurai: In a recent ruling, the Madurai Bench of the Madras High Court clarified that the Shariat Council is a private organization and not a legally recognized court. The case in question involved a civil revision petition concerning the triple talaq of a Muslim couple, married in 2010, in which the husband obtained a divorce certificate from the Shariat Council, a branch of the Tamil Nadu Thowheed Jamath, in 2017.

Justice G.R. Swaminathan expressed strong disapproval of

the council's issuance of the divorce certificate, calling it "shocking." He explained that while the council accepted the husband's request for triple talaq and attempted to mediate, it ultimately placed blame on the wife for not cooperating.

"Only courts duly constituted by the state can deliver judgments," Justice Swaminathan emphasized, dismissing the husband's revision petition. He stated that without a formal declaration from a jurisdictional court, the marriage remains legally valid.

Foundation Stone Laid for Shivaji Nagar's First Government Women's Degree College

Bengaluru: In a significant step towards improving education for women, the foundation stone for the first Government Women's Degree College in Shivaji Nagar was laid. The event, attended by local MLA Rizwan Arshad and students from various schools, marked a milestone in the development of the constituency's educational infrastructure.

Speaking at the event, Rizwan Arshad emphasized his mission to transform Shivaji Nagar into a



leading hub for education and healthcare. He announced plans to build at least 10 educational institutions in the constituency over the next five years, aiming to complete the Women's Degree College in two and a half years.

Arshad highlighted the ongoing efforts to improve healthcare facilities, including the construction of a new modern maternity hospital and upgrading HBS Hospital with specialized treatment centers.

Local leaders and residents praised Arshad's dedication to uplifting the constituency, with many noting the positive impact on education and healthcare. The initiative is part of his broader mission to ensure access to quality education and healthcare for all.

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Fethullah Gulen: A Controversial Legacy of Influence and Exile

Tushar Arun Gandhi, the great-grandson of Mahatma Gandhi and author of the several best seller books, wrote on his official Twitter profile "Rest in peace Fetullah Gulen in his exile from his beloved country. Another voice of peace muted a great loss to humanity!"

Fethullah Gulen, the influential U.S.-based Turkish Islamic cleric and educator, passed away at the age of 83 in the United States on October 20, 2024. Gulen had been in declining health for years, and his death marks the end of a complex and controversial chapter in modern Islamic and Turkish history.

Gulen was the head of Hizmet, or the "Service" movement, a global network of educational institutions, cultural centers, and universities in over 100 countries. His followers promoted a moderate form of Islam, which earned him millions of adherents. However, Hizmet's reach and influence, particularly in education, business, and media across regions such as Central Asia, the Balkans, Africa, and the West, also led some to view it as a potential threat.

Gulen's later years were shadowed by allegations that he orchestrated a failed coup in 2016 against Turkish



President Recep Tayyip Erdogan. The Turkish government designated his movement as a terrorist organization and carried out widespread crackdowns on his suspected supporters. Gulen vehemently denied involvement in the coup attempt. Once a close ally of Erdogan, Gulen supported the Turkish president's rise to power through the religiously conservative Justice and Development Party (AKP) in 2002. However, the two fell out, leading to a deep and bitter rivalry. For decades, Gulen's movement was seen as a symbol of Turkey's soft power, extending Ankara's influence across the globe.

However, the post-2016 repression in Turkey severely weakened the movement's standing, both domestically and internationally. Gulen first gained prominence in the late 1960s as the leader of Friday prayers in Izmir, Turkey. Accused of trying to undermine Turkey's secular state, he fled to the United States in 1999, where he remained in self-imposed exile until his death. Though the charges were eventually dropped, Gulen never returned to Turkey, choosing instead to lead his global movement from his Pennsylvania residence.

Fethullah Gulen leaves behind a mixed legacy, praised by many for his educational and civic contributions but condemned by others for his alleged role in political unrest. His life in exile and the ongoing controversies surrounding his movement ensure that his influence will continue to be debated for years to come. ■

In Memory of Arshad Ghazi: A Legacy of Literature and Compassion

Renowned writer, poet, and journalist Arshad Mansoor Ghazi passed away on 14th October 2024 in Aligarh after suffering a cardiac arrest, following a brief illness. Born into a distinguished scholarly family in Saharanpur, Arshad was the son of Maulana Hamid Al-Ansari Ghazi, editor of the prominent *Zamana* newspaper *Madina Bijnoor*, and Hazra Nazli, a well-known novelist. His rich literary lineage also included his paternal grandfather, Qari Tayyab Sahib, former *Mahatmam* of Darul Uloom Deoband, and Maulana Muhammad Mansoor Ghazi Mujahid Azadi, a freedom fighter.

After completing his education in Mumbai, Arshad spent many

years in Saudi Arabia before returning to India. He established the Association of South Asian Studies (ASAS), aiming to create textbooks for Muslim-run schools, though many of his works remained unpublished. Arshad Ghazi leaves behind a remarkable literary legacy, with more than a dozen books and poetry collections like *Zarb Aghahi*. He was a beloved figure in literary circles and is survived by his wife, three sons, and a daughter. His death has left a deep void among his admirers, with condolence messages pouring in from across the country. We pray for his soul's peace and for strength for his grieving family. May Allah grant him the highest place in heaven. ■

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