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Focus Issue



Jamaat-e-Islami Hind Empowering Society through Faith, Service and Harmony





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Jamaat-e-Islami Hind Calling Towards Allah

The Jamaat-e-Islami Hind, right from its formation in 1941, has been working for reconstruction of India on the divinely ordained moral foundations. It works in every nook and corner of this great country, calling people towards Allah. On the one hand, it has been working among 20 crore Muslims of the country to enable them to know Islam comprehensively and become the models of Islamic character. On the other hand, it is active among the 125 crore Non-Muslim brethren, striving hard to present before them the correct image of Islamic teachings by publishing the Quran, Hadith and other literature in almost all major languages of the country.

It is imperative that Muslims should become true Muslims in thought, action and behaviour. Therefore, the Jamaat's main stress is on reforming the moral, social and educational standards of the Muslim community. Islam is not a bundle of some concepts and moral principles. Islamic message cannot be conveyed to the large population of the country unless it is reflected in the day-to-day life of the Muslims. Muslims living in every part of the country. They are just like the salt which permeates every part of food and provides taste. If salt loses its saltiness, how can people get the true taste of life?

The Jamaat stresses the point that the Muslims are a community which has been raised by Allah and His Prophet to become the servants of society. This status demands that they do their duty honestly and become the exemplary figures in society. It is not enough that the message of Allah is conveyed through speeches and books. Every Muslim in India should be the shining example of good behaviour and noble character. The entire population of this most populous country in the world should see and understand what is an ideal person, ideal family and ideal society. This can't be achieved unless the whole community turns itself into an ideal and exemplary community.

The Jamaat teaches the Muslims that the rights as equal citizens are no doubt important. They must get their rights without discrimination. But it is more important that they do their duty with greater stress towards the entire country and different sections of Indian society. Besides this, eradication of prejudice, hate, injustice and discrimination of weaker sections is also very important. In this respect, the Jamaat has joined hands with other organisations who have similar thoughts and sentiments.

Time waits for none. In India negative thoughts, prejudices, narrowmindedness, tensions and crimes are on the rise. In the absence of moral principles, even our material progress will lose its worth. Therefore, the Jamaat, from time to time, organises training camps, meets, symposiums, seminars etc. to strengthen the commitment and dedication of its cadres.

Radiance Viewsweekly is pleased to bring out this Focus Issue on the occasion of the Hyderabad Conference of its members on 15-17 November 2024. We hope and pray that this issue of *Radiance* will succeed in showing a glance of what the Jamaat's message is and how its cadres are striving every nerve to take India and its teeming millions towards the ideal of a God-fearing, morally upright, socially responsible and economically prosperous society. We raise our hands before Almighty Allah and pray to Him to give us wisdom, resources and strength to accomplish this great task.

EJAZ AHMED ASLAM

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Shariat Council Not a Court, Can't Dissolve Marriage: HC

As per the *Times of India* (29 October 2024), the Madras High Court has ruled that Shariat Council is a private body, not a Court. The Court said that when a woman disputes the validity of the *talaq* pronounced by her husband, the latter must obtain legal declaration from court for dissolution of the marriage. Justice G.R. Swaminathan, in Madurai Bench of the High Court, ruled that if the husband claims that he had divorced the first wife by properly pronouncing *talaq* three times and if it is disputed by the wife, the question arises if marriage has been validly dissolved.

The court was ruling on the triple *talaq* of a Muslim doctor couple who had married in 2010. One of the focal points of the case is Tamil Nadu Thowheed Jamath. The Shariat Council of Thowheed Jamath issued a divorce certificate to the husband in 2017. Though the Jamath can help resolve family and financial issues, it can't issue divorce certificates or enforce penalties.

Justice Swaminathan criticised the divorce certificate, describing it as "shocking". He said the council had the husband's petition for triple *talaq* and attempted to mediate, but blamed the wife for not cooperating. "Only courts duly constituted by the state can deliver judgements. Shariat council is private body and not a Court," the judge reiterated, dismissing the husband's revision petition.

"So long as such a declaration has not been obtained from the jurisdictional court, the marriage is deemed to subsist." In 2018, the wife disputed the divorce and filed a petition under the protection of women from Domestic Violence Act before a Tirunelveli judicial magistrate court. She also asserted that the third *talaq* was not served on her, meaning the marriage was still valid. The husband married a second time that year. In 2021, the magistrate ruled in favour of the first wife, directing the husband to pay Rs. 5 lakh as compensation for domestic violence and Rs.25,000/- a month for the maintenance of their minor child. Later, a sessions court dismissed the husband's appeal against this decision.

*Chowdhry Nisar Ahmed
Noorullah pet, Ambur (T.N)*

Vijayan's Baseless Statement

As per a report published in the Malayalam language daily *Madhyamam*, Jamaat-e-Islami Kerala leader P. Mujeeb Rahman has sharply criticised Chief Minister Pinarayi Vijayan, accusing him of diverting attention from what he described as the CM's "close ties" and "obedience" to the RSS. Rahman's response came at a press conference on October 29, where he accused Vijayan of spreading "Islamophobia" and endangering Kerala's social harmony.

The controversy emerged after Vijayan criticised Jamaat-e-Islami during a book launch on political Islam, authored by CPI(M) state committee member P.J. Rajan. It does not behove a seasoned leader like Vijayan to issue such a baseless statement.

*T. Akhlaq
Calicut, Kerala*

Indian Taxpayers' Money shouldn't Be Used for Gaza Genocide

Pro-Palestine activists in Bengaluru, rallying under the banners of the India-Palestine Solidarity Forum and Bengaluru For Justice And Peace, have made a passionate demand for India to sever all diplomatic and economic ties with Israel in light of the ongoing genocide in Gaza.

They draw compelling parallels to India's historic boycott of apartheid South Africa as a strong precedent for such action. The activists' demand is not only valid but necessary, as Indian taxpayers' money should not be used to fund acts of violence and massacres in the Middle East. It is crucial for the Indian government to listen to the voices of its citizens and take a stand for justice and human rights.

*Abhishek Kumar
Bengaluru, Karnataka*

Allah has Prescribed for You the Religion

The ayat also says: La tatafarragu fih: Be not divided in it. Creating schisms in Deen implies that one should introduce something new in religion for which there exists no sound basis.

“He has prescribed for you the religion which He enjoined upon Noah and which We revealed to you (O Muhammad), and which We enjoined upon Abraham and Moses and Jesus, commanding: ‘Establish this religion and do not split up regarding it!’”

(Al Qur’ān – 42:13)

Muhammad ﷺ is not the founder of any new religion; it has been one and the same religion which all the Prophets have been presenting from Allah from the very beginning.

This ayat throws important light on Deen (religion). The word sharaa in sharaa lakum (ordained for you) means to make the way. As a term, it implies appointing a way, a code and a rule. Accordingly, in Arabic, the words tashri and shariat and shari are understood as the synonyms of legislation and lawgiver respectively.

This divine legislation is the logical result of the fundamental truths: that Allah alone is the Owner of everything in the Universe, and He alone is man’s real Guardian and it is for Him to judge the disputes that arise between human beings. When Allah alone is the Owner and Guardian and Ruler, inevitably He alone is entitled to make the code of law for man and it is His responsibility that He should give this code of law to man. The Prophets were given this legislation pertaining to Deen, with the express instruction: Aqim-ud-din; “Establish this Deen”.

The ayat also says: La tatafarragu fih: Be not divided in it. Creating schisms in Deen implies that one should introduce something new in religion for which there exists no sound basis.



HADITH



Being Beneficial to People

If a person gives a distressed person the gift of comforting words, he has then given him the best gift he can ever get. In some cases, words of appreciation can also serve as a means of charity.

Hazrat Jabir reported: The Messenger of Allah ﷺ said, “The believer is friendly and befriended, for there is no goodness in one who is neither friendly nor befriended. The best of people are those who are most beneficial to people.”

(Tabarani)

Social service is an excellent worship. A person is best when he becomes a means for serving mankind. It is not necessary that giving money is the only means of serving mankind. Charity is also to give comfort to the distressed person, to give courage to the troubled person and to conduct with love and kindness.

Charity encompasses everything as a hadith says that showing path to someone is charity, smiling is charity and to help someone unburden his burden is charity. Doing good as charity can be through our tongue, physique, money, or any resource. Sometimes a person gives a lot of charity, but his behaviour ruins them all. If a person gives a distressed person the gift of comforting words, he has then given him the best gift he can ever get. In some cases, words of appreciation can also serve as a means of charity.

Another hadith says, when a new Muslim gave his pledge of allegiance to the Prophet ﷺ, he used to take three oaths from him: 1) Praying Salah, 2) Giving Zakah, and 3) Being a well-wisher of every single Muslim. So, we should demonstrate well wishing to all Muslims with utmost sincerity. Here the Prophet ﷺ has emphasised its importance by mentioning it along with the importance given to Salah and Zakah.

The Significance of JIH Role in Today's India

Towards a Just and Inclusive Society



- Dr. M. Iqbal Siddiqui

Since its founding in 1948, Jamaat-e-Islami Hind (JIH) has steadfastly championed justice, peace, and democratic values in India. Grounded in fundamental Islamic principles such as Oneness and Sovereignty of God, Prophethood, and accountability in the afterlife, JIH promotes universal dignity, equality, and communal harmony.

The Jamaat's ideology asserts that all human beings, as vicegerents of God on Earth, are called to adhere to divine guidance in all aspects of life, as outlined in the Quran and the Sunnah. This framework emphasises the equality of all individuals and advocates for a society rooted in respect, balance, and compassion.

Through its mission, known as *Iqaamat-e-Deen*, JIH seeks to establish a just Islamic way of life by fostering unity and societal reform through peaceful and constructive efforts, including social welfare programs, interfaith dialogue, and humanitarian initiatives.

Promoting Peace, Harmony, and Fraternity

1. Fostering Unity in a Diverse Society

In a nation celebrated for its cultural and religious diversity, JIH works diligently to cultivate a strong sense of unity and fraternity through various initiatives. The Sadbhavna Manch, for instance, fosters a culture of mutual respect by organising events that highlight India's diversity and reinforce national values.

By collaborating with both secular and religious organisations on social welfare projects, JIH bridges social divides and creates an environment of inclusivity and collective responsibility. The youth engagement efforts under the Sadbhavna Manch further enhance interfaith relations and a shared identity at the local level, embodying JIH's commitment to unity.

JIH also plays a crucial role in organising interfaith dialogues that facilitate understanding and cooperation among different religious groups. These dialogues aim to break down barriers and cultivate a culture of mutual respect and learning.

In the contemporary India marked by polarisation and communal divides, JIH has emerged as a pivotal force in promoting unity and safeguarding democratic values. With focus on God-consciousness, accountability, and universal brotherhood, JIH instils a spirit of peace, tolerance, and civic responsibility, particularly among marginalised communities. Its multifaceted mission encompasses social reform, humanitarian assistance, and education, all aimed at uniting communities and advancing social welfare across religious and cultural boundaries.

2. Humanitarian Efforts during Times of Crisis

During times of crisis, including natural disasters and communal violence, JIH has mobilised resources and volunteers for immediate humanitarian assistance, irrespective of cast, creed or religion. This proactive approach helps bridge divides while providing essential support to affected individuals and families.

The Jamaat's peacebuilding initiatives often involve rebuilding efforts in post-conflict areas, focusing on restoration and reconciliation to foster long term stability. In instances of communal unrest,

Jamaat has stepped forward to mediate and clarify misunderstandings, often acting as a peace broker to restore trust and harmony among affected communities.

JIH is a vital force championing peace, harmony, and democratic values in India, demonstrating how a commitment to social justice can bring communities together. Through extensive initiatives like interfaith dialogue, humanitarian aid, grassroots empowerment, and human rights advocacy, JIH has made strides in fostering an inclusive and just society.

3. Programmes on Fraternity

JIH runs numerous grassroots initiatives aimed at educating citizens about the importance of fraternity and collective identity, emphasising the need for unity in diversity. Youth involvement is central to these programmes, with JIH encouraging volunteerism and active participation among young people to foster a sense of responsibility and ownership toward their communities.

Building Unity in Diversity

1. Strengthening Fraternal Bonds across Faiths

JIH actively engages in dialogue with religious leaders from various faiths, promoting cooperation and understanding that are essential for communal harmony. These interactions help build trust and foster a culture of respect among different communities.

2. Establishment of Dharmik Jan Morcha and Sadbhavna Manch

Jamaat-e-Islami Hind (JIH) has established influential platforms such as the Dharmik Jan Morcha at national and state levels and the Sadbhavna Manch at the grassroots level. These forums bring together religious leaders and community members from

diverse backgrounds, fostering interfaith dialogue, promoting communal harmony, and building mutual respect. By addressing misconceptions and facilitating cooperative problem-solving, JIH's initiatives are instrumental in bridging societal divides. In times of crisis, JIH mobilises substantial resources for both immediate relief and long-term support, strengthening societal solidarity and aiding in reconciliation efforts.

3. Platform for Collaborative Social Work

JIH partners with various secular and religious organisations to undertake welfare programmes that benefit all communities, bridging divisions and fostering collaboration. These joint efforts serve as powerful examples of how collaborative work can address community needs while dismantling stereotypes and building relationships.

4. Celebrating Shared Values and National Identity

JIH works to instil a sense of national pride among citizens, celebrating the shared values that bind different communities together. Through various initiatives, JIH emphasises the importance of constitutional rights, inspiring citizens to engage actively in upholding these principles.

Advocacy for Justice and Social Equality

1. Legal and Human Rights Support

JIH has established legal aid initiatives to support marginalised groups, ensuring they have access to justice and their rights are upheld within the legal framework. Through consistent advocacy, JIH has highlighted the plight of underprivileged and minority communities, working towards policies that promote social equity and justice.

2. Gender Justice and Women's Rights Initiatives

JIH is committed to promoting gender justice by conducting workshops that educate women about their rights and empower them socially and economically. These initiatives aim to raise awareness of women's rights, both guaranteed in the Constitution and conferred by Islam, equip them with the skills needed for social mobility, and enhance their role in society.

Collaborations with NGOs to Uplift Women in Need

Through partnerships with various NGOs, JIH broadens its impact in advocating for women's rights and addressing gender-specific issues. By collaborating with like-minded organisations, JIH leverages resources and networks to support women, particularly those from marginalised communities, and tackle issues such as gender inequality, discrimination, and access to education and employment.

Safeguarding the Democratic Values

1. Promotion of Constitutional Values

JIH organises numerous programmes to educate citizens on their democratic rights and responsibilities, fostering a politically aware and active citizenry. The organisation frequently campaigns against any moves perceived as undermining democracy and secular values, advocating for adherence to constitutional values.

2. Opposition to Undemocratic Practices

History has shown Jamaat's readiness to confront governmental actions or policies that discriminate against any community, reinforcing its role as a guardian of social justice. Through public discourse, Jamaat contributes to critical conversations surrounding governance, federalism, and the need for accountable leadership.

Jamaat has always opposed anti-people actions of the government such as draconian and unjust laws imposed on the citizens, like TADA, POTA, UAPA, AFSPA, Farm Laws, etc. Jamaat has also criticised the "Bulldozer drive" by some state governments.

3. Engagement in Electoral Awareness

JIH's voter education campaigns aim to encourage informed decision-making during elections, empowering citizens to participate responsibly in the democratic process. By identifying and addressing barriers to electoral participation, JIH ensures that marginalised communities have a voice in shaping their governance.

Forum for Democracy and Communal Amity

1. FDCA's Role in Advocacy and Peacebuilding

The Forum for Democracy and Communal Amity (FDCA) operates under the umbrella of Jamaat's

broader mission, serving as a platform for advocacy and peacebuilding initiatives that align with promoting communal harmony. FDCA has achieved substantial milestones, focusing on resolving communal grievances and fostering dialogue among diverse community members.

2. Workshops, Conventions, and Educational Programmes

FDCA organises a variety of workshops and conventions aimed at educating citizens about their rights and fostering a deeper understanding of democratic values and responsibilities. Through collaborative outreach, FDCA and JIH strive to expand their educational programmes in various regions, enriching community knowledge and engagement.

3. Impact and Future Vision

JIH has documented numerous success stories that reflect the positive impact of its programmes on community cohesion and individual empowerment, demonstrating its effectiveness as a force for good. Looking ahead, JIH aims to broaden its services and influence, continuing to strengthen the democratic framework and foster peaceful coexistence in a rapidly changing India.

Continuing Journey Towards Justice and Unity

JIH is a vital force championing peace, harmony, and democratic values in India, demonstrating how a commitment to social justice can bring communities together. Through extensive initiatives like interfaith dialogue, humanitarian aid, grassroots empowerment, and human rights advocacy, JIH has made strides in fostering an inclusive and just society. However, the road ahead is long, as JIH continues its journey toward fully safeguarding constitutional values, nurturing peace, harmony, and love among citizens, and ensuring justice for the oppressed.

Serving humanity without regard for caste, creed, or religion, JIH's work gains even greater significance as India embraces the complexities and strengths of its diversity, making efforts like these essential in upholding and advancing the core values that form the heart of India's identity.

[The writer is Assistant Secretary, Jamaat-e-Islami Hind]

An Overview of Jamaat-e-Islami Hind's Educational Services



– Md Ashfaque Alam Nadvi

Jamaat-e-Islami Hind (JIH) is one of India's prominent Islamic organisations, founded in the 20th century by the Islamic thinker Maulana Syed Abul A'la Maududi, aiming to revive the Islamic system in the modern era. Even before India's Independence from the British rule, JIH was established on August 26, 1941.

Prior to the formation of JIH, Maulana Maududi began writing about the deficiencies in the existing education systems and a modern educational policy for Muslims as early as 1936. After the formation of JIH, a formal meeting of the Educational Council was held on August 14, 1944, in Darussalam Pathankot, where Maududi proposed a new educational framework. Following this plan, an initial educational institution was established in Pathankot.

The members who stayed in India after Partition reorganised and established Jamaat-e-Islami Hind, appointing Maulana Abul Lais Nadwi Islahi as the first Ameer (President).

When JIH was established in 1941, the first department formed was the Department of Education and Scholarship. After the reorganisation of JIH in 1948, renewed focus was given to education, resulting in a curriculum committee meeting in Rampur on September 28, 1948. This led to the establishment of a model educational institution, Markazi Darsghah Islami, in 1949, with the appointment of Afzal Hussain as its first head. Hussain dedicated his efforts to this institution for 11 years, despite limited resources.

Development of Curriculum Books

After the establishment of Markazi Darsghah Islami in 1949, JIH faced the challenge of finding textbooks that aligned with its ideology. Existing textbooks

lacked the concepts of God-consciousness, moral values, and accountability to a higher authority. Under the supervision of Afzal Hussain, JIH began developing textbooks that reflected Islamic values and covered primary subjects.

About 90 books were prepared, translated into different languages, and published. From the 1980s onward, the JIH's Markazi Taleemi Board continued revising and creating English-medium textbooks as well, which are popular not only in JIH institutions but also among general schools.

JIH remains committed to its mission, continuously working across India to establish quality educational institutions, publish curriculum and non-curriculum books, train teachers, guide students, and support the value-based education in India.

Establishment of Educational Institutions

From its inception, JIH has prioritised education, establishing a network of educational institutions across India, including specialised schools for disabled children, orphans, girls, and vocational training institutions. Some prominent institutions include:

Thanvi Darsghah, Rampur: Established in 1950 in Rampur, it produced notable figures such as Mohammad Nejatullah Siddiqi, Dr. Abdul Haq Ansari, and Dr. Fazlur Rahman Faridi, but closed in the 1960s due to challenges.

Islamic Academy, New Delhi: Established by Dr. Abdul Haq Ansari in Aligarh in 1995 as CRSG and later renamed, this institution continues to operate as the Indian Institute of Islamic Studies and Research.

Jamiatul Falah, Bilariyaganj, Azamgarh: Founded in

EDUCATIONAL SERVICES

1962, Jamiatul Falah provides education from primary to advanced levels and has over 5,000 students with 200 teachers.

Al-Jamia Al-Islamiya, Santhapuram: Established in 1995, it focuses on Arabic and English language proficiency and aims to develop as an Islamic university.

Teacher Training and Guidance

Since its early years, JIH has also focused on training and guiding teachers. A handbook on teaching, *Fun-e-Taleem-o- Tarbiyah*, by Afzal Hussain was published in 1963, with numerous subsequent books aimed at teacher guidance. Regular training camps for teachers and resources like *Rafiq-e-Mu'allim* and *Bachon ki Tarbiyat* were published. JIH's Markazi Taleemi Board now conducts online and offline training sessions for teachers across India.

Development of Specialist Trainers

To address the need for trainers in various states, JIH conducted 10-day camps in Pune (1995) and Delhi (1996) to develop resource persons for adult education and part-time schools. JIH continues to prepare Master Trainers, with 96 specialists trained to date.

Raising Standards of Educational Institutions

To enhance the quality of educational institutions under JIH, a conference was held in May 2014, with input from Pratham Education Foundation. The MTB has focused on training teachers, administrators, and non-teaching staff to elevate the standards of 50 institutions.

Collaboration in Collective Efforts

JIH believes that joint efforts are essential to address educational issues effectively. Since its reorganisation, JIH has pursued collaboration, establishing initiatives like the Deeni Talimi Council in Uttar Pradesh, supporting AMU's minority status, and protecting madrasas against unconstitutional actions by some states. The MTB has reviewed madrasa curricula to align with modern requirements and is assisting madrasas legally.

Response to Government Curriculum and Textbooks

JIH continues to monitor government textbooks for content that may be objectionable. The MTB has been reviewing major publishers' textbooks guiding publishers on necessary adjustments.

Promotion of Part-Time Religious Schools

For the past three years, JIH has been promoting part-time religious education, with around 1,000 religious schools currently operating under the MTB across India.

JIH remains committed to its mission, continuously working across India to establish quality educational institutions, publish curriculum and non-curriculum books, train teachers, guide students, and support the value-based education in India.

[The writer is Coordinator, Markazi Taleemi Board and President, Islamic Academy Alumni Association]

Do not proffer your possessions (as bribe) to the authorities.
Al-Baqrah: 188

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Jamaat-e-Islami Hind – Custodian of Ethical Media



– Arshad Shaikh

Jamaat-e-Islami Hind (JIH) gives great importance to media as a means to spread its ideology among Indian Muslims and the broader public. Believing that open, civil discourse nurtures truth, JIH actively uses modern mass media to shape public opinion, collaborating with individuals and institutions on key social issues and presenting Islamic solutions to societal challenges.

JIH works across print, electronic, and social media to dispel misconceptions about Islam and Muslims, aiming to create a favourable public opinion and counter Islamophobia. While JIH has made significant strides, it recognises the vast scope of this mission, and appeals for broader community support to further its cause.

Jamaat abides by the highest ethical standards in all its activities. Hence, it follows the best journalistic practices and is committed to promoting truth, integrity, and responsible communication – all within the framework of the moral limits imposed by Islam.

Media is in the DNA of Jamaat

Media played a foundational role in the establishment of Jamaat-e-Islami. As documented in *Roodad Jamaat-e-Islami* Vol. 1, following the publication of the book “*Musliman aur Maujooda Siyasi Kashmokash*” by Maulana Syed Abul A’la Maududi, readers were invited to express their support for this ideology. Responses flooded in, reflecting a strong readiness to support Jamaat’s cause.

Notably, Maulana Maududi’s media journey began

at age 17 as editor of *Taj* in Jabalpur in 1920, where he refined his style in addressing the challenges Muslims faced. Later, he edited *Al-Jamiat* in Delhi and launched *Tarjuman-ul-Quran* in 1932 to articulate Islam as a comprehensive system.

Noble Literature

Again, it is mentioned in “Roodad Jamaat-e-Islami Vol.1” that Jamaat shall establish a Department of *Nashr-o-Ishaat* (Press & Publicity) which will be responsible for producing and distributing “swaleh” (righteous) literature to spread Jamaat’s message widely. This department requires skilled manpower in the field of writing, printing and publicity, including those who can travel to promote literature directly.

Towards this end, Jamaat helped establish Markazi Maktaba Islami (M.M.I.) Publishers, New Delhi – now, an old well-established publishing house of religious books in the country. Established in 1948, Maktaba (as it is popularly known) has consistently published high-quality religious books across diverse topics in Urdu, Hindi, Arabic and English, and now offers diaries, calendars, and educational CDs/DVDs.

Maktaba serves both national and international readers and has embraced online sales through its own website (mmipublishers.net) as well as Amazon. Known for its honesty, fair pricing, and award-winning publications, Maktaba operates a retail showroom, a reference library, and produces a quarterly bulletin, supported by dedicated sections in editorial, marketing, production, and dispatch to ensure smooth operations and outreach.

Expressing Jamaat’s Response to Key Issues

Jamaat-e-Islami Hind responds to national and community issues, but not for political advantage. JIH has a worldview that shapes its opinion and approach towards solving the

challenges confronting the nation.

Some of the key issues on which Jamaat's perspective can be read on its website (www.jamaateislamihind.org) are Foreign Policy, Education and Education System, Economic Policies, National Politics, Secularism, Democracy and Fascism, and Terrorism. The responses are measured and align with its principles of justice, fairness, and societal well-being.

For example, in case of any atrocity, Jamaat stands up against oppression regardless of the religion and class of both perpetrator and victim. It follows the Quranic injunction – "Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves

JIH media approach is rooted in truth, fairness, and social justice; it carefully avoids reactionary responses, favouring thoughtful and principled engagement. Thus JIH media initiatives exemplify a balanced, ethical, and value-driven approach focused on justice, social welfare, and transparency

or against your parents and kinsmen, or the rich or the poor". (Quran 4:135)

Emotional or hasty reactions are avoided in favour of careful consideration through mutual consultation at the highest level of leadership and in alignment with its ideology and mission.

Proactive Media Engagement

JIH has been conducting regular Monthly Press Conferences for more than a decade at its headquarters in New Delhi. It holds PCs on the first Saturday each month and expresses its viewpoint on the most pressing and important issues of the day. These are articulated by Jamaat leadership as well as distributed to the journalists in the form of a "press note".

The top leadership answers questions "live" and give bites to TV and YouTube channels at the end of the conference. The Press Meet is extensively covered

by both the mainstream and alternative media. The PC is broadcast live on YouTube and Facebook.

JIH also comes out regularly with Press Statements on current events and developments in which it enunciates its position with a call for action. This consistent media interaction distinguishes Jamaat as a proactive Muslim organisation and the media fraternity also know whom to approach for getting a balanced opinion on issues related to the Muslim community as well as the nation. JIH has also been coming out with a "Daily News Digest" to stay informed and update its leadership about current media narratives.

Selfless Motive, Clarity and Social Engagement

Jamaat has always allocated resources on a priority-basis towards media outreach from its early days, despite limited finances. However, despite Jamaat's conscious prioritisation of maintaining media relationships, it does not do so for the sake of pursuing political gain or some ulterior motive. From time to time, on the occasion of its All India Members Conclave, Meetings of the Central Advisory Council or Council of Representatives, Jamaat passes resolutions on important national and global affairs. These resolutions are made public through press releases and a collation of all such resolutions since the inception of Jamaat-e-Islami Hind are available in book form called "Qarardadein".

These resolutions are held in high esteem in intellectual, Islamic, and Muslim circles and play a pivotal role in shaping broad public opinion, serving as a framework for action on various national and social issues. JIH has a very active social media presence through its website, Facebook page, Twitter handle and YouTube channel. These platforms serve to amplify Jamaat's message and engage online with the wider public.

Jamaat's media approach is distinct from ideologies reliant on negative or Goebbels style propaganda tactics. JIH media approach is rooted in truth, fairness, and social justice; it carefully avoids reactionary responses, favouring thoughtful and principled engagement. Thus JIH media initiatives exemplify a balanced, ethical, and value-driven approach focused on justice, social welfare, and transparency, setting a model for other socio-political organisations. ■

How Scholars, Milli Leaders and Journalists View Jamaat's Functioning



- Abdul Bari Masoud

Jamaat-e-Islami Hind is one of the notable religious, socio-economic organisations of the country. Since re-establishment after the Partition of the country in 1948, it has been working on all fronts to establish a value-based and just society. *Radiance* elicited views on JIH's democratic functioning and its services to the Millat and the country from community leaders, scholars and journalists.

Maulana Mohammed Fazlurrahim Mujaddidi

Speaking with *Radiance*, Maulana Mohammed Fazlurrahim Mujaddidi, General Secretary of All India Muslim Personal Board and Rector of Jamea Tul Hidayah, Jaipur, said that following Independence, JIH is regarded as one of the religious and socio-economic organisations that has contributed significantly to the Millat's rebuilding during that turbulent time. JIH's goal is "Iqamat-e-Deen" but it began to function in a

Jamaat always tries to serve the underprivileged and marginalised segments of the society. The Jamaat also conducts workshops, seminars and conferences to educate the community about social/psychological challenges and how to navigate through them.

structured manner for the country's social, economic, and educational advancement; its effects are particularly noticeable in South India.

Similarly, the Jamaat's endeavours should be seen with the appreciation that they have worked hard to draw the young, well-educated class to religion. In a

similar manner, religious and organisational prejudice has never dominated the Jamaat with regard to milli and collective objectives. In other milli organisations, it has consistently attempted to foster unity and consensus on shared concerns and issues. The characteristic of the Jamaat is also commendable that it has been working internally and externally in a democratic manner and has been adding new blood to its leadership ranks.

Dr Khutb M Uddin Abu Shuja

Dr Khutb M Uddin Abu Shuja, MDPHD, Chicago, USA, said:

I came to know Jamaat-e-Islami when I was 16 years old when we had subscribed to the monthly *Al-Hasnat* Urdu magazine. This was an easy read monthly with religious as well as character-building articles. Later on, in one of the Seerah of Prophet Muhammad ﷺ competitions I was given a book of Seerah, titled *Hayat-e-Tayyaba* as 1st prize. This is a small book which explains the difficulties and challenges in the Prophet's life. This book highlights the extraordinary courage and vision of the Prophet when all the odds were against him. This book definitely changed my life and I have read that book several hundreds of times and I still carry that book all the time. This was written by Abdul Saleem Abdul Hai sahab, a member of Jamaat-e-Islami. This is a very inspirational book indeed. This book gave me so much courage and confidence that I thought I could do anything and succeed as the Prophet had succeeded.

Over the years I have attended several meetings of Jamaat. I found Jamaat to be an organisation which is focused on education and character-building. It instils selflessness and sacrifice in the individuals. The beauty about this organisation is that it is all inclusive and non-denominational. All the Muslim denominations and *maslaks* are included, respected and welcomed. This organisation emphasises education, health, social services and community welfare. They arrange medical camps, food distribution centres, emergency shelters and services. They provide services irrespective of the caste, creed or religion.

Jamaat has played a significant role in interfaith dialogue and coordination. Jamaat always tries to

serve the underprivileged and marginalised segments of the society. The Jamaat also conducts workshops, seminars and conferences to educate the community about social/psychological challenges and how to navigate through them.

The Jamaat participates in all the national and regional activities to promote harmony, peace and integrity. Its role in youths and the younger generation is very positive and admirable as it discourages drugs, alcohol, gambling, smoking, social media addiction, etc., thus contributing to building a healthy and vibrant India.

The leadership of this organisation is phenomenal, it has no hierarchical hegemony or political manoeuvring. The selection of leadership is fair and transparent based on merit and dedication. All in all, I see this organisation as a superb National asset and wish all the best and brightest in coming years. Any nation's true assets are the character of the people and Jamaat is working towards this goal which is highly commendable.

Asad Mirza

Asad Mirza, senior journalist, author and commentator on issues related to the Indian Muslims, said:

Perhaps Jamaat-e Islami Hind is the only Muslim organisation, which represents the Indian Muslims at an all-India level. It operates based on its core fundamental principles and apart from politics as separate wings like youth, women, education to serve all sections of the society. It has a well-structured organisational and leadership setup on democratic principles, right from the district to the national level, where all members are elected unanimously, instead of them being nominated by hierarchy, which is a norm with most of the Muslim organisations in India.

Its leader is guided by the Majlis-e-Shoora and other departmental heads to function in a completely democratic system. Based on this fact you'll find most of the educated and professional Muslims being its members or associated with the Jamaat, as it fulfils the criteria of being a democratic and functional organisation which has a principled stand on every issue related to the Indian Muslims.

Quamar Ashraf

Media analyst Quamar Ashraf opines that Jamaat-e-Islami Hind stands out among the Muslim organisations for its commitment to

the Islamic principle of *shoora*, or consultation. This principle, rooted in the Quranic verse "amruhum shoora baynahum" (their affairs are based on consultation among them), ensures smooth functioning within the organisation. In fact, this principle is deeply embedded in the organisation's structure and practices. From the selection of the Ameer (head) to local leadership, decisions are made through a democratic process, fostering transparency and participatory decision-making throughout the organisation.

Very few 'Islamic' organisations in India embrace democratic principles, mostly do not implement the Quran's teachings on democracy, particularly regarding the election of governing officials, often resulting in dynastic leadership.

The Jamaat-e-Islami Hind's leaders, elected through a democratic process, demonstrate a clear understanding of their role as representatives, rather than rulers. They do not view their positions as personal fiefdoms; instead, they operate and behave democratically. The organisation's Delhi headquarters reflects this approach – leaders are often seen walking alone, without the entourage of 'yes men'. They are accessible to common people. This accessibility and democratic spirit attract well-meaning people to align with and work alongside the organisation. This stands in stark contrast to many other 'Islamic' organisations in the country, where leaders often behave like kings, surrounded by numerous followers. In my experience observing the organisation, I have seen at least three presidents as well as other high-ranking people interacting with others in a humble and approachable manner, embodying the spirit of commonality rather than authority. ■



Jamaat-e-Islami Hind Promotes Peace, Harmony, and Brotherhood



- Mohd. Naushad Khan

Jamaat-e-Islami Hind aims to promote Islamic values and social justice while advocating for a democratic and inclusive society. JIH focuses on educational, social, and welfare activities, emphasising moral and ethical reforms. It seeks to address issues facing Muslims in India and promotes interfaith dialogue. It has played a significant role in Indian socio-political discourse. *Radiance* elicited views on JIH's tireless strivings to promote peace, harmony, and brotherhood within the Indian society, from some eminent religious leaders and intellectuals in the country.

Dr Narender Nagarwal

Dr Narender Nagarwal, Associate Professor, Campus Law Centre, Faculty of Law, University of Delhi, said:

"I hold the Jamaat-e-Islami Hind as a genuinely patriotic organisation dedicated to promoting peace, harmony, and brotherhood within Indian society. Founded in 1941, JIH has consistently worked to foster interreligious dialogue and understanding between Muslims and individuals of other faiths in India. This organisation aims to promote Islamic values and principles within India's multicultural and multireligious society.

"My understanding of Islam and its true tenets has deepened through my interactions with officials from JIH, whom I consider to be remarkably principled individuals committed to secular values, constitutional principles, and democratic culture. While the organisation has been involved in various social activities, its role in promoting communal harmony and strengthening secularism is not widely recognised.

"It is sad that still many people in our society have poor or incorrect information about the JIH. I

greatly appreciate the JIH activities, especially the organisation that advocated for interfaith dialogue and mutual understanding and has sought to bring people of different religions and backgrounds together to build a more inclusive and harmonious society. However, it is also important to note that JIH is often viewed as a conservative organisation that adheres to traditional Islamic beliefs and practices, and its stance on secularism may not align with more liberal interpretations of the term, which is purely baseless and illogical."

Goswami Shushilji Maharaj

Goswami Shushilji Maharaj, Convenor of Bhartiya Sarv Dharma Sansad said:

"As far as I know it is a national organisation working on the grassroots level and I have witnessed with my own eyes. I personally have participated in many programmes all across India. The organisation has contributed a lot in literature in many languages and is being distributed to people from all faiths.

"It is doing great work for peace and communal harmony, social justice and we all should welcome it. All other organisations should also follow what Jamaat is doing for the sake of society and the

"I hold the Jamaat-e-Islami Hind as a genuinely patriotic organisation dedicated to promoting peace, harmony, and brotherhood within Indian society. Founded in 1941, JIH has consistently worked to foster interreligious dialogue and understanding between Muslims and individuals of other faiths in India." – Dr Narender Nagarwal

country. Unless and until we promote the Ganja-Jamuni culture, nothing can be achieved. We should appreciate what Jamaat is doing to keep India together and promote togetherness."

MD Thomas

MD Thomas, Founder Director Institute of Harmony and Peace Studies, said, "The organisation is working in a very organised manner at national and local levels. It is doing remarkable work to promote peace and communal harmony across India through its Sadbhavana Manch. I have also worked with the organisation on many occasions on issues related to peace and harmony. Every year Eid-Milan programme hosted by Jamaat is a wonderful idea to promote togetherness and peace. And also, it is helpful to mixing of religious and other people. I congratulate them for what they are doing for the society and the country."

Jai Shankar Gupta

Jai Shankar Gupta, senior journalist and former

member of Press Council of India, said:

"I came to know about Jamaat when I was in jail during Emergency in Azamgarh as some members of Jamaat were also arrested and were lodged in jail there. I developed good rapport with them and became friends and became so close like family members. I also tried to learn Urdu from them. After Emergency I was not in touch with Jamaat. These days I can see Jamaat is very active in promoting the values of Islam and trying to promote peace and communal harmony in the country."

Overall, JIH has sought to contribute to nation-building by focusing on education, social justice, communal harmony, and civic responsibility, while also addressing the specific needs of the Muslim community in India. ■

Public Discourse of Quran and Masjid Darshan in Karnataka



- Mohammed Atherulla Shariff

Since it is obligatory to carry the teachings and message of the Quran to mankind at large – individually and collectively as well, Jamaat-e-Islami Hind Karnataka organises Public Discourse of Quran in the Kannada language, popularly called Quran Pravachan.

Topics like oneness of God, Prophethood, Life after Death, and Family Life are discussed in the light of the Quran at a pre-announced public place.

The Quran discourse is delivered for one hour, followed by interaction from the audience. Men and women from different walks of life and belonging to all faith groups attend the programme. A book stall is also arranged at the venue where apart from the Quran and Traditions of the Prophet in different languages, books on varied topics are also put on sale.

Late Ibrahim Sayeed, cofounder of Kannada weekly

Sanmarga and former state president of Jamaat (from 2003 to 2007) initiated this endeavour in early 1990s which has now become a regular feature across the state. Tens of scholars and activists of the Jamaat – men and women are shouldering this responsibility now. Exclusive programmes for women are also conducted.

Programmes are held in some of the prominent Mutts like Thontadarya Mutt Gadag, Sanehalli Mutt Chitradurga, Suttur Mutt Mysuru, Adichunchungiri Mutt Mandya, Moorsavara Mutt Hubballi, Naganooru Mutt Belgavi, and Chittagari Mutt Ilkal, etc.

Discourse on Prophet's Life

In the month of Rabi-ul-Awwal every year discourse on the life and teachings of Prophet Muhammad ﷺ is conducted in Kannada, called Seerat Pravachan. The programme is conducted at public places on the lines of Quran Pravachan. Kannada litterateurs are especially invited to attend.

As a part of the drive lectures on the life and teachings of the Prophet are held in educational institutions.

Mobile Bookshop

A van named Shanti Vahini is a bookshop on wheels. Hundreds of books in Kannada and other languages are displayed on glass panels with clear visibility from outside and walk in facility too. The van moves around various towns and cities as per the route planned. It stops at market places, offices complex, educational institutions, and other important locations for a day or two.

Lots of people visit the bookshop and buy the literature. Folders and leaflets on different topics are given free to all visitors.

From the past 25 years the mobile bookshop has

Since it is obligatory to carry the teachings and message of the Quran to mankind at large – individually and collectively as well, Jamaat-e-Islami Hind Karnataka organises Public Discourse of Quran in the Kannada language, popularly called Quran Pravachan.

covered the state more than ten times.

Postal Library

Books are sent through surface mail to the interested readers free of charges. A self-addressed and stamped envelope is sent along with to return the book after completion. If interested further, other books are sent likewise. One after another a set of 20 books is sent to regular readers. All the books are in the Kannada language.

Announcement about the Postal Library is made in popular daily newspapers now and then. Since its inception in 1982, thousands of persons have availed this facility and completed the set of 20 books.

Masjid Darshan

People of all faiths are invited into mosques with a 'Visit My Mosque' or 'Visit Our Town Mosque' call. The visitors are briefed about the activities that take place inside the mosque like Azan, Ablution, Prayers, and Recitation of the Quran. Opportunity is provided to witness the congregational prayer. Their doubts and queries are addressed subsequently.

Men and women, young and old have shown keen

interest in the visits. It is a first-time experience for most of them, especially women.

Majlisul Ulama

To channelize the scholarship of Ulama and strengthen the endeavours for an Islamic renaissance, a platform was floated in 2005 under the name Majlisul Ulema, Karnataka.

Islamic scholars from various seminaries like Darul Uloom Deoband, Nadwatul Ulema Lucknow, Jamia Darussalam Omerabad, Mazaher ul Uloom, Jamiatul Falah, etc. are associated with the Majlis.

Trimonthly Majallatul Ulema, organ of the Majlis, is being published since 2011 which not only connects the Ulama but upgrade their knowledge and skills.

Developing true Islamic understanding and character in the masses through Friday sermons and other forums, promote unity in the community, develop a balanced approach while different opinions prevail on various issues are some of the focused areas the Majlis work for.

Hundreds of Ulama across the state, including some women scholars, are actively associated with the Majlis. ■

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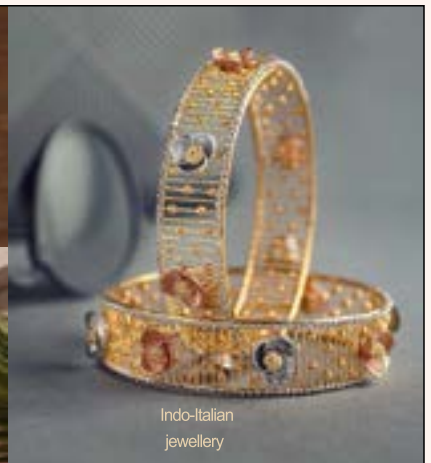
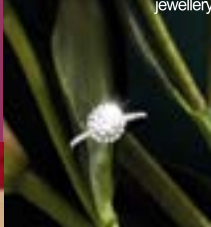
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Rifah Chamber of Commerce – Helping Businesses to Network and Scale up

The Rifah Chamber of Commerce and Industry (RCCI) was established on January 28, 2017, in Mumbai, Maharashtra. It is a public, not-for-profit organisation dedicated to promoting entrepreneurship and providing networking opportunities for businesses and aspiring entrepreneurs across India. RCCI strives towards creating a vibrant and supportive ecosystem for businesses and entrepreneurs in India, helping them achieve their full potential.

Objectives

RCCI aims to empower micro, small, and medium-sized enterprises (MSMEs) by offering various initiatives and resources. Their objectives include promoting entrepreneurship by encouraging and supporting budding entrepreneurs to start and scale their businesses. They also focus on networking opportunities by facilitating connections between businesses, investors, and industry experts through events and meetings.

Additionally, capacity building is a priority, as they provide training programmes, webinars, and business summits to equip businesses with the necessary skills and knowledge to thrive in a competitive environment.

Finally, supporting MSMEs is crucial, as they offer guidance and resources to help these enterprises overcome challenges and grow sustainably.

Activities

RCCI engages in a range of activities to achieve its objectives, including business networking meets, which involve organising events where businesses can connect, share ideas, and explore collaboration opportunities. They also conduct webinars and training programmes, offering educational sessions on various business topics to help entrepreneurs and business owners enhance their skills.

Furthermore, RCCI hosts business summits that bring together industry leaders, investors,

and entrepreneurs to discuss trends, challenges, and opportunities in the business world. They also organise exhibitions and trade shows, such as the Rifah Business Expo, to showcase products and services, attract investors, and promote networking.

Future Plans

RCCI plans to expand its reach and impact by increasing membership, which involves attracting more businesses and entrepreneurs to join the chamber and benefit from its resources and support. They aim to expand verticals by developing new verticals to cater to diverse business needs and interests, such as technology, agriculture, and women entrepreneurship.

Enhancing support services is also a priority, as they plan to offer more comprehensive support services, including mentorship programmes, access to funding, and business development resources. They intend to host more events by organising additional events and activities to provide more opportunities for networking, learning, and growth.

RCCI is dedicated to empowering individuals to become entrepreneurs by providing essential resources and assistance. We collaborate with all stakeholders who share an interest in community welfare.

Leadership's Vision

Explaining the objective of RCCI, Syed Mumtaz Mansoori, President RCCI Karnataka, said: "Rifah is a key platform dedicated to community economic empowerment. Our mission is to assist small professionals in advancing their businesses with a clear vision, ultimately creating employment opportunities across the country. By fostering collaboration, we aim to open new avenues for job creation, allowing people to support one another

more effectively.

“RCCI engages with various businesses, providing intellectual guidance and equipping them with strategic business visions and plans. Our support extends to helping them navigate financing options while enabling mutual trust between investors and the businesses they support. Besides, we prioritise women entrepreneurship and actively promote business start-ups and scaling among youth. Our objective is to cultivate innovative businesses and opportunities within the community, thereby generating employment for young people and the unemployed.”

RCCI Chairman, S Ameenul Hasan explained the broad vision for starting Rifah. He said, “RCCI is dedicated to empowering individuals to become entrepreneurs by providing essential resources and assistance. We collaborate with all stakeholders who share an interest in community welfare. Rifah Commerce and Industry, an independent entity established by members of Jamaat-e-Islami Hind, aims to enhance the economic situation of Muslims, primarily by fostering a sense of entrepreneurship. We support aspiring traders in starting their businesses

and help existing ones scale their operations.

“A common challenge for Muslim traders is their tendency to operate from a single counter, limiting their potential. By systematising their businesses, they can achieve more structured operations, which may require some adjustments and guidance. Rifah addresses the pressing issues faced by various industries, particularly those on the brink of closure, by analysing problems and offering support to help preserve jobs.

“We also assist businesses that are ready to engage in exports and imports by helping them obtain the necessary licenses and manage their operations effectively. A significant challenge for Muslim traders is maintaining accurate accounting records, which are crucial when applying for loans, particularly interest-free ones. Lenders assess a business’s credibility based on its operational history and financial documentation. Rifah, utilising the expertise of community professionals, provides guidance and support, helping businesses navigate these requirements. While we do not offer direct oversight, we facilitate a pathway for businesses to thrive.” ■

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The Role of Women in Jamaat-e-Islami Hind's Mission



- Shaista Rafat

The role of women in Jamaat-e-Islami Hind's efforts towards establishing a just society is now widely recognised. Across India, the activities of the Women's Wing of Jamaat-e-Islami Hind and its efforts for social reform are evident. Islamic awareness among women, their sense of rightful place in society, understanding of their rights as granted by Islam, the restoration of women's true status in Islam's design for life, and the resolve to build families and society on Islamic principles – all point to this progress. Familiarity with the true understanding of Islam has freed women from the restrictions imposed on them in the name of tradition.

From the very beginning, the founder of Jamaat-e-Islami, Maulana Syed Abul A'la Maududi, clarified that Islam is for all humanity. Anything that concerns humanity concerns Islam as well. Therefore, everyone – men and women, young and old, rural and urban, farmer and trader, literate and illiterate – can contribute, provided they consciously adopt Islamic beliefs. Those who take Islam's mission as their own life goal and are ready to work toward it are welcomed. Consequently, like the early Islamic movements, Jamaat-e-Islami has focused on including women in its endeavours, guiding and training them.

Along with the founder, other senior leaders also gave attention to women's participation. Muslim women faced more obstacles than men

within the framework of Muslim society. While men were reminded of Islam's forgotten mission and encouraged to strive on the Prophetic path, the condition of Muslim women was worse. The lifestyle outlined by Islam had been distorted by both rising indifference to Islamic teachings and blind imitation of alien practices. Traditional Muslim society had deprived women of their rights, weakening their decision-making power. Women were subjected to unnecessary restrictions in the name of religion, making them subordinate to men in social and domestic matters. In such circumstances, stepping out of the house for a greater cause, especially to discharge the duty of *amr bil ma'ruf wa nahi anil munkar* (enjoining good and forbidding evil), was indeed an act of courage and determination.

At this crucial time, when even the concept of

Maulana Maududi's vision for the revival of Islam included equal partnership for women. He recognised that progress in society requires harmony between men and women, just as a cart needs both wheels functioning.

fulfilling the responsibility of *Iqamat-e-Deen* had become alien to Muslims, JIH not only awakened the community but also encouraged men to include and empower women. Maulana Maududi's vision for the revival of Islam included equal partnership for women. He recognised that progress in society requires harmony between men and women, just as a cart needs both wheels functioning. However, he also cautioned that women's involvement in JIH activities is equally important but they must stay within the limits of Islamic teachings.

In those early days, three areas of focus emerged for women's inclusion. First, men were encouraged to spread the correct understanding of Islam among their women and to positively influence them through their own character. These women would then help spread Islam in society. Secondly, educated women were directly engaged by the movement, and those who came forward contributed to the cause of Islam significantly. Thirdly, there was encouragement for women's intellectual and academic development.

This initial framework eventually led to women's involvement, though at a gradual pace. Work began

in regions with relatively more educated women, such as Hyderabad and Bhopal. Hyderabad has the distinction of beginning this work with an educated woman, Aziz-un-Nisa Begum, known in *Tehreeki* circles as Begum Aziz Qureshi. She was not only highly educated but economically and socially strong as well.

By the 1960s, the early foundations of women's work had started to emerge in several states. In 1969, JIH Kerala held its first state conference, in which thousands of women participated in an exclusive session for women. By the 1970s and 1980s, women's circles had formed, and a wave of Islamic awareness spread among women in regions like Kerala, Andhra Pradesh, and parts of Karnataka. In 1981, a major gathering in Wadi-e-Huda, Hyderabad revitalised women's circles, with over 20,000 women attending, including the Ikhwan leader Zainab Al-Ghazali, which accelerated the momentum. Women's work expanded systematically in various states, and in the Kerala Conference, over 100,000 women participated, signalling that women had recognised the demands of the Islamic revivalist movement. The "Bint-e-Haram" Conference in Hyderabad in 2005 further affirmed this.

In 2004, under the insightful leadership of Dr. Abdul Haq Ansari, JIH took steps to organise the women's wing at the all-India level.

The JIH has the distinction of organising women at both organisational and *Tehreeki* levels, paving the way for far-reaching change. The JIH has left no stone unturned in providing comprehensive training and intellectual growth opportunities for women. This journey, spanning over seven decades, is a valuable asset for the women involved in the Islamic movement. Looking back 70 years at the condition of the Muslim community, if we remove the presence of this movement, we find only darkness, especially concerning the situation of women.

The Women's Wing of JIH is actively engaged on multiple fronts. Its endeavours include reforming the Muslim community, nurturing Muslim women according to Islamic principles, raising public awareness against social ills in Indian society, building rapport with women of different faiths, and participating in humanitarian services. To achieve these goals, it utilises all established means of outreach. Two e-magazines, *Haadiya* and *Aura*, are published in Urdu and English. ■

Looking for **GROOM**

Matrimonial

Father (Haji) of Sheikh Sunni, Namazi, BTECH (Govt College, Delhi), MBA (Gold Medalist), 30, 5'3", resident of Gautam Nagar, New Delhi-110049, originally from West Bengal, currently employed in TCS, Delhi, seeks a suitable alliance for his daughter. Looking for a religious, humble and kind groom.

**To contact,
please call at 8527779347**

Jamaat-e-Islami Hind: A Legacy of Sacrifice, Service, and Vision

– **Ayesha Sultana**

When Maulana Syed Abul A'la Maududi laid the foundation for Jamaat-e-Islami in 1941, he envisioned a transformative movement – one that would inspire a Muslim community to embody virtues of service, moral integrity, and social justice.

His goal was profound: to cultivate a society rooted in Islamic values, where justice, compassion, and peace were upheld through democratic reform. Today, over 75 years later, Jamaat-e-Islami Hind (JIH) stands as a testament to this vision, embodying a legacy of resilience and dedication in the face of internal and external challenges.

A Vision Anchored in Faith and Humanity

Maulana Maududi sought a society where every individual and institution would reflect Islam's core teachings, balancing honesty with social responsibility. His approach centred on intellectual and moral reform rather than political conflict.

With a deep conviction, Maulana explained, "My work is complete after I make you into a Jamaat. I was only a *Da'ee* (one who invites), trying to remind you of a forgotten lesson."

He underscored that the purpose of his struggle was the formation of a cohesive, spiritually rooted Jamaat. From this foundation, he entrusted Jamaat to choose capable leadership to drive the movement forward, stating that it was now the Jamaat's responsibility to appoint a worthy Ameer and entrust him to navigate the future.

The JIH was thus established to guide Muslims towards becoming the "best Ummah," as described in the Quran – individuals dedicated to societal betterment, promoting good and discouraging wrong. With an emphasis on education, humanitarian

efforts, and moral leadership, JIH's mission took shape, focusing on uplifting not only the Muslim community but society as a whole. Its ethos has consistently promoted unity among all Indians, seeing all as partners in building a just, ethical, and compassionate society.

Sacrifice and Struggle Through Decades

From its inception, JIH has encountered trials

Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

(Surat No. 2 Ayat NO. 274)

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and opposition. Early members faced social ostracism, imprisonment, and even censorship. The formative years were marked by a spirit of sacrifice, as intellectuals, scholars, and community leaders dedicated themselves to JIH's vision, often at personal cost.

As Maulana Maududi's words resonate, the formation of the Jamaat was a beginning, and

With a strong emphasis on justice, JIH has advocated for communal harmony, fair policies, and social equity for all citizens. Even in times of communal strife, JIH has stood as a stabilising force, promoting understanding and unity through its actions.

its resilience would be tested through decades of scrutiny and adversity. In this climate, Jamaat members upheld their values, winning trust through consistent, peaceful action. The Jamaat's strength has always been in its people – members who sacrificed in silence, propelled by a shared belief in the necessity of their mission.

A Legacy of Service and Humanity

Jamaat-e-Islami Hind's contributions to society are enduring and extensive. From disaster relief and orphan care to women's empowerment and vocational training, JIH's commitment to social welfare has been unwavering. Its efforts span the establishment of schools, hospitals, and rehabilitation centres, all rooted in a conviction of human dignity and the Islamic responsibility to serve society. JIH's actions in education and humanitarian aid, regardless of recipients' faith, highlight its commitment to compassion and equity.

The organisation has also addressed issues affecting Indian Muslims, such as economic empowerment, minority rights, and legal aid for the marginalised. With a strong emphasis on justice, JIH has advocated for communal harmony, fair policies,

and social equity for all citizens. Even in times of communal strife, JIH has stood as a stabilising force, promoting understanding and unity through its actions.

The Fruits of Jamaat's Labour Today

Seventy-five plus years after its founding, JIH stands as a profound moral and social influence in India. With nearly 18,000 members and countless supporters, the Jamaat's impact is evident in a generation of educated, socially aware Muslim youth committed to positive change. Their legacy is seen in their contributions to social welfare, justice, and communal harmony.

JIH contributions extend beyond the Muslim community, offering disaster relief, healthcare, and social services to people of all faiths in times of crisis. Through interfaith initiatives, the organisation continues to bridge divides, fostering mutual respect and cooperation among India's diverse communities.

A Vision for the Future: Carrying the Legacy Forward

The journey of Jamaat-e-Islami Hind is a testament to the power of a dedicated vision. Maulana Maududi's reminder that "the purpose of my entire struggle was the formation of such a Jamaat" speaks to the enduring nature of his ideals. Today, as JIH evolves, it adapts to contemporary challenges while staying rooted in foundational values. Its goals remain steadfast – promoting justice, compassion, and integrity as it prepares future generations to lead in service to society.

In an interconnected world, JIH's vision continues to inspire, motivating its members to be exemplary Muslims and compassionate citizens. The seeds sown by Maulana Maududi, cultivated by thousands of Jamaat members, are bearing fruit, as JIH's impact on society deepens and widens.

As JIH looks to the future, it aims to expand its educational and social programmes, strengthen its commitment to justice, and build a society rooted in humanity and harmony. The legacy of JIH is one of sacrifice, service, and moral integrity – a legacy that each member carries forward, driven by an unwavering desire to uplift society and embody the ideals set forth by its founder. ■

The Democratic Principles and Values in Practice in Jamaat-e-Islami Hind

- M.M. Ali

Maulana Syed Abul Ala Maududi, a genius thinker of the 20th century, who articulated and presented the idea of collective struggle for the education and training of people of Indian subcontinent based on the Islamic worldview and the way of life for guaranteeing a peaceful, harmonious life and society so that people can enjoy justice, prosperity and quality of life in this world and excellent reward in the next world.

Maududi was one of the thinkers of the century who had understood genuinely that Islam being the worldview and the way of life presented by Allah the Exalted, the Creator and Sustainer, the Lord of the universe, is capable to explain the truth and reality of life and the world. At a time when people had lost the true vision and purpose of life due to the emergence of modern western philosophical thought and ideologies, his thought for the best service of humanity constituted the real meaning of democracy and its meaning. He advocated that through the proper process of education, collective efforts people would be able to educate fellow human beings. According to him, proper teaching and education of people about the true Creator and purpose and vision of life constitute the form and structure the real democracy.

He argued the collective efforts for this purpose are directed by Islam. Hence, he invited to the like-minded people for the establishment of Jamaat-e-Islami. To him the Jamaat-e-Islami became the symbol of the practice of democracy and its values.

According to Maulana Maududi, it was Islam that taught people how to organise themselves in the form of society. Islam presented the principle of consultation which was later called the principle of democracy and confined it to the form of state and government. But for Maududi, the principle of consultation was not only a principle for the form of government but the principle of social

organisation, development of institutions and all non-governmental organisations. The principle of consultation or so-called democracy was understood and put into practice in its wider and comprehensive sense in the structure of Jamaat-e-Islami under the leadership of Maulana Maududi. He developed and explained several values related to democracy.

Jamaat-e-Islami, at the very outset, valued human beings in their individual capacity. They were educated, trained and turned into responsible human

The JIH, with its democratic principles, values and structure continues its collective efforts and educate people to understand the truth and reality of their life and the world.

beings. Hence, the members of Jamaat-e-Islami used their vote of right or consultation with the sense of accountability before Allah and responsibility.

In Jamaat-e-Islami the culture of wealth, position, power and authority was never practised. It was not used to promote the culture of inheritance of children or blood relatives. The democratic value of human dignity and respect was applied for the betterment of people and society. The posts and positions were accorded to the most deserving and capable people who had the sense of accountability before Allah and the organisation both. It was afforded to those among others who had good knowledge of Islam, society, and organisational skills. In a traditional sense, people of *Taqwa* (fear of Allah) and love for mankind were considered the most eligible candidates for both consultation and position. In other words, the democratic principles and values of education were used for the betterment of people. The consideration of individual promotion

or self-glory or personal or organisational interests did not receive any priority.

Maulana Maududi in his lifetime allowed others to become the leaders of Jamaat-e-Islami. He retired himself from the position of leadership. After him neither his son nor any relative became leader. In India, after the Independence of the country when Jamaat-e-Islami Hind was established, Maulana Abul Lais Islahi Nadwi became leader of Jamaat. He was not his relative or family member. After Abul Lais Islahi, several of other JIH members were elected as Ameer. They all were elected based on the principle of democracy or consultation and values. All other members of Jamaat who were capable to lead the Jamaat became the leaders. The current Ameer Jamaat, Syed Sadatullah Husaini, has nothing to do with the previous leaders in terms of blood relationship. In so-called democracy for the election or selection even in other Islamic organisations, blood relationship is given top priority.

In JIH, many other healthy and useful values of democracy are put under practice. There is even today no culture of campaign of candidacy. No groupism within the Jamaat. If anyone is doing this, he is deceiving himself because Allah the Exalted knows the secrets of hearts and minds. Leadership of Jamaat is considered an *Amanah* (trust). It is not the source of post and position. The Ameer Jamaat is equally accountable before the members of Jamaat. They can question him and seek clarification on various issues. It is his responsibility to satisfy the members and members are also under obligation to obey him. Everyone in Jamaat is working to seek the pleasure of Allah the Exalted. To maintain this culture of love and

fear of Allah is the responsibility of all members and leaders of Jamaat.

JIH had a hierarchy of organisation. At all levels, basic members are consulted, and collective and societal issues are decided. All this is conducted with the sense of responsibility and accountability. The whole structure of the organisation is based on two fundamental principles which are essential principles of any democratic organisation. These are the principles of realisation and acknowledgement of the truth of the Creator Allah and wellbeing of entire community of people.

According to the worldview of truth and reality, Islam – Allah the Exalted is the Creator of the entire universe. He prescribed for them Islam as the way of life. The liberation of humanity from all sorts of interests and the obedience of false deities is the goal of the principle of democracy, social organisation and collective efforts.

Jamaat-e-Islami Hind, hence, has practically established this principle of democratic right of people for election or selection of leaders. In this sense, the liberation of people from all false deities and self-made gods constitutes the real meaning of the principle and concept of democracy in which people irrespective of race, religion, region, language, and ideologies enjoy the truth and reality of life and society by accepting and obeying their Creator Allah the Exalted. The JIH, with its democratic principles, values and structure continues its collective efforts and educate people to understand the truth and reality of their life and the world. ■

Dr. Abdul Moiz Shams' Book 'Sehat aur Agahi' Launched

The Aligarh chapter of Anjuman Farogh Science, in collaboration with Ibn Sina Academy of Medieval Medicine & Sciences, launched Dr. Abdul Moiz Shams' new book "Sehat aur Agahi" at the Academy's Conference Hall in Aligarh on November 3.

Dr. Shams provided an overview of his book, which explores health and awareness topics. Chief Guest Dr. Shams Eqbal, Director of NCPUL, Ministry of Education, praised Dr. Abdul Moiz for his valuable contributions to science through his writing.

Book reviews were presented by notable figures, including Prof. Zafar Ahsan, former Head of AMU's

Mathematics Department; Prof. Asad U Khan, Director of IQAC, AMU; and Shaheen Nazar, senior journalist.

The event was presided over by Prof. Syed Zillur Rahman, President of Ibn Sina Academy, with Dr. Shariq Aqeel, CMO at AMU, conducting the



programme. Prof. Syed Ziaur Rahman welcomed guests and participants, and the launch attracted a large gathering of teachers and students. ■

Women's Representation

in JIH's highest decision-making body surpasses that in Parliament, State Assemblies, and Political Parties



– Syed Khaliq Ahmed

As a Muslim and functionary of the Jamaat-e-Islami Hind, I have many times faced questions from my journalist colleagues as well as activists that Muslim religious organisations don't have women in their organisational structure. I have been bombarded with such questions even from my close friends in political parties and media houses.

Without being apologetic, I tell them that while their assertions are partly true, it is partly based on their lack of understanding and knowledge about evolving trends regarding women in the Muslim society.

I tell them that women's participation in organisational matters as well as in other activities inside an organisation and outside, is in proportion to the growth of Islamic knowledge among the Muslim leadership and the general Muslim population. When I use the phrase "growth of Islamic knowledge", I mean to say that Islam encourages women's participation in all activities, including armed combat depending on the necessity.

Muslim women in the past have demonstrated their skill and ability in politics, administration, and military fields boldly and successfully. Undoubtedly, some decline took place in Muslim women, keeping themselves away from activities outside their homes in India post-1947; it is because of some peculiar political changes occurring under the new political and administrative dispensation that discouraged Muslim women from coming forward to shoulder responsibility in social and political organisations.

Regarding my affirmation that the representation

of Muslim women in the organisational structure is in proportion to the level of Islamic awareness, I would like to present the example of Jamaat-e-Islami Hind (JIH), a premier religio-cultural organisation of Indian Muslims.

One would be surprised to know that the JIH elected as many as 36 women in its 162-member Council of Representatives (CoR) for a term of four years in March 2023. This is over 22 percent of the total strength of CoR, indicating the importance the JIH gives to women, and the JIH cadres, particularly men, don't discriminate against women for electing them to CoR, the highest decision-making body of the organisation.

It is the CoR that elects Ameer-e-Jamaat, or the organisation's president, and takes all major policy decisions. It is like the US electoral college, where members elect the president and vice president.

CoR members were elected by about 14,000 JIH members or *arkan*, through nationwide direct online polling in two phases. The current CoR has a term of four years (April 2023 to March 2027), called *Meeqat* (term).

An essential aspect of JIH elections is that campaigning and lobbying are prohibited. Arkan elect candidates based on their merit, talent, work and past performance. Several women CoR members are professionals, technocrats, educationists like school and college principals, doctors, engineers, and many holding postgraduate degrees.

However, this is not the first time women have entered CoR. Women were always elected to this topmost decision-making body. But their strength this time is the highest ever in the new CoR that began functioning from April 2023, when the term of the previous body came to an end. Two of the JIH Secretaries are currently women. JIH also has a separate women's wing and a girls' organisation called Girls Islamic Organisation (GIO), working on campuses nationwide.

The election of women in JIH's highest decision-making body is quite significant because there is a lot of misunderstanding about the position of women in Muslim society in India. As the JIH Constitution is based on the Quran and the Sunnah of the Prophet, women's election to CoR proves that Islam encourages women to participate actively in policy-making, decision-making and governance. JIH is the only Muslim organisation, besides the All India Muslim Personal Law Board (AIMPLB), that has given space to women in a body that controls and manages the organisation. This remarkable achievement has been possible because of adopting a proper Islamic system in the formation and running of the organisation.

Women's representation in the current CoR is over 22 percent, much more than the percentage of women's representation in the two Houses of Parliament – Lok Sabha and Rajya Sabha – as well as the State Assemblies.

“ ***The election of 22 percent of women to the Council of Representatives – the highest decision-making body of Jamaat-e-Islami Hind – highlights Islam's encouragement for women's active participation in decision-making and governance. This achievement reflects the organisation's commitment to inclusivity, grounded in its Constitution, which is based on the teachings of the Quran and the Sunnah of Prophet Muhammad ﷺ.*** ”

13% Women MPs in Parliament, Below 10% MLAs in State Assemblies

According to available data, out of 766 MPs in Lok Sabha and Rajya Sabha, only 98 (74 in Lok Sabha and 24 in Rajya Sabha) are women, indicating women's presence in the two national legislative bodies is merely a little over 12 percent.

The representation of women in State Assemblies is worse than that in Parliament. It is more than 10 percent in a few State Assemblies only like West Bengal and Haryana. However, in most states, it is below 10 percent. This isn't very pleasant in a country that had a woman prime minister – Indira Gandhi – and also takes pride in having two women presidents

– Pratibha Patil (2007-2012) and current president Droupadi Murmu.

No Women MLA in Mizoram Assembly

It is disheartening that the 40-member Mizoram Assembly elected in November 2022 has no woman legislator, although female voters in Mizoram outnumber male voters. About 87 percent of Mizoram's population belongs to the Presbyterian denomination of Christianity. It is astonishing that Mizo National Front, which won the elections by bagging 26 seats, had not fielded even a single female candidate in Assembly elections. The reason for women not being fielded by major political parties is said to be the highly patriarchal character of Mizo society. Many women fielded by smaller parties failed to win the elections.

Nagaland, another Northeastern state, elected two women MLAs in a House of 60 for the first time in its history in the latest Assembly polls in the State. This means women's representation is merely 3 percent in the Nagaland State Assembly.

The situation is not encouraging in the rest of the states. For example, the number of women MLAs in Assam under BJP rule is 6 out of a House of 126 (4 percent), 40 out of 294 (13 percent) in West Bengal, 26 out of 243 (10.7 percent) in Bihar, 10 out of 81 (12.34 percent) in

Jharkhand, 11 out of 140 (7.8 percent) in Kerala that has strong Leftist roots, six out of 70 (8.5 percent) in Delhi, 17 out of 230 (7.3 percent) in Madhya Pradesh, three out of 60 (5 percent) in Meghalaya, and 47 out of 403 (11.7 percent) in Uttar Pradesh, 12 out of 234 (5 percent) in Tamil Nadu, 34 out of 294 (11.56 percent) in Andhra Pradesh, 6 out of 119 (5 percent) in Telangana, 3 out of 40 (7.5 percent) in Goa, 15 out of 147 (10.2 percent) in Odisha, 13 out of 90 (14 percent) in Haryana, 13 out of 117 (11 percent) in Punjab, 20 out of 200 (10 percent) in Rajasthan, 15 out of 182 (8.2 percent) in Gujarat, 24 out of 288 (8.33 percent) in Maharashtra, and 11 out of 224 (4.9 percent) in Karnataka.

India Ranks 148th in Terms of Women Representation in Legislative Bodies

The gross under-representation of women in legislative bodies happens despite the fact that females form almost 50 percent of total electorates in the country. According to data collected by the Inter-Parliamentary Union (IPU) which gives monthly ranking of women in national parliaments all over the globe, women's representation in Indian legislative bodies has worsened in the last few decades and India's ranking has fallen to 148th position in 2021 from 95th in 1998 and 144th in 2008. According to IPU data, neighbouring countries – China (86), Nepal (45), Pakistan (116), Bangladesh (11), Afghanistan (71), Indonesia (110), Malaysia (146) – fare better than India.

Poor representation of women in legislative bodies indicates the world's largest democracy has much more to do about improving the conditions of its women with respect to their representation in legislative bodies. Surveys of the candidates fielded by political parties show that the parties do not field many women. The reason given by the parties is that they go by the winnability of the candidates, and not their gender. According to Election Commission of India (ECI) data, the percentage of female candidates was 3 percent in Lok Sabha elections between 1952-1977, 4 percent between 1977-2002, and only 7 percent in all Parliamentary elections between 2002-

2024. In State Assembly elections, the percentage of women candidates was 2 in 1952-1977, 4 percent in 1977-2002, and 8 percent in 2002-2019. This explains the reason for the under-representation of women in Parliament and state assemblies. When the number of women contestants in elections is not enough, one cannot expect their fair representation in legislative bodies.

No Fair Representation of Women in Political Parties

CPI(M) has only two women members in its existing politburo – Subhasini Ali and Brinda Karat – out of a total of 17 members which comes to 11.7 percent. In the CPI(M) Central Committee, there are only 15 women members out of a total of 84. This means women's representation in the Central Committee of CPI(M) is only 17.85 percent.

Out of a total of 324 members in BJP's national executive committee, women representatives are only 42 or 13 percent only. Such a small percentage of women in the executive committee of a party that has given the slogan of "beti bachao, beti padhao" is very disappointing.

The situation is not rosy even in the All India Congress Committee (AICC), the oldest political party in the country. Out of 49 AICC executive committee members, women are only six or 12 percent. ■

Erdogan Files Lawsuits against Opposition Leaders amid Rising Political Tensions

Turkish President Recep Tayyip Erdogan has filed lawsuits against Ozgur Ozel, leader of the main opposition Republican People's Party (CHP), and Istanbul Mayor Ekrem Imamoglu, alleging slander and insult under Article 299 of Turkiye's penal code, which criminalises insults against the president and carries a maximum sentence of four years.

Erdogan seeks 1 million Turkish lira (\$30,000) in damages from each of the two opposition figures, whose remarks allegedly demeaned the president during a recent rally in Istanbul's Esenyurt district. This event followed the arrest of Esenyurt's opposition mayor over alleged connections to the banned Kurdish PKK militant group. Ozel and Imamoglu both criticised Erdogan's handling of the arrest, accusing



him of targeting opposition leaders for political gain.

Imamoglu, seen as Erdogan's primary challenger, has faced legal battles before. He was sentenced to two-and-a-half years in prison for allegedly insulting election officials during the 2019 mayoral election. Ozel, who recently took leadership of CHP, responded defiantly, accusing Erdogan of playing the victim while stifling opposition voices. ■



AIMPLB General Secretary Maulana Fazlurrahim Mujaddidi Addresses Press on Waqf Amendment Bill 2024



AIMPLB General Secretary Maulana Fazlurrahim Mujaddidi addressing the press conference in Bengaluru.

Addressing members of the press, All India Muslim Personal Law Board (AIMPLB) General Secretary Maulana Fazlurrahim Mujaddidi criticised the current government's approach to the recently introduced Waqf Amendment Bill 2024. Mujaddidi remarked that, unlike previous administrations that included consultations with stakeholders, this government has bypassed the voices of the Muslim community, instead targeting them through this legislation.

"This amendment is wholly unjust and goes against the Indian Constitution," he stated firmly, adding, "We reject it entirely as it's unacceptable."

Mujaddidi condemned the 44 amendments as unjust and unconstitutional, emphasising the negative implications for the Muslim community and for Waqf properties at large. AIMPLB's young secretary, Maulana Umrain Mahfooz Rahmani, also addressed the gathering, affirming that the Muslim community will pursue peaceful democratic protests to oppose the bill. He emphasised the Board's commitment to utilising all available democratic means to ensure their voices are heard.

The AIMPLB's 29th Annual General Body Meeting, scheduled here for November 23-24, includes a special agenda on the preservation of Shariah and Waqf properties. A major public gathering is also planned at Quddus Saheb Eidgah on November 24 in the afternoon to further address these critical issues. Additionally, an all-women's event will take place on November 20 at the same location, promoting the role of women in these efforts. A formal declaration will be issued on November 24 during the public meeting.

Despite the press meeting coinciding with Deepawali holidays, media attendance was impressive.

Attempt to Vitate Peace in Adilabad by Circulating Old Video

An attempt to vitiate the peaceful atmosphere in the Adilabad district of Telangana by circulating an old video has been thwarted by police.

A police official said they were trying to identify the miscreants who were working to spread hatred in the society by circulating an old video clip.

Acting swiftly, the police detected the attempt by certain communal elements to create disturbances by circulating the video. Deputy Superintendent of Police Jeevan Reddy had promised stringent action against those trying to create law and order problems.

He said a video that was several years old was being projected as the latest. He appealed to people not to believe the rumours.



The DSP said the police force was alert and would not spare any individual or group acting to disturb peace. He advised admins of WhatsApp groups to monitor the activities of their members and warned that action would also be taken against the admins.

The official said the police were closely monitoring social media and would deal firmly with anyone circulating provocative content.

Meanwhile, Jamiat Ulama-i-Hind has demanded action against some miscreants who attacked Muslim traders in Adilabad town during Diwali. A few Muslim youth selling colour powders were abused and threatened by a few miscreants, belonging to a right-wing group.

A delegation of Jamiat Ulama-i-Hind, Adilabad met DSP Jeevan Reddy and demanded stringent action against those involved. It said shops run by few Muslim youth on footpath were damaged by the miscreants....

[Read more on Radiancenews.com]

Former DGP Vibhuti Narain Rai Criticises Police Response to Majority Community Mobs

Vibhuti Narain Rai, former Director General of Police who has served as SP in many communally sensitive districts of Uttar Pradesh, believes that the police personnel often bring with them the societal prejudices, suspicions, and fears embedded in their communities, particularly affecting their stance toward other religions.



Former Director General of Police Vibhuti Narain Rai

In his book, *Combating Communal Conflicts: Perception of Police Neutrality During Hindu-Muslim Riots in India*, Rai warns that the rise of communalism and unchecked instances of communal violence could erode the secular and progressive fabric of Indian society.

As an acclaimed Hindi writer, Rai authored *Shahar Mein Curfew* (1988), a novel based on a riot in Allahabad he personally witnessed. The novel recounts three intense days under curfew in a neighbourhood afflicted by communal tensions. In 1987, as SP in Ghaziabad, Rai took the notable step of filing cases against UP PAC personnel for the Hashimpura massacre, in which 42 Muslim civilians were killed by police forces.

Reflecting on recent violence in Bagraich, Rai told *Radiance*, "The police were initially tasked with stopping DJs accompanying a procession. Some officers may have tried but appeared to do so half-heartedly. Moreover, the police were unable to prevent unrest when crowds began using the body of a deceased person for protest. Generally, police forces are hesitant when confronting majority mobs but display proactiveness with protestors from minority communities."

On the police's role in communal violence, Rai elaborated, "I have extensively written on this. Police are directed to be 'strict' to prevent riots..."

[\[Read more on Radiancenews.com\]](#)

Mistaken Identity Leads to Brutal Beating of Mentally Ill Man Outside Bhimavaram Temple

On a scorching Friday (November 1) afternoon, near the Rayalam area in Bhimavaram, Andhra Pradesh, a disturbing incident unfolded outside the Kodanda Rama Temple. A man, unfamiliar to the locals, was noticed wandering near the temple, and his strange behaviour raised suspicion among those passing by, reports the *Daily Hunt*.

Two locals approached the man and inquired about his identity and purpose. However, he was unable to respond clearly, speaking in a language they couldn't understand. Alarmed by his inability to communicate, they began questioning his presence. Their concern quickly spread, and within moments, a crowd gathered.

In the charged atmosphere, some in the crowd assumed the worst: they speculated that the man might be planning to damage the temple idols. A few even pointed to his beard, claiming he looked like a "terrorist," while others linked him to recent incidents of idol vandalism in Hyderabad. Rumours intensified, and the crowd's anger turned into mob fury. Many began shouting that an "outsider" had come to harm their place of worship, calling for harsh action to



"protect" their temples.

The crowd soon turned violent, grabbing rods and sticks to beat the man brutally. The attack was recorded by bystanders and quickly went viral on social media, drawing immediate attention.

Police personnel from Bhimavaram Two Town Police Station were alerted and rushed to the scene. They brought the man into custody and conducted an investigation.

[\[Read more on Radiancenews.com\]](#)



'Stop This Genocide, or Forever Remain Silent': Palestinian Envoy to UN

Palestinian envoy to the UN, Riyad Mansour, on October 29, issued a powerful call to action, urging the Security Council to match their words with decisive action, warning: "Stop this genocide, or forever remain silent", reports Anadolu Agency.

Saying that Israel continues to commit crime after crime and violate every rule of the UN, Mansour noted that Israel is "betting that its will to kill and colonise will outweigh the collective will of the international community to save lives and achieve freedom and peace."



Palestinian Ambassador Riyad Mansour in New York, United States on November 13, 2023. Photo: Selçuk Acar/ Anadolu Agency

According to the Anadolu report, Mansour stressed that Palestinians are being bombed, starved and "blamed for being killed" by Israel, and highlighted that the people in the Gaza Strip, having nowhere else to go, understand that if they leave, they

will not be able to return.

Accusing Israel of systematically violating international law, Mansour stated that Israel wants to rewrite international law to consider that indiscriminate killing, targeting of civilians, including humanitarians and doctors and journalists, starvation as a method of war, arbitrary detention, abductions and torture, wilfully causing great suffering or serious injury to body and health, wanton destruction, forcible displacement and colonisations are all legal as long as they are committed by Israel.

Crimes like killing humanitarian aid workers and journalists, he added, are only deemed "barbaric" by Israel when committed by others.

He warned the international community against Israel trying to establish a "racist", "supremacist" and "inhumane" legal order.

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Palestinian PM Urges EU to Impose Sanctions on Israel



Palestinian Prime Minister Mohammad Mustafa on October 30 called on the European Union to impose sanctions on Israel and exert more pressure on it to release withheld Palestinian taxes, reports Anadolu Agency. This came during a meeting with Luxembourg's Deputy Prime Minister and Foreign Minister Xavier Bettel in Ramallah, in the occupied West Bank.

Mustafa also called on EU member states to pressure Israel to respect international law, stop its deductions from Palestinian tax revenues and release all withheld funds.

According to the Anadolu report, since the Israeli war on the Gaza Strip in October 2023, Tel Aviv has deducted more than 400 million shekels (\$109 million) from the tax revenues it collects on behalf of the PA.

The deducted amounts include funds which are allegedly allocated for the payment of the wages of Gaza employees as well as unpaid electricity, water and medical service bills owed by the Palestinian Authority to Israeli companies and hospitals.

"These steps will help pave the way for a political process aimed at ending the occupation and establishing an independent Palestinian state."

For his part, Bettel affirmed his country's support for efforts to stop the hostility, release prisoners and detainees, end the humanitarian suffering in Gaza, and de-escalate the situation across the region.

He also emphasised his support for the Palestinian people's right to an independent state, continued financial support for UNRWA and the full implementation of UN resolutions.

50,000 troops fail to capture a single village in Lebanon: Israeli media

Israeli occupation forces have failed to capture even a single village in southern Lebanon, despite deploying over 50,000 troops in a month-long ground invasion, the Hebrew-language newspaper *Yedioth Ahronoth* has reported. The current offensive involves five divisions – three times the size of the force deployed during the failed 2006 war – but has yielded no significant territorial gains, according to *Middle East Monitor*.

The report attributes Israel’s setbacks to Hezbollah’s “effective tactical strategies,” including layered defences and precision attacks on Israeli armoured units. Colonel Jack Neriya, a former advisor



Smoke rises from the impact sites near a settlement following the Israeli army’s attacks at the towns of Kfarkela and al-Habbariyeh in Nabatieh Governorate, Lebanon on Oct. 31, 2024. Photo: Ramiz Dallah/Anadolu Agency

to Prime Minister Yitzhak Rabin, said Hezbollah fighters are allowing Israeli troops to advance before trapping them in ambushes, which has posed challenges even for “elite” units. “This ambush tactic has created extreme challenges for Israeli forces, including elite units such as Golani and other commandos,” he said.

According to the MEM report, Hezbollah claimed it has destroyed 42 Merkava tanks, four bulldozers, two Hummers, an armoured vehicle, and a troop carrier since the invasion began. The Lebanese resistance movement also reported over 95 Israeli soldiers killed and 900 wounded. Israeli forces have struggled to map Hezbollah positions and counter elusive drones.

Last month alone, *Yedioth Ahronoth* reported, 64 Israeli soldiers and 24 settlers were killed amid ongoing hostilities. Additionally, Hezbollah’s attacks, involving thousands of missiles and drones, have triggered 14,000 warning sirens in Israel.

Despite heavy support from artillery and air power, Israel’s military campaign has made little headway.

Australia court rules Senator violated law with racial remarks against Muslim lawmaker



Senator Mehreen Faruqi talks to the media outside the Federal Court of Australia, in Sydney, Friday, November 1, 2024. Photo Credit: Bianca De Marchi/AAP via AP News

An Australian court ruled on November 1 that Senator Pauline Hanson violated race laws with her racial remarks against a Muslim lawmaker, according to local media reports, reports Anadolu Agency.

Federal Court Justice, Angus Stewart, rejected arguments from Hanson’s lawyer, stating that the Senator’s tweet constituted an “angry personal attack” with no discernible connection to the issues raised by Senator Mehreen Faruqi, as reported by *ABC News*.

According to the Anadolu report, the judge ordered Hanson, the leader of the right-wing populist party, One Nation, to delete her tweet and pay Senator Faruqi’s costs for the proceedings.

Senator Faruqi took Hanson to the Federal Court after her post in 2 September 2022, which was made on the day Queen Elizabeth II died, claiming that Hanson had breached the Racial Discrimination Act.

In April of this year, Hanson told the court that she did not know Faruqi was Muslim when she instructed her to “piss off back to Pakistan” on social media. This tweet was a response to Faruqi’s post, in which she stated that she could not mourn someone who was “the leader of a racist empire”.

Justice Stewart characterised Hanson’s post as “anti-Muslim or Islamophobic”, noting that her large following on social media empowered others to share similar messages on X.

Speaking to reporters, Senator Faruqi described the judgment as “landmark”, “historic” and “groundbreaking”, asserting that it “will set a new precedent for how racism is viewed in this country.”

Türkiye: Peaceful Options in Times of War



The Turkish raids on the PKK sites in Iraq and Syria do not resemble the direct conciliatory signals given by various parties within Türkiye to end the long and bloody dispute with the Kurds.

One cannot rush to consider the raids as a regression from what seemed like a new vision of Ankara to resolve the Kurdish issue in a peaceful manner. But the Turkish reaction to the terrorist operation in Ankara was an indication of the difficulty and complexities of the task, in a tense and extremely turbulent regional context.

Türkiye's old problem with the Kurdish separatist movement had become more complicated after the war in Syria. It prepared the ground for the PKK and the rest of the separatists to gather in northeastern Syria and establish an entity there with American support which threatens Türkiye and its security, as well as the interests of the Syrian people. This is particularly after wings within these entities were drawn into cooperation with Iran, so that they would have that dual loyalty towards two sides which want to use the separatist card to pressure Ankara.

Türkiye has undoubtedly become aware of the major repercussions of the separatists in Syria gaining strength from American support and cooperation with Iran, particularly in neighbouring Iraq. It has sought to confront the dangers in a steady and regular manner. Türkiye realises that an Israeli invasion of Syrian territory, even if it was for the purpose of encircling Hezbollah's power centre in the Lebanese Bekaa Valley, could lead to the Iranian militias, including Hezbollah elements deployed in Syria to attempt to strike the flanks of the Israeli forces, after they leave their current positions.

The Turkish government sought to avoid such risks through a peaceful initiative put forward last week by the leader of the Nationalist Movement, Devlet Bahçeli, an ally of the AK Party. This is by inviting the separatist leader and founder of the Workers' Party, Abdullah Ocalan, who has been imprisoned in Türkiye for a quarter of a century, to deliver a speech before parliament calling on his party to renounce violence. It immediately received the support of the opposition forces, as well as the government.

It would be difficult to consider the terrorist operation which targeted the Turkish Aerospace Industries TUSAŞ in the capital Ankara as a response to this call and an attempt to abort it. Such operations require an appropriate time for planning and preparation.

These separatist wings reject every peaceful initiative from Ankara, because they benefit from the state of war, and perhaps see the current regional situation as a great opportunity to transform separatist dreams into a real reality, starting in Syria, but soon moving to Türkiye and its huge Kurdish population in Anatolia. Such hope will not find support even within the separatists themselves, without Iranian support, which has even surpassed American support in its goals and objectives. The latter wants the Kurds to protect American interests in Syria, and to be "soldiers on the ground" if Washington needs them. It does not care about them being a threat to Türkiye or other countries in the region. As for Iran, it uses them for a direct reason, which is to pressure Türkiye and bargain with it over positions and interests in Syria in particular. Therefore, the PKK enjoys a semi-safe base in Sinjar in northern Iraq under the auspices of the militias affiliated with Iran.

[by Siba Madwar in Al-Modon]

Notice



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Abdur Rahman bin Abu Bakr Siddiq (r.a.) reports that since the people of Suffah (the platform) were poor, the Prophet ﷺ once ordered that whosoever had food for two in his house he should take with him a third from these people and whosoever had food for three he should take a fourth from these men. Therefore, Abu Bakr brought three of these men with him while the Prophet ﷺ took ten of them.

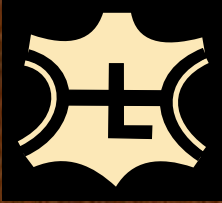
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