

ARE YOU COMMITTING

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SHIRK?

EDITORIAL

Maaz Ahmed Javed, M. Tech, AMU

The end result of human rule over human beings is the establishment of a society based on oppression. The teachings of the Prophet ﷺ show that if a believer sees oppression and injustice, he should try to stop it as much as he can and raise his voice against it. On one occasion, the Prophet ﷺ emphasized, **“Remember! The best jihad is to say the word of truth in front of the tyrant king.”** (Musnad Ahmad).

That is to say, fearing the powerful ones and silently endorsing the oppressor is not a preferred practice in Islam. Islam has portrayed the people as role models those who boldly challenged the taghoot of their time and rebelled against them. One such example is the Companions of the Cave. Considering the incident of the Companions of the Cave, it is evident that when polytheism and idolatry were rampant everywhere and kings were prostrated by the people similar to them. Every false god was being worshiped and revered except Allah.

In such a situation, society will become a shelter of oppression and tyranny. In these circumstances, Allah Almighty blessed some souls with the wealth of faith, so they openly declared that

“Our Lord is the Lord of the heavens and the earth. We will never invoke any deity besides him, but if we do, we would have certainly spoken in excessive transgressions.”(Al-Kahf)

Time has changed with all its particulars, but the history of the battle between truth and falsehood shows that the temperaments of falsehood have not changed even to the slightest degree.

It is clear from the recent scenario of the country that the authorities are not ready to tolerate any action against them. Whether it is a case of filing cases under UAPA against

journalists and social workers reporting on anti-Muslim attacks in Tripura or the arrest of Muslims in Amravati and Nanded who have raised their voices against this oppression, it seems that in a country that claims to be the largest democracy, there is no freedom to speak out against this oppression.

Filling in the same sketch, the national security adviser advised IPS officers at a ceremony that **“Civil society (the part of society that is not affiliated with the government or its agencies) is the new frontier. To the detriment of the interests of any country, civil society can be broken up, divided, and manipulated. And the protection of the national interest is the responsibility of you (police officers)”**. This statement made by a sensitive official of the country has made clear the plan of the government. Because every government convinces that its own interests are the national interests. Therefore, through this statement, journalists, writers, social workers, and religious institutions have been hinted that disagreement from the government is now a sign of hostility towards the country. And if they continue to criticize the government, they will be subdued by the force of administration. It is noteworthy that the present government has been pursuing this policy from day one, which has been heavily criticized by civil society.

Such announcements by the ruling class can serve to silence many without the use of force. Many social workers understanding the intentions of the government due to their lack of courage will backtrack and will be compelled to say according to the government. In this way, the people will be sorted out, then one by one they will be subjected to oppression. That is, by creating an atmosphere of fear and terror, the government can easily fulfill its interest.

Allah says in the Qur’aan:

And We will surely test you with something of fear and hunger and a loss of wealth and lives. (Al Baqarah)



Mouthpiece of
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That is to say, on the one hand, Allah Almighty created the temperaments of falsehood that it uses the weapons of fear and oppression to achieve its goals. On the other hand, the truthful have been warned by this verse that Allah will test them through fear and danger, and starvation. And only if the believer succeeds in this stage of the trial then only he can cover further milestones.

Therefore, in the context of the country’s situation, we must first abandon the practice of remaining a silent spectator. Wrong will have to be said wrong and voice will have to be raised against it. Because if we remain silent then we will have to suffer bad consequences in this world as well as in the hereafter. As a result of our silence, our future generations will gradually adopt the psychology of slavery. And one-time oppression will succeed in having a lasting effect on us. However, if we raise our voice against oppression and continue to persevere further stages of trials with patience, then after a while the darkness of oppression will dissipate and the morning light will rise. InshaAllah.

zulm phir zulm hai baDhtā hai to miT
jaatā hai
khuun phir khuun hai Tapkegā to jam
jā.egā

CREATOR'S CALL

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Surely Allah enjoins justice, kindness and the doing of good to kith and kin, [1] and forbids all that is shameful, evil and oppressive. [2] He exhorts you so that you may be mindful.

Tafheem ul Qur'an Surah An-Nahl Ayah 90



[1] In this brief sentence Allah has enjoined three most important things on which alone depends the establishment of a sound and healthy society:

The first of these is justice which has two aspects.

To make such arrangements as may enable everyone to get one's due rights without stint. Justice does not, however, mean equal distribution of rights, for that would be absolutely unnatural. In fact, justice means equitable dispensation of rights which in certain cases may mean equality. For example, all citizens should have equal rights of citizenship but in other cases equality in rights would be injustice. For instance, equality in social status and rights between parents and their children will obviously be wrong. Likewise those who render services of superior and inferior types cannot be equal in regard to wages and salaries. What Allah enjoins is that the full rights of everyone should be honestly rendered whether those be moral, social, economic legal or political in accordance with what one justly deserves.

The second thing enjoined is ihsan which has no equivalent in English. This means to be good, generous, sympathetic, tolerant, forgiving, polite, cooperative, selfless, etc. In collective life this is even more important than justice; for justice is the foundation of a sound society but ihsan is its perfection. On the one hand, justice protects society from bitterness and violation of rights. On the other hand, ihsan makes it sweet and joyful and worth living. It is obvious that no society can flourish if every individual insists on exacting his pound of flesh. At

best such a society might be free from conflict but there cannot be love, gratitude, generosity, sacrifice, sincerity, sympathy and such humane qualities as produce sweetness in life and develop high values.

The third thing which has been enjoined is good treatment towards one's relatives which in fact is a specific form of ihsan. It means that one should not only treat his relatives well, share their sorrows and pleasures and help them within lawful limits but should also share his wealth with them according to his means and the need of each relative. This enjoins on everyone who possesses ample means to acknowledge the share of his deserving relatives along with the rights of his own person and family. The divine law holds every well to do person in a family to be responsible for fulfilling the needs of all his needy kith and kin. The law considers it a great evil that one person should enjoy the pleasures of life while his own kith and kin are starving. As it considers the family to be an important part of society, it lays down that the first right of needy individuals is on its well to do members and then on the others. Likewise it is the first duty of the well to do members of the family to fulfill the needs of their own near relatives and then those of others. The Prophet (peace be upon him) has emphasized this fact in many traditions, according to which a person owes rights to his parents, his wife and children, his brothers and sisters, other relatives, etc. in accordance with the nearness of their relationships. On the basis of this fundamental principle, Umar made it obligatory on the first cousins of an orphan to support him. In the case of

another orphan he declared that if he had no first cousins he would have made it obligatory on distant cousins to support him. Just imagine the happy condition of the society every unit of which supports its every needy individual in this way. Most surely that society will become high and pure economically, socially and morally.

[2] In contrast to the above mentioned three virtues, Allah prohibits three vices which ruin individuals and the society as a whole:

(1) The Arabic word fahsha applies to all those things that are immodest, immoral or obscene or nasty or dirty or vulgar, not fit to be seen or heard, because they offend against recognized standards of propriety or good taste, e.g. adultery, fornication, homosexuality, nakedness, nudity, theft, robbery, drinking, gambling, begging, abusive language and the like. Likewise it is indecent to indulge in giving publicity to any of these evils and to spread them, e.g. false propaganda, calumny, publicity of crimes, indecent stories, dramas, films, naked pictures, public appearance of womenfolk with indecent makeup, free mixing of sexes, dancing and the like.

(2) Munkar applies to all those evils which have always been universally regarded as evils and have been forbidden by all divine systems of law.

(3) Baghy applies to those vices that transgress the proper limits of decency and violate the rights of others, whether those of the Creator or His creation.

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SHIRK

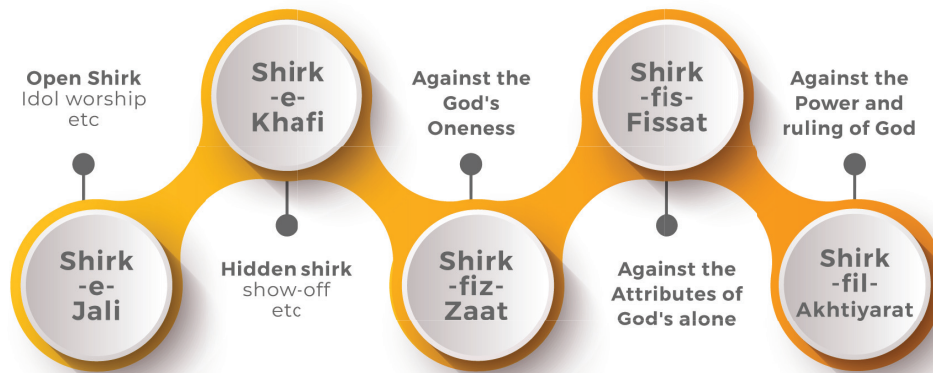


Fig. Varieties of Shirk

We will discuss Shirk of Egoism or *Ananiyyah* which lies under the category of Shirk-fil-akhtiyaraat which deals with the personal desires of the human being.

Er. Huzaifa Ahmed Javed

Divine attributes of Allah are exclusive for Him which cannot be shared or assigned with any partner or proxy. This is the ultimate truth which Islam teaches. Associating partners with Allah is forbidden according to the Islamic doctrine of Tawhid. *Mushrikeen* are those people who practice shirk, which literally means «association» and refers to accepting others as gods and divinities alongside the one and only.

The Quran considers shirk as the biggest sin which will not be forgiven by the Almighty if the sinner dies without repenting. Allah SWT warns those people who believe that their idols will intercede for them, He says, «*they, together with the idols, will become fuel for hellfire on the Day of Judgment*» (21:98).

Shirk of Egoism or *Ananiyyah*

Allah SWT says, «*Have you seen the one who takes as his ilah his desire?*» (Al-furqaan: 43)

When a person believes that the strength, ability, and power or whatsoever given to him is by his talent and not from the grace of Allah SWT; his lifestyle is engulfed by the selfishness and egoistic approach in all the matters. When an individual often describes and loves talking mostly about his power, his mind, his ability; he leans towards the Shirk of egoism or *ananiyyah*. Such a type of person always focuses on those kinds of stuff which he desires or wishes other than Allah's wish or order.

How to Treat Egoism

Man becomes great when he gets rid of egoism. The Quran states that all bad deeds originate from the soul (Nisa: 79). So it is necessary to control your soul to treat an egoistic approach.

Try to play the role of a subordinate or backstage artist. This helps you in keeping away from the limelight, which ultimately helps in removing egoism.

Appreciate someone else's work often, give credit when credit is due. This helps

in building confidence and generating team spirit and reduces the feeling of a lone warrior.

Better to follow some other better person because an egoistic person cannot see beyond himself. So such constructive behavior enables you to feel and accept that others also have more ability and talent than yourself.

Try to be the best but don't act like that. Don't try to explain your positivity most of the time but also try to focus on your weaknesses and ill factors. Egoism is somehow directly proportional to the show-off. So try to minimize it as much as possible. Last but not the least, try to eliminate the term 'I', from your life. It will result in a quick decline in ego-related attributes.

These suggestions will inshaAllah help you in building your personality and fill colors to your qualities. Put the brake on your ego and inhale some healthy attributes which sustain your future and make yourself successful here and hereafter.



Why FAITH IS MORE IMPORTANT THAN GOOD DEEDS?

Mohammad Azam
(B. Tech CSE, AMU)

If you ask a layman about whether faith is more important or good deeds then he may reply that good deeds are more important. This is a grave misconception. Here we will InShaAllah try to find out why this is so and what Islam has to say about this.

Certain Ideas and slogans are becoming rampant these days, one such slogan states that we should focus on just doing good deeds and that those people who say that we should first focus on religion and then on good deeds- are actually the trouble makers and that humanity should not listen to these trouble makers and focus on just being humans. These descriptions are seemingly very eloquent but are actually fallacious and against Islam.

According to the Quran, faith is the first thing and then comes the good deeds. This is clearly mentioned in Surah Al-Asr which says:-

**By time; indeed mankind is at loss.
Except for those who believe, do
righteous deeds advise each other to
truth, and advise each other to patience.**

Here the belief is mentioned first and then good deeds are mentioned. Similarly, this is also mentioned in Surah Al-Kahf v.103 and 104 as:-

**Say, [O Muammad], “Shall we
[believers] inform you of the greatest
losers as to [their] deeds? [They are]
those whose efforts are lost in the
worldly life, while they think that they
are doing well in work.”**

Here it is being told that these people think that they are doing good deeds but their good deeds will not be accepted by

Allah. The reason for this is explained in the following verse of surah Al-Kahf v. 105

**Those are the ones who disbelieve
in the verses of their Lord and in
[their] meeting Him, so their deeds
have become worthless; and We
will not assign to them on the Day
of Resurrection any weight [i.e.,
importance].**

This means that they rejected Allah's signs i.e. did not believe in them and thus their deeds became weightless on the Day of Judgment.

Now, what do we understand by the signs? Different phenomena occurring in nature are Allah's signs. For example, the transformation of the day into night and vice-versa is Allah's sign. The superiority of humans over animals is also Allah's sign. A believer may ponder upon the fact as to why humans are at the top of the world and not any other animal? Why were humans able to self-develop so quickly and not other animals as the *Darwinian Theory suggests*? Thus, he will conclude that it is Allah who has made us superior. Now, a disbeliever will not think about this and will be more interested as to how he can extract maximum benefit from the resources of the earth and subjugate animals for his benefit.

**We will soon show them Our signs in
the horizons until it is evident to them
that it is the Truth. And does it not
suffice as to your Lord that He is The
Ever-Present Witness over everything?
[41:53]**

These type of people do it for this world and its benefits. They are not concerned with what Allah has to say about it. They are just doing it for the worldly benefit. Allah says in surah Najm v.39

**And that man will have nothing except
that for which he has endeavored (to
achieve);**

So if he did not work for the Hereafter then why will he be rewarded? To understand this thing let us consider the example of a seemingly knowledgeable person who does not attempts an important entrance exam which he was supposed to do. When the result is out and he is not selected, he cannot blame others as to why he did not get selected. If he was that talented, he should have given the exam and proved his ability like others were proving and getting the benefits. Similarly, those people who did not do good deeds for Allah's pleasure cannot blame as to why they didn't get any benefit from their good deeds in the hereafter.

So why do they do it? This is answered by Allah as follows:

**And [also] those who spend their wealth
to show off to people, but do not believe
in Allah or the Last Day. Whoever takes
Satan as an associate has indeed taken
an evil associate. [4:38]**

That means that they are doing it for showing off i.e. they have an image of being a good person and they want that image to retain. But meanwhile, they are rejecting the signs of Allah. For this kind of people, Allah gives them their share in this world as explained in the ayah.

**...And among the people is he who says,
“Our Lord, give us in this world,” and
he will have in the Hereafter no share.
[2:200]**

Therefore, we should be careful about why we are doing good deeds and do it only for Allah's pleasure and not for anyone else.



IOBALIC COUPLETS

Addressed to the youth of Islam

تمدن آفریں، خلاق آئین جہاں داری
وہ صحرائے عرب یعنی شتربانوں کا گہوارا

Tamaddun Aafee'n: Social System Builder.
Khullaq: Creator, Builder
Jaha'n daari: Governancce
Shatraban: The one who holds the reins of the camel.

Dissection:

Your forefathers are the ones who laid the foundation of a new civilization and social system in the world, and spread the sciences and arts in the world. Introduced to the world a new style of government and laws. But who were the people who did all this? who used to walk in the deserts of Arabia holding the reins of camels. That is, those who hold the reins of camels have taken the world in a new direction.

سماں، الفقیر فخریٰ کا رہا شانِ امارت میں
”باب و رنگ و حال و مخط چہ حاجت رُوے زیبا را“

Samaa'n: condition
Al-faqr fakhri: Poverty is my pride (Hadith).
Amaarat: Government

Dissection:

In spite of all these greatness and governments, your forefathers made dervishes and faqr (selflessness) and simplicity their motto and identity. Which was also the motto of the prophet (peace be upon him). And what is the need of any other kind of decoration, or adornment for a person who has such ornaments and adornments as poverty and selflessness?

کبھی اے نوجوان مسلم! تدبیر بھی کیا تو نے
وہ کیا گردوں ہتا تو جس کا ہے اک ٹوٹا ہوا تارا

Tadabbur: Tact, Foresight, reflection.
Gardo'n: The sky.

O Muslim youth! Have you ever considered the majestic sky of which you are a broken star? That is, you do not have the greatness of your predecessors and their high character, but you have been deprived of all of them.

گدائی میں بھی وہ اللہ والے تھے غیور اتنے
کہ نینم کو گدا کے ڈر سے بخشش کا نہ ہتا یارا

Gadaa'ee: begging, poor
Ghayyur: very proud
Mun'im: blessed, rich
Bakhshish: Reward, help
Yara: Enthusiasm, strength

Dissection:

O Muslim youth! Your forefathers were so Self restrained and proud even in the state of poverty and helplessness that the rich and the affluent did not dare to reward them or help them. And if anyone dared to do so, the 'people of Allah' would express their displeasure with them.

تجھے اس قوم نے پالا ہے آغوشِ محبت میں
کچل ڈالا ہتا جس نے پاؤں میں تاجِ سرِ دارا

O young man! You have been brought up in the arms of the forefathers who trampled on the greatest political power of their time, the Empire of Iran and its civilization.

Dissection:

Darius was one of the most powerful kings of Iran who was defeated and beheaded by Alexander. But he could not destroy the Iranian empire and civilization. This Iranian empire and civilization that had been going on since Darius was overthrown by the Muslims.

Shair Khalid
M.Tech, AMU



A SOLUTION FOR ALL MISERIES!

Saber Ali

In the 21st century, the people of the world are seeing a 'Global Dark Age' descending upon humanity. In the most civilized countries, the superpowers are breaking down law and order in the world on the pretext of preventive measures and shedding the blood of innocent masses in different countries. Drug addiction, sex abuse, mutual distrust in the family, selfishness; ethnic, religious, and civil violence are some of the outcomes of westernization or modernization. Nowadays, western civilization is further threatened by the moral superiority of the Muslims, who propagates the values, customs, and codes of human conduct based on Islamic teachings as the remedy for all the miseries of society.

WHAT IS THE SOLUTION TO THESE MISERIES?

Islam is the complete code of life. Undoubtedly, there is a solution to these miseries in Islam. The teaching of the Qur'an is for all ages and all people of the world. In this context, George Bernard Shaw opines, "I believe that if a man like him (Muhammadﷺ) were to assume the dictatorship of the modern world, he would succeed in solving its problems in the way that would bring it the much-needed peace of the creed of Muhammad. In the next century, it may go still further in recognizing the utility of that creed in solving its problems" (Genuine Islam; vol. 1936).

ISLAM PROVIDES A SOLUTION TO DRUG ADDICTION:

Drug addiction is one of the most dangerous outcome of modern society, especially for the youth and future generations. It works as a slow poison. It is the instigator of criminal acts which degrades the nations. In the most advanced countries, around ninety percent of people drink alcohol. Islam is the only religion, which has foreseen the abuse of drug addiction and put a complete ban on all kinds of intoxicants. It is a criminal as well as a religious offense. So a Muslim cannot take alcohol or any kind of drug. Instructing His Prophet ﷺ, Allah s.w.t says,

"They (the people) ask you about intoxicants and gambling, say, in both of them, there is a great sin" (Al-Quran 2:219).

Any kind of thing that clouds or obscures the intellect is forbidden in Islam, be it wine, heroin or brown sugar, or any kind of drug. The habit of drinking is the mother of all vices. In another place, Allah s.w.t says,

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Al-Quran 5:90).

Thus, Islam provides the solution to drug addiction.

ISLAM PROVIDES PROTECTION AGAINST SEX ABUSE:

Sex abuse is a common evil of modern society. Gang-rapes, free sex, prostitution, homosexuality, and lesbianism are causing deadly diseases like AIDS, gonorrhoea, chlamydial infection, syphilis, hepatitis B, etc. Islam condemns adultery as one of the most dangerous evils which ruin the human race, destroy families, disturb mental peace, and deprive innocent children of the legitimate love of their parents, and last but not least lead to fatal diseases. Allah s.w.t says,

"The woman and the man guilty of adultery or fornication, - flog each of

them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment" (Al-Quran 24:2).

Chastity as virtue is not given the first place in modern civilization and fornication is not a great criminal offense. Even adultery is not considered a very serious crime among Westerners. Islam is the solution to sex abuse. It has put a complete ban on all sorts of sex evils and cut at its root by imposing restrictions on the exposure of the parts of the body which generate the urge of sex and ordains severe punishment.

POSITION OF WOMEN IN ISLAM:

More than fourteen hundred years ago, when the world was passing through a dark age, women were the victims of social, cultural, and religious prejudices. The prophet of Islam (ﷺ) rescued them from the cruel hands of injustice, superstition, and discrimination. In famous civilizations like those of the Roman, Vedic, Babylonian, Assyrian, etc., women were treated like cattle. They had no status in society. The Prophet of Islam (ﷺ) not only eradicated the germ of gender discrimination by Islamic teachings but also influenced the religious laws of other countries and civilizations. Allah s.w.t removed all discrimination between man and woman - placed them on an equal footing. The Qur'an stands as testimony to this:

"Allah will turn in mercy to believing men and women, Allah is most forgiving ever Merciful." (Al-Quran 33:73).

The concept of an ideal family, according to Islam, is the legal and pure conjugal life. Allah (s.w.t) also describes a husband and wife as a garment for each other. The Prophet (ﷺ) has said "Conjugal life is my way. He who turns away from my way is not of me." Islam removed the distinction of caste, creed, and tribe. Salat (prayer) is an extraordinary instance. The revolution of Islam saved the humanity. Therefore, Islam is the solution to all miseries in the world.



Safi ur Rehman Mubarakpuri

SEALED NECTAR

ACROSS THE GLOBE

The House of Al-Arqam

In the light of these inhuman persecutions, the Prophet ﷺ deemed it wise to advise his followers to conceal their conversion, in both word and deed. He took the decision to meet them secretly lest Quraish should get to know of his designs, and so take measures that might foil his goals. He also had in mind to avoid any sort of open confrontation with the polytheists because such a thing at this early stage would not be in the interest of the newly-born Call, still vulnerable and not fully fledged. Once, in the fourth year of Prophethood, the Muslims were on their way to the hillocks of Makkah to hold a clandestine meeting with the Prophet ﷺ, when a group of polytheists did observe their suspicious movement and began to abuse and fight them. Sa'd bin Abi Waqqas beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islam.

The Prophet ﷺ, on the other hand, used to proclaim the Islamic Faith and preach it openly with deep devotion and studious pursuit, but for the general welfare of the new converts and in consideration of the strategic interest of Islam, he took Dar Al-Arqam, in As-Safa mountain, in the fifth year of his mission, as a temporary centre to meet his followers secretly and instruct them in the Qur'an and in the Islamic wisdom.

The First Migration to Abyssinia (Ethiopia)

The series of persecutions started late in the fourth year of Prophethood, slowly at first, but steadily accelerated and worsened day by day and month by month until the situation got so extremely grave and no longer tolerable in the middle of the fifth year, that the Muslims began to seriously think of feasible ways

liable to avert the painful tortures meted out to them. It was at that gloomy and desperate time that Surah Al-Kahf (Chapter 18 — The Cave) was revealed comprising definite answers to the questions with which the polytheists of Makkah constantly pestered the Prophet ﷺ. It comprises three stories that include highly suggestive parables for the true believers to assimilate. The story of the Companions of the Cave implies implicit guidance for the believers to evacuate the hot spots of disbelief and aggression pregnant with the peril of enticement away from the true religion:

“(The young men said to one another):
“And when you withdraw from them, and that which they worship, except Allah , then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)” [Al-Qur’an 18:16].

Next, there is the story of Al-Khidr (The Teacher of Arabia) and Moses [AWS] in a clear and delicate reference to the vicissitudes of life. Future circumstances of life are not necessarily the products of the prevalent conditions, they might be categorically the opposite. In other words, the war waged against the Muslims would in the future assume a different turn, and the tyrannous oppressors would one day come to suffer and be subjected to the same tortures to which the Muslims were then put. Furthermore, there is the story of Dhul-Qarnain (The Two Horned One), the powerful ruler of west and east. This story says explicitly that Allah takes His righteous servants to inherit the earth and whatever in it. It also speaks that Allah raises a righteous man every now and then to protect the weak against the strong.

World Bank is working to free up \$500M in Afghanistan aid
Board members will meet informally to discuss the proposal, hammered out in recent weeks with US and United Nations officials, to redirect the funds from the Afghanistan Reconstruction Trust Fund (ARTF), which has a total of \$1.5bn. (29 Nov 2021)

Turkey-Israel continued dialogue ‘mutually beneficial’: Erdogan
In phone conversation with Israeli counterpart, Isaac Herzog, Turkish president says ‘differences of opinion can be minimised if acted with mutual understanding’. (18 Nov 2021)

Hundreds protest in Jordan against water-energy deal with Israel
Critics say the deal leaves Jordan dependent on Israel without providing a solution to the country’s water problems. (26 Nov 2021)

Sec 144 imposed in Mathura after Mahasabha threat to install Lord Krishna idol in mosque
Hindu Mahasabha leader Rajyashri Choudhary had earlier said her organisation will install the idol of Lord Krishna in the Shahi Idgah after a “maha jalabhishek” to “purify” the place on December 6. (28 Nov 2021)

Allahabad HC grants bail to Sharjeel Imam in sedition case
The Allahabad high court while granting bail to activist Sharjeel Imam in a sedition case, observed that his speech did not incite violence. (30 Nov 2021)



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