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Danish Reyaz



**Mr. Hamid Farooqui**  
Visionary Indian-American  
Entrepreneur and Tech Innovator

September 2024

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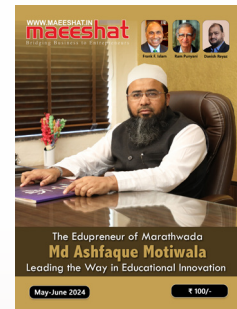
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# From The Editor's Desk



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**By: Danish Reyaz**

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A good education always stands one in good stead, and Hamid Farooqui exemplifies this truth. With a Master's degree in computer science from an American university, he is far from a run-of-the-mill professional merely relying on his education to succeed. He is remarkably driven, hardworking, and visionary—qualities that have led him to co-found two companies from scratch in the U.S., a foreign land to him. These companies have become leading providers of software solutions for schools and corporations, both in the U.S. and globally.

His journey is a testament to his courage and self-belief, as he pursued higher goals in life rather than settling into a lifetime of corporate jobs. Leaving the corporate world early in his career, Mr. Farooqui has emerged as a leader, bringing his vision and ideas to life and carving out his own growth story according to his plans and initiatives.

At the same time, Mr. Farooqui is a man with his heart in the right place, dedicated to uplifting society, especially his community that continues to struggle due to a lack of education. He is not only a visionary but also deeply aware

of global issues that impact Muslims worldwide. On a personal level, he remains firmly grounded in his values and beliefs.

We are delighted to feature him in this month's cover story, which we are confident will inspire and enlighten our readers. It delves into the successful journey of his life thus far, highlights his steadfast vision, and shares his intellectual insights on various issues of current importance.

Alongside his inspiring story, this edition offers a range of compelling articles—covering news, events, opinions, and topics of broad public interest.

We hope you enjoy this issue as much as you've enjoyed our previous ones, and we eagerly await your valuable feedback. So, what are you waiting for? Dive in and enjoy the read!

A handwritten signature in blue ink, appearing to read 'Danish Reyaz', with a long horizontal flourish extending to the right.

# Malaysia expected to attract new investments in halal sector from China



Malaysia is expected to bring in new potential investments from China in the halal industry through the Malaysia-China Halal Business Forum held in this city.

Deputy Prime Minister Datuk Seri Dr Ahmad Zahid Hamidi said Shanghai, with its rich history and vibrant economy, provides the ideal setting for a discussion on the future of the halal industry and the potential for a deeper cooperation between the two countries.

He said China ranks among the top two destinations for Malaysia’s halal exports based on exports worth RM6.25 billion (US\$1.4 billion) in the halal trade sector as of July 2024, including halal ingredients, food and beverages, palm oil derivatives, industrial chemicals, cosmetics, and pharmaceuticals.

“Malaysia has developed a highly respected halal certification system. Over time, we have evolved into a leading authority with a comprehensive certification system recognised worldwide,” he said in his speech during the Halal Roundtable Session at the forum today.

Ahmad Zahid said the importance of halal diplomacy must be recognised.

“Malaysia values our partnerships and alliances in the halal sector. By working together, we can leverage our strengths, share expertise, and ensure our halal products meet the highest standards for Muslim consumers worldwide,” he said.

Ahmad Zahid said although many countries recognise halal logos, harmonising standards and smoothing trade flows remain work in progress.

He noted that Malaysia currently recognises 88 halal certification bodies worldwide, including six from China.

“This roundtable is an ideal platform to explore solutions as we could discuss streamlining the certification process for Chinese exporters and enhancing cooperation between Malaysia and China.

“We will ensure that Chinese products meet Malaysia’s halal standards efficiently and facilitate access to other markets that recognise Malaysian certification,” he said.

The Malaysia-China Halal Business Forum, organised by Halal Development Corporation Bhd (HDC), features more than 30 halal industry players from both countries.

# AMU alumna appointed Assistant Professor at the London School of Economics



Dr Asiya Islam, an alumna of Women's College, Aligarh Muslim University, has been appointed Assistant Professor on a permanent basis at the Department of Gender Studies, London School of Economics and Political Science (LSE), London.

Dr Islam completed BA (Hons) Communicative English at Women's College in 2009 with top marks in the Faculty of Arts and Social Sciences and was awarded the Zakir Hussain Medal for Academic Excellence.

As an option in her undergraduate studies at the Women's College, she chose Women's Studies as a subsidiary subject, and was closely involved in academic activities at the Centre for Women's Studies.

Later, she completed her Masters in Gender, Media, and Culture with

distinction at the London School of Economics, where she was awarded the Best Degree Performance Award. She then went on to pursue a PhD in Sociology at the University of

Cambridge on the prestigious Gates Cambridge scholarship.

After her appointments as a Fellow of the Newnham College, University of Cambridge, and Lecturer at the University of Leeds, Dr. Islam has now taken up the role of Assistant Professor at the London School of Economics. With this, she has become the first graduate of the AMU to have been appointed as an Assistant Professor at a world-renowned and prestigious LSE.

AMU Vice Chancellor Prof. Naima Khatoun has congratulated Dr. Islam on her achievement, adding that her appointment at LSE will encourage our students to pursue higher studies abroad and work hard to make an academic career in prestigious foreign universities.



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# Madrasa education in India: A boon or bane



By Syed Ilyas Basha



The Lucknow bench of the Allahabad high court on 22nd March, 2024 declared the Uttar Pradesh Board of Madarsa Education Act, 2004, “unconstitutional, violative of secularism”; and directed the state government to accommodate students studying in madrasas in regular schools, reported the Hindustan Times on 23rd March. The order has potential to affect the lives of roughly 2,00,000 students currently enrolled in 16,500 recognised and 8,500 unrecognised madrasas or Islamic seminaries across UP, according to the state madrasa board. Muslims form 19.26% of Uttar Pradesh’s 190 million population. A division bench of Justice Shri Vivek Chaudhary and Justice Shri Subhash Vidyarthi passed the order on a petition filed by Anshuman Singh Rathore, a practicing lawyer, challenging the constitutional validity of the act. “The State has no power to create a board for religious education or to establish

a board for school education only for a particular religion and philosophy associated with it,” asserted the court. “It [the State] cannot discriminate and provide different types of education to children belonging to different religions. Any such action on part of the state which is violative of secularism, which is part of the basic structure of the Constitution of India,” said the bench in the 86-page order. In its 86-page order, the court said that any policy of the state government that ‘divides’ society on religious lines, violates the constitutional principles, the principles of secularism, which is in the letter and spirit of the Constitution of India, added the court. The Allahabad High Court’s March 22 judgment was later stayed by the Supreme Court on April 5. A bench of Chief Justice of India DY Chandrachud, Justices JB Pardiwala and Manoj Misra.





Now, on Wednesday the 11th Sept, 2024, the National Commission for Protection of Child Rights (NCPCR) has filed an affidavit in the Supreme Court on a plea challenging Allahabad High Court's March 22 judgment striking down 'UP Board of Madarsa Education Act 2004'. NCPCR says that the education imparted to children in Madrasa is not comprehensive, and is therefore against the provisions of Right to Education Act, 2009. The Madrasa's are infringing on children's fundamental right to a good education by failing to provide these basic requirements. Children are denied not only a suitable education but also a healthy atmosphere and improved opportunities for growth, affidavit states. Such institutes are also providing Islamic religious education to non-Muslims which is further in violation of Article 28 (3) of the Constitution of India, the affidavit further says. It says that child getting education in such an institution will be devoid of basic knowledge of school curriculum which is provided in a school. NCPCR further says in affidavit that Madrasas do not only render an unsatisfactory and

insufficient model for education but also have an arbitrary mode of working which is wholly and in absence of a curriculum and evaluation procedure as laid down under Section 29 of the Right to Education Act, 2009.

The Uttar Pradesh Board of Madrasa Education Act, 2004 was passed with an aim to improve the educational standard of these educational institutions mainly catering to the needs of the children of Muslim community in the State. It is clearly mentioned in the 'Uttar Pradesh Board of Madrasa Education Act, 2004' thus: Functions of the Board as mentioned in the said Act are to prescribe course of instructions, text-books, other books and instructional material for all grades; to prescribe course books; to prepare manuscripts, and instructional material, prescribe standard for the appointment of Urdu translators in the various offices of the State; to grant Degrees, Diplomas, Certificates or other academic distinctions to persons; conduct examinations of the Munshi, Maulavi, Alim and of Kamil and Fazil courses; publish or withhold publication of the result of

its examinations wholly or in part; to submit to the State Government its views on any matter with which it is concerned; etc. Nowhere does the teaching or any related to religious scriptures, or practices is covered under the functions of the Board in the Act.

As we all know the Madrasas have been centers of free education in India for quite a long time. They are undoubtedly the nucleus of cultural and educational life of Muslims, a majority belonging to lower middle class. These Madrasas, as an invaluable instrument of traditional education, have played a vital role in spreading literacy among the down-trodden segments of the Muslim society. They are in fact a blessing for the country as illiterate kids are taught the virtuous acts, serving the elderly in the society and country simultaneously. They also serve to solve unemployment in the community since many of persons after completing here are employed as teachers. Historically speaking, these institutions began in the seventh century (after Christ) for those who wanted to learn the Islamic

religion in mosques. Over the next 400 years, Madrasas began to develop as independent centers of education. Their regular curriculum then included courses in Arabic, Tafsir (Quranic interpretation), Shariah (Islamic Law), Mantiq (logic), and few chapters from Muslim history. With the evolution, the course improved and the present day important objectives of Islamic education can be summed up as under:

- (1) To educate in Quran and Hadith (Prophet's sayings) and related subjects
- (2) Islamic Jurisprudence (Sharia Law)
- (3) Arabic language, literature
- (4) Islamic Etiquettes, way of life and to be honest, loyal to the elders, the society and country.
- (5) Teach and train up to earn a moderate livelihood.

Presently in India, we find three types of Madrasas. They are (i) Maktab for elementary education (ii) Madrasa for Middle and Secondary above that level of education and (iii) Darul Uloom for Higher education. Among these Madrasas, there are partly Government-Aided and Un-Aided Madrasas. With the changing trend, teaching and training in Computers have been introduced in many of these institutions. Most of the Madrasas are being run in the un-organized sector by registered bodies, Trusts and with weak financial base. Most of them are with little of basic facilities viz., drinking water, lavatories, class rooms, hostels, teaching and non-teaching staff. According to data as of 2018-19 available with the government and according to information provided by the Ministry of Minority Affairs, India has 24,010 Madrasas of which 4,878 were un-recognized

The number of Madrasas and related staff, students though running in lakhs in number, had never been a source of any issue for the authorities or society. In fact they have been themselves generating the employment opportunities also. Thousands who graduate here every year are either

driven to become self-employed, absorbed in similar institutions or they themselves establish similar one in 'un-banked' area. They have been drawing their sources through self-financing modes like Zakat (obligatory charity), Sadaqa (voluntary charity) etc. In some places some Philanthropists individually or in group have founded and even maintaining such institutions in their area. Madrasas thus serve the society quietly, calmly and have even been a source of strength during the days of natural calamities. Muslims have always requested the authorities to visit to see for themselves. A majority of Madrasas are in Uttar Pradesh State, having a large Muslim population of around 20%. Authorities decided that they will guide them academically and assist financially for some subjects other than religious one. The Madrasa Education Act was thus passed in 2004, for that purpose. The very objective envisaged in that Act says thus:

Functions of the Board: (Among other as recorded in the said Act)

"9. Subject to the other provisions of this Act the Board shall have the following functions, namely:—

- (a) to prescribe course of instructions, text-books, other books and instructional material, if any, for Tahtania, Fauquania, munshi, Maulavi, Alim, Kamil, Fazil and other courses;
- (b) prescribe the course books, other books and instruction material of courses of Arbi, Urdu and Pharsi for classes upto High School and Intermediate standard in accordance with the course determined there for by the Board of High School and Intermediate Education;
- (c) to prepare manuscript of the course books, other books and instruction material referred to in clause (b) by excluding the matters therein wholly

or partially or otherwise and to publish them;

(d) prescribe standard for the appointment of Urdu translators in the various offices of the State and ensure through the appointing authority necessary action with respect to filling up of the vacant posts; (e) to grant Degrees, Diplomas, Certificates or other academic distinctions to persons, who— (i) have pursued a course of study in an institution admitted to the privileges or recognition by the Board; (ii) have studied privately under conditions laid down in the regulations and have passed an examination of the Board under like conditions;

(f) to conduct examinations of the Munshi, Maulavi, Alim and of Kamil and Fazil courses;

(g) to recognise institutions for the purposes of its examination;

(h) to admit candidates to its examination;

(i) to demand and receive such fee as may be prescribed in the regulations;

(j) to publish or withhold publication of the result of its examinations wholly or in part;

(k) to co-operate with other authorities in such manner and for such purposes as the Board may determine;

(l) to call for reports from the Director on the condition of recognised institutions or of institutions applying for recognition;

(m) to submit to the State Government its views on any matter with which it is concerned;

(n) to see the schedules of new demands proposed to be included in the budget relating to institutions recognised by it and to submit if it thinks fit, its views thereon for the consideration of the State Government;

(o) to do all such other acts and

things as may be requisite in order to further the objects of the Board as a body constituted for regulating and supervising Madarsa-Education up to Fazil;

(p) to provide for research or training in any branch of Madarsa-Education viz, Darul Uloom Nav Uloom, Lucknow, Madarsa Babul Ilm, Mubarakpur, Azamgarh, Darul Uloom Devband, Saharanpur, Oriental College Rampur and any other institution which the State Government may notify time to time.

(q) to constitute a committee at district level consisting of not less than three members for education up to Tahtania or Faukania standard, to delegate such committee the power of giving recognition to the educational institutions under its control .

(r) to take all such steps as may be necessary or convenient for or as may be incidental to the exercise of any power, or the performance or discharge of any function or duty, conferred or imposed on it by this Act.”

Under the guidance of academic experts, a more moderate curriculum was made available thereafter to them. Various worldly subjects were introduced simultaneously and were being taught for quite long time in many of these institutions. All records were being made available to the respective government departments. In an effort to provide students in madrasas with modern education, the Union government under the Ministry of Human Resource Development (HRD) by the late HRD Minister Arjun Singh launched the Scheme to Provide Quality Education in Madrasas (SPQEM), in 1993-94. It was renamed by the government as Scheme for Providing Education in Madrasas/Minorities (SPEMM). Under the MMS, modern teachers who are graduates earn Rs.6,000 a month and those who are post-

graduates are paid Rs 12,000. These teachers teach subjects such as Hindi, English, Mathematics, science, and social science to nearly 10 lakh students in 7,742 schools across the state. Notably, the United Progressive Alliance (UPA) government had consistently increased the budget by Rs 50 crore every year. In 2008-2009, the budget for the scheme was Rs 125 crore.

In fact when Bharatiya Janata Party (BJP) came to power at Centre in 2014, Prime Minister Narendra Modiji had said Madrasas needed modernization and emphasized that Muslim youth should hold the ‘Quran in one hand and computer in the other’. This announcement however unfortunately was not observed in practice. Later, the Adityanath government’s decision on 5th January this year to stop payment of honorarium impacted the livelihood of nearly 21,216 teachers of around 7,442 madrasas across the state of U.P. It has also dashed the hopes of nearly 10 lakh students who are studying modern subjects, such as mathematics, English, Hindi, science and computer science. Iftikhar Ahmed Javed, Uttar Pradesh Madrasa Education Council Chairman, says that he has penned a strong letter to Prime Minister Modi requesting that this scheme be renewed. This has led to questions being raised about whether the state government will follow through on the PM’s pledge to ensure that Madrasa children have ‘computers in one hand and the Quran in the other.’ It is also reported that after the Centre stopped its contribution under the MMS (Madrasa Modernization Scheme) six years ago, the state government had also issued this order in January this year. Many of those who have been teaching since 1993 for a meager salary have lost their jobs after 31 years of service. It is noticed that hundreds of modern teachers from across the state have been

protesting in Lucknow’s Eco Garden demanding long “pending salaries”. The activists declared: “We will fight till we get justice. We will not move an inch until the government clears all pending dues. Both the Centre and state government should clear our dues”, said Deepak, a madrasa teacher. He further added: “We were teaching with the hope that if the state government is giving us honorarium, then the Modi government will also release the pending dues.” It was earlier reported on how madrasa teachers were struggling for survival. Some of them have been forced to take up odd jobs like weaving rugs, tailoring and driving. The budgetary allocation in 2015-16, was Rs 375 crore. However, the government slashed it to just Rs.120 crore, “Even that amount (Rs 120 crore) was never released,” alleged union leaders.

Amidst this confusing and disappointing scenario due to lack of understanding and struggle by the teaching class, this Judgment from Allahabad High Court has now arrived as a bolt from the blue. In spite of passing through all types of calamities like periodic floods, Covid-19, impact of ever changing government policies, Madrasas have largely impacted in reduction of illiteracy rate among the masses. Both the State Government under Yogiji and the Centre under Modiji need to consider that constant guidance and support is provided to these institutions for an improved and helpful atmosphere.

# UAE Parliamentary Delegation Visits Jamia Hamdard

## for Strengthening Academic Collaborations

A high-level UAE Parliamentary delegation, led by H.E. Dr. Ali Rashid AlNauimi, visited Jamia Hamdard on September 7, 2024 to explore avenues of collaboration between UAE institutions and the university. The delegation also included esteemed officials and academics from the UAE, such as H.E. Marwan Almuhairi, H.E. Sara Fleknaz, H.E. Ahmed Alkhourri, Dr. Hasan Almarzoqi, Ms. Bakhita Alromaiti, Ms. Mariam Alzaabi, Ms. Mahara Saeed, Dr. Mohamed Alshariani, and Dr. Yousef Almarzoqi. The group was accompanied by Prof. Zikrur Rahman, former Indian Ambassador.

The visit commenced with a formal introduction of both delegations. Prof. (Dr.) M. Afshar Alam, Vice Chancellor of Jamia Hamdard, introduced the university's key officials, while H.E. Dr. Ali Rashid AlNauimi introduced the distinguished UAE delegation.

During the meeting, the discussion primarily revolved around strengthening ties between the

institutions of the UAE and Jamia Hamdard. H.E. Dr. Ali Rashid AlNauimi emphasized the robust and friendly relations shared by India and the UAE at multiple levels, including people-to-people, country-to-country, and institution-to-institution partnerships. He expressed his enthusiasm for potential

connections between the two countries.

To further illustrate the scope of academic programs and achievements of Jamia Hamdard, Prof. (Dr.) M. Afshar Alam, Hon'ble Vice Chancellor, showcased a comprehensive video presentation that

highlighted the university's courses and research areas.

The delegation had a fruitful discussion with the Jamia Hamdard leadership team, which included Dr. M.A. Sikandar, Registrar, Mr. S.S. Akhtar, Controller of Examinations, Mr. Munish Malik, Finance Officer,

and Prof. Syeedun Nisa, Director, Hamdard Institute of International Studies.

The meeting concluded with mutual expressions of commitment to pursue collaboration opportunities that could benefit both institutions and strengthen educational ties between India and the UAE.

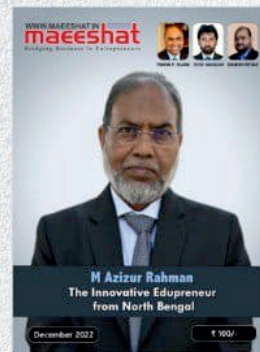
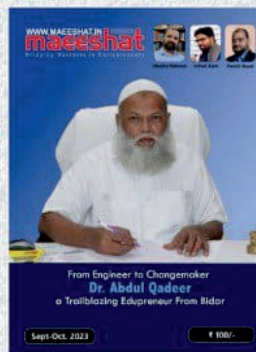
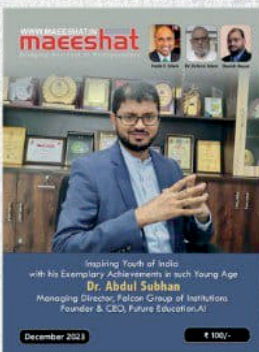
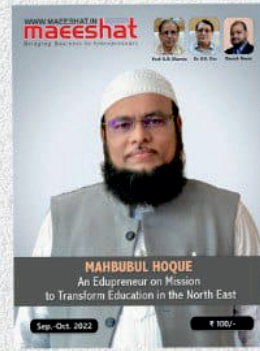
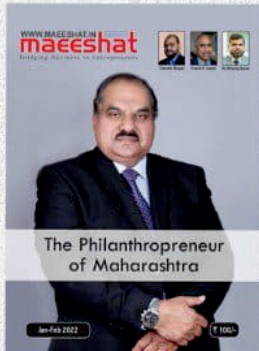


collaborations, whether with public or private academic institutions.

Prof. Zikrur Rahman briefed the UAE delegation on the initiatives and ambitions of Jamia Hamdard, particularly in fostering language and cultural exchanges. He outlined the university's vision of establishing deeper educational and cultural

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# Mr. Hamid Farooqui

## Visionary Indian-American Entrepreneur and Tech Innovator





By: Danish Reyaz



The American Dream has long served as a beacon, drawing people from around the world to the United States. Its allure lies in the boundless opportunities it promises—rewarding hard work, talent, and determination, free from prejudice based on race, religion, nationality, or appearance. Over the years, countless Indians, inspired by this ideal, have journeyed to the U.S. with aspirations for a better future. Fueled by these possibilities, they've worked tirelessly, often starting from scratch, and reshaping their lives in ways they had once only dreamed of.

Today, Indians are acknowledged as one of the most successful immigrant communities in the U.S., making remarkable contributions across diverse fields, from technology to academia, and from business to politics in various roles. As a group, they are the most educated ethnic community and have the highest median household income. Their relentless hard work and unwavering drive to excel have earned them a reputation as one of the most dedicated and influential groups in the country, playing a crucial role in the nation's continued progress. There are numerous shining examples in the story of Indian success in the U.S.,

such as Satya Nadella and Sundar Pichai reaching the pinnacle of the business world, while Kamala Harris, vying for the Presidency, stands as a powerful testament to Indians shaping the political landscape of America.

Alongside these prominent figures, countless Indian immigrants have made significant contributions across various fields and continue to do so, enriching both American achievements and Indian pride through their hard work and dedication. Among them is Hamid Farooqui, an Indian-origin entrepreneur who splits his time equally between India and the U.S. and has founded and successfully led two software companies with remarkable drive and success.

Born in Mumbai, Maharashtra, India, Mr. Farooqui moved to the United States to pursue higher education. Although he initially planned to return to India, he secured his dream job at Oracle Corporation, one of the world's largest software companies, which led him to settle in the U.S. Through dedication and hard work, he rose to the position of Director of Engineering within just three years. Eventually, he left Oracle and worked tirelessly to carve out a successful niche for himself, showcasing not only his



determination but also his unwavering vision and commitment to excellence. “I was captivated by the American Dream, like anyone seeking a bright future for themselves. However, as I reflect on how my journey in America has unfolded for the better, I am most grateful to Allah Subhanahu wa Ta’ala above all else,” says Mr. Farooqui, his voice filled with unmistakable gratitude, a reflection of the humility he has carried from the very beginning.

Fifty-one-year-old Mr. Farooqui, well-built and sharp, radiates a warm confidence that mirrors his inner strength and determination, exemplifying how he has achieved so much. With a clear mind and a firm grasp of his life’s vision, he stands as a testament to focused ambition. This cover story seeks to explore his path to success, offering a deeper understanding of his mindset, beliefs, and core values.

You can learn more about Mr. Farooqui in his Forbes profile, available here. <https://councils.forbes.com/profile/Hamid-Farooqui-CEO-Sogolytics/61ea28d4-7249-4311-ad61-0e4994f196d6>

Additionally, several articles authored by Mr. Farooqui can be found at the same link, offering further insights into his expertise and experiences.

### **Education and Family Background**

Mr. Hamid Farooqui was the ninth of ten children born to Idris Farooqui, a farmer and successful businessman in Mumbai, and Tahira Farooqui, a homemaker. Although born in Mumbai, he spent his early childhood in his ancestral village of Kakrahta in the Azamgarh district, where he witnessed the everyday struggles of ordinary people firsthand. A few years

later, he returned to Mumbai, where his formal education began.

Despite his family’s comfortable financial status, the values of education, hard work, and perseverance were instilled in him from a young age. Guided by these principles, he committed himself to his studies, showing early signs of a promising future. Initially enrolled in an Urdu-medium school due to his village upbringing, he later transitioned to an English-medium school, where he excelled academically. Tragically, when Mr. Farooqui was just in second grade, his father passed away—a loss he still deeply feels. “I only wish he had lived longer to witness his children’s success in their professional lives or to see how well we have done across so many different paths,” he reflects with a sense of longing.

Fortunately, losing his father did not





hinder his education. He had five older brothers, all of whom were highly accomplished, and together they ensured that the younger siblings remained focused on what mattered most—education. By Allah’s grace, his eldest brother, Dr. Shuaib Farooqui, became a renowned pediatric surgeon in the U.S. Asif Farooqui, a businessman, is a well-known figure in social and political circles in Mumbai. Javed Farooqui, Suhail Farooqui, and Faisal Farooqui are all successful entrepreneurs in the technology space.

He emphasizes that environment in his family motivated him to do something worthwhile, something that would make his family proud. And it dawned on him early that a good education is the only way to achieve that. So, he approached his education with ample seriousness and worked hard.

Mr. Farooqui says that consistently achieving good grades in school boosted his confidence, and by the time he was in eleventh grade, he realized that he could accomplish something substantial in life through his education.

In those days becoming an engineer was a major accomplishment. He pursued a degree in Mechanical Engineering from Maharashtra University and graduated with flying colors, which led him to his first job at Mahindra.

### **Journey Toward Greater Goals**

Mr. Hamid Farooqui earned his B.E. in Production from Saboo Siddik College of Engineering and began his career at Mahindra, where he worked with dedication and passion. However, this was only the beginning of his journey

toward greater ambitions. He then moved to Dubai, taking on the role of a planning engineer in a glass factory. Yet, a brighter future awaited him in the United States. After a year and a half in Dubai, Mr. Farooqui realized that the future was in technology, motivating him to relocate to the U.S. to pursue a Master’s in Computer Science, driven by his aspiration to advance his career and make a more meaningful impact.

He attributes much of his drive for success and ambition to his siblings, who inspired him to aim higher from a young age. After their father’s passing, they came together, supporting and encouraging one another to pursue greatness. Mr. Farooqui speaks with deep admiration for his eldest brother, Dr. Shuaib Farooqui. “My eldest brother excelled academically and is now a renowned pediatric surgeon in the U.S.,” he shares. “He



had a profound influence on my aspirations, often pushing me to think bigger. He'd ask, 'Why not become an industrialist, a business tycoon, or achieve something extraordinary, instead of settling for mediocrity?'" Looking back, it's evident that his brother's words had a lasting impact on Mr. Farooqui, who has since carved out a successful career as a tech entrepreneur.

### **Changing His Field of Study**

When Mr. Hamid Farooqui arrived in America, he vowed to seize every opportunity. Determined to excel academically and build a promising future, he reflects, "America has a welcoming energy. If you're sincere in your pursuit, you can feel it in the air."

A bright student and astute observer of business trends, he strategically planned his career. While working in Dubai, he recognized that the future lay

in computer science and technology, offering immense potential. This realization led him to pursue a Master's in Computer Science in the U.S., a decision that would ultimately change the course of his life.

### **Landing His Dream Job**

Like any ambitious engineer, Mr. Hamid Farooqui aspired to work for a leading company. For him, that company was Oracle, a global tech giant known for its innovation and cutting-edge solutions, which had piqued his interest during his college years in India. Once in the U.S., he was determined to make this dream a reality through hard work. "While pursuing my Master's at the State University of New York, Binghamton, I was laser-focused on joining Oracle, and I knew I could achieve it," he recalls, his eyes reflecting quiet confidence. His recruitment by Oracle

felt almost inevitable, given his meticulous preparation.

"Beyond mastering my core subjects, I thoroughly researched Oracle—from its products and services to its business strategies. I ensured I knew the company inside and out," he adds. Being selected for Oracle was one of the happiest moments of Mr. Farooqui's life, though he understood it was just the first step toward even bigger aspirations.

### **Making a Mark**

Mr. Hamid Farooqui was hired by Oracle's e-Travel division as a highly skilled programmer, proficient in key technologies like WAP, Software as a Service (SaaS), and Mobile Application Programming. Like true talent that shines, he quickly made his mark at Oracle. He was among the early team members who designed, built, and launched Oracle's e-Travel



tool, leveraging C++ and the then-cutting-edge WAP technology.

Beyond his technical expertise, Mr. Farooqui's strong technology management skills, ability to handle complex challenges, and natural leadership set him apart. These qualities earned him rapid promotions, culminating in his role as Director of Engineering for the division within just three years.

When Oracle's e-Travel division was acquired by Amadeus, the world's leading Global Distribution System (GDS) and technology provider for the travel and tourism industry, Mr. Farooqui's leadership truly stood out. He successfully led the integration of two complex technology platforms in the U.S. and Europe while building effective cross-location teams.

Mr. Farooqui praises America's work culture for rewarding talent without

prejudice. "If you are talented, it doesn't matter your race, nationality, or religion—whether you are Black or White, nothing else matters. If you have what it takes, no one will hold you back" he reflects.

### **Paving His Own Path**

While working at Oracle, Mr. Farooqui gained a deep understanding of the software business landscape. Though committed to the company, his entrepreneurial spirit remained strong. "I always knew I wanted to chart my own course and start my own venture," he reflects, "but I never expected it to happen so early in my career."

After six years at Oracle and Amadeus, Mr. Farooqui went on to co-found K12 Insight with his brothers (he and his brothers also own Mouthshut.com - a leading consumer review website in India, allowing users to share their opinions and feedback on a wide

range of products and services). The driving force behind this venture was his desire to implement creative ideas independently, free from the constraints of corporate bureaucracy, and to make a direct impact in the industry through his leadership.

### **K12 Insight: Revolutionizing School Software**

Mr. Hamid Farooqui recognized a gap in the software solutions available to schools, as most major firms focused on serving large corporations, which were more lucrative. Few companies addressed the unique needs of educational institutions, leading to the creation of K12 Insight.

He co-founded the company with his brothers, Suhail and Faisal Farooqui, who shared his vision of building their own venture rather than working for others. Together, they developed K12

Insight into a leader in providing software solutions that streamline school operations and enhance productivity.

“What sets K12 Insight apart is our comprehensive approach,” says Mr. Farooqui. “We create tools that enhance family and community engagement, support key initiatives, and improve the experience for all stakeholders—students, parents, teachers, and staff.”

K12 Insight partners with school districts to deliver superior customer service using a powerful customer experience and intelligence platform, an AI-powered chatbot, research, and professional development. By offering better service, districts can build trust, improve family and community engagement, generate public support for key initiatives, and foster a positive school environment. In fact, the top-performing districts that retain students, staff, and funding all share one thing in common: they prioritize delivering superior customer service.

“Our client base includes several nationally recognized schools, and we’ve expanded our services to meet the advanced needs of universities,” Mr. Farooqui adds. “We’re also planning to grow our university partnerships in the near future.”

## **Sogolytics: Elevating Corporate Performance**

In 2012, Mr. Hamid Farooqui co-

founded Sogolytics, an all-in-one customer experience and feedback management platform designed to help businesses gather, analyze, and act on real-time insights. With advanced survey capabilities, automated feedback collection, and

analytics provide actionable insights to support data-driven decisions. Trusted by industries worldwide, Sogolytics helps businesses enhance customer loyalty, optimize service delivery, and gain a competitive edge in today’s market.



powerful analytics, Sogolytics enables organizations to better understand customer needs, drive engagement, and improve overall satisfaction. Its intuitive platform allows for easy survey customization, while AI-driven

Sogolytics serves a global client base, including several Fortune 500 companies such as Citi Bank, Harvard University, IBM, Sony, HSBC, Dell, and Yamaha. Its

suite of tools is designed to drive performance through data insights, with features like an Online Survey Tool that creates professional surveys in minutes, offering advanced design and distribution options, and robust analytics that rank among the best

The Customer Experience Management platform enhances satisfaction and loyalty by monitoring every touchpoint through a customizable, interactive dashboard, ultimately driving business growth. Additionally, Sogolytics' Employee Experience Management

## A Self-Motivated Man

With a clear vision and strong drive, Mr. Hamid Farooqui went on to co-found not one but two successful companies, exemplifying the power of self-motivation. From a young age, he was taught the importance of education and hard work, inspired by the success of his siblings. "Motivation was right inside my house. I didn't have to look outside for it," he reflects. By harnessing his inner drive, he built businesses that not only thrive in competitive markets but also provide solutions to the evolving needs of their clients. His journey shows how self-motivation, vision, and hard work can lead to extraordinary success.

## An Inspiring Leader

Mr. Hamid Farooqui is a leader par excellence, with the success of his companies reflecting his ability to turn strategies into successful outcomes. Known for his precise execution, he consistently delivers results. Yet, the ever-modest Mr. Farooqui acknowledges, "It's not that I don't make mistakes. There have been times when I realized things could have been done differently. But I'm a quick learner and always ready to make course corrections."

While his talent is undeniable, it is his humility that sets him apart as a leader. A true testament to his leadership is the loyalty of his employees—many of whom, among the 500 he oversees, have been with him since the early days.

available. The platform's Enterprise Feedback Software provides a secure and collaborative environment for feedback management, using sophisticated logic and analytics to ensure precise results.

tool simplifies employee engagement with features like surveys, eNPS, and 360-degree feedback, supported by integrated analytics and presentation-ready reports to boost engagement.



This speaks volumes about the trust and satisfaction they have under his leadership.

Mr. Farooqui strikes the right balance between being approachable and maintaining a professional, inspiring presence that keeps the workflow efficient. His dedication motivates employees to give their best. “It’s important to create an atmosphere where employees feel encouraged and motivated,” says Mr. Farooqui. “From the start, we envisioned a work culture—one free of bias, where performance is the only measure. It’s simple: when employees are treated with respect and rewarded for their efforts, they remain loyal and perform at their best.”

### AI Impact

No matter how motivated or high-performing employees are, the rapid rise of Artificial Intelligence (AI) has sparked significant concern worldwide. Many fear that AI could lead to widespread job losses, leaving a large portion of the workforce unemployed. However, Mr. Hamid Farooqui offers a different perspective. “It reminds me of the concerns that arose when computers were first introduced,” he recalls. “As we later saw, those fears were largely exaggerated.”

He acknowledges AI’s revolutionary potential, emphasizing its transformative capabilities across various sectors. In healthcare, AI could revolutionize diagnostics by providing earlier and more accurate disease detection. In scientific research, it could accelerate discoveries and advance complex problem-solving. Additionally, AI could play a crucial role in streamlining logistics, automating repetitive tasks

in manufacturing, and optimizing energy consumption in smart cities. Education stands to benefit greatly, as AI-powered tools offer personalized learning experiences tailored to individual student needs.

Despite the potential for disruption,

based sectors. “The nature of jobs will evolve, not vanish,” he explains. For instance, tools like ChatGPT have reduced task turnaround times with rapid research and responses, but they still require skilled individuals to guide the AI, validate its outputs, and apply the information thoughtfully.



Mr. Farooqui believes the fears of AI causing mass unemployment are overstated. While automation and robotics may impact industries like manufacturing and logistics, he stresses that AI won’t significantly replace human workers in knowledge-

He also highlights the paradox that AI could boost productivity, enabling companies to innovate and create new products. Yet, as Mr. Farooqui cleverly points out, “If employees are unemployed, who will have the purchasing power to buy these

products?” This underscores the importance of balancing AI adoption with workforce sustainability.

In summary, Mr. Farooqui doesn't subscribe to the alarmist view that AI will cause massive job losses.

### Hint for Future

Starting with just 14-15 employees, Mr. Farooqui's ventures have grown significantly, now employing around 500 people. Over the years, his companies have not only expanded but also achieved valuations in the millions, drawing lucrative offers

specifics of that potential trajectory, such a move could unlock new opportunities, perhaps allowing him to explore other industries or start new ventures with the capital and recognition gained from a successful sell-off. Whatever path he chooses, it would likely be a turning point in his career, positioning him as a key player with the financial freedom to shape markets and industries.

### American Values

America has long been a symbol of freedom and opportunity, values Mr. Farooqui deeply admires. However, he expresses some concern about the increasing political division. “It feels like America is pulling back from the ideals it once stood for,” he says, citing the role of social media in fueling anger and xenophobia.

Despite this, Mr. Farooqui stresses that the belief foreigners, including Indians, are taking away jobs and resources is unfounded. “We are proud of America and feel a strong obligation to contribute to the nation that has given us so much,” he adds.

His biggest concern is how a small fraction of people use social media to incite division and hatred. Yet, he remains confident that the majority of Americans continue to uphold the values of liberty and freedom, and he believes this wave of extremism will eventually pass.

But it should be pointed out, Indians, in particular, continue to be viewed positively in America, a testament to their contributions and shared commitment to these ideals.

Instead, he advocates for a balanced approach—emphasizing careful management, ethical regulation, and continuous upskilling of the workforce to ensure AI serves as a tool for progress rather than disruption.

from potential buyers. Despite these tempting proposals, Mr. Farooqui remains undecided. “If we ever decide to sell, it would be at a premium, which could dramatically change our professional trajectory,” he notes.

While he doesn't elaborate on the





## Balancing Modernity and Islam

Despite his personal and professional success, Mr. Farooqui remains deeply connected to the values instilled by his upbringing in a large joint family, where he learned virtues from his elders. “My family elders were devout Muslims, yet very practical. That quality has been passed down to us,” he says. “My religious beliefs don’t interfere with leading a modern life, as long as I avoid Haram (prohibited things). For me, both coexist harmoniously, which has greatly contributed to my personal growth and made me a better human being—or so I believe.”

He believes that being religious fosters calmness, patience, and discipline—qualities essential for leadership at any level. According to Mr. Farooqui, much of his success can be attributed to these qualities, which he developed early on through his connection to his faith.

Mr. Farooqui also emphasizes that

being religious doesn’t mean forsaking worldly pursuits, as some Ulemas may suggest. He believes this thinking has discouraged a segment of Muslims from pursuing success, focusing solely on Ibadat (worship). However, he points out that success benefits not only the individual but also those around them—family, friends, and employees. A successful person is in a position to contribute to charity, helping the poor and needy. “This is exactly what Allah wants—success for his Ummat both in this world and the hereafter,” he affirms.

## Charity Work

There are many successful individuals across various fields, but it is rare to find those who are both benevolent and deeply committed to helping others through charity. Mr. Farooqui is one of those whose heart beats for the needy and underprivileged. He has extended help to hundreds of people who have sought his assistance.

In India, his team actively supports those in need, both financially and in

other ways, with clear instructions to never turn away anyone seeking help. Whether it’s funding the marriage of a poor girl, supporting the education of a bright but financially struggling student, or assisting with medical expenses, aid has been provided in countless cases. Though his generosity is well-known, Mr. Farooqui remains humble about it, likely following the principle: when giving to the needy, don’t let your left hand know what your right hand is doing.

However, he speaks openly about a project close to his heart: establishing a world-class school in his native village. He explains that while there is already a good school managed by his family, efforts are underway to elevate it into an institution offering high-quality, international-standard education.

“As we became successful as a family, my heart always went out to those who, lacking opportunities, remained stuck in their circumstances,” he says. “My siblings and I felt a strong





need to help the less fortunate, and we realized the best way to do this was by providing them with the best modern education, enabling them to succeed in the competitive world and transform their lives.”

He believes his village is the ideal place for this initiative, feeling indebted to the place of his forefathers. Additionally, the poverty in the area, where people lacked education and employment opportunities, deeply moved him. He personally knew talented individuals who couldn't achieve success due to the lack of resources.

Currently, the school serves students from the village and nearby areas, providing modern education in a productive way. However, a significant

transformation is on the horizon, as Mr. Farooqui and his family plan a comprehensive upgrade and expansion of the school, aiming to provide state-of-the-art facilities and revolutionize education delivery. “Our ambitious goal is to offer students cutting-edge resources and an enriched learning environment to elevate their overall educational experience,” asserts Mr. Farooqui.

### **Emphasis on Modern Education**

Azamgarh has long been known for its pioneering role in Madrasa education, with nearly every village hosting one of these institutions. Since the British era, Madrasas have played a vital role in educating the masses, particularly

the poor, at a time when public schools were few and far between. Interestingly, these institutions have historically welcomed not only Muslims but also non-Muslims. However, over the years, many Madrasas have struggled to modernize their curriculum, remaining focused primarily on religious education.

While some larger Madrasas have begun incorporating modern subjects alongside core religious studies, these changes have been limited. This challenge is not unique to Azamgarh but is prevalent across India and South Asia.

In today's rapidly changing world, modern education is crucial. While religious education remains the foundation of Madrasas, there is



a growing need to develop hybrid models that offer both religious and modern education. Many Madrasa graduates face economic challenges because they lack the skills needed to succeed in the modern job market. Although the Sachar Committee report shows that only 4% of Muslim students in India attend Madrasas, it remains essential for those students to gain access to modern education and the opportunities it provides.

Mr. Farooqui emphasizes, “Some of our brightest minds are found in Madrasas, where students follow a rigorous learning regimen and work hard daily. Memorizing the entire Holy Quran at a young age sharpens their memory. If we can equip them with modern education and proper

guidance, they have the potential to excel in the toughest exams and change the course of their lives.”

He stresses that by providing these students with modern education, we would not only improve their prospects but also challenge the stigma unfairly placed on them by those with communal biases, who label them as backward or fundamentalist. “This would be a great service to these students, most of whom come from the lower strata of society,” Mr. Farooqui adds.

Looking ahead, Mr. Farooqui envisions creating an institution that transcends religious, caste, or creed boundaries—one that welcomes students from all backgrounds. “Education should be a unifying force, not something

that divides people based on their background,” he says. His goal is to establish an institution that offers modern education while fostering inclusivity and diversity. By creating an environment where students of different beliefs and cultures can learn together, Mr. Farooqui hopes to build a model of harmonious coexistence and mutual respect, empowering young minds to excel and contribute positively to society.

### **Family Life**

Mr. Hamid Farooqui is blessed with a loving and supportive family. He is happily married to Yasmin Farooqui, an engineer by profession, who chose to step away from her career to focus on raising their children and supporting

her husband. Together, they have three children: Yusuf, 23, a Computer Engineer who graduated from the University of Virginia, one of the top colleges in the U.S.; Azra, 21, currently studying Psychology at George Mason University in Virginia; and Noah, 15, who is in the 10th grade.

Mr. Farooqui humbly acknowledges the crucial role his wife Yasmin has played in his success. He believes that a peaceful home and a supportive spouse are essential for balancing family and career. “I couldn’t have achieved what I have without the immense support from my wife,” he says. He credits Yasmin for creating a stable, loving environment at home, which has allowed him to focus his time and energy on his ventures. Her unwavering dedication to their family, he feels, has been one of the biggest contributors to his personal and professional achievements.

## Conclusion

Mr. Hamid Farooqui’s journey, fueled by determination and hard work, stands as an inspiring example for others. With a clear vision and strong ambition, he has successfully built two ventures—a



remarkable achievement for someone who came from India to a foreign land. What truly sets him apart is that, beyond his entrepreneurial success, he remains deeply thoughtful and engaged with issues impacting both his country and community.

Mr. Farooqui is far from being solely focused on business. He is intellectually involved in socio-political, economic, and technological matters that affect everyday life.



Whether addressing the impact of AI on the workforce, the shifts in liberal values in America, or the challenges facing Muslim education, he offers insightful and solution-oriented perspectives.

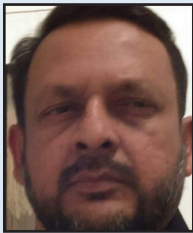
What truly distinguishes Mr. Farooqui is his unwavering commitment to empowering others through education. He recognizes education

as the most powerful tool and works tirelessly to ensure people have access to it. His leadership extends beyond economic success—he strives to create a lasting, positive impact on society. At just 51 years old, Mr. Farooqui still has plenty of time to grow as a businessman and seize new opportunities to make a meaningful social impact.

Maeshat Media warmly congratulates him on his remarkable achievements so far. His journey, marked by courage and determination, has been nothing short of inspiring. As he continues to move forward, we wish him even greater success and look forward to seeing his influence expand, benefiting both the business world and society at large.

# Bulldozer Justice:

## Supreme Court's mysterious silence on the dehumanization of Indian Muslims and demolition of their homes



By Syed Zubair Ahmad



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Most people may ask, who is Mustafa Suleyman? Well, Mustafa is a Syrian-born British citizen, about whom Microsoft's former chief Bill Gates said: "Watch his work, he can become a big name in the world of technology". If Bill gates said it, then we should also give Mustafa, a second to review what he has achieved.

Mustafa Suleyman's Syrian father worked as a taxi driver and his

English mother as a nurse. He grew up off Caledonian Road in the London Borough of Islington, where he lived with his parents and his two younger brothers.

Suleyman went to Thornhill Primary School, a state school in Islington, followed by Queen Elizabeth's School, a boys' grammar school in Barnet. Around that time, he met his DeepMind co-founder, Demis Hassabis, through his

best friend, Demis's younger brother. Suleyman initially attended Mansfield College, Oxford, before dropping out at 19.

Mustafa's practical life began when he started the 'Muslim Youth Helpline' with his friends at the age of nineteen. In fact, the situation of the Muslim youth in Britain was very similar to the dictum; "Faith has stopped me, which has drawn me to disbelief". That is, on the one hand, it was

their (Muslim youth's) compulsion to blend into the British society; on the other hand, they had to avoid the drug culture and immorality. This phone helpline service was for their guidance. Coincidentally, this service started around when 9/11 happened, as a result the incidents of Islamophobia started to increase and the Muslim youth came under more pressure. So in that era this service helped Muslim youth to get out of social isolation. It has become the largest mental health service for Muslims in the UK today.

Suleyman subsequently worked as a policy officer on human rights for Ken Livingstone, the Mayor of London, before going on to start Reos Partners, a 'systemic change' consultancy that uses methods from conflict resolution to navigate social problems. As a negotiator and facilitator, Mustafa worked for a wide range of clients such as the United Nations, the Dutch government, and the World Wide Fund for Nature.

But for Mustafa Suleyman, essentially a philosopher and brilliant manager, this was just the beginning. The turning point in his life came in 2009. An environmental conference was being held in Copenhagen. Mustafa was also among the organisers. His effort was to get the delegates to the conference to agree on a common strategy against deforestation. He was very disappointed when he saw that they could not agree on a common strategy. But there was a new way out of that despair.

This was the year 2009. Facebook was emerging as a huge company. In those days, Mustafa read somewhere that the number of active Facebook users has reached one hundred million. This thing stuck in his mind.

He realised that not even a few people could be brought together on a common goal at the Copenhagen Conference; on the other hand, it takes

only a few days for millions of like-minded people to connect on social media.

That day Mustafa realised that in the future it would be technology that would bring people together. Thus he entered the computer field from the world of philosophy and ideas. The very next year he started a company called DeepMind along with his friends. It was an artificial intelligence research firm.

What was the goal of DeepMind? Making decisions that humans might have to think about for an infinite amount of time, better prepare computers to make them in a much shorter amount of time!

Just think, in 2023, most of us were being introduced to the world of artificial intelligence for the first time, but Mustafa Suleyman and his friends were creating AI algorithms 13-14 years ago, when even in the West very few people were aware of this field. In one of his interviews Mustafa said that at times he had to hide his work from people because people started laughing when they used to hear about artificial intelligence/AI; as it seemed to them like a silly dream of children reading science fiction, which is impossible to interpret.

"Deep Mind" must have been hidden from the eyes of the general public, but the people of the tech world were watching its rise very carefully. Several big names including Tesla's Elon Musk and PayPal's Peter Thiel started investing in it. Then in 2014, Google bought DeepMind for sixty five million dollars. It was Google's largest and most expensive acquisition outside the US at the time.

The achievements of DeepMind could be the topic of a separate discussion. For now a simple anecdote would suffice. Google has data centres around the world that require a lot of

electricity to keep cool. Mustafa was given the task of finding a solution. He applied DeepMind's algorithm to find the optimal solution. Now such solutions are actually a large combination of many decisions. Finding the perfect combination that gives the best results is a very time-consuming task. Take an example of biryani. Everyone is aware of the 12 to 15 different spices in it, but still there are only a few shops where there is huge rush. This is because they have found the perfect combination of spices and the perfect time to add them to the pot, to bring out the flavour.

So, if this project of saving electricity at the Google data centres was given to a person, he might not have been able to find the best and ideal situation even in ten years. However, after 'considering' not hundreds of thousands or millions, but billions of combinations, DeepMind proposed the best solution that reduced the power consumption of Google's data centres by forty percent. Mustafa wanted to use the same solution in buildings around the world to reduce global electricity consumption and environmental pollution.

This same Mustafa Suleyman has become a part of Microsoft last month. In March 2024, Microsoft appointed Suleyman as EVP and CEO of its newly created consumer AI unit, Microsoft AI. Now, as the chief executive of Microsoft AI; he has a wide world to conquer and limitless skies to soar. Let's see to what heights he takes the field of AI.

The number of Muslims in the tech world is very small. In such a situation, if a genius, a layman basically, comes forward and reaches for the sky, we should also be happy about it and it should motivate our youth to become like him. Today we need such heroes to inspire and motivate our youth to emulate him.

# Waqf Amendment Bill 2024: Pandering to false narratives

By Md. Shafiqzaman



There is widespread opposition to the proposed Wakf Amendment Bill 2024 among the Muslims, who perceive the amendments as a ploy by the government to usurp or devour Wakf properties and destroy the institution of Waqfs in the country. The moot question is why the government led by BJP, brought this Bill in the face of so many odds. There appears to be three basic reasons viz. test the resilience of the coalition partners; bring the administration of Waqf into the hands of the Central government to the near exclusion of the State governments and finally and most importantly to legitimise the false narratives of BJP hardliners on the Waqf matters.

In a democracy, coalition partners are normally highly conscious of the sensitivities and vulnerabilities of each other and avoid every occasion to step on the toes of the other. That is why, to sail smoothly, the partners decide upon a common minimum

programme limiting to only the mutually acceptable agendas, and shelving all controversial agendas which might have been, otherwise, either's priorities.

***Tabling of Waqf Amendment Bill 2024 was in that sense, a departure from the normal and a little intriguing. The dominant partner in the government that is BJP knew that it was going to be vehemently opposed by Muslims for its brazen anti-Muslim agenda, and specifically the two important coalition partners that is JDU in Bihar and TDP in Andhra Pradesh, who have substantial goodwill among the Muslims, will be uncomfortable with this vehement opposition of Muslims.***

Still the government chose to bring this Bill as its first legislative agenda in the first session, could not be coincidental. In my opinion, and it should be obvious to anyone who chooses to analyse, this was basically



a test exercise, to test the reaction of particularly these two parties and how far they could go in restraining the government.

Though both these parties were not very vocal in parliament in opposing the Bill, may be circumscribed by coalition dharma, but the very fact that the Bill was sent to a Joint Parliamentary Committee (JPC), could not have been without the covert pressure of these and other partners. If JPC over rules the Muslim objections and re-sends the Bill to the Parliament with some minor cosmetic modifications, it will be the real test for these coalition partners.

Anti Muslim agenda of the bill was obvious. But what was not so obvious, was the bringing of the Waqf administration largely from State governments to Central government. That should have been an anathema to every state government. But unfortunately, this aspect has gone almost unnoticed. Up till now the Waqfs in the states and even Hindu Endowments have been largely monitored and managed by the State

governments, but now in case of Waqfs, the proposed amendments provide for among others, framing of rules, management of records and datas and even prescribing of ordinary forms for registration and submission of reports etc, by the Central government, to near total exclusion of State governments. It is interesting to note that, in contrast in Telangana, the Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987, and that must be true for all the State Acts, the word 'Central Government' is not used even once.

Political angle apart, it would be interesting to analyse as to what the BJP led government wants to achieve with this controversial Bill which is prima facie unreasonable, unsecular, unconstitutional and out and out discriminatory against Muslims.

On deeper analysis what stares brazenly out, is that barring some minor amendments which are meant to give the proposed Bill a semblance of reasonability, the thrust portions of the Bill are to cater and submit to

the false narratives created by and perpetuated in a section of population.

***Let us deal with some of the common false narratives and how they are addressed in the proposed bill***

***Firstly, it has been propagated since long and consequently inculcated in the minds of a large section of the population that the Waqf Boards all over the country have usurped large extent of government lands and declared them Waqf.***

As a corollary to it, another false narrative is created that wakf board holds third largest land bank in India. Even senior level executives of the Government are party to this narrative. This has generated jealousy and hatred against Waqf.

But the claim is misleading, far away from truth and patently malafide. Lack of specific data in this regard is helping the spread of this narrative. The fact is that according to the perfunctory data available on the issue based on Sachar Committee estimation, the total area under Wakf properties all over India is about 6 lakh acres (p.219- No source

is given for the claim). Now contrast this with Hindu endowments land; Tamilnadu Hindu endowments hold approximately 4,78,000 acres and Andhra Pradesh Hindu endowments account for approximately 4,68,000 acres of land. These two states alone hold more than 9,40,000 acres of land which is more than Waqf land in the whole country. What will be the extent of total Hindu Endowment land in the whole country and how it will compare to Waqf land is obvious.

The above narrative is otherwise also ludicrous. The registration of a land as Waqf is not a concealed or secretive process. It is prescribed in Waqf Act. A Waqf can be made only by the owner of his property who has to submit his title documents to the wakf board, and registration can be done after giving a paper notification calling for objections from the general public. It does not end there. Unlike Hindu endowments, it is only in case of Wakfs that there is second level of scrutiny by the government who appoints Survey Commissioner who inspects the lands and confirms its Waqf nature after local enquiry and then the same is notified by the Government in State Gazette. Thereafter, anybody could challenge the notification in Wakf Tribunal within a period of one year and then only the Wakf becomes final. Contrast this with registration of Hindu Endowment, where under section 43(5) of the Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987, Assistant Commissioner, Endowments could register any endowment on an application and after enquiry as he deems fit. And thus there is no question of arbitrarily notifying government land as wakf land.

In order to yield to the false narrative, the proposed amendment provides for 'all intruding' role to the District Collector in Waqf administration including powers to reopen old

wakfs, to determine whether the land is government land and also that no new registration of wakf can be done without the approval of the Collector. Not surprisingly, Collector has no role in administration of Hindu endowments.

Second misconception is about the role of Survey Commissioner; objection is that he is paid by the state government to do a Survey of Waqf properties; whereas no such facility or luxury of Survey Commissioner is available to the Hindu endowments' properties, and also that the appointment of Survey Commissioner violated Article 27 of the Constitution which in effect says that public funds should not be used for religious purposes.

***This narrative is also misleading. We must understand that appointment of Survey Commissioner is no favour to the Muslims or the Waqf. In fact, it is one extra level of scrutiny. Muslim Waqfs are subjected to two levels of scrutiny and now after the proposed amendments, will be subjected to three levels of scrutiny.***

- i. at the time of registration when the wakf board gives a paper notification and calls for objection.
- ii. when the survey commissioner goes to the site and does public enquiry and calls for objection.
- iii. and what is now proposed, that for mutation of the name of the Waqf institution in the revenue records, again collector will call for objections and then decide the issue of mutation.

Whereas for Hindu Endowments there is no second or third level of enquiry and calling of objections, and the property becomes endowment on an application by the orders of the Assistant Commissioner of Endowments.

Thus, public funds are not being spent

on religious work but rather to subject Waqf claims to one more level of scrutiny.

However, to cater to the above narrative, the proposed amendments do away with the post of Survey Commissioner and give this role to the collector. There can be no objection to do away with the post of survey commissioner but why retain the second level of scrutiny in form of collector? Why not do away the survey and leave the wakf Board with the powers to register wakf after following the procedure under the Act as is being done by Asstt Commissioners in case of Hindu Endowments?

The third narrative is about the Waqf Tribunal which is constituted under section 85 of Wakf Act 1995. It is lamented that for Hindus there is no such Tribunal. There is also a general perception that Tribunals are partisan in favour of Waqf Boards and are basically meant to protect Wakf Board interests.

This is based on ignorance and obstinacy. Firstly, Waqf Tribunals are regular civil courts with a serving District judge as presiding officer, who adjudicates on waqf disputes, following the same procedure as in the civil courts. So, the allegations of partisanship can be as true or false as against any judge of the civil court.

And fortunately or unfortunately for the spreaders of this canard, there is also a Hindu Endowments Tribunal, constituted, in case of Telangana, under section 162 of the Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987 with similar composition and powers.

However, in order to submit to the above narrative, the proposed amendments try to reduce the efficacy of the Waqf Tribunal by removing the finality of the orders of the Waqf



Tribunal in most instances, whereas the orders of Hindu Endowments Tribunal continue to remain final in all endowment disputes.

Fourthly, It is also alleged by the so called detractors of Waqf Tribunal that its constitution is not legal or constitutional as it is not constituted under Article 323(a) and (b) of the Constitution of India.

This is again based on ignorance. Article 323(a) mandates only constitution of administrative Tribunals for service matters.

Whereas the other tribunals are constituted under the legislative powers of the Union and the States. For example, income tax appellate tribunal has been constituted by section 252 of Income Tax Act 1961. Similarly, Hindu Endowments Tribunal in Telangana is constituted under section 162 of Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987. Similarly, Waqf tribunal is constituted under section 83 of the Waqf act 1995. Thus, there is no illegality or legal infirmity or undue favour, in the constitution of the wakf tribunal.

Fifth narrative is that in a Waqf Tribunal, a member is appointed who has knowledge of Islam whereas in Hindu Endowment matters, no Hindu having Knowledge of Hindu shastras is appointed

This is again not correct and based on mis-interpretation. Section 162(4) of the Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987 provides:

“The Chairman shall be a person who is or has been a judicial officer not below the rank of a District Judge and a member shall be a person, who holds or has held a post not below the rank of Additional Commissioner of Endowments”

As per the Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987, an Additional Commissioner must necessarily be a Hindu. Thus, Endowments Tribunal necessarily has a Hindu member.

However, to assuage the feelings of the above section, the proposed amendments seek to change the composition of Waqf Tribunal as follows:

“(4) Every Tribunal shall consist of two members—

- a. one person, who is or has been a District Judge, who shall be the Chairman; and
- b. one person, who is or has been an officer equivalent in the rank of Joint Secretary to the State Government—member:

So, contrary to the objection above, now the Hindu Tribunal necessarily has a Hindu member, but the Waqf Tribunal need not have a member conversant with Muslim law

The Sixth narrative, is that a Waqf employee is a Public Servant whereas no Hindu Shankracharya is treated as Public Servant

This is a simple case of misleading comparison and distortion of facts. Hindu Shankaracharya is not an endowment employee like a Muslim alim or Imam is a not a Waqf employee and both don't have status and protection of a public servant.

Section 101(2) of Wakf Act provides that Every mutawalli of a waqf, every member of managing committee, whether constituted by the Board or under any deed of waqf, every Executive Officer and every person holding any office in a waqf shall also be deemed to be a public servant within the meaning of section 21 of the Indian Penal Code (45 of 1860). –

Similarly Section 157 of of Telangana

Charitable and Hindu Religious Institutions and Endowments Act, 1987. provides that “ The trustee or any member of the Board of Trustees or Chairman, the Executive Officer or any office holder or servant of a charitable or religious institution or endowment, shall be deemed to be a public servant within the meaning of section 21 of the Indian Penal Code.”

So both the managers of endowment and Waqf are equally protected as public servant.

Seventhly, it is argued by a particular section of society that Waqf properties are protected from Limitation Act whereas Hindu Endowment properties are covered by Limitation Act.

This is atrociously dishonest.

Section 109 of Tamil Nadu Hindu Religious and Charitable Endowments act, 1959 in this regard reads like this:

“ Central Act 36 of 1963 not to apply for recovery of properties of religious institution.—Nothing contained in the Limitation Act, 1963 (Central Act 36 of 1963) shall apply to any suit for possession of immovable property belonging to any religious institution or for possession of any interest in such property.”

Section 107 of Wakf Act 1995 reads like this:

“Act 36 of 1963 not to apply for recovery of 1[waqf] properties.— Nothing contained in the Limitation Act, 1963 shall apply to any suit for possession of immovable property comprised in any 1 [waqf] or for possession of any interest in such property.”

Similarly Section 143 of the Telangana Charitable and Hindu Religious Institutions and Endowments Act, 1987 Act provides:

“Nothing in any law of limitation for the time being in force shall be

deemed to vest in any person the property or funds of any charitable or religious institution or endowment which had not vested in such person or his predecessor in title before”

It is unfortunate, inspite of the narrative being palpably false, in order to appease the above narrative, the proposed amendments propose to delete section 106 of Wakfs Act that is withdrawing protection of Waqf properties from limitation act, closing its eyes to continuing similar provision in Hindu Endowments Act.

Eighth, it is alleged that Waqf by User under Section 3 (r) of Wakf Act 1995 is a way of encroaching properties.

This is also not based on truth and is the result of not understanding the interaction of Waqf with Transfer of Property Act.

Waqf by user is a protection given to wakfs which were created in antiquity and which do not have deeds or records of Wakfs and it has a legal basis for that. Oral gift or Hiba is permissible as per Muslim Personal Law. Section 123 of Transfer of property Act requires all the gifts of immovable property to be in writing but section 129 of the TP Act exempts gift by Muslims from the above requirement of being in writing. Waqfs are basically in the nature of transfer or gift of one’s personal property to Allah, almighty. Many Waqf were made orally and only evidence of such gift is by user that is the property was used as such. In fact user is only an evidence of making of oral Waqf and therefore wakf by user is a legally perfect concept and construction. ‘Apparent easement’ under Indian Easements Act 1882 are similar example of recognition of user status.

However, without any recourse to logic or appreciation of other legal provisions, rather in order to legitimise the false narration, the proposed

amendment seeks to abolish Waqf by user.

Ninth, it is alleged and widely perceived that by virtue of Section 108 of Waqf Act 1995, Evacuee properties are made Wakf.

This perception has been created and inculcated because of reading of Section 108 in isolation without understanding its back ground and without knowing its relationship with Section 11 of Administration of Evacuee Property Act 1950.

In fact, this section 108 of Waqf Act is to facilitate or functionalize Section 11 of the Administration of Evacuee Property Act.

Let us see what the Section 108 reads like:

“108. Special provision as to evacuee [waqf] properties.—The provisions of this Act shall apply, and shall be deemed always to have applied, in relation to any evacuee property within the meaning of clause (f) of section 2 of the Administration of Evacuee Property Act, 1950 (31 of 1950) which immediately before it became such evacuee property within the said meaning was property comprised in any [waqf] and, in particular any entrustment (whether by transfer of any documents or in any other manner and whether generally or for specified purpose) of any such property to a Board made before the commencement of this Act in pursuance of the instructions of the Custodian under the Administration of Evacuee Property Act, 1950 shall have, and shall be deemed always to have had, notwithstanding anything contained in any other provision of this Act, effect as if such entrustment had operated to—

(a) vest such property in such Board in the same manner and with the same effect as in a trustee of such property for the purposes of sub-section(1)

of section 11 of the Administration of Evacuee of Property Act, 1950 (31 of 1950), with effect from the date of such entrustment, and

(b) authorise such Board to assume direct management of the [waqf] concerned for so long as it might deem necessary.” (emphasis provided)

Which in effect means that any property which was already a wakf and included in the list of Evacuee property by custodian shall be reverted to the wakf Board. There is no legal fallacy or infirmity or favour in this provision.

Now let us understand its background. Prof Ahmedullah Khan in his book ‘the law of wakf in India’ writes: “ The problem of evacuee’s wakf property owes its origin to the circumstances created immediately after the partition of the country in August 1947 when hundreds of thousands of people migrated from India to Pakistan leaving behind them enormous properties both movable and immovable, some of them being wakf properties. Mutawallis of such wakf properties had also migrated and there was no proper record or information regarding such properties. Since the evacuees could not make any arrangements for the protection of their properties behind them, many of such properties were taken over by the unauthorised occupants and this uncertain situation necessitated passing of the Administration of Evacuee Property Act. 1950 and Section 11 of this Act contained special provision with respect to evacuee properties. According to this section, where any evacuee property which vested in the custodian was the trust property for a public purpose of a religious or charitable nature, Central Government could appoint a new trustee, by general or special order, in place of evacuee trustee. It further provided that such evacuee property

shall remain vested in custodian only till such time as the new trustees were so appointed.” (page 231 5th Edition)

Thus section 108 of Waqf Act 1995 which the proposed amendment now seeks to delete was only to functionalise and facilitate section 11 of the Administration of Evacuee Property Act 1950, vesting the property in Waqf Board instead of appointing a new Mutawalli in every case.

Thus no evacuee property was made wakf; they were already Waqf from before partition and were under the temporary charge of custodian under section 11 of Administration of Evacuee Property Act 1950 and finally they were restored to the wakf Board.

Now, the proposed amendments, without going into the background and it's organic relationship with Administration of Property Act, in order to legitimise the false narration, provide for deleting sec 108 of Wakf Act 1995

Tenthly, It is alleged that by virtue of section 108A, Waqf Act 1995 has been given over-riding effects on all other Acts which is an appeasement to Muslims.

Section 108A of Wakf ACT 1995

reads :

“ 108A. Act to have overriding effect.—The provisions of this Act shall have overriding effect notwithstanding anything inconsistent therewith contained in any other law for the time being in force or in any instrument having effect by virtue of any law other than this Act.”

It is general principle of jurisprudence that special laws prevail over general laws.

Supreme Court in COMMERCIAL TAX OFFICER, RAJASTHAN v. M/S BINANI CEMENT LTD. & ANR. (Civil Appeal No. 336 of 2003) FEBRUARY 19, 2014, reiterated this principle by saying that:

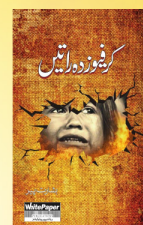
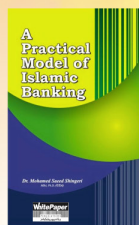
“ 2.2. It is well established that when a general law and a special law dealing with some aspect dealt with by the general law are in question, the rule adopted and applied is one of harmonious construction whereby the general law, to the extent dealt with by the special law, is impliedly repealed. This principle finds its origins in the latin maxim of generalia specialibus non derogant, i.e., general law yields to special law should they operate in the same field on same subject. [Para 29]”

Since Waqf Act is a special law dealing with wakf matters, it was rightly given over-riding effect. This effect is only when any other Act operates in the same field. That is if there is any provision in any other Act relating to Waqf matters which is in conflict with some provision in Wakf Act, the provision in Waqf Act shall prevail. This provision of over-riding effect of special law over the general laws, not only helps in reducing litigation but also helps in harmonious construction.

However, the proposed amendments, without going into the logic and jurisprudence, just to satisfy the objectors, seeks to delete this provision.

Thus, if we go into the false narratives created regarding Waqf and Waqf Act 1995 on one hand and the proposed amendments on the other, the relationship between the two is so clear that there is no escape from coming to the conclusion that the proposed amendments have been brought only to legitimise the false narratives.

*The author is a former Special Chief Secretary of Telangana and OSD Waqf, currently practicing in the Telangana High Court.*



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# M Azizur Rahman: The Innovative Edupreneur from North Bengal



By: Danish Reyaz



The heart-wrenching partition of the Indian subcontinent in 1947 no doubt created hatred and animosity between Hindus and Muslims, but it hit the Muslims, in particular, hard on many levels. They became rudderless in society as the intelligentsia and the wealthy class from the community migrated to the newly formed Pakistan. Those who were left behind were mostly poor. Living in the absence of any leadership and amidst

an atmosphere of mistrust, they kept lagging further, both educationally and economically.

The Malda district in West Bengal faced a similar fate, with the Muslim population getting into the morass of poverty after partition. But the situation is, to some extent changing now. There are plenty of good Samaritans who are doing their utmost to change the fate of their community.

One such noble soul is Muhammed Azizur Rahman, who has risen to the occasion. Guided by the belief that there is no service better than education to remove poverty, he has embarked on a mission to ensure the best education for the children of the underprivileged.

He has founded the Tarbiyah Public School, popularly known as TCIS, in Baranagar (Danga), Jalalpur in Malda district, which has over 50% Muslim population but lacks educational institutions in proportion.

Tarbiyah Public School (TCIS) is an attempt to fill the void of modern education in the community in line with the vision of Azizur Rahman, which also puts much emphasis on religious teachings side by side.

“The present school is only the beginning. While it is set to expand to accommodate more students shortly, I have a broader vision to establish TCIS in every district of West Bengal and, if God’s willing, in neighbouring states,” says Mr. Rahman with quiet determination in his eyes.

Besides being a crusader for education, there is another dimension to his identity, and that is of a successful entrepreneur. Even before he forayed into the education field, he had cemented his position as one of the country’s leading players in the silk industry.

Starling Silk Mills Pvt. Ltd, a company he founded in Jalapur, Malda, is a major silk exporter worldwide. He has provided employment to 50 thousand households and cultivators and many more workers at the factory, improving their economic condition.

Azizur Rahman has turned messiah

for people in the poverty-stricken Malda, as he employs local masses with his company while educating their children in his Tarbiyah Public School (TCIS) to shape the future of the fledgling new generation.

He also dons the hats of a philanthrope and a social worker. The multi-faceted Azizur Rahman has all the trappings of a true leader for social causes. Here, this cover story brings you an in-depth view of his world, works, and vision.



### **A Polite and Professional Man**

To begin with, Azizur Rahman is a man of respect, and his mere presence is enough to evoke that respect, considering his tireless service to his people and society. His success in his endeavours exalts his position further.

But despite being successful and having an enviable societal reputation, he doesn’t throw any attitude. He often wears a soft smile on his otherwise quiet face. He is polite, respectful to others, and a bit restrained in his talking. Getting him to talk about his endeavours and achievements takes

some time.

A man with average height and build, Azizur Rahman, spots a Balbo beard and loves to be dressed formally in public to preserve his image as a professional man. He says, “I don’t like cavalier attitude. For success, one should always be professional in work, words, conduct, or dress.”

### **His Parents, Education, and Early Life**

Born to Abdul Jalil and Gulnagar on March 5, 1965, Azizur Rahman had a normal childhood. Although his father was a man of his time when education wasn’t a priority in the eyes of parents, he was committed to his children receiving education. Since Azizur Rahman was sharp-minded from a very early age, his father had another potent reason to get him educated.

Reminiscing his parents’ influence, Azizur Rahman says that they were simple human beings who, despite limited means, lived a life full of gratitude towards the Almighty, a virtuous trait he

inherited from them.

He says, “My parents cared to bring me up into a better individual by providing good education, rightful guidance, constant support, and inspiration to work hard. Without them, I couldn’t have become what I am today.”

The love and respect Azizur Rahman have for his parents is evident from the fact that when he started a trust for his educational endeavour, he named it “A J Gulnagar Memorial Trust.”

Coming back to his education, Azizur Rahman did his primary education from Madarsa Imdadul Uloom and



matriculation from Mohammadia High Madarsah. He passed his intermediate from Malda Town High School with flying colours.

About his graduation he says, “I wanted to take my father’s silk business to the next level, so I chose Commerce and secured a degree from Kolkata University in 1986.”

As soon as Azizur Rahman finished his graduation, he joined his father’s business, but it was only a formal entry for him. In fact, he had started assisting his father at the age of 12.

### **A Background to Starling Silk Mills Pvt. Ltd.**

As much as the Malda district is known for its delicious Malda mangoes, it is known for silk production. Silk production was introduced in Malda about 300 years ago by the king of Gaur.

With time, more households embraced it, cultivated cocoons, and produced silk so much that it became a hub for raw silk. However, it took the shape of

an industry only later.

Azizur Rahman’s grandfather set out to produce silk in 1908 with a vision to organize the sector and provide employment to the local people. Later, Azizur Rahman’s father helmed it and expanded it further. He did his utmost with whatever resources and capital were available to him at that time.

But the business took a shape of factory only when Azizur Rahman took over. Azizur Rahman took a loan of 18 thousand from bank and invested it into the business along with a lot of sweat and hard work. He founded Bengal Silk Industries in 1983 and since then there has been no looking back.

Later the Bengal Silk Industries was rechristened as Starling Mills Pvt. Ltd. and registered in 1995.

### **About Starling Silk Mills Pvt. Ltd**

Starling Silk Mills Pvt. Ltd. is an ISO 9001:2000 certified company which has carved its niche amidst cut-throat

competition, emerging as India’s leading manufacturer and supplier of a wide range of silk and yarn products.

These products are made with hundred percent spun silk and derived from various cocoons such as Muga, Mulberry, Tussah, and Eri. The vast product line includes spun silk fabrics and sarees, silk shirts, silk textile materials, matka silk fabrics and natural silk quit. In terms of spun silk yarn, the company deals in Tassar silk, recycle silk, noil silk, moga silk, carpet silk and silk knitted yarn.

Azizur Rahman says, “Our flawless high-quality products cater to the needs of textile, clothing, interior, medical, and industrial sectors in the country and worldwide.”

### **Making Starling Silk Mills Pvt. Ltd. a Leading Company**

The rise of Starling Silk Mills Pvt. Ltd has all to do with Azizur Rahman’s ceaseless efforts in giving a new dimension to his family business and his desire to go the extra mile to learn new things and implement them well



before it is time.

Transforming a family silk business from a cottage unit into a thriving mill and one of India's leading manufacturers and suppliers of silk products takes a lot of planning and far-sightedness besides hard work.

Azizur Rahman went about in his endeavour pretty meticulously. First, he took a round abroad, observed international mills in Italy and Germany, and imported various modern machinery from there. He hired skilful employees with good backgrounds and experience who were further trained to handle these modern, sophisticated machines.

Azizur Rahman says, "Apart from the state-of-art machinery, our large production capacity, stringent quality, large warehouse, and vast distribution network are the other aspects that have helped us emerge as one of the leaders in the industry."

That said, like any good business leader, he reserves the highest praise

for his team. He says, "Our team has talented weavers, designers, and technicians who are highly driven, dedicated, and hard-working. Without them, this journey wouldn't have reached this far."

In its glorious journey, the company has also won several awards, including the Foshmi Award for the year 2003. Ukas Award, and the award from Silk Mark Organization.

All said and done, another salient factor for its popularity is the company's ethical practices. Azizur Rahman says, "Ethics is at the core of our business. We never compromise our products for profiteering. Our pricing is competitive. We give just wages to our workers. And our entire process is transparent for others to see."

From a few dozen, Starling Silk Mills Pvt. Ltd. now has more than 500 employees at the factory, and 50 thousand+ households are engaged in cocoons cultivation and raw silk

extraction for the company.

It has scaled up so much that the exports of its products take place to more than 40 countries spanning across the USA, Chili, Europe, Russia, Turkey, Bangladesh, China, Ethiopia, and many other oriental countries, including India.

Starling Silk Mills Pvt. Ltd. also has a factory outlet and showroom in Malda, providing options to customers to visit and choose products according to their requirements.

### **Foray into Education**

The amiable and soft-spoken Azizur Rahman is a man of indomitable spirit and vision. Even after taking Starling Silk Mills Pvt. Ltd. to new heights and providing massive employment to his people, he didn't want to be content with that. He has an endless appetite for entrepreneurship in a social cause.

"Almighty has been very kind to me. He has given Barkat in my business. So, in gratitude towards him, it



becomes my duty to do something for society.” says Azizur Rahman.

There is no better service to society than providing education because it is the passport to a bright future. In 2014, Azizur Rahman embarked on a new journey by establishing Tarbiyah Public School (TCIS).

He glowingly says, “Starting a school was a cherished dream of mine. Much as I had succeeded in the silk business, the day I laid down the school’s foundation was the happiest day of my life.”

### Reasons Behind an English Medium School

The idea of starting an English medium school had begun much before 2014 when Azizur Rahman used to visit foreign countries as part of his business tours.

He says, “I have been travelling abroad since I was 16. I used to get awe-struck by seeing progress made

by foreign countries. On every return, I would shed silent tears at the wretched conditions of my fellow countrymen.”

According to him, it didn’t take him long to realize that the lack of education, more so the lack of modern English education, obstructed the country’s progress. He wanted to do something about it. He decided to set up an English medium school in his native town Barangar, Malda, West Bengal. However, the poverty of the local people was something that needed consideration.

Malda is thickly populated, with about 51% Muslims, but the literacy rate here is abysmally low. Most who attend schools often fail to make any headway in life due to the lack of quality education. The situation is worse among the poor, who comprise the working class in the bidi and plastic industries and migrants and labourers. Their financial condition doesn’t allow them to send their children to a school, much less an English medium school.

“An English medium school doesn’t seem viable in the area largely inhabited by economically weaker sections. Better you start a regional medium school for them,” Azizur Rahman remembers how his friends used to dissuade him from his plan of opening an English medium school.

Nevertheless, Azizur Rahman pushed ahead with his plan because he didn’t want to profit unreasonably. He wanted English education for the children coming from poor sections at any cost, so they are not discriminated against and get an equal chance to excel in life like the children of privileged ones in society.

### An English Medium School, but With a Difference

While Azizur Rahman was determined to open a school with international education standards that would be accessible to all, especially the poor, he also wanted that school to be different from regular schools.



His vision was for a school that, besides modern education, would equally give importance to moral and ethical education so that students embody worldly success and the ethical practices of life in equal measure.

Driven by that noble desire, when he established the school, he aptly named it Tarbiyah Public School (TCIS). Tarbiyah is an Arabic word that means nurturing or rearing. In a broader context, it refers to systematically teaching and upbringing children in accordance with Islamic values.

“In today’s world, neither parents give Tarbiyah to their children, nor do the children have time outside school hours to learn about it. I wanted to solve this problem with TCIS, where modern education and Tarbiyah were to be given side by side under one roof,” says Azizur Rahman.

## **Establishment and Growth of TCIS**

Having done his homework properly, Azizur Rahman, with a determined will, established Tarbiyah Public School in 2014 adjacent to his Starling Silk Mills Pvt. Ltd in a sprawling six acres of land.

The school started with about 60 students up to class IV, and now it has more than 500 students up to class XII. Since Azizur Rahman’s name carries a lot of credibility in the area, parents don’t think twice about sending their children to his school. Every year the number of students is growing, and so is the school’s expansion.

As the need was felt to create more blocks and classrooms, the second leg of construction work for the school began in 2018, which got disrupted by COVID lockdowns, but it has now resumed on a war footing. “Since the demand is high, we are scaling up our infrastructure. We are set to increase

our capacity to 1000 students very soon,” says Azizur Rahman proudly.

The school has seen exemplary growth in just about nine-year existence. Arguably, the persistent focus on quality by adhering to advance learning trends and techniques since the school’s inception is the reason behind its soaring popularity.

## **Notable Features of TCIS**

Tarbiyah Public School (TCIS) is a school for the future which is dedicated to shaping the future of its students by providing them with the best education and moulding their personality in the right directions—morally, socially, and physiologically.

Azizur Rahman says, “By inculcating religious discipline, building characters, and helping intellectual growth, we aim at creating students into good human beings who are sensitive to the needs of others, respect fellow humans, and fulfil their duties towards society and the nation at large.”

He adds that the multi-faceted Tarbiyah programme at TCIS includes Tazweed & Understanding of the Quran and the Hifzul Quran program every Sunday. Furthermore, the school has collaborated with the Markaz Group of Kerala for moral value-based education.

TCSI is affiliated with CBSE and has a balanced student-teacher ratio for effective learning. The teaching staff are highly experienced, well-trained, and competent to unravel the talent of every student and help them build on their strengths to excel.

Azizur Rahman says, “The teachers at our school work as a team and recognize their responsibility. They are not only adept in teaching academic curriculum, but also wield impeccable values essential for inspiring students to pick up best practices in life.

Besides excellent teaching staff, the school is equipped with all the modern facilities such as fully digital classrooms, a well-stacked Library, Assembly Hall, Science Lab, Media Lab, separate boys’ and girls’ hostels.

An ample number of extracurricular activities, including martial arts, roller skating, cricket, football, tennis, volleyball, etc., add to students’ sporting skills and physical fitness.

To enhance leadership skills, TCIS has introduced 50+ ECC activities like quizzes, debates on contemporary topics, dramas on social issues, instant speeches, tongue twister competitions etc., which are performed publicly on the Annual Day of school.

Apart from that, daily students’ performance reports are being published digitally to monitor them very closely and take action according to the requirement.

Azizur Rahman says, “We have already introduced robotics and coding mathematics. We intend to introduce AI in our classrooms to create smart, responsive content for the personalised care of students.”

The hard work of the team has been bearing fruits consistently. For a recent example, the second batch of 10th standard has excelled in board exams. Students have obtained 85 to 97 percent marks in the 2022 board exam. In the coming days, more powerful academic performance is expected from the students.

## **Making TCIS a Brand**

Azizur Rahman has a broader vision to spread the education model he envisages for the overall growth of students at a reasonable price.

“The idea is to develop TCIS into a credible brand and branch out into other areas, creating a sort of educational revolution keeping the underprivileged in focus.” Azizur

Rahman says, “Our entire team is working very hard to fulfil the dreams of taking English medium education to rural India.”

According to him, the management has the vision to establish up to 200 branches, focusing on rural areas by 2024. Plans are already afoot to open the first 100 branches. We have already started 42 branches at the junior level and one branch up to XII standards.

The main campus is already being developed swiftly to serve as the central branch, controlling and coordinating all other branches spread in the state and elsewhere.

Azizur Rahman says, “Ensuring technology-based quality and modern education in rural India is not only an attempt to take the TCIS brand to the needy sections of the society living the far-flung areas but also a sincere effort on our part to promote the concept of Digital India, which has been developed by the Govt. of India.”

### **Dream for a University**

The sections of society that have been left behind in progress must get a fair chance to advance and acquire leadership roles in society. To that end, universities have a major role to play.

When it comes to West Bengal, the state has a significant minority population, but accordingly, there are not enough minority universities.

Azizur Rahman says, “Universities, in general, are in awful scarcity in our country. While in developed countries, for per 50 thousand population, there is about one university, in India, we don’t have a university even for 10 lakh people.”

Well aware of the situation in his state, Azizur Rahman nurtures a dream to establish a university that will open gates for minorities to excel in higher education. However, establishing a university is no child’s play. It requires

enormous funds and infrastructures, as well as resources of other kinds.

Azizur Rahman says, “I have already consulted my industrialist friends who can contribute in this regard. Insha’Allah, taking everybody along, and with government assistance, we will be able to establish a university one day. But for now, our entire focus is to move ahead with TCIS. The university can wait.”

### **Azizur Rahman’s World View**

Besides being an entrepreneur and educationist, Azizur Rahman is a thinker and has the brain of an intellectual. His insights into the history and contemporary world politics are discerning and impressive.

He says the world, including our beloved country India, is going through a tumultuous period where fascist and reactionary forces have dominated and successfully changed the political discourse to that of hate and bigotry. He shows his concerns about the growing trend of Islamophobia around the world.

Nevertheless, Azizur Rahman is hopeful that the time will change and people will get fed up with hate and eventually return to the path of peace, harmony, and brotherhood.

He says, “Education has a big role in healing the world. More than the present education system, the education tied to moral and ethical values we are advocating will serve the purpose.”

### **Maeshat’s View**

A man of many ideas, unbounded zeal, and tireless hard work, Azizur Rahman has given a new meaning to entrepreneurship and has also shown his mettle in community leadership.

On the one hand, his Starling Silk Mills employs hundreds of people; on

the other, TCIS is doing stellar work to educate underprivileged children holistically. And considering the way TCIS expansion is taking place, we can say Azizur Rahman is a leader in the making for bigger things.

For Maseeshat Media, it is always heartening to see the emergence of new entrepreneurs and community leaders. Azizur Rahman’s endeavours are highly praiseworthy, especially because they are geared towards the causes of the disadvantages.

He has dispelled the notion that the poor and downtrodden are indifferent to change their fate through education. According to him, despite poverty, these people are aware of the importance of education. They want their children to be educated, but the community lacks the leadership to tap into their willingness.

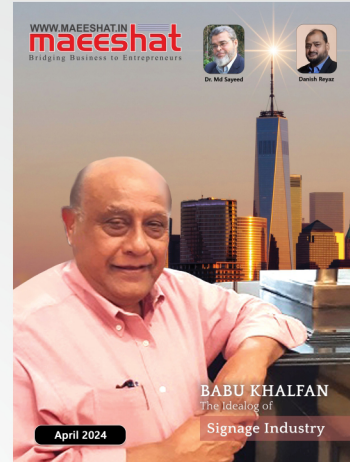
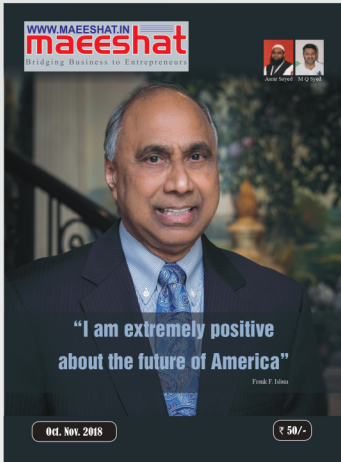
He says, “Our community needs more leaders to come forward and shoulder the responsibility of establishing more and more educational institutions. One Tarbiyah Public School is not enough.”

Azizur Rahman considers himself a dreamer, even in an adverse situation. Had he not dreamed, nothing would have materialised. But he always backed his dreams with immense hard work and an undying passion for achieving them.

The dedicated crusader is on a constant mission to better the lives of others through meaningful and constructive changes. We have the highest regard for him.

Fittingly, when he signs off, he tells his favourite quote: “*Zindagi tab banti hai jab aap khush hote hain. Lekin Zindagi tab behtareen banti hai jab koi aap ki wajah se khush hota hai.*”

# Indian-American Entrepreneurs on **Maeeshat** Magazine Cover Page



As you know that Maeeshat is working to promote entrepreneurship among Indian Community. After lockdown, we are again publishing hard copies of Maeeshat Magazine (English) and sending to your doorstep. Alhamdulillah in every issue we are making a difference. we are publishing cover story on community leader and marketing across the country and abroad. Now we have started subscription drive, I am sure you are receiving our copies.

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# When Bombay beckoned me



By Mohammed Wajihuddin

It was September 8, 1995. As the Frontier Mail (rechristened Golden Temple Mail Express in 1996) trundled along two platforms before stopping at Mumbai Central station, my anxiety grew. All kinds of negative thoughts overtook me. With a racing heartbeat and shaking legs, I gathering my little luggage, a bag containing a few clothes and a carton of books, and alighted from the train which I had boarded the previous day at Hazrat Nizamuddin in New Delhi.

It was around 5 am and Bombay was stirring at the daybreak. It was waking up from the sleep. But did or does the city ever sleep?

After reaching the spacious waiting hall, I looked for a PCO. For the generation Z, PCOs or Public Call Offices were telephone booths or kiosks in the pre-mobile phone era from where calls were made by inserting one rupee coins. You kept inserting coins if your call was long. I found a PCO at a tea shop which also sold snacks and biscuits. I bought a packet of biscuit and a cup of tea. That was my breakfast on the day I landed in the city.

Fetching a notebook in which I had written some contacts in Mumbai--actually they were contacts provided by a friend as I did not know a soul in the city--I dialled a number at a hotel in Vile Parle. "Is Akasa Anjum there? I want to speak to him," I said. "No, he is not here. The hotel is closed. And I do not know where does he live," a

voice on the other end said and hung up.

Akasa Anjum, I later found, was from Darbhanga and worked as a manager at a couple of restaurants in Mumbai before he moved to the Gulf and has prospered.

Unable to reach Anjum, I set out for Seven Bungalows, catching a train, a bus and a rickshaw, to look for another contact. These contacts were provided by Tarique Siddiqui, two classes junior to me at the High School in rural Darbhanga where his father and my father taught. Tarique and I lived at separate rented rooms at the middle class locality called Julena near Jamia Millia Islamia University. Tarique would often drop in to my room and I had taken a reference letter for his friend Imtiaz Bhai before I left Delhi. He had given a few more contacts, including Akasa Anjum's and someone in Seven Bungalow.

At a multi-storied building in Seven Bungalows, I rang a bell at a flat but did not get any response. Then I rang the bell nextdoor and a middle-aged woman opened the door. She told me that she had not seen the boys who lived in the flat nextdoor for a week. Tarique had told me these boys were looking for a job in the Gulf. I realised perhaps they had got a job abroad and left.

By now it was around 11 am. I was hungry and thirsty. I asked for a glass of water which the kind lady immediately brought. Having watered

my parched throat, I came down the tall building. Since the carton of books was heavy and I was not sure when I would find the right contact in the new, strange city, I wanted to keep the carton with a reliable person for a night. The memories of 1992 riots and 1993 blasts were fresh. People would not trust strangers easily. I told myself that requesting a rich person to keep my carton would not get a positive response. So, I approached a security guard who lived in a ramshackle shed at a construction side. I told him and his wife about my predicament. I told them that I would take back my books the very next day. The poor watchman looked at his wife who winked. They kept the carton containing titles penned by the likes of Khushwant Singh, M J Akbar, Salman Rushdie, Shobhaa De, Milan Kundera, Neruda and Naipaul.

I got the books back the next day.

A bit relieved, I set out for Mahim, the third address that Tarique had given. This was to the address of Imtiaz Bhai, also from Darbhanga. Someone suggested, instead of taking the train,

I take a bus because I was new in the city and did not know where to board and where to alight. So, on the very



first day of my arrival in the Maximum City, I used both the local trains and its

buses. These are most common modes of public transport and are justifiably called Mumbai's "lifelines."

By the time the bus brought me to Mahim, it was around 2 pm. Tired, exhausted, hungry, I reached a bag manufacturing unit whose owner knew Imtiaz and who had moved to Jogeshwari. The owner (I forget his name) made me sit at the bag unit and brought me lunch comprising chapatis, daal and mutton korma. If the mutton was a bit oily and daal watery, I didn't care. In my teenage years, I heard a Hindi proverb from my father, a High School teacher: Bhok na jene baasi bhat, pyar na jane neechi zaat, neend na jane tooti khat (Hunger doesn't care for stale rice, love doesn't care for low caste and sleep doesn't care for broken cot). So, I devoured the food and thanked the gentleman who had got it for me.

In the evening, one Abbas Bhai accompanied me to Jogeshwari East where Imtiaz shared a ramshackle room with Mumtaz, Anjum, Naushad and a few others. They all were Bihari bachelor boys working in different

private firms. They welcomed me with open arms. Mumtaz Bhai, now a senior executive with an MNC in Bengaluru, worked at Badri Mahal in Fort, the headquarters of the Dawoodi Bohras' spiritual head late Syedna Mohammed Burhanuddin. I didn't know then that Syedna Burhanuddin and his son and successor Syedna Mufaddal Saifuddin would one day bless me. I am among the few non-Bohras whom Syedna Mufaddal Saifuddin has personally blessed multiple times---in Mumbai, Nairobi, Indore and Surat.

Having been welcomed to the group and having found a nest, I began looking for a job. Meanwhile, within a month of my arrival, we moved to Mahim. It was a windowless room which eight of us shared. Naushad was a car mechanic and worked at a garage in Juhu. One Sharmaji, a journalist with a Filmi magazine in Hindi, would visit his garage. Naushad introduced me to Sharmaji who took me under his wing for a month before I worked with a film PRO.

I even interned with a Bollywood script writer briefly and soon found that finding a foothold in the film industry was like chasing a chimera. Times had changed. They no longer made success stories of Salim-Javed. Groupism was order of the day. Scriptwriter Miraq Mirza who is currently directing a film tried to help me, but he had his own limitations. I realised making a scriptwriter's career was not my cup of tea. I couldn't have excelled at it as different camps had their own writers and writers were no longer valued much. I found myself a misfit in an industry where chaplusi and chamchagiri reigned supreme. Where talent mattered less than "right connections."

I couldn't have returned to Delhi as I had already angered my father by not appearing in the Civil Services Exams. Since I had reached Bombay after

burning bridges, I had to stay here. It was do or die situation for me. I knew I had to perform or I would perish.

A man who has nothing to lose has everything to gain. I had come with just a few hundred rupees in my pocket and had not asked my father for money. I was young, bachelor with a burning desire to change my situation.

One day I saw an advertisement for a journalism course at K C College at Churchgate. I discussed with Mumtaz Bhai, by now my closest friend, withdrew Rs 10,000 my elder brother had deposited in my bank account before leaving for a job in Saudi Arabia. I had briefly worked with a tiny magazine in Delhi and realised Journalism was my ultimate calling. I joined Diploma in Journalism course at K C College and began attending the classes.

Meanwhile, I had joined a small monthly magazine a transporter brought out from Chembur. So for a year, every morning, I took a bus from Mahim to Chembur. In the evening, I took a train from Chembur to Victoria Terminus ( now CSMT) and from there walked to Churchgate to attend the journalism class at K C College before I took another train to Mahim. A few months at the class and, one day our teacher late V Gangadhar, told me: "Do not waste your time here. Join a newspaper. You will learn more at the job that we teach you here."

G T Balani was the principal of K C College. I requested him for a letter to the editor of The Asian Age, requesting him to allow me to intern with the paper. Aakar Patel was Asian Age's Resident Editor in Mumbai. Young and dashing, Aakar was a no nonsense guy. He gave a cursory look at my CV and asked me to meet Kaniza Lokhandwala (now Kaniza Garari), the chief reporter, the very next day. Chubby-cheeked and chirpy, Kaniza was enthusiasm personified.

She made me feel comfortable and assigned assignments liberally.

We were a small team. M J Akbar, the paper's founding editor, would visit Sayani House, our office at Prabhadevi, in an expensive, chauffeur-driven car. He wears style on his sleeves. And writes with rare command over the subject he deals with. I read virtually every word he wrote those days, including his many books which put him in a different league.

From Asian Age, I moved to Sunday Observer where I stayed briefly before it folded up. The Indian Express became my next destination. It gave me immense opportunities to grow as a writer and journalist. And then the Times group beckoned me. Joining the Times of India was like a dream come true. I have been here since April 2005.

It is 29 years since I landed in this city. The city has enriched me in many ways. It is the place I call my home. It is where my three beautiful daughters were born and are grown up in.

One doesn't know what is in future's womb. The nearly three decades of stay here has seen ups and downs. Much water has flown down the city bridge. I have moved to Mira Road, a far off western suburbs. Bombay is now Mumbai.

I am now at the other side of 50. I was in my mid-twenties when I came to this city where dreams do come true if you have the resilience and perseverance. Meanwhile, I wrote a book too.

For me, it seems only yesterday when I reached the city aboard Frontier Mail.

Life has taught me many lessons, including the truth in the saying, ' never say die.'

Tomorrow never dies.



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# MIHAS 2024: The World's Largest Halal Trade Fair Gears Up for Another Ground-breaking Edition

By Rafiq Vayani



MIHAS 2024, is heading towards becoming the largest ever edition. As the world's largest Halal trade fair, this year's event is expected to attract over 40,000 visitors and will feature a record of over 2,000 booths as well as international buyers and exhibitors from 66 countries who will participate in the showcase and International Sourcing Programme (INSP). Hosted by the Ministry of Investment, Trade

and Industry of Malaysia (MITI) and organised by the Malaysia External Trade Development Corporation (MATRADE), MIHAS 2024 is being held from 17 to 20 September 2024 at MITEC Kuala Lumpur.

At the Opening Ceremony, Yang Berhormat Senator Tengku Datuk Seri Utama Zafrul Bin Tengku Abdul Aziz, Minister of Investment, Trade

and Industry of Malaysia (MITI), said that as the world's largest international trade fair for Halal products and services, MIHAS has benefited nearly 17,000 Malaysian exporters and foreign buyers since its inception in 2004. 'It has generated almost RM25 billion in total sales, attracted 500,000 trade visitors and significantly elevated Malaysia's profile on the global stage,' he added. MIHAS 2024





targets RM3.5 billion in sales.

China, Indonesia, Saudi Arabia, South Korea and Thailand are leading the way in international participation at MIHAS 2024, showcasing the event's impressive global reach. With exhibitors from nearly every continent namely Asia, Africa, Europe, North America, South America and Oceania, it demonstrates MIHAS' status as a leading international event, drawing a diverse range of participants from across the globe.

One notable achievement this year is the fact that MIHAS won the Guinness World Records Award for The Largest Attendance for Halal Trade Show as it attracted 38,566 visitors

during MIHAS 2023. "MIHAS 2024 aims even higher as this exciting growth further cements MIHAS as the premier global Halal showcase, making it a not-to-be-missed event for industry professionals worldwide," said Yang Berhormat Dato' Seri Reezal Merican Naina Merican, the Chairman of MATRADE.



Furthermore, he added that this year's showcase will not only focus on business networking but also on innovation and sustainability. MATRADE's commitment to technology is evident from its past achievements and ongoing efforts. This includes receiving the 2022 WTPO award for "Best Use of Information Technology"

for successfully hosting the virtual MIHAS 2021. In 2023, MIHAS further cemented its position as a premier international event by earning approval from UFI, the Global Association of the Exhibition Industry.

Another notable highlight of MIHAS 2024 is the presentation of the Anugerah Khas Tokoh Pembangunan Halal



Negara to Yang Amat Berbahagia Tun Abdullah Ahmad Badawi. This award recognises Tun Abdullah Ahmad Badawi's significant contribution to the Halal industry, as well as celebrating his impact in inspiring future leaders.

MIHAS 2024, which includes its 13 existing clusters plus a new category – Halal Food Ingredients, will offer a diverse experience with not only the exhibition but also several key programs designed to enhance its impact. One such programme is the International Sourcing Programme (INSP) which will facilitate business meetings, connecting 330 international buyers with 800 Malaysian sellers. It targets a potential sourcing value of RM1.7 billion.

In addition, there is the MIHAS 2024 Hosted Buyers Programme which aims to foster strategic connections between 50 local buyers and international exhibitors, driving business transactions and enhancing networking opportunities.

According to Yang Berbahagia Datuk Mohd Mustafa Abdul Aziz, Chief Executive Officer of MATRADE, carefully selected and pre-qualified buyers will undergo a vetting process

before being matched with exhibitors based on their specific industry needs, facilitated through online platforms and dedicated programme coordinators. "Around 250 business meetings have been pre-arranged for this programme which will take place from 17 to 19 September 2024," he noted.

MIHAS will also be hosting the Knowledge Hub session on 19 September 2024. The "Meet the Experts" sessions aim at providing attendees with valuable insights from industry leaders and promoting innovation in the Halal economy.

On the final day MATRADE will be hosting the MIHAS Awards to celebrate excellence within the industry, featuring categories such as the Excellence Products & Services Awards, the Innovative Products & Services Awards, and the new Sustainability Award, which recognises companies committed to integrating sustainability into their operations. Together, these elements will elevate MIHAS 2024 as a premier event for business, knowledge and industry recognition.

Moving forward, MATRADE will debut MIHAS@Dubai at the Middle

East Organic and Natural Product Expo from 18 to 20 November 2024, marking the international expansion of its flagship Halal showcase. With a sales target of RM1.0 billion, this initiative will feature over 200 booths consisting ministries, agencies, state governments and SMEs, in a 2,000 sqm pavilion. This strategic move underscores MIHAS's growing global prominence and reinforces its position as a leading international platform.

MIHAS 2024 will continue to drive growth in the Halal sector by showcasing the latest innovations in Halal products and services, from food technology to sustainable practices, providing a platform for industry players to exchange ideas and explore new developments. The showcase also broadens the global Halal footprint for international exhibitors and attendees, while serving as a gateway for local companies to enter new markets. This year's expanded focus on non-traditional markets, including Latin America and Africa, will further extend Malaysia's influence in the Halal industry.

# SCDS Showcased “Threads of Tomorrow’24” Fashion Event



Samana College of Design Studies, affiliated with Maulana Azad National Urdu University (MANUU), successfully held “Threads of Tomorrow’24,” a fashion showcase by its first-year Fashion Technology students, in the Seminar Hall of the Department of CS & IT, MANUU.

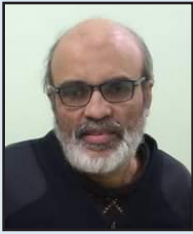
The students presented two unique

themes – Kids’ Garments and Women’s Garments – displaying their creativity and design skills. The event was graced by Prof. Syed Aynul Hasan, Vice Chancellor of MANUU, as the Chief Guest. The Guests of Honor included Prof. Siddiqui Mohd. Mahmood, OSD-II, Prof. Abdul Wahid, Dean of the School of

Technology and Prof. Saneem Fatima, Department of Management and Commerce, MANUU

Ms. Samana Hussaini, Chairperson of Samana College, along with renowned fashion designer Miss. Nishi Singh, also attended the event, adding to its prestige and significance.

# US election-victory in debate no guarantee of election win for Kamala Harris



By Soroor Ahmed

**Is the average American voter ready to accept a woman President? Will the liberal and secular Americans win over the conservative? Will migrant issues have a say in the November Presidential elections?**

Former President and Republican Donald Trump is the only United States Presidential candidate to take on a woman nominee of the rival party, not once but twice. In 2016 it was Hillary Clinton and eight years later he is up against Kamala Harris.

Hillary Clinton, the Democrat candidate outperformed Trump in the debates in 2016 but lost the election. In terms of votes she got about 2.9 million more than her Republican rival. Overall, Trump won 304 electoral colleges against Hillary's 227, out of total 538 to become the President.

In 2024 too, the general perception is that Kamala Harris came out victorious in the debate. It has brought a sigh of relief in the Democratic Party camp after President Joe Biden's disastrous performance in the first debate on June 27 last. On July 21 Biden finally decided not to contest again, leaving the space for

Vice President Kamala Harris.

## Premature to Conclude

Though, on the basis of September 11 debate many political pundits are of the view that Kamala would win, it would be premature to jump to that conclusion. The liberals might be claiming that Kamala successfully

highlighted her party's stand on abortion and other issues related to race and gender yet the fact is that the conservative Americans, whose numbers are substantial, look at the things in a

totally different way. They hate feminism and all sorts of rights to LGBTQ community and are against abortion. Though the same sex marriage did not come up in the debate, on the issue of abortion Trump was blunt and forthright knowing that his supporters are fully behind him.

Let it be known that the United States, which claims, to be the oldest and modern democracy, is yet to elect a female President—Biden is the 46th one. However, the number of woman governors is currently 12, out of total 50 states—four of them are Republicans and eight Democrats.

A close study of the debates involving Trump reveals that he has performed better when his rival is a male, especially Joe Biden. On June 27 he bulldozed a totally off colour Biden. Short on valid points but high on rhetoric and single-liners he Trump ridiculed and outsmarted Biden more comfortably than Hillary and Harris.

On September 11 he was lacking the aggressiveness of the June 27 debate.

He was repeatedly referring to Biden, prompting Kamala Harris to say that the contest was not against the President, but her.

The view of liberal and secular Americans of coastal United States, especially of north-east and west, are different from many of those living in the Bible belt of the heartland of the country, where people still root for Christian values and family life.

### How Different From Europe?

The American society is somewhat different from that of Europe. This continent has produced a number of women heads of government. Even the rightist parties in France and Italy are led by women. The relatively conservative Britain has seen three woman Prime Ministers, two in quick succession recently. Coincidentally, all three were from Conservative Party.

The ground situation in Europe suited the growth of feminism in the 19th century.

The large scale migration of males to colonies in America, Africa and Asia brought women out of their homes. The advent of Industrial Revolution during the same period led to the shortage of hands compelling women to take up jobs. So the first wave of feminist movement started around mid-19th century. Some women demanded the rights to property and vote. But that had little impact.

Actually, the two World Wars in 20th century brought women to the centrestage of European politics. Some 7-8 crore Europeans died in

these two Wars, 2.7 crore in the then Soviet Union alone. An overwhelming number of those killed, injured and maimed were men, forcing women to fill the jobs in a

large number. It was during the immediate post-World war-I years that women of the west actually started getting voting rights.

France, which witnessed Revolution in 1789, gave their women the voting right only after it got free from the German occupation in 1944.

So, it was the circumstances which brought women out from their homes



*Donald Trump (Left) and Kamala Harris (Right)*

in Europe. Had the two World Wars not taken place perhaps the progressive idea would not have yielded result.

### Voters' Dilemma

In contrast, the US did not face any such massive upheaval. Instead, it attracted huge migrant population, especially in the 20th century. So, the women-folk in the United States were not compelled by the circumstances to come out to work. Thus, the process of what is called women's emancipation was not as fast as in Europe.

Curiously, the new migrants from

different countries adopted the progressive ideas more easily than those living in the villages or small towns. They were more tilted towards the policies of the Democratic Party.

Thus, there are more followers of Christian values and family life in the United States than in West Europe. They are traditionally Republican voters and followers of Evangelism. Trump may be in practice far removed from the Christian values, yet he certainly claims to be its champion.

Unlike in India, the rightist party, that is Republican, does not get the same amount of media coverage, or at least it is alleged by its leaders, including Trump. In such a situation it is somewhat easy to whip up passion against outsiders. That he did on September 11 debate too.

The problem with the Democratic Party is that its stand on abortion, same sex marriage, feminism etc are so extreme that many of its voters prefer to maintain distance. On the issue of Gaza too there is not much difference between

the two parties.

Republicans have their own quota of problems. Many of their traditional supporters do not fully appreciate Trump and his behaviour and his questionable record. Besides, they do not approve of the January 6, 2021 insurrection.

However, there is always a latent fear of a Republican backlash if the performance of Harris is projected too much in the media.

Trump would interpret it as a conspiracy against him

# Maeeshat is going to organise its 2<sup>nd</sup> Edupreneur Expo, Summit & Awards 2024



Maeeshat Media is excited to announce the second edition of the Maeeshat Edupreneur Expo, Summit & Awards 2024, an initiative aimed at enhancing higher education and fostering an entrepreneurial spirit among youth. The event will bring together business leaders, educational entrepreneurs (edupreneurs), and various stakeholders from across the country to discuss and develop strategies for improving higher education prospects, advancing skill development, and promoting entrepreneurship—all with the goal of creating ample employment opportunities.

**Project Overview:** The educational landscape in India is plagued by its inability to produce enough skilled youth for employment or inspire them to pursue entrepreneurship. Additionally, higher education enrolment is abysmally low, hindering the creation of a knowledgeable and

intellectual citizenry.

In this context, our goal is to drive collaboration between private businesses and educational institutions, supported by insights from industry experts, educators, and edupreneurs. Together, we aim to build a strong vocational and training framework, boost higher education opportunities, and accelerate entrepreneurship. This approach will help close the gap between the demand for skilled workforce and the available talent.

**Edupreneur Expo, Summit & Awards 2024:** Taking place at Hyderabad, on December 7-8, 2024, the event will:

- Provide a platform for stakeholders to come together, deliberate, and develop strategies to enhance educational standards that meet modern demands.
- Foster partnerships between

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