



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# ETK News Letter

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2024

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## **From The Presidents Desk**

“ Blessed is a person who kept in mind the next life, acted so as to be able to render account, remained content with what sufficed him and remained pleased with Allah”

Ameeral Momineen Ali Ibn Abi Talib (a.s)

As the creator of this marvelous universe rightly deserves, I begin with praising the Almighty though no words can ever do justice to this task. Blessings be upon the holy prophet (saww) and his holy progeny whom the Almighty assigned the task of guidance and reformation so that the society could recognize and adhere to their human values as ordained by Allah.

Dear readers, the 4<sup>th</sup> edition of the news letter is in your hands which is the re-launched platform of ETK magazine. The response and the feedback from the first 3 issues have been quite encouraging and supportive and I am glad that the primary goals of the publication are being achieved and Allah willing it will continue in the coming years as the trust itself flourishes and attains new heights.

Let me begin with sharing to the esteemed readers that the blessed month of Muharram was observed with a great sense of responsibility and public outreach. As has been the norm for the trust, the relief camps were put in place at various spots across the valley and the main camp was setup on 9<sup>th</sup> and 10<sup>th</sup> Muharram at Zadibal, Srinagar. Camps were also setup on these two days at IPS Sofipora and IPS Ichgam. At IPS Sultanpora Pattan the camp came to be setup on 14<sup>th</sup> Muharram.

Moving on, it gives me a great sense of satisfaction that the Trust commemorated 'world suicide prevention day' with active support of Kashmir-American Society of Health care and Help Poor Voluntary Trust at Iqbal Khumaini Hall Srinagar which was attended by large number of people, prominent speakers among them being Dr. Syed Riyaz of K.A. Society, Dr Majid Shafi, consultant psychiatrist, clinical psychologist Mr. Muzaffar Khan and renowned Islamic scholar Dr. Syed Mudasar Rizvi as chief guest. The program was highly appreciated across all sections of the society and it became a platform for spreading the message of awareness for social checks and balances.

Correspondence Address :

**EDUCATIONAL TRUST KASHMIR.**

New Complex Alamgari Bazar Srinagar-Kashmir-190011, J&K

Mobile : 6005405155 | 0194-2421966

FROM

ETK NEWS LETTER

EDUCATIONAL TRUST KASHMIR

NEW HEAD OFFICE COMPLEX

ALAMAGARI BAZAR, SRINAGAR-KASHMIR-190011

🌐 : [educationaltrustkashmir.org](http://educationaltrustkashmir.org)

@ : [educationtrustkashmir@gmail.com](mailto:educationtrustkashmir@gmail.com)

f : [educationaltrustkashmir](https://www.facebook.com/educationaltrustkashmir)

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PUBLISHED BY : IMAM HUSSAIN (A.S.) CHAIR, EDUCATIONAL TRUST KASHMIR.

HEAD OFFICE : ALAMGARI BAZAR, SRINAGAR-190011

PHONE : 0194-2421966

It has been unanimously decided that such socially sensitive issues need to be highlighted periodically and the trust shall ensure to conduct such events in future too, and if need be, in collaboration with the concerned departments as well as the expert individuals.

As has been celebrated in the past, the Trust this year too organized a grand celebration of Eid I Milad conference and Hafta e Wahdat at Imam Khumaini Hall which was chaired by the chief patron of the trust, Justice (R) Hakim Imtiyaz Hussain and Dr. Syed Mudasir Rizvi as guest of honor. The students from our schools spoke on the occasion and were thereafter felicitated and rewarded for their remarkable speeches.

I pray to Allah to strengthen our resolve to stand united for the sake of the future of this deprived community.

Thanking you.

Date: 05/11/202

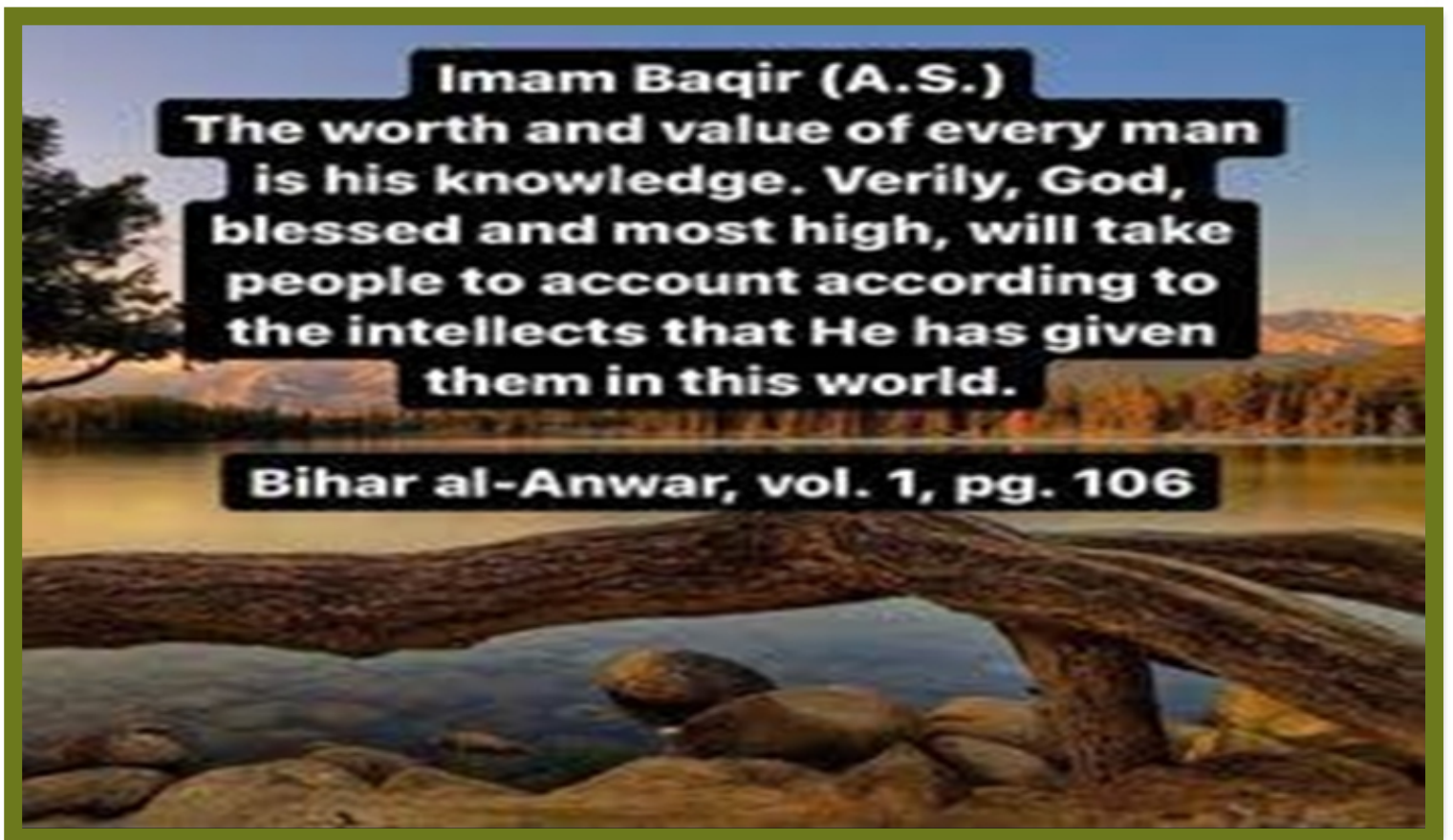
Haji Mohamad Shafi Khan

President, ETK.

## Upgradation

We feel privileged in informing our members and well wishers that IPS Gamdoo has been upgraded from class 5th to class 8th.

The efforts put in by the Trust and the school administration in processing the long pending demand of the locality is hailed.



# AMEERAL MOMINEEN (A.S.) LIFE & LEGACY

## (PART-IV)

The second caliph Umar Ibn Khattab is reported to have said that he heard the Prophet(S) say: The superiority of Ali's virtues is like the superiority of the month of Ramazan over other months. The superiority of Ali's virtues is like the superiority of the Nights of Glory (Laylat al-Qadr) over the rest of the nights. The superiority of Ali's virtues is like the superiority of Friday over the rest of the days of the week. Fortunate and commendable is the one who adheres to him and acknowledges his Guardianship; and most unfortunate and deplorable is the one who denies his [Ali's] right and Guardianship [wilayah] and it is appropriate that such a person shall be deprived of the mercy of God and the intercession and redemption by the Prophet (SAWW)

- Ihqaq Al-Haqq, vol. 5, p. 70;
- Fadha'il 'Ali Ibn Abu Talib, p. 146;
- Bihar Al-Anwar, vol. 38, p. 14

The Holy Prophet (PBUH&HF) under the divine command of Allah had to first establish himself as the peak of morality and ethics (Akhlaq) before declaring himself to be the seal of the Prophet. So thus after winning the hearts of the Meccans in the field of Akhlaq, it was in his 40<sup>th</sup> year, as is reported by the historians, that he made his first public declaration of being the chosen prophet of Allah. A declaration that would change the course of history- a declaration that would segregate the seeds of evil and virtuous- a declaration that would snatch the masks of people surrounding the Holy Prophet, both on the count of prophet-hood as well as the status of His minister(vizier). So thus we learn about one of the landmark events of Islamic history, the feast of Zul Ashira.

"And warn thy nearest relations." (26:214)

When this verse was revealed, the Holy Prophet (SAWW) organized a feast that is known in history

as "Summoning the Family - Da'wat Zu 'I-'Ashira". He invited around forty men from the Banu Hashim but Abu Lahab's disruptive ridicule came in the way before the Holy Prophet

could present his message to them. The feast was repeated and finally the Holy Prophet was able to speak up the message by saying , 'O Sons of 'Abdu 'I-Muttalib! By Allah, I do not know of any person among the Arabs who has come to his people with better than what I have brought to you. I have brought to you the good of this world and the next, and I have been commanded by the Lord to call you unto Him.'

He did not end here, as is explicitly recorded by historians. His final words in the feast were, 'Therefore, who amongst you will support me in this matter so that he may be my brother (akhhi), my successor (wasiyyi) and my caliph (khalifati) among you?

This was the first time that the Holy Prophet openly and publicly called the relations to accept him as the Messenger and Prophet of Allah while he also used three critical words for the one who would support him in this cause- "akhiwawasiyyiwakhalifati- my brother, my successor, my caliph" . There was no response from anyone, some of whom must have been wonderstruck, some shocked and some still reeling under the impact of what was being told to them. None except the youngest of them - 'Ali bin Abi Talib. He stood up and said, "I will be your helper, O Prophet of God."

The Prophet put his hand on the back of 'Ali's neck and said:

"Inna haaza akhiwawasiyyiwakhalifatikum, fasma'ulahuwaati'u - Verily this is my brother, my successor, and my caliph amongst you; therefore, listen to him and obey."

Thus the Holy Prophet knew it too well, and so did the divine, that the sustainer of the message was as important as the message itself. But this was just the beginning. As the Holy Prophet SAWW propagated the message of Allah, so did he periodically invite and warn people about the rights of Ali Ibn Abi Talib.a.s, because he knew the meaning and implications of being the last prophet more than any one else.

Haji Mohamad Shafi Khan  
(.....to be continued)

# Imam Zain-ul-Abideen(a.s.)

## Ailment to Commitment

Prof. Tanweer-ul-Sadiqee

Whenever we talk of Imam Zain-ul-Abideen Ali ibn Hussain (a.s.) a picture of someone chronically ill, pale faced, suffering from fever, bent with weakness carrying a walking stick strikes our minds.

No doubt, Imam Zain-ul-Abideen (a.s.) was ailing on the day of Ashura and even for some time during the captivity but presenting him as an ailing man all along his life is not justified. He lived physically a quiet normal life after Karbala.

Commonly, whenever we recall our 4th Imam (a.s.) less attention has been paid towards his efforts to narrate the Karbala massacre and to preserve the philosophy and spirit behind the Ashura and Karbala and then to propagate the same. Unfortunately the courageous, gracious and unique personality of Imam Zain-ul-Abideen(a.s.) has not been properly explored and presented. Imam Zain-ul-Abideen(a.s.) lived a life of 34 years after Karbala tragedy. The time he lived in was one of the most trying, the Islam has witnessed. But he faced the challenges courageously, patiently, confidently and cautiously.

On the Day of Ashura in spite of his illness he was conscious about sacrifices presented by his nears and dears. Number of times, he tried to get involved into the battle field but at his father's, (Imam Hussain a.s.) directions he stayed-back understanding and realising the significance of the orders from the Imam(a.s.).

Along with aunt Zainab (s.a.) Imam ZainulAbideen (a.s.) was the leader of the captives and a consoler for them. To preserve the progeny of Imam Hussain (a.s.) and to lead the Ummah through the tough times Imam ZainulAideen (a.s.) was protected by Divine shield. Imam Hussain (a.s.) had emphasized his sister HazratZainab (s.a.) by saying, "Sister! Hold him fast and do not allow him to face the swords lest the earth should be deprived of

progeny of the Holy Prophet Mohammad (s.a.w.w.)<sup>4</sup> During the journey to Kufa and Damascus, weak and ailing Imam behaved like an iron willed man. He proved his metal in the IbneZiyad's palace by replying to IbneZiyad's senseless statements harshly on his face, without fearing the consequences. He boldly and courageously reacted "O Ziyad! I least care for my murder. Don't you know that I have inherited the habit of being killed and martyrdom is a miracle and zenith of Imammat."

Ummayyads were manipulating all the political, religious and social affairs in such a way as to suit their nefarious interests. They were using their entire machinery to get the public support and were busy in covering their misdeeds. But, Imam Zain-ul-Abideen(a.s.) confronted the tyrant oppressor and despotic regime of Yazid, the cursed one, with full force.

During captivity Imam's stand against the tyranny of Yazid was stern and heart throbbing. Imam (a.s.) by his fearless and tireless struggle has proved the credentials of strong will, far-sightedness, self-sacrifice, determination, tolerance, patience, confidence and above all the love for Islam. Thus Imam(a.s.) has been the source of inspiration for freedom lovers, revolutionaries and humanitarians. Imam(a.s.) was chained and shackled with entire surroundings against him but he never lagged behind in delivering his sermons to apprise the people of realities, to carry the message of their oppression and to make the tragedy of Karbala an eternal one.

The sermon delivered by Imam Zain-ul-Abideen(a.s.) in Jamia Masjid of Damascus was dazzling and acted as a loud thunder against the cruelty, ignorance and tyranny of Yazid, the cursed one.

Imam(a.s.) first praised the Almighty ALLAH and next eulogised the prophets from Adam (a.s.) down to the Holy Prophet (s.a.w.w.). Then he said “ Some of you know me and the majority present here are totally ignorant about me. I am Ali, son of Hussain (a.s.) son of Ali Ibn Abi Talib (a.s.), I am son of the master of the sacred well of Zam Zam and the Holy mount Safa. I am the beloved son of Fatima (s.a.), the daughter of the Holy Prophet (s.a.w.w.). I am the son of one who was beheaded from the back of his neck and who was thirsty, until he expired, while no living being has ever been prohibited water. I am the son of the Martyr of Karbala, whose companions were reduced to dust and whose ladies were sent as captives.

We are not like ordinary people, our superiority over you has been established in five respects:

- i) Our house is where angels descended.
- ii) Our family has been the treasure of Prophet hood.
- iii) We are leaders of the world by Divine appointment.
- iv) Our bravery is acknowledged by all.
- v) Everyone in search of Divine path of must come to us to find it.

When Yazid observed that the foundation of his monarchy was being shaken by the address of Imam(a.s.), he adjourned the Darbar.

After the Martyrdom of Imam Hussain (a.s.) the responsibility of leading the Ummah and Imamah, a very heavy responsibility, fell on the courageous shoulders of Imam Zain-ul-Abideen(a.s.). To acquaint the Ummah with Prophet's (s.a.w.w.) household was the main responsibility of Imam(a.s.). No doubt, physically weak Imam(a.s.) accepted the challenge of defending Imam Hussain's (a.s.) stand very seriously and very prospectively. At every place, whether in Kufa, Damascus, Mosques, Cities or Squares, Imam (a.s.) did not lose any opportunity to falsify the baseless claims of Ummayyads and unveiled the cruel and wicked nature of Yazid. If Hazrat Zainab(s.a.) and Imam Zain-ul-Abideen(a.s.) had not delivered the factual and exemplary sermons, the Ummayyads would have erased the event of Karbala by carrying the misinformation. But Imam Sajad's (a.s.) firebrand sermons dismantled Ummayyads' fifty year plans and provided new dimensions to Islamic awakenings. It brightened the political

future of the Islamic society and taught the Ummah the ways to fight the oppressors, suppressers and usurpers.

Thus life of Islam is indebted and obliged to Imam Zainul Abideen (a.s.) and Hazrat Zainab (s.a.).<sup>5</sup> Even after Karbala tragedy, the atrocities and excesses of Ummayyids continued. Imam Sajad (a.s.) after completing his mission of making Karbala tragedy a household affair, remained in seclusion at his house in Medina. He adopted the method of dua (supplication) to instil in the minds of Ummah a sense of spirituality and piety and as a means for the necessary purification of the soul and morality.

As Imam (a.s.) used to say, “Dua is Momin's ammunition and shield”

These supplications are consolidated in the form of “Sahifah-e-Sajadiyah ”

These supplications are the elixirs which cure the ailing souls and even enliven the dead souls. Imam (a.s.) had consolidated the entire divine, religious, political and social aspects in these supplications.

Let us recite these supplications with humility to purify our bodies and souls, then pay tributes to Imam Zain ul Abideen (a.s.) who was ailing but committed to the mission and cause handed over to him by his father,

**“ HUSSAIN (A.S.) THE MARTYR.”**

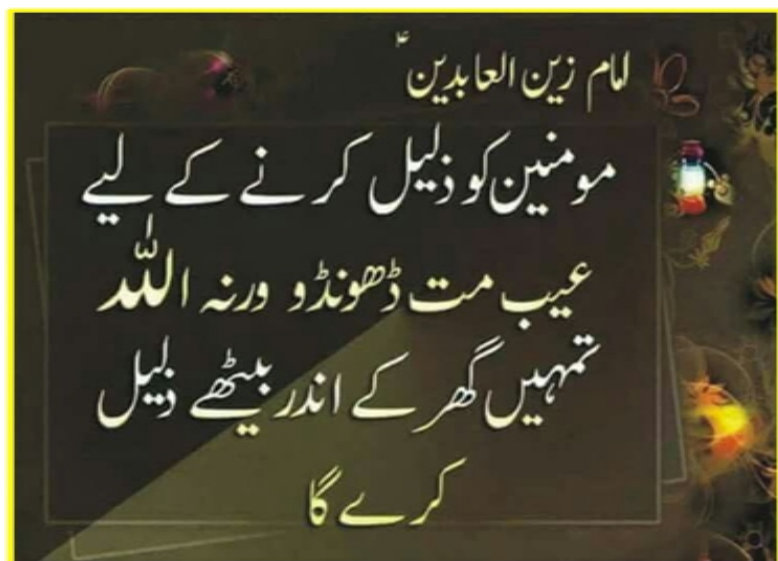
Our glowing tributes are for Imam Zain ul Abideen (a.s.) who, chained and shackled, broke open the chains of oppression, suppression, tyranny, high handedness and inhumanity.

“Chained and shackled was gallant Abideen

**Patient and silent at severe pain,**

**Message of Karbala carried valiant Sajideen**

**Allaho Akbar! Subhan Allah! cried the chain.”**



# MYSTICISM AND IMAM ALI A.S.

Dr. Ali Mohmad Rather

The Mysticism or irfan that Imam Ali and the Household of the prophet present does not contradict Islam or the Quran, it is rather the true essence of Islam and the core of Islamic law. From this viewpoint, true mysticism will address all dimensions of life; external, internal, social and individual. Imam Ali a.s. mentions mystical thing in all situations, the reason being that all inner and outer problems of people stem from the fact that they do not truly have irfan (knowledge and understanding) towards Allah, and true mysticism is the only way out of such difficulties for humankind. As the Imam of the mystics, Imam Ali (a.s) has had the most effect and influence on Islamic Mysticism throughout history.

Nahjul-Balaghah (The peak eloquence-a collection of lectures , letters and quotes of Hazrat Ali a.s ) contains teachings about putting aside desires and love for this world. It is not by just reading this valuable book that one's Taqwa will increase towards Allah but the true essence is that this itself is put into practice. It is a vital element for one who wants to start the path of mysticism and self-purification. Briefly, one can say that the Mysticism of the Ahlul-Bayt is the core of Islam and its laws that circles the character of the imams, with Imams essentially being the complete individuals, which is the manifestation of divine names and qualities. The mysticism of the Ahlul-Bayt covers all aspects of human life and is the straight path of the spiritual journey of man which culminates in the vice-regency of Allah in this world. The irfan or mysticism of the imams is based on love and understanding. In this school of thought, metaphysical and extraordinary things happen, but they are never the ultimate objective. Thus the imams were always against false mysticisms that existed even in their time and gave them no value whatsoever. [www.islamquest.net].

The union of Shariah, Tarighah (the path) and Hagighah (the truth) is another fundamental

Principle of Shia Mysticism, meaning that mysticism is nothing but the core and perfection of the Shariah

(Islamic law). In this mysticism, laws and worship take on more richness and depth and their true essence becomes manifest, not that the Shariah is put aside and loses all value for petty excuses. Another element that makes Islamic Mysticism significant is that those who follow the mysticism of the Ahlul-Bayt try hard and strive to help the community move towards Allah. They also feel extremely responsible about what takes places in the society. The highest level of this mysticism is the status of "Shahadah", and one who follows it in true sense comes from the imams is a living "Shahid" (Martyr). We should know that the immense effect Imam Ali has had on mystics comes mostly from his own personality and mystical character. On certain occasions the Imam has explained his mystical status so that the people would have no excuse about not understanding the greatness of his personality. When speaking about the mystical teachings of Imam Ali we must also pay attention to the course the history of Islam has taken throughout the centuries and how such thoughts were extremely criticized and opposed amongst Muslims. When examining the lives of the Imams we find that all of them have had "AshabeSirr" (companions whom they would tell their secrets to). They would teach them things that have played great roles in the formation of mysticism. Almost all chains of mystics eventually trace back to one of these companions of the imams. (.Motahhari, Morteza, Ashnayiba Ulume Eslami,)

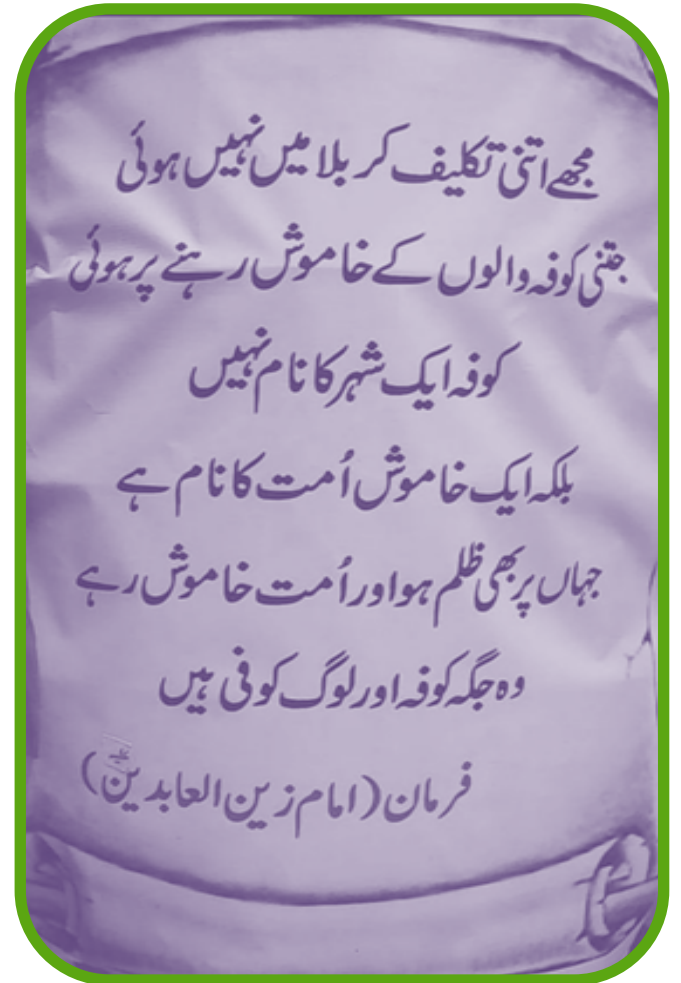
Ibne Arabia is one of the mystics that was impressed by the Imam and his mysticism, to the extent that he believed the Imam to be the soul and core of all prophets. (SharhFususul-Hekam, Muhammad DawudQeysari Rumi, pp. 54.) As the Imam himself says: "معرفة بالله نورانية معرفة هلا عزوجل ومعرفة هلا" my knowledge of enlightenment is knowing God . in a very considered hadith in " عزوجل معرفتي بالنورانية وهو الدين " Glory be to him, His knowledge by enlightenment is the pure religion.

Jalaluddin Rumi (Mowlavi), the famous Muslim Mystic, believed "ShamseTabrizi was the manifestation of Imam Ali for him, and that it was by the will of the Imam that he had met ShamseTabrizi." He has mentioned this belief in different poems of his. Attar has also quoted a sermon of Imam Ali (as) from Ibn Abbas that speaks of similar issues regarding the imam. (Attar Neyshabouri, Si Fasl, pp. 22.) In most of his works and especially in "MathharolAja'ib", the book which he claims to have been written by the Imam's command, Attar, the famous Iranian poet and mystic, explains deep mystical teachings that are considered the inner and core issues of Imamate. The Nahjul-Balaghah is full of teachings that call people to put away love and desire for this world. The Imam has explained very deep mystical teachings in the Nahjul-Balaghah which relate to Touhid, Knowledge of the hereafter, the day of resurrection, etc. One of the most notable hadiths in this regard is the first sermon of the Nahjul-Balaghah which is viewed as the greatest hadith of "Mystical Touhid" (The oneness of Allah from Mysticism's point of view).<sup>7</sup> Shariah, Tarighah (the path) and Hagighah (the truth).

Literal meaning of `shari'ah' is approach to the source of water from where water is fetched. However, as a term it means the religious commands conveyed by God through the Prophet (S) to his people, by his words or actions, to properly regulate and manage their affairs in this world and the hereafter. Since the Shari`ah is a manifestation of God's benevolence, which is common to all, God Almighty has benefited the entire humanity by sending His messengers to all of them. According to Sharh-e gulshan-e raz, the Shari`ah comprises the Law governing outward behaviour and serves as the outer shell. In order to remember God at all times, one should engage oneself in worship, viz. prayer, fasting, zakat (obligatory alms-giving), khums, jihad, etc., and should never be negligent of God's remembrance and recite always His Names.<sup>7</sup> In Sufism, the first stage is represented by the laws of Shari`ah to be followed with strict adherence. Unless one fulfil his duties as prescribed by Shari`ah, he cannot prepare himself for higher stages.

According to IbnSina, the self should prepare itself through worship (`ibadah) and spiritual exercise (riyadah), so that it is fully prepared when al-nafs al-mutma'innah (the contented self) drives it towards the vision of reality. Those who do not follow the laws of Shari`ah are far away from true `irfan. They call themselves `arifs, but are in reality raw, naive, and irresponsible. A Sufi when he has passed through the phase of Shari`ah, enters the phase of Tariqah with the title of an `arif. However, those who remain preoccupied with appearances and outward aspects of religion and do not have a clear vision, remain stuck to the lower stage. If the real urafa' make the self-named Sufis the object of ridicule, they aim at exposing the self-deceptive inflated claims of those extroverts whose hearts are not illuminated by the light of truth. A sincere wayfarer of this path must pass through the stages prescribed for attaining purity.

(to be continued).



#### 4. Moral and Ethical Education:

Muharram underscores the importance of upholding moral and ethical principles, which are essential for holistic education.

- **Character Building:** Incorporating teachings of honesty, integrity, empathy, and justice into the educational curriculum can foster well-rounded individuals who contribute positively to society. Imam Hussain<sup>AS</sup>'s legacy provides a rich source of ethical and moral guidance.
- **Role Models:** Highlighting historical and contemporary figures who embody these virtues can inspire students to emulate their principles.

#### 5. Community and Collaboration:

The events of Karbala emphasize the importance of community and collective action.

- **Community Involvement:** Encouraging community involvement in educational initiatives, such as mentoring, scholarship funds, and volunteer teaching, can create a supportive environment for learning.
- **Collaborative Learning:** Promoting collaborative learning environments where students can work together, share knowledge, and support each other's educational journeys aligns with the spirit of unity and collective effort seen in Karbala.

#### 6. Spiritual and Secular Balance

Muharram reminds Muslims of the importance of balancing spiritual and worldly pursuits.

- **Integrated Education:** Developing curricula that integrate religious education with secular subjects ensures that students receive a comprehensive education that prepares them for all aspects of life.
- **Lifelong Learning:** Fostering a culture of lifelong learning, where the pursuit of knowledge is seen as a continuous process encompassing both spiritual and secular domains, aligns with Islamic

teachings and the spirit of Muharram.

#### Education: The Essential Path Forward

In the contemporary world, education is not just a pathway but the essential key for Muslims to overcome challenges and achieve progress. By embracing the lessons of Muharram and Karbala, Muslims can be inspired to view education as a critical tool for empowerment and development.

- **Breaking the Cycle of Poverty:** Education equips individuals with the skills and knowledge needed to secure better job opportunities and improve their economic conditions.
- **Promoting Social Justice:** An educated populace is better able to advocate for their rights and work towards creating equitable societies.
- **Enhancing Innovation and Development:** Education fosters critical thinking and innovation, driving advancements in science, technology, and various fields crucial for national development.
- **Empowering Women:** Education is particularly transformative for women, enabling them to participate fully in social, economic, and political life.

#### Conclusion:

The message of Muharram, with its themes of sacrifice, justice, resilience, and community, offers valuable guidance for enhancing education among Muslims. By embodying these principles, Muslim communities can work towards creating equitable, inclusive, and high-quality educational systems that empower individuals and promote social and economic development. Education is the essential path forward, offering the means to break free from poverty, promote justice, and achieve lasting progress. Through dedication, ethical education, and community collaboration, the lessons of Muharram and the sacrifice of Imam Hussain<sup>AS</sup> can lead to a brighter, more educated future for all



# THE MESSAGE OF MUHARRAM, IMAM HUSSAIN'S SACRIFICE, AND THE IMPERATIVE OF EDUCATION AMONG MUSLIMS.

Azmat Alam Khan

Muharram, particularly the day of Ashura, holds profound significance in the Islamic calendar. It commemorates the martyrdom of Imam Hussain<sup>AS</sup> ibnAli<sup>AS</sup> at the Battle of Karbala. This event is a cornerstone of Islamic history, symbolizing the timeless struggle against tyranny and injustice. The lessons drawn from Imam Hussain<sup>AS</sup>'s sacrifice can serve as powerful motivators for prioritizing education among Muslims, recognizing it as a vital path to progress and empowerment.

## • **Cultural Significance of Muharram**

Muharram is a time of deep reflection, mourning, and cultural expression for Muslims, particularly Shia communities. It is marked by various rituals and cultural practices that emphasize the themes of sacrifice, justice, and resilience.

• **Marsiya and Literary Expression:** One of the most notable forms of cultural expression during Muharram is the recitation of marsiya, elegiac poetry that mourns the tragedy of Karbala. These poems not only keep the memory of Imam Hussain<sup>AS</sup> alive but also convey deep moral and ethical lessons. Marsiya, and related forms like noha and soz, serve as powerful tools for imparting values and inspiring action among listeners.

• **Processions and Public Mourning:** Muharram processions and gatherings are significant cultural events where communities come together to mourn and reflect. These events foster a sense of solidarity and collective memory, reinforcing communal bonds and shared values.

## **The Lessons of Muharram and Karbala**

### **1. Sacrifice and Commitment**

Imam Hussain<sup>AS</sup>'s stand at Karbala is a testament to unwavering dedication and sacrifice for a noble cause.

• **Dedication to Learning:** Just as Imam Hussain<sup>AS</sup> remained steadfast in his principles, Muslims can be inspired to pursue education with similar dedication and

resilience. Education should be viewed as a sacred pursuit, requiring commitment despite the obstacles.

### **Parental and Community Sacrifice:**

The community can draw from Imam Hussain<sup>AS</sup>'s example to invest in the education of their children. This could mean sacrificing time, resources, and effort to ensure that future generations have access to quality education.

### **2. Justice and Equity**

The struggle at Karbala was fundamentally about justice and standing against oppression.

• **Educational Equity:** This principle can translate into efforts to ensure that education is accessible to all, regardless of socioeconomic status, gender, or location. Policies and initiatives should aim to provide equal educational opportunities for every child.

**Inclusive Education:** Developing educational systems that cater to the diverse needs of all students, including those with disabilities and those from marginalized communities, aligns with the values of justice and equity exemplified by Imam Hussain<sup>AS</sup>.

### **3. Resilience and Perseverance:**

The resilience shown by Imam Hussain<sup>AS</sup> and his followers in the face of overwhelming odds is a powerful lesson in perseverance.

• **Overcoming Educational Barriers:** Encouraging students to remain resilient in their educational pursuits, even when facing financial, societal, or personal challenges, reflects the spirit of Karbala.

• **Continuous Improvement:** Advocate for continuous improvement in educational standards and practices, embracing the perseverance demonstrated by Imam Hussain to strive for excellence in education.

برداشت کر رہے تھے۔ اسی خیال کے پس منظر میں پسماندگان حسینؑ کا لٹا ہوا قافلہ شہر بصر اور دیار بدیارتشہہ کرتا گیا۔ مگر اوراق تواریخ گواہ ہیں کہ نتیجہ بالکل یزید کی توقع کے خلاف ظاہر ہوا۔ جس کے آثار میں موقع جنگ ہی پر خربن یزید ریاحی کے لشکر شام سے جدا ہو جانے ہی سے نظر آنے لگے تھے۔ چنانچہ شہادت حسینؑ کے بعد تیسرے ہی دن جب دربار ابن زیاد میں سر حسینؑ کے ساتھ بے ادبی کی جاری تھی تو بڑھے صحابی زید بن ارقم نے سردار کھڑے ہو کر صدائے احتجاج بلند کی۔ پھر جب مسجد جامع میں لوگ جمع کئے گئے اعلان فتح سننے کے لئے تو ہوا وجود یکہ وفاداروں کا خالص جماعت تھا، پھر بھی حسینؑ اور آپ کے والد بزرگوار علی ابن ابی طالبؑ کا نام بے ادبی کے ساتھ آتا تھا کہ اچانکہ مسجد کی خاموش فضا میں ایک بیچانی کیفیت پیدا ہو گئی اور اور بوڑھے نایبنا عبداللہ بن عقیف نے اس بے جگری کے ساتھ ابن زیاد کو ٹوکا جو تاریخ میں یادگار ہے۔ اسی طرح یزید نے اپنے دربار میں جب لاٹھی سے سر حسینؑ کے ساتھ بے ادبی کی تو ابو بزرگہ اسلمی اور نیز سفیر بادشاہ روم نے جو عیسائی تھے ان کے منہ پر بہت سخت فضیحت کی اور سامنے کھری کھوٹی سنائی۔

یہ حقائق حسینؑ کی باطل کے خلاف جیت کی واضح مثالیں ہیں کہ مسلمان ہی نہیں بلکہ غیر مسلم بھی اپنے میں جرأت اظہار محسوس کرنے لگے۔ معرکہ کربلا سے پہلے کس کی مجال تھی کہ یزید کے دربار میں امام حسینؑ کا نام عزت کے ساتھ لے سکے۔ لیکن پسماندگان حسینؑ کے قیدیوں کی صورت میں اُس کے سامنے پیش کئے جانے کے بعد اس کے منہ پر حسینؑ کی تعریفیں ہوئی تھیں اور اُس کو خاموشی کے ساتھ سننا پڑتا تھا۔

لہذا یہ امر لازمی اور نہایت قابل قبول ہے کہ حسینؑ اپنے مقصد میں کامیاب ہوئے اور یزید اپنے مقصد میں ناکام ہوا۔ بقول شاعر محمد علی جوہر

وقار خون شہیدان کربلا کی قسم

یزید مورچہ جیتا ہے جنگ ہارا ہے

سطحی طور پر فاتح یا مفتوح کے معنی ظاہری جیت یا ہار ہوتا ہے لیکن معنوی طور فاتح وہ ہوتا ہے۔ جو اپنے مقصد میں کامیاب ہوتا ہے۔ فتح نام ہے اُس کامیابی کا جس میں مقصد کا حصول ہو اور شکست ناکامی یعنی مقصد کے ہاتھ نہ آنے کا نام ہے۔ لہذا معرکہ کربلا کے نتیجہ کے متعلق کسی فیصلہ تک پہنچنے کے لئے دونوں طرف کے مقاصد کو سمجھنا ضروری ہے۔ امام حسینؑ کو ذاتی اور شخصی اغراض کی بناء پر مخالفت نہ تھی۔ اگر وہ دنیا کے ہی خواہاں ہوتے اور یزید آپ کی دنیاوی سیاست سے علیحدگی کو اپنے اقتدار سلطنت کے قائم رہنے کے لئے کافی سمجھتا تو عملی حیثیت سے کسی تصادم کا امکان ہی نہ ہوتا۔ مگر وہاں صورت حال یہ تھی کہ یزید مسلمانوں کے سروں پر بحیثیت ایک خود سر اور مطلق العنان فرمانروا کے مسلط ہونے کے ساتھ ساتھ بحیثیت پیغمبرؐ اسلام کی نیابت کا دعویٰ دار تھا اور حسینؑ کے خاموشی کے ساتھ بیعت سے علیحدہ رہنے کو بھی وہ اپنے مقصد میں مزاحم سمجھتا تھا۔ وہ قبل اسلام کی مادہ پرستی کو پلٹانے کے لئے عملی طور سے کوشاں اور حسینؑ روحانیت اور خدا پرستی کو قائم رکھنے کے ذمہ دار، وہ جبر و ظلم اور استبداد کا سکہ چلانے کے درپے اور حسینؑ حق کا علم بلند کرنے پر مامور، وہ اسلامی حدود و امتیازات منانے پر تلا ہوا، اور حسینؑ اسلامی خصوصیات کو باقی رکھنے کے فریضہ پر متعین تھے چنانچہ یزید نے معرکہ کربلا کے مقاصد کا تذکرہ کرتے ہوئے اپنے قہر مانی نقطہ نظر کو بے نقاب کر دیا یہ کہہ کر کہ حسینؑ نے (عوام کو ان کے حقوق سے آگاہ کر کے) ہماری بلند عمارتوں اور آرائش و آسائش کے سامانوں کو خطرہ میں ڈال دیا تھا اس لئے ہمیں اپنے اقتدار اور دولت کو قائم رکھنے کے لئے جنگ کرنا پڑی۔ اور حسینؑ نے اپنی مقادمت کی نوعیت کو یوں واضح فرمایا ہے ”اللہ جانتا ہے کہ جو کچھ یزید کے پاس ہے وہ سارا دوسروں کا ہے۔ خود اس کو کوئی استحقاق اس پر تصرف کا حاصل نہیں ہے۔ اگر وہ خیانت کرنے والا انصاف سے کام لیتا تو اپنی رفتار بدل دیتا اور شرارت میں کمی کرتا۔“

حسینؑ کا یہی نظریہ تھا جس کا پھیلنا اور دوسروں کے دماغوں اور پھر زبانوں تک پہنچنا یزید کی تباہی کا باعث بن گیا۔

چنانچہ ۶۰ھ میں حکومت شام کے قبیح و مذموم افعال عام طور پر مسلمان اپنی آنکھوں سے دیکھ رہے تھے پھر بھی ان پر ایک عام بے حسی چھائی ہوئی تھی۔ یہی سبب تھا کہ امام حسینؑ کا ساتھ دینے والے بھی تعداد میں کم تھے۔

لہذا فطری حیثیت سے ضرورت تھی کسی ایسے اچانک حادثہ کی، بلکہ غیر معمولی واقعہ کی جو عام خلقت انسانی کی قوت احساس کو بیدار کر دے۔ چنانچہ امام حسینؑ کی شہادت نے اسی مقصد کو حاصل کیا۔ یزیدی حکومت جو حسینؑ پر ظلم و ستم ڈھارہی تھی وہ اسی غرض سے کہ آپ کے بظاہر عبرتناک انجام کو دیکھ کر پھر کسی کو ذرا بھی مخالفت کی جرأت نہ ہو، اور امام حسینؑ اس کے تمام مظالم صبر و سکون کے ساتھ

اما زین العابدینؑ نے فرمایا

دوسروں کو اذیت دینے سے اپنے آپ کو روکنا  
کمال عقل اور بدن کی راحت کی نشانی ہے۔

تحف العقول، ابن شعبہ حرانی جلد 1، صفحہ 283

Since i got a brief association and involvement with Educational Trust Kashmir, my mind is surrounded by ocean of thoughts with few concerns about the organisation. For the past 56 years, the Educational Trust Kashmir has been a transformative force, dedicated to uplifting the underprivileged Shia community in Kashmir through education. With a focus on providing quality education to those who need it most, the Trust has empowered generations, broken down barriers of poverty, and instilled hope in countless young minds. Yet, as this historic organization looks to the future, it faces an urgent need. It is a realistic fact that real functioning of any organisation lies on the people who run the organisation. With a good number of its life members, the Trust is presently facing shortage of active and young volunteers and social workers who can carry its legacy forward with renewed energy and vision. The Trust is calling on Kashmir's educated youth to come forward and take up roles that can make a real difference. Educated young people can bring fresh perspectives, technical skills, and a passion for change that are invaluable to the Trust. As volunteers they can support the organization in various ways—be it with fresh needs and efforts for, assisting the senior management or giving a designed shape to the constituted programmes and events. In particular, the Trust needs young people who are skilled in administration, social media, and fundraising to help modernize its outreach and attract further resources.

For young professionals, working with the Educational Trust Kashmir offers an opportunity to develop essential skills while contributing to a noble cause. It's a chance to work within their community, giving back in meaningful ways, and to gain experience that will benefit them in any career path they choose. By engaging directly in community service, educated youth can also learn the value of empathy and resilience—qualities that will serve them well throughout their lives.

In this critical time, the Trust calls upon social workers and educated youth to rally together and support its mission. By stepping into these roles, they can help the Trust navigate today's challenges and amplify its impact across Kashmir. Together, they can ensure that no child is denied education because of financial constraints, geographical remoteness, or social stigma. The Trust believes that by involving social workers and young, educated volunteers, it can create a ripple effect of change that will inspire future generations.

Social workers are the backbone of any organization devoted to community service. With their expertise, social workers can reach marginalized communities, identify families in need, and bridge gaps to ensure that educational support is effectively delivered to those who need it most. Social workers also play a crucial role in counseling students, guiding them through challenges, and fostering a supportive environment that helps them focus on their education.

The talented pool of volunteers can bring compassion, structure, and sustainability to the Trust's programs, ensuring that its mission continues to thrive.

The Educational Trust Kashmir is more than an organization; it is a symbol of hope and progress. It needs dedicated individuals—social workers who understand the depth of community needs and youth who bring skills and passion—to carry forward its mission of service. Let's ensure this Trust continues to be a pillar of education and opportunity, and together, let's build a brighter future for Kashmir.



# Translation of Dua-1<sup>st</sup> from Sahifa-E-Sajjadiyah by Imam Zain ul Abideen a.s

Praise belongs to God, the First, without a first before Him, the Last, without a last behind Him. Beholders' eyes fall short of seeing Him, describers' imaginations are not able to depict Him. He originated the creatures through His power with an origination, He devised them in accordance with His will with a devising. Then He made them walk on the path of His desire, He sent them out on the way of His love. They cannot keep back from that to which He has sent them forward, nor can they go forward to that from which He has kept them back. He assigned from His provision to each of their spirits a nourishment known and apportioned. No decreaser decreases those whom He increases, no increaser increases those of them whom He decreases. Then for each spirit He strikes a fixed term in life, for each He sets up a determined end; he walks toward it through the days of his span, he overtakes it through the years of his time. Then, when he takes his final step and embraces the reckoning of his span, God seizes him to the abundant reward or the feared punishment to which He has called him, That He may repay those who do evil for what they have done and repay those who do good with goodness, as justice from Him (holy are His names, and manifest His boons). He shall not be questioned as to what He does, but they shall be questioned. Praise belongs to God, for, had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them and the manifest favours which He has lavished upon them, they would have moved about in His kindnesses without praising Him, and spread themselves out in His provision without thanking Him. Had such been the case, they would have left the bounds of humanity for that of beastliness and become as He has described in the firm text of His Book: They are but as the cattle—nay, but they are further astray from the way! Praise belongs to God, for the true knowledge of Himself He has given to us, the thanksgiving He has inspired us to offer Him, the doors to knowing His Lordship He has opened for us, the sincerity towards Him in professing His Unity to which He has led us, and the deviation and doubt in His Command

from which He has turned us aside; a praise through which we may be given long life among those of His creatures who praise Him, and overtake those who have gone ahead toward His good pleasure and pardon; a praise through which He will illuminate for us the shadows of the interworld, ease for us the path of the Resurrection, and raise up our stations at the standing places of the Witnesses on the day when every soul will be repaid for what it has earned they shall not be wronged; the day a master shall avail nothing a client, and they shall not be helped; a praise which will rise up from us to the highest of the 'Illiyun in a book inscribed, witnessed by those brought nigh, a praise whereby our eyes may be at rest when sight is dazzled, our faces whitened when skins are blackened, a praise through which we may be released from God's painful Fire and enter God's generous neighbourhood, a praise by which we may jostle the angels brought nigh and join the prophets, the envoys, in a House of Permanence that does not remove, the Place of His Generosity that does not change. Praise belongs to God, who chose for us the good qualities of creation, granted us the agreeable things of provision, and appointed for us excellence through domination over all creation; every one of His creatures submits to us through His power and comes to obey us through His might. Praise belongs to God, who locked for us the gate of need except toward Him. So how can we praise Him? When can we thank Him? Indeed, when? Praise belongs to God, who placed within us the organs of expansion, assigned for us the agents of contraction, gave us to enjoy the spirits of life, fixed within us the limbs of works, nourished us with the agreeable things of provision, freed us from need through His bounty, and gave us possessions through His kindness. Then He commanded us that He might test our obedience and prohibited us that He might try our thanksgiving. So we turned against the path of His commandments and mounted the backs of His warnings. Yet He hurried us not to His punishment,

# SPORTS AND OTHER ACTIVITIES OF THE SCHOOLS



FAYAZ AHMAD MALIK GOT SILVER IN UT LEVEL U17 BOXING AT JAMMU. YOUNIS FAYAZ SOFI GOT SILVER IN UT LEVEL U1 BOXING EVENT EVENT AT JAMMU



Student IPS Meer Behir Swimming Competition



Inter School Competition winner up Imamia Public School Meer Behri

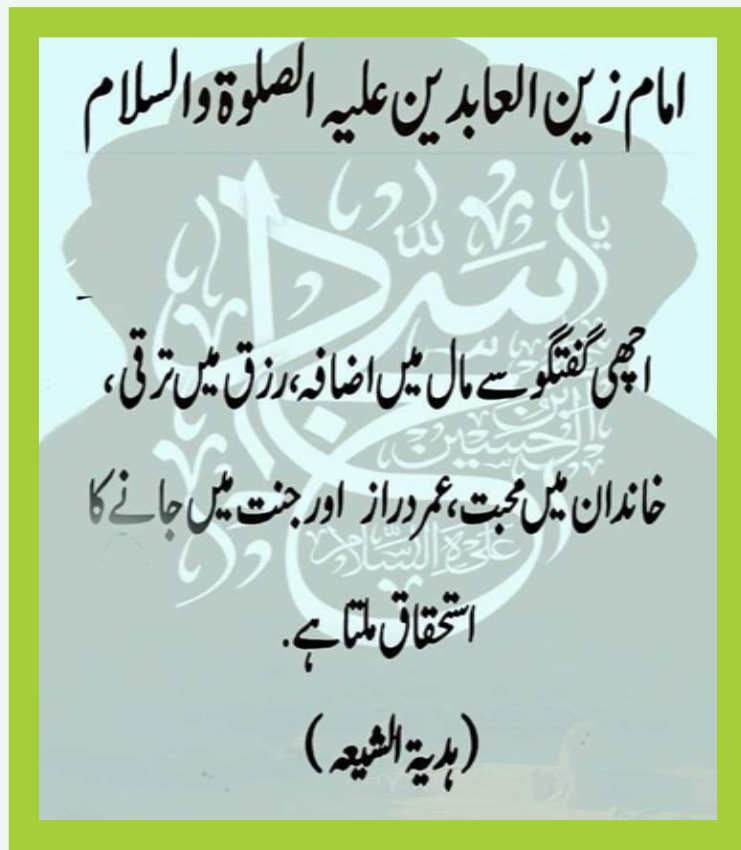


The student of IPS MEER BEHRI SGR. WON KHO-KHO Championship organized by J&K Kho-Kho Association at International School Malbagh, Srinagar. On 5th November 2024



The District-Level Archery Championship was held on Saturday, August 3-2024, at the Ingenious School Grounds, Malla Bagh, Srinagar  
Abid Hussain Student of Class 9th got gold medal in the said competition

nor hastened us on to His vengeance. No, He went slowly with us through His mercy, in generosity, and awaited our return through His clemency, in mildness. Praise belongs to God, who showed us the way to repentance, which we would not have won save through His bounty. Had we nothing to count as His bounty but this, His trial of us would have been good, His beneficence toward us great, His bounty upon us immense. For such was not His wont in repentance with those who went before us. He has lifted up from us what we have not the strength to bear, charged us only to our capacity, imposed upon us nothing but ease, and left none of us with an argument or excuse. So the perisher among us is he who perishes in spite of Him and the felicitous among us he who beseeches Him. And praise belongs to God with all the praises of His angels closest to Him, His creatures most noble in His eyes, and His praisers most pleasing to Him; a praise that may surpass other praises as our Lord surpasses all His creatures. Then to Him belongs praise, in place of His every favour upon us and upon all His servants, past and still remaining, to the number of all things His knowledge encompasses, and in place of each of His favours, their number doubling and redoubling always and forever, to the Day of Resurrection; a praise whose bound has no utmost end, whose number has no reckoning, whose limit cannot be reached, whose period cannot be cut off; a praise which will become a link to His obedience and pardon, a tie to His good pleasure, a means to His forgiveness, a path to His Garden, a protector against His vengeance, a security against His wrath, an aid to obeying Him, a barrier against disobeying Him, a help in fulfilling His right and His duties; a praise that will make us felicitous among His felicitous friends, and bring us into the ranks of those martyred by the swords of His enemies. He is a Friend, Praiseworthy



### A Student From IPS

**Sofipora, Phalagam shines in USA**  
**Mr Zulefkar Ali Sheikh from a remote village of Sofipora, Phalagam due to the academic support from IPS Sofipora Pahalgam, which he has endorsed in his write up, and his determination and hard work landed in USA as a visiting researcher in prestigious state University of New York. He is privileged to home his office neighbouring Nobel Prize winner professor M. Stanely Whittingham.**

**Mr. Zulifkar's Journey from Sofipora to New York is a shining and inspiring example of how dedication and ambition can turn dream into reality.**

# SPORTS AND OTHER ACTIVITIES OF THE SCHOOLS



Pencak Silat Championship 2024, student IPS Wahabpora Namely Mesum of class 6th securing a Gold and bronze medal at district level.



Students Name Fayaz Ahmad Malik Younis Fayaz Sofi Imran Manzoor IPS Watergam



Event held in Delhi was called as Asian Muaythai Championship. IPS Dab



National level event Youg mudo championship held in Goa. India Saki Bashir of class 10th with other two students from our school namely Ansar Ali class 8th and Kamran Manzoor Sofi of class 10th represented



Saki Bashir from class 10th Representing IPS Dab at an Asian event held in Delhi this year.



Innovation Marathon being implemented at IPS Watergam more than 35 ideas being prepared.

# MUHARRAM CAMP





# WORLD SUICIDE PREVENTION DAY

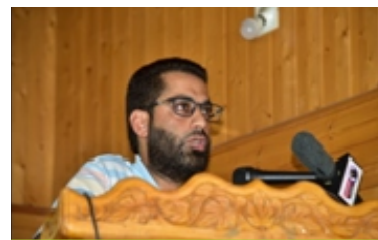
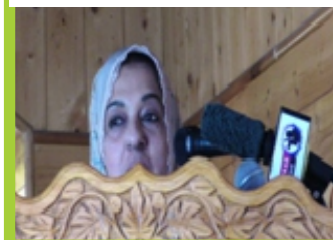
## Educational Trust Kashmir commemorates world suicide prevention day

Srinagar, Sept 10: In recognition of World Suicide Prevention Day, the Educational Trust Kashmir, in collaboration with the Kashmir-American Society for Healthcare, Help Poor Voluntary Trust and Directorate of Health Services organized an impactful event at Iqbal Khomeini Hall Shari Bhat Hawal to raise awareness and promote mental health in the community.

In his inaugural address Mohammad Shafi Khan highlighted the aims and objectives of Educational Trust Kashmir. He further stated that this year's

theme, "Changing the Narrative," underscores the importance of collective efforts in preventing suicide. Educational Trust Kashmir, alongside its partners, is committed to fostering a supportive environment where individuals feel empowered to seek help and support others in need.

Dr. Syed Riyaz of Kashmir-American society highlighted the role and contribution of his organisation towards mental health. He said that we are proud to support this initiative, as mental health is a critical aspect of overall well-being."



# Eid-e-Milladun-Nabi (saww)

## ایجوکیشنل ٹرسٹ کشمیر کے زیر اہتمام اقبال شہابی ہال میں عید میلاد النبی اور ہفت روزہ وحدت کی مناسبت سے تقریب منعقد

12 طالبان تقریریں کرتے ہیں جن میں ایک IPS، ایک پورہ کی طالبہ اور ہفت روزہ وحدت کی تقریریں پڑھنے والے تھے۔

ایجوکیشنل ٹرسٹ کشمیر کے زیر اہتمام اقبال شہابی ہال میں عید میلاد النبی اور ہفت روزہ وحدت کی مناسبت سے تقریب منعقد ہوئی۔ تقریب میں ایک IPS، ایک پورہ کی طالبہ اور ہفت روزہ وحدت کی تقریریں پڑھنے والے تھے۔ تقریب میں ایک IPS، ایک پورہ کی طالبہ اور ہفت روزہ وحدت کی تقریریں پڑھنے والے تھے۔ تقریب میں ایک IPS، ایک پورہ کی طالبہ اور ہفت روزہ وحدت کی تقریریں پڑھنے والے تھے۔



# ETK *News Letter*



**EDUCATIONAL TRUST KASHMIR**

NEW HEAD OFFICE COMPLEX ALANGARI BAZAR SRINAGAR, KASHMIR -190011

**Syed Abbas**

Asalam Alikum,

I express my concerns regarding the management of ETK and also of Imam Public School, Wahabpora. Time and again, I have attempted to contact your office, inquiring about the progress of the school and the prescribed KG books, yet my efforts seem to fall on deaf ears. This ongoing silence is disheartening, and, as the saying goes, "Where there's smoke, there's fire"—this lack of responsiveness points to deeper issues within the administration. "Change is the only constant in life," and in this case, it appears long overdue. To prevent stagnation and foster growth, it is essential to bring new, younger voices into the trust—individuals passionate about education, who can take the bull by the horns and drive meaningful change. If the core committee does not take action to renew its approach, I am left with no choice but to reconsider my association with this institution. After all, "a rolling stone gathers no mass"—fresh perspectives are crucial for sustained progress.

Leadership is not merely about holding positions; it's about active involvement and dedication. Sitting in air-conditioned rooms, while the ground realities are neglected, will not resolve the trust's challenges. Every great leader understands that "action speaks louder than words." Therefore, I urge the Trust to make it mandatory for schools under your jurisdiction to rotate convenors and presidents annually. As the proverb goes, "New brooms sweep clean"—regularly refreshing leadership will invigorate each institution, preventing complacency and sparking new ideas.

In the words of Mahatma Gandhi, "Be the change that you wish to see in the world." The Trust is at a crossroads, and it's time to embrace change to ensure a bright future for the students and the institution as a whole.

**Wajid Ali**

We should work together to rebuild it's standard of education at par with the leading schools of the valley so that everyone among the community including patrons will get their children admitted in the same school

**Shabir Ali** · Follow

To strengthen the Educational Trust Kashmir as a strategic project, it's essential to focus on process improvement while actively involving the younger generation. By involving young people in projects, the trust can build their skills, drive its mission forward, and create a sustainable foundation for future leadership. This approach strengthens community impact and ensures long-term growth and relevance.

**Ali Mohmad**

The schools run by ETK are no less than the most of the public schools running in valley. The results at base level are presentable. The co-curricular activities are continuously conducted and students regularly participate in national and state level sports and athletic competitions. There is continuous process of providing offline and online training to teachers besides latest NEP based teaching modules are available for the teachers on website as well.

**Mushtaq Ahmad**

I think managing bodies at village level are not anyways fit to run the schools....they should be changed annually and replaced with educational background personalites who are committed to change... otherwise school standard level of education will fade away soon and the results will shock you in future..