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Public Fridges for Combating Hunger

Good Samaritans in Chennai and Bengaluru set up facilities for people to deposit excess food, and the needy can pick up the same.

By A Staff Writer

Bengaluru: In a unique initiative, the Chennai-based Public Foundation started its first 'The Public Fridge' in Bengaluru where excess food from households could be left in packets and needy people can pick up the same without being asked any question.

The first such 'Public Fridge' was set up by Dr. Issa Fathima Jasmine in Besantnagar area of Chennai in August this year. The success of the venture inspired Mr. Harish Kumar, a labour law consultant in Bengaluru, to replicate the model. It cost around Rs. 1.25 lakh for Mr. Harish to buy the fridge, provide power supply, install it in front of the apartment which he owns and where he lives, and also set up a side shelf where people can leave clothes, books and shoes or anything of need that is of no use to them.

The initiator of the project, Dr. Issa Fathima Jasmine, who spoke to Islamic Voice from Chennai, said she thought of experimenting with the novel idea of setting up a fridge in a public place where people could leave excess food (please note, excess food!

not food leftovers) and needy people could collect the same. Dr. Jasmine said it was bringing together those who had excess food with them and those who actually needed it. She named the scheme "Ayyamittu Unn" in Tamil. What does it mean? It

there were people who lived on sidewalks and in slums, who went to bed hungry and had nothing to feed to their kids. She thought of these twin issues, and there evolved the idea to install a fridge in a public place and appeal to the residents to deposit the excess

footpath dwellers or construction workers. A security guard is always on duty to ensure smooth operations. Jasmine says it is never the case of food packets remaining within the fridge for more than a few hours. In fact, most packets are picked up by the

Harish says those who come with food packets have to write their name of the food dish, when it was cooked and its expiry date on a card provided by the security guard who affixes the same on the packet. The needy need not do any formality. They can just pick the packet up and depart. Harish says he had thought over the issue of hunger gnawing millions in urban slums and management of excess food in affluent households for some time and got in touch with Dr. Jasmine after searching for a solution on the net. He says that those who have excess food are embarrassed to ask if anyone would accept it, and those who need it to satisfy their hunger feel shy of expressing their need.

Harish's Public Fridge and the side shelf began receiving ample quantity of food, clothes, books and shoes on day one itself. In fact, when this writer visited his Fridge, a resident deposited a tray full of chocolates that remained after a kid's birthday ceremony had been over at his residence.

For more details, Contact:
Dr. Issa Fathima Jasmine, Chennai: Ph: 9884466228.
B. Harish Kumar, Bengaluru: Ph: 9341941349. ■



Dr Issa Fathima Jasmine along with the community fridge recently installed in Chennai's Besant Nagar.



Source: The Public Foundation

The Public Fridge set up by Harish Kumar in Dollar layout, BTM II Stage, Bengaluru.

simply means 'Share the food with the needy, before you eat'. It is a one-line poem written by poet Avvaiyar and has been taken from his poetry collection Aathichoodi.

Dr. Jasmine said she was often disturbed to see people disposing excess food, even well-prepared delicacies, into municipality waste bins, adding to the garbage that attracted dogs, flies and kites to feed upon and create a mess in the area. On the other side,

food in packets. As a rule, only vegetarian food was accepted as quality could not be ensured for non-vegetarian dishes.

The Public Fridge has been in operation for three months in Chennai. According to Dr. Jasmine, nearly 80 to 100 people deposit food packets in the 'Public Fridge', which she set up in Besant Nagar on August 20 this year. The beneficiaries on an average day number around 80, mostly those who are

needy immediately after they are deposited. The side shelf gets a constant supply of good quality clothes and shoes which the needy pick up as and when they chance to see something that they need.

Dr. Jasmine has set up the Public Foundation, a charitable organization, which hopefully will be setting up two more 'Public Fridge' units, at Alandur and Ashoknagar localities of Chennai.

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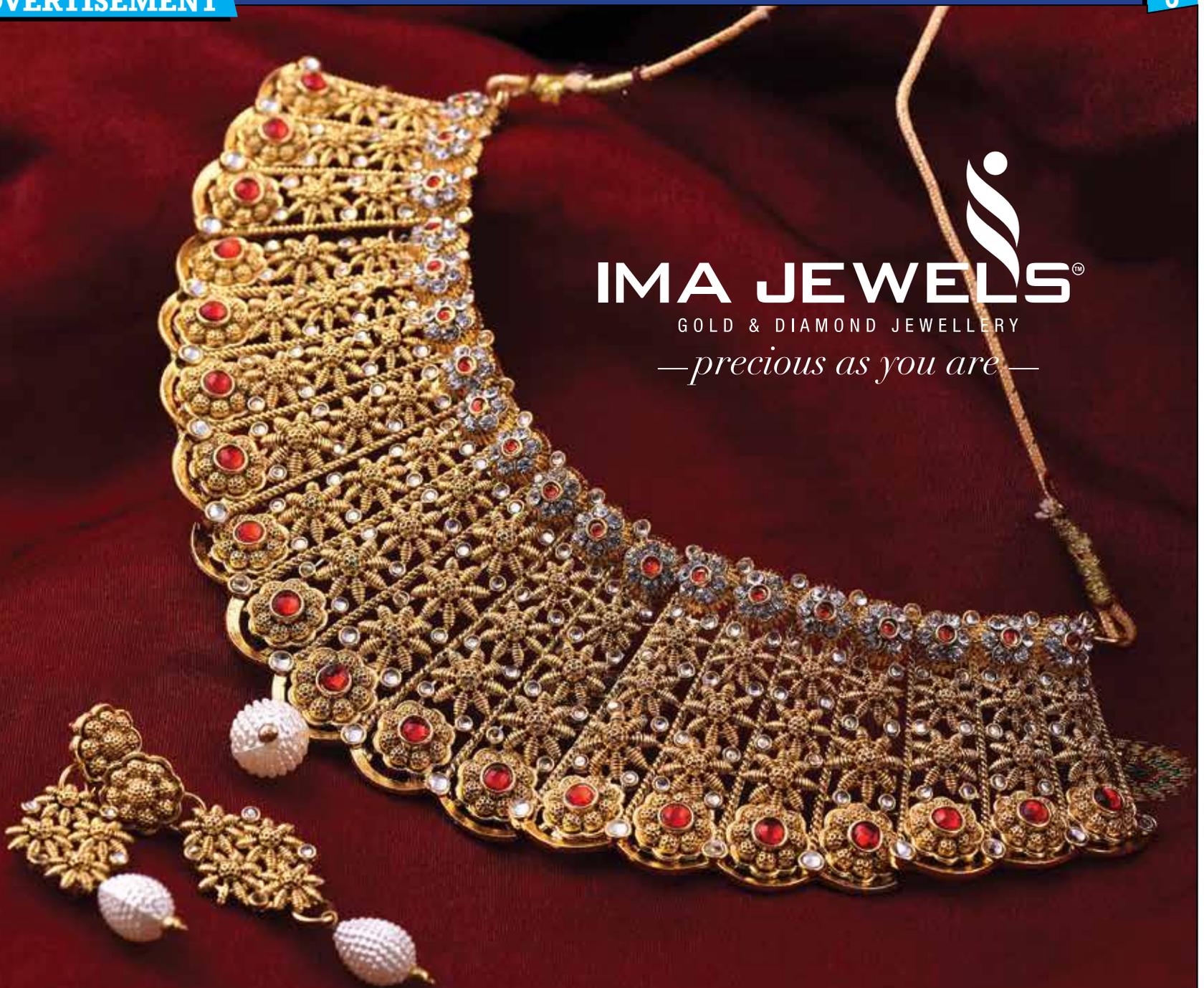
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Saudi Scholar says Muslims can pray in Churches and Synagogues

Jeddah: Abdullah bin Sulaiman Al-Manea, a member of Saudi Arabia's Council of Senior Scholars, has said that Islam is



a religion of tolerance and mercy, and not of violence, intolerance or terrorism. He stressed that Muslims should follow the

tradition of the Prophet in his tolerant treatment of people from different religions. Al-Manea gave a fatwa (religious advisory opinion), reported by *Al-Anba'* Kuwaiti newspaper, stating that Muslims may pray in Shiite or Sufi mosques, churches or synagogues. He noted that all land belongs to God. Concerning dealing with people of other faiths, Al-Manea cited an occasion when the Prophet received a delegation of Christians from Najran in his mosque and he allowed them to perform their own prayer. Al-Manea called upon Muslims to be thankful to God for the blessing of faith and warned against rushing into giving fatwas.. ■

Prayer Mat that Lights Up When Facing Qiblah

Muslims across the world turn towards 'Kabah' to offer *Namaaz*. But if you are not in a mosque



or happen to be in a new place, finding the right direction to the Kaaba in Mecca is a predicament one faces. Some take help of stars, some use compass, but now a Turkish industrial designer, Soner

Ozenc in London has come up with a unique solution for the problem. He has created the world's first prayer mat, nicknamed EL Sajjadah, that automatically lights up when facing Makkah. The designer of the prayer mat says, first I thought of a flying carpet, but I rejected the idea thinking what would be its use, then I thought of prayer mat. The interesting fact about 'EL Sajjadah' is that the whole prayer mat lights up. There is no other thing needed to know direction of Qibla. ■

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British Muslim Archives Offer 'Hope,' says London Mayor

The study of the archives has recently highlighted the valuable contribution that Muslims made to Britain and Europe's freedom.

By Tharik Hussain

London: Mayor of London Sadiq Khan inaugurated a new strong room at the East London Mosque, last fortnight, which will house



SADIQ KHAN

Britain's first Muslim archives. Addressing a crowd of hundreds at the London Muslim Centre, Khan said: "At a time when there are people trying to divide us, our shared history can be a source of hope, because by looking back we can also look forward to a brighter future."

The mayor, who was invited to unveil a plaque and officially open the new flood- and fire-proof strong room, quoted wartime

Prime Minister Winston Churchill in his speech. He also reminded the audience that the study of archives has recently highlighted the valuable contribution that Muslims made to Britain and

Europe's freedom. "We now know 2.5 million Muslims fought for us — the Allies — during World War I," he said. "At a time when Islamophobia is on the rise, it is important to recall that Muslims were among those who sacrificed their lives for a free Europe."

The East London Mosque is Britain's largest, and one of the most influential in Europe. It was the first mosque in the UK to

develop a professional archiving system, and it now holds 250,000 documents dating back to 1911. The project was supported by The National Archives and has

taken five years to complete. The collection has an online catalogue and is available for viewing by appointment in the mosque's reading room.

The collection, which tells the story of the mosque and of East London's early Muslim community, includes photos,

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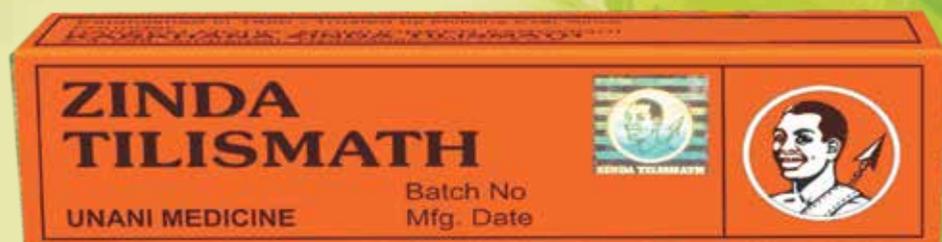
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says Afreen Allam

Afreen Allam, Founder & CEO Of SiNON Therapeutics is a MBA graduate of Duke's Fuqua School of Business and has over 7 years of research in nano-medicine. Her background is in Microbiology and Biochemistry. Her extensive studies on applications of carbon nanotechnology in drug delivery and bio-imaging led to the patent of the Carbon Dot in 2013. SiNON is dedicated to improving the lives of those who suffer from debilitating neurological diseases by increasing the ability of drugs to cross the Blood Brain Barrier (BBB) around the World. Currently based in North Carolina, Afreen shared her experiences and insights on research with Nigar (Islamic Voice), by email.

than the grades this time. I had a completely different experience and was able to broaden my network with Duke Alumni, current students and faculty.

Tell us about your volunteering at Duke Cancer Centre.

I began volunteering in high school. The first two weeks were extremely challenging. I often thought about quitting because I

others.

How did this experience lead you to getting into research?

By seeing the pain and suffering of the patients who have to go



Afreen Allam



Please tell us something about your childhood

I was born in Ottawa, Canada. I come from a family of just girls. My parents, especially my father wanted us to always know that we can achieve anything we put our heart into and just because we are girls, we shouldn't feel that we can't reach for the stars. He always encouraged us to be our own boss and make our own dreams come true!

How did you get interested in Microbiology/Biochemistry?

I was a pre-medical student who wanted to eventually go into oncology. I had a passion for learning about how the human body works. I took all the

requirements to get into medical school before I decided the semester, before graduating that I wanted to go into research.

How were your years of academic studies? What were some learning lessons of wisdom on life that you learnt?

They were definitely challenging! I pushed myself to do double major, in one specific semester in undergrad, I had to get the dean's approval as I was over the maximum allowed credits per semester. During my undergrad years, I focused more on my grades. When I decided to pursue my MBA, this was going to be my 4th degree, I wanted to focus on the networking aspect rather

wasn't used to seeing that much pain and suffering first hand. I decided to keep going back week after week and I formed special bonds with patients that truly motivated me to help find a safer way to deliver medications that would help reduce the toxicity and side effects. This experience really taught me that life is short and we should cherish our time with loved ones and do the best we can to help

through chemo and radiation, and the trauma of the family members, I was motivated to help find a safer way to deliver medications with lower toxicity.

Most people may not understand the technical terminology about nano-medicine. Can you please explain?

Nano medicine has given us the

opportunity to help deliver drugs to specific cells using nano particles. We can now specify delivery and help reduce dosing. The targeted delivery aspect is meant to help reduce the side effects by giving the patients a reduced dosage of the drugs.

How did you go about setting up SiNON Therapeutics? What's your team like?

We still have a small team with only 4 full time team members and the rest on an advisory role. Our Chief Scientific Officer, Dr. Sarkar is a retired professor from IIT Kanpur. He is my mentor and has been instrumental in bringing his vast experience to our research and development. Most of our advisory team consists of Duke Faculty from the business school.

Also can you explain about carbon dot and blood brain barrier in a simpler layman's language?

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Casablanca's Hassan II Mosque

"Most Beautiful Religious Building in the World": ARTE Channel

Casablanca: "The most beautiful religious building in the world": this is how French-German television channel ARTE described Morocco's largest Mosque Hassan II. The channel has broadcast a seven-minute video reportage about the Moroccan mosque, giving its audiences breathtaking views of the mosque and its surroundings from the sky. The reportage tells the story of one of the largest mosques in the world, whose minaret is 210 meters (689 ft). The mosque



was built partially on land and partially over the Atlantic Ocean in the space of nine hectares.

Exploring the beauty of its interior and exterior architecture, Arte describes the Hassan II

mosque as the "iconic monument of the white city [Casablanca]." The mosque was commissioned by late King Hassan II on July 9, 1989, and was completed on August 30, 1993. "The mosque has an architecture as found in churches. This represents first of all innovation in architecture, but also shows how Morocco is a country that includes several religions living together in peace," a tour guide told ARTE. ■

Turkish Parliament Approves Halal Accreditation Agency Law

Ankara: Turkey's parliament has approved a law for establishing the country's first halal accreditation agency. Under the law, the Halal Accreditation Institution (HAK) will have the sole authority for certifying and accrediting halal products made according to Muslim standards in Turkey. It will also establish offices abroad. The agency will also accredit Turkish and foreign institutions that grant certificates of halal compliance. The agency, with a staff of 50, will be under the Economy Ministry, and represent Turkey in the international

arena and obtain membership in both regional and international accreditation unions. The halal



food market in Turkey is now worth \$6 billion annually, and this could rise to \$15-20 billion within a decade, according to Hasan Ali Cesur, head of the Anatolian Businessmen's Association (ASKON). ■

US Consulate in Jerusalem Launches Annual Bazaar for Palestinian Women Entrepreneurs

Jerusalem: The US Consulate General in Jerusalem launched the eighth annual Women's Microenterprise Bazaar in support of Palestinian business women from all over Gaza, the West Bank and Jerusalem. The Microenterprise Bazaar is an important part of the US Consulate General's efforts to advance the American-Palestinian entrepreneurship and small business development opportunities supporting the economic empowerment of Palestinian women. Under the Consulate General's sponsorship, the women entrepreneurs received training in social media engagement, marketing, product development, and customer relations. "Supporting women's



achievement benefits all of society and all of the economy, US Deputy Consul General, Michael Hankey said in his opening remarks. The bazaar brings together Palestinian women artists, merchants, designers, and manufacturers of goods that include traditional embroidery, hand-made soap, jewelry, foodstuffs, ceramics, candles, and more. ■

and that's why we at the U.S. Consulate General remain focused on that important goal,"

Conference on Protecting Cultural Heritage

Istanbul: The two-day Conference on Protecting Cultural Heritage of Muslim World was held under the sponsorship of the Istanbul-based OIC Research Centre for Islamic History, Art and Culture (IRCICA) and the Rabat-based Islamic Educational, Scientific and Cultural Organization (ISESCO). "Cultural heritage is one of the most important human values," said Turkish Education Minister, Ismet Yilmaz in a speech at the opening ceremony of the conference. "The transfer of this legacy to future generations is an indispensable

guide and condition to prove humanity's progress," he added, pointing out that Istanbul is one



of the most important global cultural centers. Yilmaz called on the Muslim world to make efforts to preserve the cultural heritage and protect it from the ongoing wars in a number of countries in the region. ■

Winter Thoughts

"He who marvels at the beauty of the world in summer will find equal cause for wonder and admiration in winter"..... John Burroughs

"We cannot stop the winter or the summer from coming. We cannot stop the spring or the fall or make them other than they are. They are gifts from the universe that we cannot refuse. But we can choose what we will contribute to life when each arrives.".....

- Gary Zukav

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Bahrain Appoints First Woman Foreign Ministry Under Secretary

Bahrain has appointed Dr. Shaikha Rana Bint Isa al-Khalifa as the first women Under Secretary under the Kingdom's Ministry of Foreign Affairs. She has been working as an assistant under-secretary for Arab and Afro-Asian Affairs and organizations with the foreign ministry since



April 2011. She has previously participated in several of bilateral and multilateral meetings at the United Nations and various international organizations especially the Asian Cooperation Forum, the Organization of Islamic Cooperation, the Arab League and the Gulf Cooperation

Council including meetings between Asean and Gulf Cooperation Council (GCC)

member states, according to her bio on the ministry's website. Shaikha Rana bint Isa Al-Khalifa completed her Master of Arts in Peace and Conflict Resolution from the American University in Washington DC in 1998. She has a doctorate in International Law from the University of Exeter. ■

Abu Dhabi Women Donate Hair for Cancer Patients

Empathizing with the sufferings of the cancer patients who had lost their hair to chemotherapy, 15 women from Abu Dhabi recently donated their hair to help make wigs for cancer patients in a show of solidarity. Members of the Mortho Mariyam Samajam, the women's wing of the St George Jacobite Syrian Simhasana Cathedral Al Ain, organised this initiative, which saw many do away with their locks. "This is an annual event. We also held a blood donation camp and health awareness class. However, this is for the first time that we have joined the 'Hair for Hope' campaign. It was Mercy Varghese, a member, who thought

about this and we all supported the idea. We decided to donate 17 inches of hair. Sadly, I couldn't be part of it as my hair isn't long enough," group secretary Joyce John said. The organisers said there was an enthusiastic response from church members. Trustee Sheela Jacob said: "It is a sad and disheartening sight to see cancer patients losing hair. It is a nightmarish experience for them and we wanted to do our bit. With this initiative, we are observing both the breast cancer awareness month and the 'Year of Giving' drive," Sheela said. Standing out among the donors was Surumi Surum, a Muslim participant

from Abu Dhabi, who is the only person to completely shave her hair. Surumi came to know about the event through social media and joined the church's campaign. "I am a normal housewife, but felt there's much I can contribute to the society. I came to know about this initiative and got support from my family. This is all I can do, so I donated all my hair," said Surumi, an inspired member of Facebook page 'Malayali Mums Middle East'. She had full support from her husband, Shihab, and daughter. "This is for a very noble cause," the husband added while clicking photos as the beautician chopped Surumi's hair. ■

Russian-Muslim Billionaire Funds Digitizing of Jewish Manuscripts

A Russian-Muslim billionaire is funding an Israeli project that will digitize Jewish manuscripts that were seized by the Soviet Union a century ago and are held in the Russian State Library. The Russian State Library and National Library of Israel recently announced their joint effort to digitize more than 2,000 manuscripts that are part of so-called Günsburg Collection, amid the 100th anniversary of Russia's October Revolution. The project is funded by

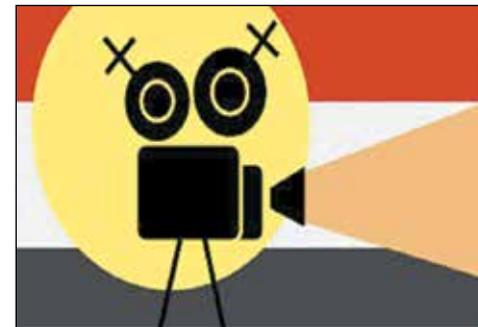


Russian oligarch, Ziyavudin Magomedov's Peri Foundation. Magomedov, a 49-year-old, shipping tycoon, is the 58th economically-wealthiest person in Russia, with an estimated net worth of \$1.5 billion. Through his foundation, the Russian billionaire has financed various Christian and Muslim heritage projects, and will now finance the conservation of Jewish relics. "I think it's important for the whole cultural world, for preservation," said

Magomedov. The Russian State Library's Günsburg Collection, which was amassed by Jewish-Russian aristocrat, Baron David Günsburg in the early 20th century, is comprised of manuscripts covering a wide range of subjects including biblical commentary, Talmud, Kabbalah, philosophy, astronomy, medicine and magic. "The collection was supposed to come to the national library a century ago," said David Blumberg, chairman of the National Library of Israel. The Soviet revolution disrupted that matter. ■

Egyptian Initiative Spotlights Women's Rights through Film

and discussions, which she leads. She has already tackled two sensitive subjects: female genital mutilation and child rearing.



Describing the discussions on female genital mutilation, Mounir said, "I tried to find out the reasons behind female genital mutilation from parents who put their children through it. I wanted to convince them how this procedure is not only pointless, but has a negative impact on the physical and psychological health of their daughters." She added, "I

would like to tackle other topics such as domestic violence and early marriage. A new topic will be discussed for one hour every Thursday." It is important to reach out to women and girls directly, rather than through TV campaigns, Mounir said, explaining, "Many women in Egypt zap [switch] to a film or a TV series as soon as the [awareness] campaigns appear on the screen. Therefore, we must reach out to women to talk freely and without constraint." The short films and documentaries used in the initiative are provided by Egypt's National Council for Women. The council also runs several other initiatives that use art to change women's attitudes and create awareness about their rights. ■

Tipu's Tree to be Artistic Site



Bengaluru: The mango tree planted by Tipu Sultan 250 years ago in Bengaluru's famed botanical Lal Bagh, will be preserved as an artistic site. The tree was uprooted during torrential rains a month ago and lies on its huge trunk near the bandstand.

According to Mr. M. R. Chandrashekar, Deputy Director of Lal Bagh, the authorities have contacted landscape artists to turn the tree into an object of art due to historic significance of the tree. Tipu was a nature lover and had organized planting of trees in his kingdom on a mass scale. According to historical records, Tipu had included planting and nurturing of trees for offenders as a penalty for certain crimes. He and his father Hyder Ali had laid the foundation of Lal Bagh in Bengaluru which was later developed by the British. Spread over nearly 240 acres, it serves as the Botanical Garden as well as the Headquarters of the Horticulture Department of Karnataka Government.

Another mango tree planted by the 18th century Mysore ruler came crashing down a few years ago and the one that was uprooted in October was one among the few remaining.

Samples from the uprooted tree are being sent to Birbal Sahni Institute of Paleobotany in Lucknow for carbon-dating. The scientists would decode the rainfall pattern through analysis of the data present in the annual rings of the tree. This would indicate the period of drought, harsh summers and good rains.

(By A Staff Writer)

Sohrabuddin Fake Encounter Case

Questions over Mysterious Death of Judge

The late judge's sister says in an interview to *Caravan* magazine that the then chief justice of the Bombay high court also offered her brother a house in Mumbai.

www.thewire.in

In the months leading up to his sudden death three years ago, the judge who was hearing the Sohrabuddin fake encounter case in which BJP chief Amit Shah was the prime accused was allegedly offered a bribe of Rs 100 crore for a "favourable" judgment.

The sister of Brijgopal Harkishan Loya – who presided over the CBI special court in the matter till his death on December 1, 2014 – told *The Caravan* that some weeks before his death, the judge had confided in her about the bribe offer which she alleged had been made by the then chief justice of the Bombay high court, Mohit Shah. This, she said, had also been confirmed to her by Loya's father Harkishan. Shah, she says, also allegedly offered Loya a house in Mumbai. *Caravan* magazine says it reached out to Mohit Shah for his reaction to this accusation but did not receive a response.

Sudden Death

On December 1, 2014, the family members of Loya received calls informing them that the 48-year-old judge had died after suffering a massive cardiac arrest. Less than a month after that, a replacement judge ruled that Amit Shah had no case to answer and discharged him before the trial had even started.

» Page 6

Afreen Allam ...

through the barrier to avoid being recognized by the immune system.

So with carbon dot set in place, what do you have to do to make it known across the world?

We will eventually need to have more paper publications in journals, press releases and share the information with pharmaceutical companies to show the many potential applications and benefits.

When will it start being used in healthcare set ups to treat neurological diseases?

If we can raise the required funding or get funded through grants, we have about 2 more years worth of pre-clinical trials. After that, we can start human clinical trials to get FDA approval. The FDA approval can take anywhere from 6-10 years. Depends on how urgent the need is for the specific disease area we are focusing on.

No Appeal from CBI

The discharge of the BJP president wasn't appealed by the CBI, which was the prosecuting agency in the case. The CBI's failure to appeal was considered highly unusual given the fact that it had investigated the case – involving the 'encounter' killing of Sohrabuddin and his wife Kauser Bi – following directions from the Supreme Court.

M.B. Gosavi – who took charge after Loya – began hearing Shah's application for relief on December 15, 2014, and concluded hearings two days later on December 17, reserving his order.

Loya was appointed judge in the case weeks after the earlier judge, J.T. Utpat, was transferred from the special CBI court. Piqued by Amit Shah's repeated failure to appear in court, Utpat had ordered the BJP leader to present himself on June 26. But one day before that, on June 25, 2014, he was transferred to the Pune sessions court.

According to Mihir Desai, lawyer of Sohrabuddin's brother, Rubabuddin, Loya was keen on examining the entire chargesheet – over 10,000 pages long.

Desai further told *The Caravan* that on October 31, Loya questioned the absence of Shah in court during a hearing and instructed his lawyers to ensure that the BJP chief was present

when he was in the state and scheduled the next hearing for December 15.

'Ensure Positive Judgment'

Loya's sister, Anuradha Biyani, a medical doctor based in Dhule,



Brijgopal Harkishan Loya

Maharashtra, said that Mohit Shah tried to pressure him to "issue the judgment as soon as possible and to ensure that it is a positive judgment". Speaking about the alleged offer of a bribe of Rs 100 crore, she told *Caravan*, "Mohit Shah, the chief justice, made the offer himself."

This accusation was repeated, says *Caravan*, by Loya's father Harkishan: "Do you want a house in Mumbai, how much land do you want, how much money do you want, he used to tell us this. This was an offer."

While upholding Shah's plea to be discharged, Gosavi on December 30 said that the CBI had implicated him for political reasons. Since then, eleven more

learnt first hand in the lab with my professor and the other Ph.D students in the lab. I went back to get an MBA because it helps build credibility especially when I eventually want to raise funds.

As a Muslim girl, what message do you have for the youngsters today on life and career?

There is a lot of stigma for Muslim women to focus on family life and put career behind. I think there is a way to learn how to balance the two. One of the biggest piece of advice I would give is to chose your spouse wisely. There's a huge difference between culture and religion and it's important we remember that! Islam gives women many rights. As a girl, you can achieve anything a boy can. I grew up in a family of all girls. My parents always taught us that girls can make their own dreams come true as long as we work hard and put in the effort. ■

persons – mostly senior police officials from Gujarat – have been discharged from the case.

Quick Discharge

The discharge of Shah came about a month after Loya's death, which the hospital had concluded was due to natural causes. His family now disputes that claim, pointing to various discrepancies in the manner the post-mortem report was prepared, the condition of his clothes and body, the time of his death and the wiping clean of his mobile phone data.

The deceased judge Mr. Loya's kin have raised several questions. It may be recalled that Mr. Loya had been stated to have died on December 1, 2014 in Nagpur. He had been visiting Nagpur to attend the marriage of the daughter of his associate judge, Swapna Joshi. *Caravan* story has reported the following questions from the kin:

- ◆ There are variations as to the time of death of Mr. Loya. Post mortem report puts it at 6-15 am on December 1 while the family members had received the death news at 5 am itself.
- ◆ The report mentions heart attack to be the cause of death, while the family members had seen blood stains on his clothes.
- ◆ Loya's father says he could see wounds on his head.
- ◆ Loya's cellphone was returned to the family after

several days. A lot of data had been deleted from it.

- ◆ The family was told that following heart attack, Loya was taken to a hospital in an auto rickshaw from Ravi Bhavan where he was staying. Loya's sister inquired as to why he could not be taken in a car although Ravi Bhavan is known to have several guests staying at any point of time and several cars could be at hand.
- ◆ They also questioned as to how they could get an auto rickshaw at the dead of night while the nearest auto stand is at a distance of two kilometres.
- ◆ Question has been raised about RSS worker Eshwar Baheti. It was he who had informed the family about the body of Mr. Loya being taken to the ancestral hometown and again it was he who returned the cellphone to the family.
- ◆ Every page of the post mortem report has been signed by someone in Marathi language. His (signatory's) relationship with the deceased has been mentioned as 'cousin'. The family says there is no such person known to them.
- ◆ The report says Loya died due to natural cause. So they ask as to why post mortem was required.
- ◆ No panchnamah was filled after the postmortem. ■

« Page 5 British Muslim ...

minutes, newspaper cuttings and annual reports of functions and activities that have taken place at the mosque and the London Muslim Centre, as well as more personal documents, including marriage records. There is also a collection of letters written by one of the mosque's early supporters, the famous Qur'an translator, Muhammad Marmaduke Pickthall.

"The archives are important because they allow the Muslim experience to be woven into the tapestry of British social history," said Dr. Jamil Sherif, the chair of the East London Mosque Archives Project's Steering Committee. "Without that narrative, Muslims are always going to be considered as the 'other' and their contribution will never be appreciated."

As well as the mosque's records, the archives contain documents of the Indigent Moslems Burial Fund, set up to aid early British Muslims who were unable to meet the cost of burying their dead. Those who attended the launch included Abdul Maalik Tailor, founder of Muslim History Tours, which take visitors around London revealing the city's hidden Muslim past. Tailor believes more mosques need to be supported to follow the example set by the East London Mosque. "There are people within other mosques across the country that have an interest in archiving the history of their institute, but they need support and funds to do this," he said. "The history of mosques are the history of the Muslim community and we need to help them to preserve it." ■

Towards Peace in Kashmir

The Union Government's initiative to reach out to the people in the Valley in Jammu & Kashmir yet again must be welcomed by all those who believe in negotiations being central to peaceful resolution of the contentious issue. It is hoped that the newly-appointed interlocutor Mr. Dineshwar Sharma will proceed with his new job by taking all stakeholders into confidence. In a heavily interdependent world, wars cannot be the solution to disputes between nations, let alone among two neighbours armed with nuclear weapons. Nor should the people in the state be allowed to remain victims of procrastination over a solution. It is for the last three decades that the Valley has been under the sway of militancy with covert cross-border support. An entire new generation of Kashmiri youth has grown up under the shadow of guns, protests, lockdowns and boycotts. The progress of the state has been held to ransom by those who ignore the multiple factors that determine peace in a given situation. Sold to absolutism, they either do not see or refuse to see the realities that beset the issue. The strategic location of the landlocked state between four nuclear nations cannot afford yet another sovereign entity in the region.

The creation of Pakistan has been an historical accident. Its creator Mohammad Ali Jinnah neither had the perception of the Indian subcontinent being a single civilizational entity nor was he endowed with a vision for the future of the Muslims following departure of the British. His desire of carving a Muslim state from an entity that had shared history, geography and uniform social traits and ethos was flawed in that the world was set on the trajectory of nation-states, not religion-based states. The results are before us: Muslims of the subcontinent lie dismembered in three independent states; two of the major nations who do not see eye to eye have been allocating huge resources to defence spending; a third nation carved out of Pakistan is a demographic and ecological disaster; zealots of major religious communities fan fears, phobias and fanaticism and negate democracy; and, elections tend to exacerbate the wounds of the past and befog the future.

More of these must not be allowed to happen again. It is in this context that the Kashmiris must strive to resolve the issues rather than being misled by visions of an imaginary paradise on earth. Things do not happen in isolation of factors that shape events and territories in one's surroundings. It is time even for Pakistan to change. Much blood has flowed down Jhelum due to its support of militants. Its younger generation has been deprived of better educational, employment and entrepreneurial opportunities. Furthermore, militancy has taken deep roots within Pakistan, threatening its own peace, progress and prosperity, what with suicide bombers targeting mosques, military complexes and even schools.

Union Home Minister Mr. Rajnath Singh has shown immense perspicacity every time he has spoken about resolution of Kashmir issue. Some of the latest measures to deal with the street protestors point to his understanding of the situation and humane dealing of affairs. It will be imperative for the Union Government to take a close look at policy propositions by former Prime Minister Mr. Atal Behari Vajpayee, who had initiated opening routes for trade and visitors exchanges between two sides of the Kashmir Valley. It was borne out of the understanding that the LoC had brutally cut up families, businesses and cultural exchanges. A simple look at the historical ties, cultural relations, geography, flow of rivers and business exchanges would suggest that people in the Valley have been deprived of much of these opportunities. A shuttered existence exacerbates their sense of deprivation.

Only a meaningful dialogue and threadbare discussion among all stakeholders can achieve some progress. The subcontinent has much to lose or gain depending upon how the Kashmir issue is dealt by the two neighbours. Mired in poverty, illiteracy, diseases, hunger, ethnic violence and social strife, India and Pakistan should not allow the Kashmir issue to be the reason for war or even cold war. ■



LETTERS

Keep It Up!

I have been reading *Islamic Voice* for nearly a decade. The journal has improved a lot with interesting features and columns. Your editorials have always taken a stand that is very constructive and is geared to orient our thinking towards new vistas in life and development. What I appreciate most in the journal is that it brings a lot of new information from around the world and seriously eschews the sentimental angle. It promotes love, harmony and understanding among religions

and communities. It encourages the youth to analyze the world in which we live today and develop respect for democracy, pluralism and secular Constitution of India. Please keep it up! We wish your journal wider appeal.

Hafiz Raziuddin Khatib

Manager, Dargah Harzath Khaja Bandanawaz
Gulbarga. razikhatib1973@gmail.com

A Dargah with a Difference

It was delightful to read the article "A Dargah with a Difference" in *Islamic Voice* issue November 2017. The continuation of the initiatives taken by his late father, the Sajjadanashin Dr. Syed Shah Khusro Hussaini is indeed laudable. People will be surprised to know the state-of-the art facilities provided to the *zaiireens* (Pilgrims) who visit the Dargah from far and wide. It is heartening to know that the Dargah authorities have spruced the environment, have installed vacuum cleaners, air-conditioners, boom barriers and have created a modern bazaar. What is even more appreciable is that the Dargah management and the Khaja Education Society run so

many educational and training institutions. Long ago, *Islamic Voice* had carried another memorable piece "A Tale of Two Khajas" portraying the pathetic state of the Dargah of Ajmer where proceeds from the hundi only go into private coffers of Khadims. There was hardly any institution being run by the Dargah management at Ajmer then. It is time Ajmer Dargah authorities take a leaf out of the Hazrath Khwaja Bandanawaz Dargah's book and channelise the donations for the service of the community and the humanity at large.

Zameeruddin, Bengaluru

Zamiruddin08@gmail.com

A Warning to be Heeded

This refers to *Islamic Voice* (September 2017 issue), piece titled "Muslims and the Internet". The author very rightly observes: I am thoroughly disgusted... irrespective of where it is coming from." I fully agree with him and state that every faithful Muslim is disgusted. The writer is fully justified in warning them against spreading hatred against other sects and religions and asks them to "Stop" as their children are watching and may opt out of Islam and its spiritual shelter. Allah states in the Noble Quran verse 2: 11,

"When it is said to them, make not mischief on earth, they say: We are only peacemakers."

Verse 2: 12 says: Verily they are the ones who make mischief. But they perceive not. May Allah make them mend their ways." I as a reader of *Islamic Voice* for the past 15 years, find a lot of improvement in the magazine. All topics must continue.

S. Abdul Kasim,

Khajamalai, Trichy

Muslims & WhatsApp Debates

It was an excellent piece, "Muslims and the Internet" in *Islamic Voice*, September 2017 issue. It is not just the internet that the Muslims are using, to criticize other sects and other religions, but these days, What's App is the new tool for Muslims to discuss and debate about non-issues. These forum groups that they form are a big nuisance and there is a flood of negative articles, comments and opinions that get forwarded from the group



members. Why is it that we Muslims are always on the defensive, reflect ourselves as the victims and blame people from other communities for the troubled state that we are in today? We need to reflect and reform ourselves, before we even think of criticizing or reforming people from other religions.

Saher Khanum

Bengaluru

Saying of Khwaja Mu'inuddin Chishti

A friend of God must have affection like the Sun. When the sun rises, it is beneficial to all irrespective of whether they are Muslim, Christian, or Hindu.

A friend of God must be generous like a river. We all get water from the river to quench our thirst. It does not discriminate whether we are good or bad or whether we are a relation or a stranger.

Dear Readers

We thank you immensely for your continued support and encouragement all through these years and God willing for many more years. Your feedback is extremely important for us. We welcome your letters of appreciation or brickbats which we will take in the right spirit. Let us know which pages

inspire you in *Islamic Voice* which, if any, you think we could improve or even do without. We welcome your suggestions for improvement. Please email to workmailseddit@gmail.com or you may drop a post card to The Editor, *Islamic Voice*, No 3/1, Palmgrove Road, Victoria Layout, Bangalore-560047

Cattle Sale Ban Law

Impact on Rural Livelihood

The population of unproductive cattle is set to double in two years placing a burden on farmers or threatening crops and forests.

India has 190.9 million cattle (cows and bullocks) according to the 19th Livestock Census. The number was 199.1 million in the past Census conducted between 2007-12. The growth rate is negative 4.1%. India has 14.5% of the world's cattle population. According to the Annual report

females. Each of them can fetch Rs. 5,000 for a farmer who cannot keep them in his yard as they turn a threat for the standing crops or demand fodder if kept within yards. Thus the market potential of the old cattle is of the order of Rs. 25,000 crore. Farmers use this money to buy new cattle.

population annually. This means the cattle population will double in two years. Lucknow based NGO, Kanha Upwan, Asia's biggest shelter for stray cows, the expenditure on feeding a single cow is Rs. 1,950 a month. How could an average farmer's family whose average

25 cattle requires on acre of cultivated land or one hectare grazing land. With cattle population growing by 50 million annually, the additional requirement of grazing land will be of the order of 20 lakh hectares. Since, this demand cannot be met from existing farm lands, the only possible source will be forests which will have to yield 50,000 sq. km., a threat that might endanger forest cover. Dr. Chelladurai terms it alarming as it amounts to 6.25% of the total 7,942 lakh sq. km of the total forest and tree cover.

Dung Heap in Cities

If the 80 million abandoned cattle are let out by the farmers and forest guards repel them, they are likely to move into street and bazaars of 4,000 cities and towns. As per the death rate, of these one lakh are likely to die in uncared for state. They are likely to over three lakh tones of dung on the streets. The civic authorities will face the problem of dealing with the additional waste. These towns and cities are already under tremendous pressure to tackle 62 million tonnes of urban waste, of which only 43 million tonnes is collected and only 12 million tonnes is treated and 31 million tonnes is dumped in landfills. With the ban in force, we will be facing an ecological catastrophe.

The question then is should we review the legislation in view of the cattle population ban that is ticking under our belly?

Losses to Leather Industry

◆ In 2012-13 Livestock sector

contributed 4.11% of the total GDP and 25.6% of the total agriculture GDP.

- ◆ A survey Report titled "Situation Assessment Survey of Agricultural Households" by the National Sample Survey office (NSSO) documented livestock as the principal source of income for 23% of small and marginal farmers in 2016.
- ◆ Informal statistics say that 80 million Indians eat beef or buffalo meat. Among them, 63 million are Muslims. This amount to 40% of the Muslim population.
- ◆ So any restriction on the meat industry will hit Muslims on account of their food habits and will also have economic impact including loss in employment opportunities.
- ◆ India's meat industry employs approximately 22 million people, of which nearly 15 million are from Uttar Pradesh.
- ◆ The economy of the UP meat industry was worth Rs. 22,000 crore before the meat crackdown.
- ◆ Ever since Mr. Yogi Adityanath has taken over the reins of chief ministership of Uttar Pradesh, the buffalo meat industry has seen a decline of exports by 7.62% to \$257.06 million due to closure of slaughter houses. It is anticipated that India will have to import buffalo hides from the United State of America to meet the demand for leather. Buffalo hides form more than 50% of the total leather demand. ■



of the Department of Animal Husbandry, Dairying & Fisheries, cattle produce some 80 million calves, of which about 55 million (27.5 million are males and an equal number of females.

About a tenth of males calves are inducted into farming, replacing older ones that are put on sale. Meat traders are the only possible buyers of the old cattle.

The growth of the dairy economy demands an addition of 1.5 million cows every year. Over 25 to 27.5 million heifers add to cattle population each year, giving farmers a generous option to choose the better ones and discard over 20 million low-yielding cows.

The market for older cattle thus receives 50 million male and

Farmers in Jeopardy

If farmers cannot sell them, or are not allowed to sell them (as per the recently brought in Union Government legislation i.e., Prevention of Cruelty to Animals (regulation of livestock Markets) Rules, 2017, or in simple term a ban on sale of cattle for slaughter, the losses to the farmers would be staggering.

If the cattle cannot be slaughtered for the purpose of meat, the cattle population would witness a growth of 80 million unproductive animals which will either get into farms or wander on streets or bazaars. According to D. John Chelladurai, Dean, Gandhi Research Foundation, Jalgaon, these will lead to a growth rate of 27% in the cattle

monthly income (according to NSSO report) is Rs. 6,426, maintain an unproductive cattle head. The farmers will resort to add the expenditure of these animals onto milk from milch cattle, thereby raising the price of the milk and other dairy products.

Is it Sustainable?

India suffers from 35.5% shortage of green fodder, according to the Indian Grassland Fodder Research Institute, Jhansi. With the unproductive cattle also demanding fodder, the shortage of green fodder will double in two years.

Threat to Forest Cover

It is estimated that a herd of

Bangalore Mosque Setting up Dialysis Centre

By A Staff Writer

Bengaluru: A dialysis centre providing free dialysis to the underprivileged members of the society would be opened shortly in Bengaluru. The Bilal Masjid and Eidgah Management Committee would be commissioning its Al-Bilal Dialysis Centre on Bannerghatta Road just across the road from the mosque. The mosque management committee has constructed a five-floor building with 3,000 sq. ft. of space which

will have a dialysis centre, a dormitory for attendants of the patients and a medical clinic as well as dispensary. Committee Secretary Mr. Mohammed



Faiyaz informed Islamic Voice that the committee had entered into a tripartite agreement with National Health Mission of the Government of India, and the Government of Karnataka's Department of Health to set up the Dialysis Centre where poor people (those holding BPL cards) would be provided free dialysis facility. The Centre is in the process of setting up 12 dialysis machines which have been procured. The Mission and the Government of Karnataka

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Ayishamma Orphans Centre Opened

By A Staff Writer

Bengaluru: The Ayishamma Memorial Orphans & Destitute Home Centre for Slum Girls was inaugurated here on November

who have been enrolled in 6th standard and are being taught by three teachers and two aalimahs through English medium. The project has been taken up by Fiza Group of Companies which

education along with PUC, Degree and M. Com colleges in Bengaluru. Synchronising with the commissioning of the Home, the foundation stone was laid for Haji B. M. Ahmed Bava Memorial Happy Living Zone, where students for slum areas will be provided stay, food and education. It will come up on a five acre area at an estimated cost of Rs. 15 crore.

General Secretary,

Moulana N K M Shafi Saadi welcomed the gathering while Chairman K. S. Attakoya Thangal prayed for the success of the project. Contact: Saadiya Educational Foundation, Near Kadirenahalli Park, 13th Main, 34th cross, BSK 2nd stage, Bangalore-560070, email: saadiyabangalore@gmail.com, Ph: Ansar: 80738-87340. ■



B. M. Farookh

5 at Shanubhoganahalli off Bannerghatta Road by former Chief Minister, H. D. Kumaraswamy. The Centre will accommodate girls from slum areas and provide them schooling from 6th to 10th standard. The 50,000 square feet, single storey building will have facilities for 150 inmates. Currently there are 50 inmates

is into windpower generation in South eastern region of Karnataka. The Fiza group is headed by industrialist B. M. Farookh who set up the Saadiya Education Foundation 15 years ago. The Orphans and Destitute Home is named after his mother. The Foundation is also running two Dawah Colleges which impart theological

HSIS Gosha Hospital's New Building Commissioned

Bengaluru: The new building of Hajee Sir Ismail Sait Gosha Hospital in cantonment area of Bengaluru was commissioned on November 5. The Hospital has now 300 beds and has Intensive Care Unit (ICU) and Neo Natal Care Unit.

The National Rural Health

Hajj and Health Minister, K. R. Ramesh. Mr. Baig took active interest in the construction of the new building as it comes under his constituency of Shivajinagar. The Chief Minister also laid the foundation for a new Medical College to come up in Lady Curzon and Bowring Hospital in



Mission sanctioned Rs. 12 crore for the new building. The work started in 2012. The Hospital was built by Hajee Sir Ismail Sait in 1925, a very successful businessman who had expanded his business empire to then Madras (now Chennai), Secunderabad, and Calcutta and ran a variety of businesses. He had donated the land and Rs. 150,000 for the construction of the hospital so that purdah observing Muslim women could avail of modern medical care under purdah. However, now the hospital is a Government institution and provides health care to one and all. Chief Minister Mr. Siddramaiah commissioned the new building in the presence of R. Roshan Baig, the Minister for Urban Administration and

the same area. The college would have an intake of 150 students each year for the MBBS course and will have around 300 doctors in its staff. The first batch will be admitted next year. The medical college is coming up on a 14 acre land on the premises of Bowring and Lady Curzon Hospital and 3.5 acre land in Gosha Hospital and will have 13 floors. It will have a basement for 150 cars and 200 two-wheelers. Mr. Roshan Baig has requested the Chief Minister to direct the Bengaluru Metro Rail Corporation to connect the two hospitals i.e. Gosha and Bowring, with the Metro Station coming up in Chhota Maidan in Shivajinagar with a subway in order to facilitate patients alighting from the Metro. ■

Awards Announced for Unani Researchers, Teachers

New Delhi: The Central Council for Research in Unani Medicine (CCRUM), a statutory body under the Union Ministry of AYUSH has invited nominations from Unani doctors, researchers, teachers and practitioners.

The award is to be given to the Scientists and researchers working in any institution in the country and abroad for original and outstanding research contributions made primarily in the field of Unani in clinical, literary and drug research separately. The nominations may be supported by the original research work done for the greater good of the humanity with contribution to the Unani field in clinical, literary and drug research separately. The

Best Paper Award comprises a certificate, a cash award of Rs 50,000 and a memento or plaque. The Young Scientist Award carries a sum of Rs. one lakh. The age of the nominee should not be above 45 years. The Lifetime Achievement Award and the Best Teacher Award carry Rs. two lakh each. Nominations

addressed to Director General, Central Council for Research in Unani Medicine (CCRUM), 61-65, Institutional Area, Opp. 'D' Block, Janakpuri, New Delhi-110058, should be sent as per the prescribed proforma latest by December 15, 2017. The proforma can be downloaded from www.ccrum.res.in

Bell Rings in Harmony at Kashmir's Church After 50 Years

A new bell in Srinagar's Holy Family Catholic Church is ringing in the spirit of harmony after the previous one went silent half a century ago. The 105 kilogram bell was inaugurated last month at a short ceremony in the church

located on Srinagar's M.A. Road by representatives of Muslims,

want to send out a message at the national, international and local levels that we are one here and we love and accept each other as we are," said Father Matthews.



Representatives of several religions were present, "to jointly ring the new bell for the first time in the past 50 years," said church committee spokesman, S.M. Rath. The British-era church, built in 1896, had lost its original bell in a fire sparked by "an arson incident" on June 7, 1967. The bell, the largest of its kind in the State, was a gift from a Kashmiri Christian family. Kashmir hosts a small Christian population, and has three main churches in Srinagar and Baramulla. The Christian

population, as per the 2011 census, is 0.28% in the State. Around 30 Catholic families live in the Valley. The new bell is made of cast iron and was installed by local carpenters and labourers, aided by those from outside. As the bell rope was pulled by the representatives jointly, a group of children from different religious backgrounds sang in chorus. (Extracted from thehindu.com)

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MODERN WORLD

Sheikh Makhmur Shakir Ansari (28), an English teacher in New Delhi, surprised hundreds of onlookers in a village in Purnia district when he arrived as a bridegroom on a bullock cart. After a quiet wedding, there was a simple vegetarian feast for 25 select guests. Ansari said he decided to have an austere wedding inspired by Bihar Chief Minister Nitish Kumar's call for wedding sans dowry. He said he cut down all ostentations and saw to it that the marriage expenses did not go beyond Rs. 2,000.

"I fully endorse Nitish Kumar's campaign for a marriage without dowry and wanted to set an example. Many families have turned pauper. So we (Ansari and his bride Tarana Kausar) decided to go in for a simple wedding," Ansari told the media after the wedding.

The newlywed couple now wants to focus on educating their fellow villagers.

"Very few people in this part of Purnia are graduates. Both of us would like to help educate people in this Muslim-dominated area where the literacy rate is below 40%," Ansari said.

The guests were also made to take an oath to neither accept nor allow anyone to accept dowry.

"The two social evils " dowry and child marriage" are the biggest stumbling blocks in a society," Ansari added.

Global Investigative Journalism Conference

Rana Ayyub's "Gujarat Files" Wins Citation of Excellence

Johannesburg (SA): Journalist-turned-author Rana Ayyub received a Citation of Excellence in the 2017 edition of the Global Shining Light Award for an undercover investigation revealing India's top officials' complicity in the 2002 Gujarat Riots in her book, "Gujarat Files: Anatomy of a Cover Up." The citation was given at the Global Investigative Journalism Conference on November 18 in Johannesburg,

South Africa. The prize honours investigative journalism conducted in a developing or transitioning country, done under threat, duress, or in the direst of conditions. Along with Rana Ayyub's "Gujarat Files: Anatomy of a Coverup," another investigation that exposed an arms pipeline between Central and Eastern Europe and the Middle East worth €1.2 billion



in "Making a Killing," also received the citation of excellence. "By honouring the extraordinary work of these journalists at risk, we pay tribute to all the good work being done in so many places where courageous journalists keep the flame of watchdog reporting alive," noted Sheila Coronel, Academic Affairs Dean of the Columbia University Graduate School of Journalism, one of the judges. The award drew 211 submissions from 67 countries for stories published or broadcast between January 1, 2015, and December 31, 2016. The Global Shining Light Award is sponsored by the Global Investigative Journalism Network, an association of 155 non-profit groups in 68 countries that work to support and spread investigative reporting.

Sultan Moiuddin Tops Maharashtra MBBS Finals

Nashik: Sultan Moiuddin Shaukat Ali, a student of Dr Vasant Pawar Medical College Nashik topped the Maharashtra MBBS final exams and bagged 14 Gold Medals in various subjects. In a double delight for Dr Vasant Pawar Medical College, Mansi Mayuri Gujarathi of the same college bagged 7 Gold Medals and came second. Sultan Moiuddin bagged the 9 Gold Medals in various subjects of final year and topped the Maharashtra University of Health Sciences (MUHS). He also bagged 5 medals as consolation

TRIBUTES

Habibullah Badsha

In his passing on 22nd November, Mr. Habibullah Badsha leaves behind a vacuum in the legal fraternity and in the Muslim community in Chennai and Tamil Nadu.

Born into a prominent family in Chennai, Mr. Badsha did his schooling in Chennai, going on to doing his Master's in Islamic History. He then finished Law from the University of Madras before enrolling as a member of the Madras Bar. He had a long and illustrious career as an advocate and legal luminary, known for his professional excellence. He was very well respected by his colleagues, juniors, legal adversaries and other members of the legal fraternity and was regarded as the doyen of the Madras Bar. He also served as the Advocate General for the state of Tamil Nadu. His legal engagements covered a wide area of interests, right from being a guide and consultant to the Shah Bano case in the 80s to arguing against Subramanian Swamy when he challenged the Shariah Finance scheme of the Kerala Government in the Kochi High Court. He also was the advisor to Jamaat e Islami Hind when it faced a ban during the Emergency in 1975 and

after the Babri Masjid demolition in 1992.

As recognition of his excellence, he was offered judgeship to the Madras High Court at the age of 37 which he turned down. He even turned down an elevation to the Supreme Court as a Judge in 1986. Outside of his legal accomplishments, he was also a well known social worker and activist. He played key roles in service and charitable organizations including the Anjuman Himayath e Islam, MEASI, JBAS College, Azeed Badsha Charities etc. He was also the Founder Director of Apollo Hospitals in Chennai.

Remembered for his mild demeanor, gentleness, wisdom and concern for all, Mr. Badsha served as an inspiration for many young lawyers and other professionals. He is survived by his wife Shamsia Badsha, his son A. J. Suhail, a lawyer and businessman and two daughters, Humeira Badsha, a gynecologist and Maimoona Badsha, an advocate.



prize. He was awarded the medals at the 17th Convocation of MUHS by Maharashtra Medical Education



Sultan Moiuddin Shaukat Ali and Mansi Mayuri with Gold Medals at the 17th Convocation of MUHS Nashik (Photo: Courtesy: Deshdoot)

Minister, Girish Mahajan. Dr Sultan Moiuddin also received a cash prize of Rs.10,000 from Johnson & Johnson Mumbai. Sultan Moiuddin, who hails from Palghar and comes from a humble family background, completed SSC with 93% of marks from Rana English High School. He passed HSC from Azam Campus Pune scoring 94% marks. Ever since his childhood he wanted to become a doctor. But, poor economic condition of his family was the hurdle to fulfill his dream. Hence he took admission in an

In Remembrance of a Great Lady – Begum Bilkees Idris Latif

By Mohammed Saad Farooqui

With the recent passing away of Begum Bilkees Latif, Hyderabad has lost an eminent person. I knew from a long time that she had been unwell and had been painfully suffering from cancer. Begum Bilkees Latif was a very versatile, much appreciated, yet a humble person. She was a woman of great strength and inner beauty. Born into a Jagirdari Nawabi family, she was the daughter of Nawab



Ali Yawar Jung and Alys Iffring, a lady of French origin. Nawab Ali Yawar Jung had served as a Vice-Chancellor for Osmania and Aligarh Muslim University and also as the Governor to the state of Maharashtra. Begum Bilkees was married to former Air Chief Marshall, Idris Hasan Latif, who also served as the governor of Maharashtra and later as the Ambassador to France. Bilkees Latif spent much of her time towards the upliftment of the poor in the slums of Dharavi –Mumbai and was awarded by the Padma Shree in 2008 for her instrumental work and contribution towards women's rights and child education. The society of Human Environmental Development (SHED) was one of her first charitable organizations.

engineering college. One day he received a phone call from his mother. He said everything is fine but "he is feeling uneasy" and repeated his desire to become a doctor", according to Inquilab.

His mother called him back. Back to Palghar, he started preparing for CET and passed the entrance test scoring 172 marks, and got admission at Dr Vasant Pawar College in Nashik. ■

Iran-Iraq Earthquake

Olympic Champion Auctions Gold Medal for Victims

An Iranian weightlifter has put his Rio 2016 gold medal up for auction to raise money for the victims of the recent deadly 7.3-magnitude earthquake near the Iran-Iraq border. Kianoush Rostami, 26, announced the news on his Instagram page. More than 400 people were killed and close to 10,000 injured in the quake. The western Kermanshah province is the worst-affected area, with hundreds of homes destroyed. Rostami, himself from Kermanshah, said he was "taking a step, however small" to help those devastated by the tremor.



"I am returning my Rio 2016 Olympics gold medal - which actually belongs to them—to my people," he wrote in a widely-shared Instagram post. "I will

put my medal up for auction. All the proceedings will go to those hit by the earthquake." But he is not the only prominent Iranian athlete stepping up to help. Ali Daei, a former captain of Iran's national football team who is the world's leading international goal scorer, has also taken to social media to raise funds for those affected. Sareh Javanmardi, who at the Rio games became the first woman ever to win a Paralympics shooting gold for Iran, has also followed Rostami's lead, announcing that she was also selling her medal to raise funds. ■

« Page 11

Dialysis Centre...

would bear the expenses of Rs. 1,100 on each patient for each turn of the process.

He said the top floor of the Centre is being set aside for accommodating the attendants of the patients who visit the nearby Jayadeva Institute of Cardiology, a Government run hospital for heart care. Since the hospital provides heart care to the poorest of the poor in the State, most attendants of the patients who travel with them from remote corners of the State face problems in finding accommodation in the city. The Centre's dormitory

would be able to provide stay and food facilities to 30 such attendants at a time. Besides this, the Centre would be running a clinic for treatment of outpatients for common ailments. Faiyaz said, the mosque committee will also be setting up a blood bank in near future.

The Bilal Masjid and Eidgah Management Committee which built a Turkish style mosque on the Bannerghatta Road in recent years, also runs an Urdu school and manages a graveyard. Contact, Ph: Md. Faiyaz 98868-43405. ■

Saudi Regime Failing on all Fronts

By Maqbool Ahmed Siraj

The crown prince is using charges of fraud and corruption against his political and financial rivals to accumulate all authority in his hand.

The Saudi Arabian monarchy, on the road to turning more autocratic and dictatorial, is fast losing grip over the region. Nothing is working out in its favour. Except the 'king' in Washington, it has lost all its friends. Its southern neighbour Yemen is nowhere near being subservient to it, despite two years of constant bombing of the poorest of the nations on the Arabian Peninsula. The eastern gas-rich Kingdom of Qatar refuses to be cowed down. Post-Saddam, Shia-majority Iraq is now more an ally of Iran than the conservative Sheikdoms. Saudi interventions in Syria have borne no fruits, and the pro-Iran Bashar al-Assad regime seems to be winning the civil war. With oil prices down and the majority of expats intending to send back their families home, the domestic economy has taken a big hit.

Ever since King Salman's son, Mohammad has been declared heir to the throne, the Saudi kingdom seems to be following the trajectory to irrelevance, if not suicide. The 31-year old prince is currently the de-facto ruler of the kingdom, where oil no longer lubricates the economy. He was decreed the heir by his 80-year old father, King Salman, on June 20, stripping his nephew Mohammed bin Nayef, the 57-year old powerful Minister for Interior, of the claim to the throne. Since then, the young prince has been accumulating more and more authority. In the latest of his gambits, the detention of 30 powerful men, several of them

princes as well as ministers, in Riyadh Ritz Carlton on November 3 while they were attending an investment conclave is seen as a risky step which threatens to alter the established order, where corruption of the high and



mighty was tolerated. Among the detainees is Prince Waleed bin Talal, the high profile billionaire and the CEO of Kingdom Holding Inc., who is usually a resident of the United States.

Rude Shock

The November 3 episode has come as a rude shock for the Saudi ruling oligarchy of over 10,000 princes and princelings who belong to several competing branches of the Aal-e Saud that has been ruling Saudi Arabia since Abdul Aziz bin Saud brought various rival and contending principalities under the larger umbrella of a confederation and annexed the Hejaz from the Ottomans. The young prince's upstart moves are seen to be in line with his ambition to knock off rival centres of power and put an end to the convention of ruling by consensus and consultation which

had at least given some stability to the country and a modicum of legitimacy to the monarchy.

All-Pervasive Corruption

In a country where all powers are vested in the hands of the

It will be mere a wish for Saudi Arabia to see itself as a competitor for regional power in West Asia. It cannot afford any military misadventure against Iran, which refused to kneel down to the US despite 30 long years of sanctions.

princely family, which has no known process of selection or appointment of a bureaucracy, human rights (and for that matter all other rights) are absent, corruption and fraud are all-pervasive and where the law can be applied only against ordinary

subjects, not the members of the oligarchy. That was the rule till now. Government land and resources are routinely gifted to princes, who, in turn, sell it to the Government against huge sums. Money can be freely repatriated to foreign banks and shores. In such an ambience, it would have been unfair to accuse only a few as corrupt. It is either a case of all being corrupt or none. So, the detention of only a few 'for fraud and corruption' is mockery of the process of spring cleaning and one would not be wrong if it is interpreted as selective prosecution of those who are likely challengers or rivals to the young prince. The portents are clear: the Kingdom is headed for autocratic rule a la Romanian dictator Nicolai Ceausescu. The consequences are there for all to guess in a world where social media can provoke mass uprisings.

Iranian Clout Expands

The Saudis' bankrolled the US invasion of Iraq only to see that Americans hand over reins of

power to the Shia majority there, which is unlikely to side with the Saudis in any conflict with Iran. Iraq now provides continuity to Iranian influence all across the Middle East, till the Mediterranean shores. It is public knowledge that Syria could subdue the rebels only with overt and covert support from Iran, which has a firm foothold in Lebanon under Hezbollah.

Dominant Power

The Saudis are in no position to invite any conflict with Iran, which is the dominant power of the region. The lifting of the US sanctions has only boosted the morale of the Iranian nation, which is in the process of making new bonds with Russia. Any military misadventure against Iran is sure to bring a powerful response from Iranians, which the war-weary Saudi forces may not be able to absorb, let alone respond to. Thirty years of sanctions could not bring Iran to its knees, leading to a nuclear deal between Obama administration and Tehran. The cancellation of the deal remains an unfulfilled agenda on President Trump's wish-list despite ten months in office. The State Department finds no reason for

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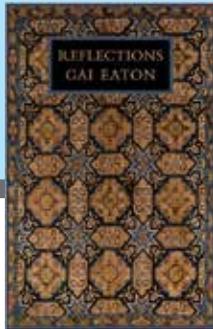
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Reflecting Pain and Joy of an Inspiring Spiritual Seeker

Eaton's talks cover a wide range of issues related to Islam, providing an excellent overview of an universalistic understanding of Islam, one that creatively relates to the present-day context.

Reflections

By Gai Eaton
The Islamic Texts Society,
Cambridge, UK
Pages: 183



Gai Eaton (1921-2010) was a noted British Muslim scholar. He worked as a lecturer, teacher and newspaper editor in Egypt and Jamaica before joining the British Diplomatic Service. In 1951, with the encouragement of the well-known Sufi academic, Martin Lings, Eaton became a Muslim, and some years later, joined a Sufi order. He was a consultant to the Islamic Cultural Centre at Regent's Park Mosque in London for 22 years. He wrote extensively, among his books being *King of the Castle: Choice and Responsibility in the Modern World*, and *Islam and the Destiny of Man*.

An Inspiring Reminder

Between 1978 and 1996, Eaton gave a series of talks on BBC radio about Islam. This book is a collection of transcripts of several dozens of these talks, published here for the first time. They provide an introduction to the central tenets and practices of Islam, and are not only a guide to people of other persuasions, but also an inspiring reminder to Muslims themselves of the essence of the faith they claim to follow. While expressing himself as a Muslim, Eaton's wisdom speaks to all those interested in a spiritual approach to life. Spiritually-inclined people of other faiths may not share all of Eaton's views on doctrinal issues, but they are likely to find much of what he says remarkably universal, resonating with the teachings of their own traditions—such was Eaton's understanding of Islam.

A Refreshing Contrast

As Leo Eaton, his son, remarks in his Preface, 'While it was in Islam that Gai Eaton found his foundation and his home, he wrote books for people of all faiths and none, never doubting that all the great revealed religions offered visions of the one true God.' Eaton's talks cover a wide range of issues related to Islam, providing an excellent overview of an universalistic understanding

of Islam, one that creatively relates to the present-day context. It is a refreshing contrast to the hidebound, literalist, exclusivist, supremacist and sectarian interpretations of Islam that seem to hog the headlines today.

In his reflections, Eaton focuses on both the personal as well as social aspects of Islam. We learn, for instance, that Sufism stresses the need to realize the truths of religion and the fact of God being both immanent and transcendent (which is also what several other spiritualities also teach). Eaton discusses the importance of beauty in Islam, and reminds us that Islam calls for unceasing remembrance of God, adding that 'everything created, praises its Creator and reminds us of Him.' We learn that the Quran 'assures us also that the whole universe is like a vast picture-book filled with the signs of God, if only we have eyes to see and the sense to understand', and that 'from the Muslim point of view, even the little things which surround us or of which we make use in our daily lives can serve to remind us of God and therefore deserve to be treated with respect.'

Life after Death

Eaton stresses that life is to be lived not according to our self-will, but, rather, according to God's guidance. This is something that not just Muslims, but all other people who believe in God would readily agree with. Another theme common to all religions that Eaton touches on is life after death (for which this life is a preparation). He reminds us: 'Religion assures us—all the authentic religions say this, whether openly or by implication—that what lies beyond our brief life or, to put it another way, what lies outside the little world we know, is more real than anything that we experience here.' Preparing for the life hereafter requires us to seriously consider the purpose of

our being placed on this planet, which, Eaton suggests, is related to the Islamic notion of man as the khalifah or representative appointed on earth by God. This role comes with responsibility for God's creation, which, Eaton reminds us, is something that we often ignore. 'Only too often this power goes to our heads', Eaton tells us. We become proud, forgetting that it is God we should represent, setting ourselves up 'as

Reviewed by Yusuf Khan

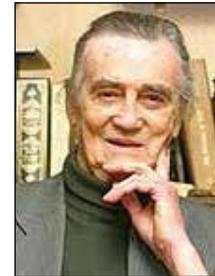
little gods', thinking of ourselves as 'responsible to no one and free to do as we please.' Eaton explains that our 'greatness' does not rest upon the 'conquest' of nature, but, rather, upon the role that God has appointed us to perform, and by reflecting, in our character and conduct, the qualities of the Lord we claim to represent: God's wisdom, His mercy and His generosity.

Loss of Harmony

Treating the earth as if we were the owners of it, doing with it just whatsoever we like, is, Eaton suggests, completely unwarranted from the spiritual point of view. Not just Muslims, but others who believe in God, too, would heartily agree here. 'When we treat the natural world only as an object to be exploited and conquered, we are damaging ourselves', Eaton says. 'To show respect for everything that God has created is a part of faith, for everything bears the imprint of His hand.' 'The loss of harmony between man and his environment', Eaton reminds us, 'is but an aspect of the loss of harmony between man and his Creator. Those who turn their backs on their Creator and forget Him can no longer feel at home in creation.'

Eaton draws out some beautiful lessons for a spiritually-rooted understanding of compassion for non-human living beings. He indicates that animals can give us valuable spiritual lessons, they being (in contrast to humans) 'an example of perfect obedience' to God. Eaton remarks that 'the animal creation obeys and praises the Creator without any of the deviations we find among mankind', and reminds us that 'the instincts by which animals are guided are divinely inspired.' He cites reports attributed to the

Prophet that call for love and care for animals and birds. The Prophet, Eaton writes, mentioned that a prostitute was forgiven all her sins because, coming one



Gai Eaton

day upon a dog dying of thirst, she gave it water from a well. The Prophet is reported to have

On inter-community relations, too, Eaton provides us with a refreshingly positive understanding, in contradistinction to supremacist interpretations of religion that inevitably lead to conflict with people of other faiths.

said that a certain woman was condemned to hell because she caged a cat and left it to die of hunger and thirst. When the Prophet saw a donkey that had been branded on its face, Eaton writes, he said: 'God curse the one who branded it!'

Peace and War

Eaton's reflections on several other issues that are much talked-about today are equally instructive. One such issue are Islamic teachings about peace and war. Here, he highlights the

fact that the word jihad 'simply means effort, striving wholeheartedly, and notes that the greater jihad concerns the individual's 'struggle against the evil within himself, so that he may comply perfectly with the divine Will, purifying both his soul and his actions.' His views on armed combat are in stark contrast to radical Islamists (In his Preface, his son writes that working over many years from the Islamic Cultural Centre in London, Eaton did what he could to 'counter the growing radicalization of many younger members of the congregation, which he believed was counter to the basic tenets of the faith he loved so much, reminding them of the Prophet Muhammad's remark that "anger burns up good deeds just as fire burns up dry wood."')

Truth and Wisdom

On inter-community relations, too, Eaton provides us with a refreshingly positive understanding, in contradistinction to supremacist interpretations of religion that inevitably lead to conflict with people of other faiths. In his reflections on 'The "Labels" of Religion', Eaton tells us that truth and wisdom are nobody's exclusive property and that people of different religions can find and benefit from wisdom from each other's faiths. 'Our world is short on wisdom', he writes. 'Seek it and find it where you can!' Readers of this beautiful book will testify to the fact that there's ample wisdom to be found here that's definitely worth seeking! This is one of the finest introductory texts about Islam available, one that reflects the sincerity, pain and joy of an inspiring spiritual seeker. ■

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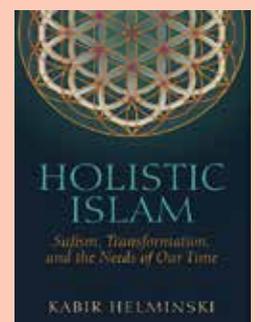
By Kabir Helminski

Price: \$14.95

Pages: 168

Year: 2017

Publisher: White Cloud Press



Exploring the Deccan Sultanates

The three principal sultanates immeasurably enriched the life and culture of the regions, contiguous to three modern states of Karnataka, Telengana and Maharashtra.

Gulbarga, Bidar, Bijapur

By Helen Philon
Jaico Publishing house
Mumbai
Page 140, Price: Rs. 499
Published in 2016.
www.jaicobooks.com



they were plagued with court intrigues and assassination; engaged in conflicts and mutual wars; employed devious ways to uproot others; made friends and foes regardless of religious affiliations; got proximate or distanced from saints and sufis of their liking; and, carried on the affairs of the State as dictated by their whims and fancies with public interest thrown in. The book however delves deep into the architectural style of the monuments that dot the three principal cities of Bidar, Gulbarga (now Kalburgi) and Bijapur (now rechristened Vijayapura).

and abandoned city, was also the outcome of the synthesis attempted by the visionary sultan Ibrahim Adil Shah II (1587-1622) who wanted to entwine two most popular devotional cults i.e., the Dattatreya saint Narasimha Sarasvati and that of the Khaja

the British Museum, London, elucidate understanding of the topography of the cities. This exquisitely produced volume is not only worth reading, but worth preserving too. The book provides guidance to the visitors who would like to explore the splendor

The five Sultanates of Deccan left their huge imprint on the art, architecture, hydraulics, culture and ethos of regions that make parts of modern linguistic states of Karnataka, Telengana and Maharashtra today. Deccani Urdu that forms lingua franca

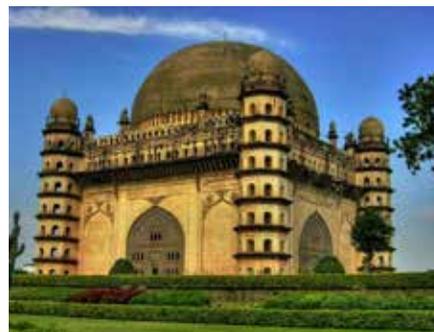
successive capitals at Daulatabad (1347-50), Gulbarga (1350-1430) and Bidar (1430-1520). These kingdoms had their sway over coastal regions which enabled

Reviewed by
Maqbool Ahmed Siraj

them to import ideas, talent, skills and material from far off lands such as Anatolia (in Modern Turkey), Iran, Egypt and beyond. The Deccan Sultans built cities and cantonments; raised gardens and orchards; exploited waters of Krishna-Godavari doab; laid canals and sprinkling system; introduced qanats (aqueducts); set up learning centres; promoted artisanship in the field of metallurgy, weapon-making, weaving, and embroidery; and brought in pleasing elements in architecture like domes, iwans, chhatris, pavilions and pools.

Interactions

Even as they imported hydraulic technologies from Iran and beyond, they cultivated contacts with the local Hindu folk. Firuz Shah (1397-1422) was the first Deccan Sultan to marry the daughter of a Hindu raja; in this case, the ruler of Vijayanagara, thereby promoting a dialogue between imported and local traditions, and initiating the composite culture that came to typify the region. Ahmad Shah Bahmani (1422-1436) however, remains the only sultan in the Deccan to be venerated both by Muslims and Hindus, as evidenced to this day during his urs at Ashtur on the outskirts of Bidar, at which the officiating head of the Lingayats performs the main rituals. Naurasapur, the incomplete



Like their northern counterparts, the Muslim sultanates of Deccan were great builders, but more lavishly imported technical skills, talents and expertise from Iran, Central Asia and beyond

of the bygone era. It is mildly critical of the archaeological restoration work which in certain cases has obliterated the originality of the structure. The book seems to be the outcome of the new interest being evinced in the Deccan architecture following formation of the Deccan Heritage Society. ■

Conflicts and mutual wars did not spare the Deccan sultans who switched allegiances between saints and cultivated contacts with local kingdoms and cultures.



Helen Philon

of Muslims and the bazaars of these regions, is one among its manifestation. But at a more tangible level, the monuments, gardens, and water distribution system point to a much deeper engagement with the life and development of the people.

Successor States

Author Helen Philon has painstakingly documented the remnants of architectural landmarks of the era that spanned nearly six centuries beginning from the founding of the Bahmani Kingdom in 1345 by Alauddin Bahman Shah in Gulbarga. It was Mohammad bin Tughlaq who had developed Devagiri as co-capital of the Delhi sultanate in the Deccan. But his return to Delhi in 1327 prompted the local governors to declare Independence, resulting in the simultaneous birth of two great Deccan powers: the Hindu kingdom of Vijayanagar, founded in 1336 and the Muslim Bahmani kingdom founded in 1345 with

Delving Deeper

Like their northern counterparts (the mighty Mughals and the preceding six Muslim dynasties),

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A Sikh Champion of Muslims

Here in America, Arjun Sethi, is championing the great Guru's message of humanity by fighting for the civil rights of Muslims and of all Americans.



By Akbar Ahmed

To the well-known American maxim 'driving while black,' a more recent one has been added after 9/11, 'flying while Muslim,' as Muslim passengers on planes are now frequently targeted for speaking Arabic, wearing the Hijab or merely looking 'Middle Eastern.'

Professor Anila Daulatzai, a Pakistani-American, became a victim when on September 26, she boarded a flight in Baltimore, expecting to land in Los Angeles a few hours later to take care of her elderly father. After informing flight attendants of her non-life-threatening allergy to dogs, she seated herself in the back of the aircraft away from two dogs on the plane and prepared to grade her students' papers.

She was suddenly requested by the flight crew to provide medical documentation of her allergy, which she had already mentioned was not serious, and upon not being able to produce it, was told to exit the aircraft. When she refused, the police came and violently dragged her off the plane, as seen in a video of the incident that went viral. Following the incident, multiple charges were issued against her, including disorderly conduct and failure to obey a reasonable and lawful order.

Countering Racial and Religious Profiling

Daulatzai's lawyer, Arjun Sethi, classified the arrest as the confluence of sexism, racial profiling, and discrimination. Formerly national legislative counsel for human rights and national security related affairs for the American Civil Liberties Union and presently Co-Chair of the American Bar Association's National Committee on Homeland Security, Counterterrorism, and Treatment of Enemy Combatants, Arjun has spent most of his career focused on countering racial and

religious profiling, advancing counterterrorism reform, and combating hate-motivated violence.

I first met Arjun, who has a Sikh background, a few years back following a talk I gave at the National Press

Arjun argued that the US government needs to begin addressing the structural racism, discrimination, and criminalisation that foster hate and violence against Muslims, who remain disproportionately targeted by American national security policy.

Club launching my book, *The Thistle and the Drone*. After the programme, he came up to me and began discussing his civil and human rights work on behalf of not only Muslim Americans, but minorities throughout the US. I

was impressed: He was fighting for justice within the system.

Prevailing Negative Attitudes

When I invited Arjun to speak before my World of Islam class at American University recently he made some core points related to the rise in hate-related incidents against Muslims since 9/11, noting they are trending at least five times higher than prior to the attacks. He said we are living in an 'open season' of prejudice against Muslims. Perpetual war in Iraq and Afghanistan has contributed to prevailing negative attitudes, he argued, and the Guantanamo Bay detention facility in Cuba stands as a testament to negative treatment of Muslims suspected of terrorist activities.

Arjun also spoke of police tactics that often serve to perpetuate discrimination. He shared how a team of Associated Press reporters revealed that covert domestic surveillance programs established in New York City following 9/11, for example, were explicitly designed to monitor Muslim citizens, representing an abandonment of rights to privacy that all Americans are entitled to

enjoy. None of the surveillance was based on reasonable suspicion or probable cause, but instead solely based on identity. The surveillance did not result in a single conviction.

Arjun argued that the US government needs to begin addressing the structural racism, discrimination, and criminalisation that foster hate and violence against Muslims, who remain disproportionately targeted by American national security policy.

Viewing the compassion he brings to his work, I could not but think of the wisdom of the founder of his faith, Guru Nanak, who famously said, "Those that have loved are those that have found God."

Here in America, Arjun Sethi, is championing the great Guru's message of humanity by fighting for the civil rights of Muslims and of all Americans.

(Akbar Ahmed is an author, poet, filmmaker, playwright, and is the Ibn Khaldun Chair of Islamic Studies, American University in Washington, DC).

(Extracted from newageislam.com)

LEARNING LESSONS

Hazrat Abdul Qadir Jilani

A Story from the Life of a Great Sufi

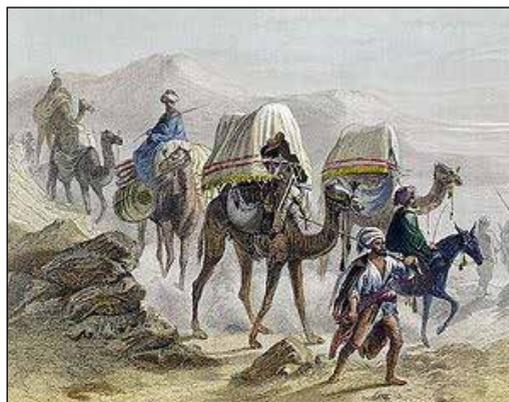
Hazrat Abdul Qadir Jilani (also called 'Ghaus-e Azam') was a great Sufi. The Qadri Sufi order is named after him. He was born in 1078. He spent his early life in Gilan, the town of his birth, which is in Iran. In 1095, at the age of eighteen, he went to Baghdad to study.

After bidding farewell to his mother, he joined a caravan, which was on its way to Baghdad. In those days, people travelled in groups for the sake of safety. The caravan of Hazrat Abdul Qadir Jilani reached the city of Hamadan without incident. After leaving Hamadan, they journeyed further. The journey took them into a vast forest wherein they were attacked by sixty bandits. The leader of this band of robbers was a notorious person called Ahmad Badawi. The travellers did not have the means to defend themselves against the bandits and were forced to surrender their belongings and valuables to them. After raiding the travellers, the bandits gathered together all the loot and

began to distribute it amongst themselves. Whilst all this was happening, Hazrat Abdul Qadir Jilani was standing very calmly amongst the travellers. None of the bandits approached him as he was regarded as just a young boy, until one of them decided to approach him. He went up to him and asked him if he had any valuables.

Hazrat Abdul Qadir Jilani said that he had in his possession forty dinars. When he heard this, the robber laughed at him and walked away, thinking that he was lying. After some time, another robber asked Hazrat Abdul Qadir Jilani the same question and he received the same answer. He too dismissed Hazrat Abdul Qadir's reply as a joke. When the bandits gathered together, then both these bandits began to joke about the young

boy who said he had forty dinars. Their leader, Ahmed Badawi, asked them to bring Hazrat Abdul Qadir Jilani to him. When he was brought before Ahmed Badawi, the leader of the bandits asked him if he had any valuables in his



possession. Hazrat Abdul Qadir Jilani replied that he had forty dinars on him.

Ahmed Badawi asked for the forty dinars and Hazrat Abdul Qadir Jilani showed him where he had kept the money. When they tore open the coat of Hazrat Abdul Qadir Jilani, they found

the forty dinars sewn under the armpits. When they saw this, Ahmed Badawi and his bandits were taken aback. Ahmed Badawi asked:

"O young man, none of us knew

Hazrat Abdul Qadir Jilani replied by saying:

"When I had left on this journey, I had promised my elderly and pious mother that I would never lie. How then could I break this promise just for the sake of sixty bandits?"

that you had any money. Knowing that we are bandits, why did you still tell us where the money was hidden?

Hazrat Abdul Qadir Jilani replied by saying:

"When I had left on this journey, I had promised my elderly and pious mother that I would never lie. How then could I break this promise just for the sake of sixty bandits?"

When Ahmed Badawi heard this, he felt great shame and, in tears, said:

"Oh young boy! You are so loyal in your promise to your mother. Shame on me, that for years I have been disloyal to my promise with my Creator Almighty God. After saying these words, the bandit cried bitterly and then fell to the feet of Hazrat Abdul Qadir Jilani and repented for his sins. When his accomplices saw this, they too did likewise and repented sincerely from all their sins. They then returned all the belongings of the travellers and escorted them out of the jungle.

Referring to this incident, it is said that Hazrat Abdul Qadir Jilani said: "This was the first tauba (repentance) that a group of misled persons had made at my hands." ■

Islam, Women and Islamic Feminism

I think that it is crucial for Muslim women to start studying Islam for themselves, for, undoubtedly, they can better understand the Islamic notion of gender justice than many men.



By Waris Mazhari

In recent years, scores of books, mainly in English, have been published on what is termed by its proponents as 'Islamic Feminism'. I would be the last to deny the reality that vast numbers of Muslim women continue to be denied their rights, and I readily admit to the fact that patriarchy, which I deem as un-Islamic, is deeply entrenched in most Muslim societies. Yet, as a Muslim, and as someone who is concerned about Muslim women's access to justice, I have serious reservations about some basic aspects of the 'Islamic feminism' project.

Based on my limited reading on the subject of 'Islamic Feminism', I think that many—though I cannot say all—advocates of this project have no independent world-view of their own, and that they simply follow the dominant Western feminist discourse, which they seek to propagate in an 'Islamic' guise. They appear to want Muslim women to go the way of Western women, and, for this, seek to interpret Islam in a particular way to promote this agenda. The Western feminist model, rather than Islam per se, is their criterion to decide what is 'just' and 'proper'. This is the model that they want Muslim women to emulate, seeing, as the dominant West does, Muslim women as 'backward' and, consequently, as in desperate need of 'liberation'.

Unwarranted Restrictions

At the same time, I would also stress that Muslim scholars, including the male ulema, must recognize the reality of deep-rooted gender biases in Muslim societies. We have to accept that Muslims have handicapped half our population—Muslim women—by all sorts of unwarranted restrictions. We have to admit the urgent need to allow and enable Muslim women to develop their suppressed potentials. The solution to this must be evolved from within the broad paradigm provided by the Quran and authentic Hadith, rather than on the basis of Feminism, even in a so-called 'Islamic' guise. In a sense, several issues that 'Islamic Feminists', particularly those who are heavily funded

by Western organizations, take up are geared, intentionally or otherwise, to set Muslim women and men against each other. So, for instance, you have huge funds being poured in for such purposes as setting up women's mosques or enormous Western media hype about a woman Imam leading a mixed congregation. Personally, I am against such sensationalism, but I also recognize that it is our own weakness that has caused or led some Muslim women to take to this path. If Muslim women had been allowed by Muslim men their Islamic right to worship in mosques, there would have been no grounds for such unnecessary controversies. In this regard, I think a major share of the blame lies on the shoulders of the traditionalist ulema. They will not utter a word about women roaming in markets and shopping malls but, at the same time, will readily claim that if women were allowed to pray in mosques, which they did at the time of the Prophet, society would be corrupted! This unfortunate attitude of theirs has definitely led to considerable alienation among many Muslim women from the ulema, because they regard these ulema as complicit in their marginalization.

Spatio-Temporal Contexts

In this regard, the traditionalist Hanafi ulema argue that although at the time of the Prophet (pbuh) women did pray in mosques, this practice was later abrogated by the Caliph Umar. Hence, they argue, we must stick to the Caliph's decision. It is strange that even as they cite this as an argument to justify banning women from praying in mosques, they do not advocate that thieves' hands should not be cut off, which is what the Caliph Umar once ordered, against the Quranic commandment to the contrary, during a severe drought. The point, then, is that several prescriptions of Islamic jurisprudence, including some dealing with women, are related to their spatio-temporal contexts, and that, as the contexts change, these rules must, too. In other words, in seeking to apply the rules of the Shariah, one also has to take into account what the demands of the situation or context are. This applies to women's issues as much as to other such matters. Unfortunately, our traditionalist ulema, who

continue to rigidly adhere to medieval fiqh formulations, do not generally see things in this way. They do not appreciate the inherent flexibility provided by the principles of Islamic jurisprudence to generate contextually relevant responses to new issues.

Blindly Imitating the West

Today, we are faced with a situation where we are

We have to admit the urgent need to allow and enable Muslim women to develop their suppressed potentials. The solution to this must be evolved from within the broad paradigm provided by the Quran and authentic Hadith, rather than on the basis of Feminism, even in a so-called 'Islamic' guise.

confronted with two extremes. On the one hand is the dominant Western culture that has commodified women and that seeks to destroy all differences between men and women on the specious grounds that difference automatically means inequality. It insists that just because a man does something or behaves in a certain way, a woman must do so, too. In other words, despite its protestations of radical equality between the sexes, this approach is based on the notion of the male as the criterion for deciding what is good for women and what is not. Lamentably, in India, too, we are fast falling prey to this mentality, blindly imitating the West. On the other hand, are our

traditionalist ulema, whose very conservative, even reactionary positions on women are a response to what they see as the potent challenge of dominant Western views about women. They want to keep Muslim women locked up in their homes and fully veiled, quite in contrast, I must add, to the position that they enjoyed at the time of the Prophet. Some of them even go so far as to insist that a woman's very voice is awrah or that it should be 'veiled', or, in other words, that even her voice must not be heard by any 'strange' male. I think that it is crucial for Muslim women to start studying Islam for themselves, for, undoubtedly, they can better understand the Islamic notion of gender justice than many men. It was essentially due to Muslim women's educational backwardness, particularly in the realm of religious scholarship, that it became easy for them to be exploited by Muslim men, including the religious class, the reason being that if you do not know your rights, others will naturally exploit you. By becoming Islamic scholars in their own right, Muslim women will be able to challenge the deeply-rooted notion that a husband is his wife's lord and he can treat his wife the way he wants, that a wife must be forever subservient to her husband, regard him as her lord or hakim, consider her the dust of her husband's feet as the path to heaven for her and even

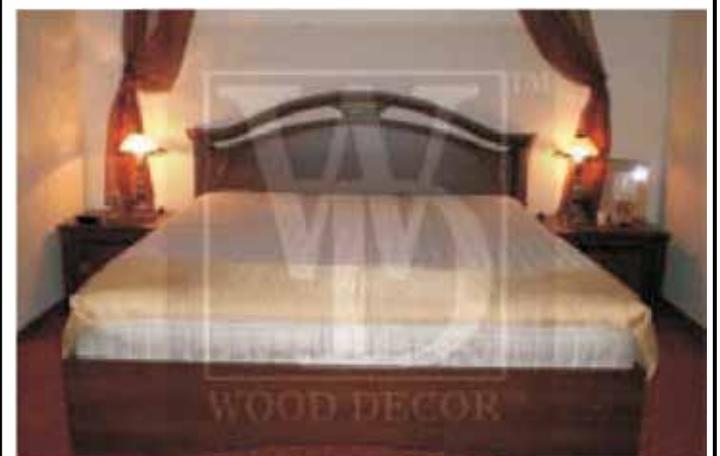
treat him almost like a demi-god, or majazi Khuda as it is said in Urdu—these being widely-held conceptions in Muslim society which, however, have no Islamic basis at all. Obviously, if Muslim women were themselves to study Islam and contemporary social demands and challenges, it would be much more difficult for men to exploit them in the name of Islam.

Agenda of 'Islamic Feminists'

In this way, it is likely that the Quranic mandate of gender justice would be more prominently highlighted, just as in the early Muslim period, when numerous Muslim women excelled in the field of Islamic scholarship, some even challenging well-known male scholars and exemplifying, through their own lives, the rights of women in Islam. In other words, while I do not agree with many basic aspects of the approach, methodology and agenda of 'Islamic Feminists', I readily admit that one basic demand and concern of theirs—gender justice—can no longer be ignored by the ulema and Muslim males. In my humble opinion, gender justice is something that is intrinsic to Islam itself. Denying it obviously leads to a denial of a basic Islamic mandate. ■
(The writer, a graduate of the Dar ul-Uloom Deoband, presently works with the Dept. of Islamic Studies, Jamia Millia Islamia, New Delhi. He can be contacted on w.mazhari@gmail.com)

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The Beauty and Wisdom of the Sufi Teaching on 'Tawakkul' or Divine Surrender



By Prof. Henry Francis B. Espiritu

The Sufi mystics of Sunni Islam always insist that the measure of a true spiritual person is when one absolutely depends his whole being to the divine pre-ordaining of God and His divine arrangement or predestination (Arabic: Taqdeer). The Arabic term for this dependence is "Tawakkul" which literally means the complete surrender of the corpse to the one who will bury it. In Islamic Sufism, surrender means to be absolutely dependent on God's Divine Predestination.

Way-Out of a Vast Desert

"Tawakkul" also means complete trust to a person who knows the way-out of a vast desert. Sufis likewise add that "Tawakkul" (complete dependence or resignation) is not just in mere surrendering of the soul to God, but in the soul's total contentment (Raza) and satisfaction (Ridha) towards God Who knows what is truly Good and accomplishes what is truly the Best in the person's life.

As for me, I have to admit that there were times that I wanted to be fully in-charge of my life and during those times, I also wanted to run away from God's

« Page 14 Saudi Regime ...

backing off from the deal as the IAEA has indicated that Iran is fully complying with the terms.

Covert Israeli Support

This only reinforces the observation that an alternative route to inveigle Iran into a new conflict in the Middle East would be attempted. This could only come via Israel and Hezbollah of Lebanon, the two rivals itching for a fight ever since a ceasefire that Israel had to accept under pressure. The conflict nailed the lie of Israel's invincibility. Israel must be wary of such a conflict as previous experience has left it highly bruised, with massive loss of army personnel, something that Israel cannot afford. It is a reasonable guess that Saudis and Israel are behind-the-screen allies in the emerging West Asia conflict between Saudis and Iran. But the

It is God and God alone Who can rule the universe and can arrange our life according to His just and good predestination and according to His perfect plan and excellent will.

divine pre-ordainment in my life—in short, there were times that I wanted to dethrone God out of my life. And the moment, I realize that I got angry at God, I right away repent before Him for such audacity displayed by me, a mere creature against the Divine Controller of the whole cosmos and the Generous Giver of my insignificant and ephemeral life.

The Wrong Directions

The reason why I sometimes wanted to declare my "independence" from God is my feeling that there are many things that are going-on in my life that I cannot understand, and I sometimes feel that if I am the one truly in-charge of my life, then all will be well. However, when I looked back at my past and saw for myself the wrong directions I had taken and the mistaken decisions I had made, and the many heartbreaks and complications that came due to my stupid decisions, I cringed at the idea of my seeking "independence" from God; and right there and then, I sincerely repent of my arrogance and confess with utter humility that God is still the God of Divine Wisdom Who holds my very life in the Palm of His Hands (See Isaiah 41:13 in the Jewish Holy Scriptures).

I have truly realized and experienced many times of wanting to have the best and the most excellent circumstances in

all I do, and yet I do not have perfect control over things and events going-on in my life, despite the best well laid-out plans; for I am not God Who alone predisposes all things

As for me, I have to admit that there were times that I wanted to be fully in-charge of my life and during those times, I also wanted to run away from God's divine pre-ordainment in my life.

towards the Absolute Good. I know that this is impossible, but if I am given the permission by God to take control of the universe in just an hour, I know fully well that I cannot keep the universe in order, because even my life cannot be fully controlled by my own predispositions, tentativeness, chaotic moods, indecisiveness and indiscipline! It is God and God alone Who can rule the universe and can arrange our life according to His just and good predestination and according to His perfect plan and excellent will.

God Who holds the Key

Yes, there might be many times that I feel angry with God at the seeming injustices of life and

reserves have been halved, thanks to the massive arm purchases. The purge must have led to widespread resentment as powerful figures such as Miteb, son of former King Abdullah, have been removed from the position of Head of the National Guards. Old affinities and loyalties must be at work, although the country has no known channels serving as vents of public opinion except the backsides of toilet door panels. There is an atmosphere of silence and fear. Only supportive voices find an expression in the state-controlled media. Salman's initiatives to go back to moderate Islam, allow women the right to drive and setting up new cities do resonate with the youth. But they may prove to be the proverbial emperor's new clothes, which the emerging emperor cannot admit he does not see. ■

the calamities of this world, yet I could not figure out anybody to replace God as the Supreme Controller of this universe. It is only God and God alone Who holds the key and knows the just balance that makes the cosmos and our life in order: because it is only God, the Compassionate Heart of God alone Who truly knows the Final Good of this cosmos and the Final Good of our life. We only see the present, but God Holds Eternity in a single vision of His Compassionate and All-Seeing Eyes. This is the very point when the Holy Qur'an beautifully declares: "No vision can grasp Almighty Allah, but His grasp is over all vision. Allah Almighty is above all comprehension, and is acquainted with the finality of all things" (See Holy Qur'an 6:103). Therefore, as believers, what can we do, except to bow, submit and lay prostrate before this All-Just,

All-Good, All-Loving and All-Merciful Predestinating God who pre-ordains and predetermines life with the Final Good and the Best End in mind? How can we not trust and surrender to the pre-ordainment of this God of Wisdom, Love and Mercy? This is why Sufi mystics of Islam always bow down (Sajdah) and submit (Tasleem) to the will of God by saying with trust and faith these short yet profound phrases: "In Shaa' Allah!" (If Allah wills it) and "Wa Allahu Aalam!" (Allah knows best). Tonight, I also say with firm faith these words of divine trust in the loving Predestinating God to all the things, circumstances and events that will come to my life tomorrow and in the days to come. So how about it? Something worth pondering in our inward and upward journey back to God.

(Prof. Henry Francis B. Espiritu is Associate Professor-VI of Philosophy and Asian Studies at the University of the Philippines (UP), Cebu City).

(Source: newageislam.com)

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Reflections on Aspects of Life

A person who does not enjoy good health cannot do anything properly. That is why one should engage much in *dua* or supplicating God so that one becomes capable of fulfilling all his responsibilities the right way.

By Maulana
Wahiduddin Khan

According to a hadith, Prophet Muhammad (pbuh) is said to have remarked: "For whomsoever of you the door of supplication is opened, for him the doors of mercy have been opened. And in God's eyes, praying for good health is dearer to praying for anything else." (Sunan al-Tirmidhi, hadith no. 3548). In this world, people have been given freedom, but the truth is that man's share in controlling the affairs of life is extremely limited—less than even 1%—while God's share is more than 99%. It is because of this, that it is very important and necessary for human beings to engage in *dua* or to supplicate God. One who discovers this fact and faithfully acts accordingly will certainly come in the fold of God's mercy.

In this world, for human beings, faith in God is most crucial. The next most important thing to have is *afiyat*. By *afiyat* is meant what is ordinarily called 'good health' or 'well-being'.

By birth, man is a weak creature. He cannot tolerate even a minor disturbance of his health. A person who does not enjoy good health

cannot do anything properly. That is why one should engage much in *dua* or supplicating God so that one becomes capable of fulfilling all one's responsibilities in the right way. But *dua* is not simply repeating some Arabic words that one has memorized. The true *dua* is one that is based in and emerges from *marifat* or God-realization. It is the *dua* that emerges from the depths of one's heart, and not simply something that is repeated mechanically on the tongue.

The Importance of Interaction

There is a hadith that appears in various books of Hadith. In the words of one narration, the Prophet is said to have remarked: "A believer who engages with people and is patient when he faces annoyance from them shall have greater reward than him who neither interacts with others nor remains patient over the troubles caused by them." (Musnad Ahmad, hadith no. 23098).

This hadith stresses the importance of social interaction. A Hadith commentator comments on this report in these words: "A

life of social interaction is better than a life of solitude." (Tuhfat al-Ahwazi, 7/177). The superiority of a life of interaction is not just in an ethical sense. More than this is the importance of such a life in terms of personality development. One can avail of the benefits of a life of interaction only if one has the necessary seriousness about life. One should be willing to think deeply about things and to learn from others. If that is there, then every interaction you have can become a means for your intellectual development. When one interacts with others, one faces different sorts of experiences. One learns new things from them. Interaction with others provides a person the opportunity to reform his own thinking. These benefits of social interaction can be had only by someone who has the spirit of learning, someone who is able to see things in an unprejudiced and objective way. Such a person willingly acknowledges others. He gauges views and opinions on the basis of truth, not on the basis of whose views and opinions they are. He is what can be called

a 'complex-free soul'.

What is Purification (Tazkiya)?

According to the Quran, those people will gain entrance into Paradise who, while in this world, had purified themselves. For instance, the Quran says: "He who purifies it will indeed be successful." (91:9). Elsewhere, the Quran says: "That is the recompense for those who purify themselves." (20:76). What is *tazkiya* or purification? One can understand this with the help of a hadith. According to

this hadith, every person is born on an upright nature, but due to the influence of his environment, he adopts an unnatural life. (Sahih al-Bukhari, hadith no. 1385). This means that by birth, every person has a purified personality or an upright nature, but because of the conditioning of his environment he becomes an artificial personality. In this regard, then, *tazkiya* or purification is for one to properly understand this problem and to de-condition himself and make himself, once again, a person on true nature. It is this personality who would be a purified personality. ■

Let's Be Humble, We Come From Him

Effective ways of keeping tendencies of arrogance in check is to remember that we come from God and will ultimately return to Him.



By Sadia Dehlvi

Superior to Others

There are various kinds of arrogance: the first type is when a person thinks himself superior to others. The second kind is when a person shows contempt for others. The third form is when one believes that he is born of superior lineage. Other forms of arrogance can be due to one's beauty, wealth, strength, power or knowledge. Pride is one of Allah's exclusive attributes as symbolised in his name "Al Mutakabbir", the proud one. The spirit of Islam is, entering into a state of humility before Allah. As his slaves, there is no room for pride, for we have to submit completely to him. Prophet Muhammad said, "No one with an atom's weight of arrogance in his heart will enter paradise."

Imam Junayd of Baghdad, the 10th century Sufi taught: "Before attempting to know God, one must empty the heart of arrogance". The Quran clearly says, "I will divert my signs from those who show arrogance." The 13th century Sufi master Sheikh Abdul Qadir Jilani of Baghdad said, "All the doors of God are crowded except one, the door of humility and humbleness." Moses once asked Allah, "Oh my Lord! Who is the most deserving of your wrath and displeasure?" He said, "It is one whose heart is filled with arrogance, tongue abusive, eyes lustful, hands miserly and whose character is doubtful."

(Extracted, with some slight modifications, from www.asianage.com)

Solving Life's Problems

When you accept the reality of the present situation, rather than resist the reality, you are more likely to take positive actions.

By Sheima Salam Sumer

Here are two necessary steps to solve life's problems:

1. Accept the reality of the present problem.
2. Positive actions

1. Acceptance: This means that you feel calm about the reality that this problem is there. You do not feel overly emotional, extremely upset, or frantic. It is normal to feel a little bit unhappy about the problem. However, you patiently accept the reality of the situation. Once, when I arrived in Turkey from America, some of my suitcases were lost. Someone had mistakenly sent my suitcases to the wrong airport in another country. I also lost the luggage tracking ticket and it was very difficult to track my luggage. Initially I was extremely distraught. I was also very tired from all the traveling. God helped me to realize that my strong negative feelings of being upset and distraught were

harming me more than helping me. I realized that I had to calmly accept this problem and work from there.



The first and best positive action to take is to pray to God about any problems you are facing. Then look for other positive actions to take.

2. Positive action – The first and best positive action to take is to pray to God about any problems you are facing. Then look for other positive actions to take. For

example, talk to other people and ask them for their ideas. In the case of my lost luggage, my husband encouraged me to go to the passport counters and ask them if anyone had left a luggage tracking ticket there. I was not hopeful, but I took his advice, and with the help of God, we found my lost luggage tracking ticket. I also had to take positive actions of calling the different airlines multiple times to explain to them my situation. It took some time, but with the help of God I was able to finally obtain my lost luggage.

When you accept the reality of the present situation, rather than resist the reality, you are more likely to take positive actions that will solve your problems with the help of God. Remember to take responsibility for your feelings and your actions.

"...Surely Allah does not change the conditions in which a people are in until they change that which is in themselves... (Holy Quran 13:11)." ■

Huquq-ul Ibad: Caring for Others

Piety is now worn on one's sleeve and many Muslims believe that they must 'prove' their religion by demanding special privileges.



By Nikhat Sattar

Huquq Allah (rights of God) and Huqq ul-Ibad (rights of His servants) are the foremost obligations of Muslims. The first means to fulfil the obligations towards God, and the second to do so for human beings. The Holy Quran enjoins returning evil with good. Being kind to others despite their unkindness is more likely to change their attitude. It is mentioned in the Holy Book: "Nor can goodness and evil be equal. Repel (evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!" (41:34)

To Be Sensitive

Caring for others is also known as Ihsan: adopting an attitude of ensuring better for others and less for oneself. Islam asks its followers to be sensitive to the feelings of others, especially if they are strangers, or if there is a chance of hostility. This becomes important when Muslims live and work in foreign lands, where their way of life and worship might be other than the norm. Their attitude towards their adopted countries should be that of guests caring for the possessions and

feelings of hosts. Unfortunately, the fact is that in many cases, piety is now worn on one's sleeve and many Muslims believe that they must 'prove' their religion by demanding

While prayer is mandatory for Muslims, it is supposed to be offered in a way that does not inconvenience others. For example, during flights, it used to be common to see Muslim men standing up in the aisle to perform their prayers. The practice has ended after repeated calls from flight attendants to refrain from doing so.

special privileges. While this may, at times, be necessary and possible, it may not always be a smooth process. In Toronto, Muslim students of some high schools recently demanded time off and a place within the school premises to offer Jumma prayers.

The demand was accepted, albeit reluctantly. In one school, after performing ablutions, the students passed through the school cafeteria to go to their

allotted prayer room, making the area wet. Even if offering Friday prayers collectively is considered essential, given that the school management had accommodated their request, the least these students could have done was to keep the floor dry. Such disregard for the feelings of others is what leads to controversy in other lands and allows the 'us vs them' mentality, with regard to Muslims and the non-Muslim residents of other countries, to take shape.

Sign of Arrogance

We often see Muslims lining up in the middle of a road in France or the US to perform prayers, holding up traffic. If prayers are to be offered collectively, perhaps a park could be found, out of the way of the traffic. Prayer is worship of God and is not to be exercised as a sign of arrogance by digging one's feet in and showing that Muslims, too, can do what they want. While prayer is mandatory for Muslims, it is supposed to be offered in a

way that does not inconvenience others. For example, during flights, it used to be common to see Muslim men standing up in the aisle to perform their prayers. The practice has ended after repeated calls from flight attendants to refrain from doing so, and many now offer their prayers on the plane while sitting down.

While worship is meant to connect with God in silence, remembering one's sins, repenting and giving thanks, it has been replaced by loud speeches and harsh tones. What a travesty we have made of the way we follow our most dignified and peaceful religion. "So woe to the worshippers. Who are neglectful of their prayers. Those who (want but) to be seen (of men)" (107:4-6). Our faith requires us to be mild, gentle and speak in measured tones, without anger or rancour. Strangely, our habits have become so entrenched in harshness that even our religious sermons in mosques are shouted

out. Think of the time when God asked Moses to go to Pharaoh — that most arrogant and cruelest of men — to invite him to believe. "But speak to him mildly; perchance he may take warning or fear (Allah)" (20:44).

Gentleness of manner is beautiful and harshness is unacceptable to God. According to Hazrat Ayesha, the Holy Prophet (pbuh) said: "Verily, kindness is not found in anything except that it beautifies it, and it is not removed from anything except that it disgraces it" (Sahih Muslim 2594).

If we wish others to be thoughtful and considerate to us, we must first demonstrate that we are so to them. The Prophet had said: "No one believes truly until he desires for his brother that which he desires for himself" (Sahih Bukhari 6528).

(Nikhat Sattar is a freelance contributor with an interest in religion).

(Extracted from newageislam.com)

Words of Wisdom

"The modern world has everything but it needs this small message of four words TURN BACK TO GOD. I have but one tongue. If I had a million tongues, with every one of those million tongues I would still say: Turn back to God! Turn back to God! The cure to our present ills lies in turning back to God. We have thrown God out of our educational institutions and out of our homes."

(Dada JP Vaswani, quoted in Anita Raina Thapan, *Guru of None, Disciple of All: The Life and Times of Dada J.P. Vaswani*)

POSITIVE THOUGHTS

The Butterfly

Once upon a time, a man found a butterfly that was starting to hatch from its cocoon. He sat down and watched the butterfly for hours as it struggled to force itself through a tiny hole. Then, it suddenly stopped making progress and looked like it was stuck.

Therefore, the man decided to help the butterfly out. He took a pair of scissors and cut off the remaining bit of the cocoon. The butterfly then emerged easily, although it had a swollen body and small, shriveled wings.

The man thought nothing of it,

and he sat there waiting for the wings to enlarge to support the butterfly. However, that never



happened. The butterfly spent the rest of its life unable to fly, crawling around with small wings and a swollen body.

Despite the man's kind heart, he didn't understand that the restricting cocoon and the struggle needed by the butterfly to get itself through the small hole were God's way of forcing fluid from the body of the butterfly into its wings to prepare itself for flying once it was free.

Moral of the story: Our struggles in life help to develop our strengths. Without struggles, we never grow and get stronger, so it's important for us to tackle challenges on our own, and not rely on help from others all the time. ■

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- Editor

Patience in Adversity

Holy Quran

In the Name of God, the Merciful, the Beneficent

You shall most certainly be tried in your possessions and in your persons and you shall hear much hurting abuse from those who were given the scriptures before you and from the polytheists. But if you persevere and continue to fear Allah—that is indeed a matter requiring strong resolve.
(The House of Imran, “Aal Imran” 3:186)

3:186

In this verse, Allah tells the believers in no uncertain terms that they will have to undergo tests and trials which will affect their possessions and will affect them personally. They have to persevere and remain steadfast in order to prove themselves worthy of Allah’s trust and His great reward. It is the natural way of things when it comes to establishment of any faith in real life that its advocates should stand a hard test. There is no escaping the fact that they will have to demonstrate their patience in adversity, their determined resistance and strong resolve despite whatever they may have to withstand in respect of their possessions and their persons. This is the only way to heaven which cannot be attained without going through hardship. Hell, on the other hand is surrounded by easy pleasures and temptations.

Good Potentials and Strength

Moreover, there is no other way to mould the community which will become the standard-bearer of the call of Islam and discharge its duties. This community must receive thorough education and cultivation in order to heighten its good potentials and strength. The only way is the practical discharge of the duties imposed by their faith and gaining a true and practical knowledge of life and people as they are. The trials are needed so that only the strongest in faith continue to advocate the Islamic call. It is such people that are

worthy of its advocacy since they are fully equipped to be entrusted with it. Moreover, it is through trial and perseverance, that faith becomes dearer to the faithful. The more they have to endure of hardship and the more sacrifice they have to give for their faith, the more valuable it becomes to them. They would not turn their backs on it afterwards in any circumstances. Trials strengthen those who are tried.

A new faith requires that these potentials be heightened so that it can establish its roots deep in the most fertile soil of human nature. It is also through trials that the advocates of a faith come to know themselves as they are. They will look at themselves as they struggle and fight for their faith. They become more aware of human nature in reality and its latent potentials and they will know the true nature of societies and communities. They will observe the struggle between their own principles and desires and temptations inside every human being, including themselves. They will become aware of how Satan works on man leading him astray and causing him to slip.

Requires Very Strong Resolve

Moreover it is through the trials endured by the advocates of a certain faith that its opponents

come to realise that there is much good in it which makes its followers stick to it despite all the hardships they have to endure for its sake. It is then that those opponents may turn over and accept that faith en masse. This is in the nature of faiths and ideologies. To withstand such hard trials maintaining at the same time the fear of Allah, so that repelling aggression by others does not turn into counter-aggression and so that despair is not allowed to cloud one’s vision as one gets through the hardships—to withstand all this requires very strong resolve indeed: That is indeed a matter requiring strong resolve.



An Illusory Enjoyment

The Muslim community in Madinah was thus made aware of what awaits it of sacrifices, agonies, abuse and trials in the possessions and persons. These were to be inflicted on the community by its enemies among the followers of earlier religions and the polytheists. Despite all that, Muslims were determined to go along its way, without reluctance or hesitation, entertaining no thought whatsoever of going back. Members of the community in Madinah were certain that every soul shall taste death and that rewards are paid on the day of resurrection. They knew that true triumph is that of being drawn away from the fire and being brought into paradise. To them, the life of this world was nothing, but an illusory enjoyment. It

is on such hard rocks that the Muslim community in Madinah stood and along that straight and correct way, it made its strides. The same hard rocks and the same straight way are available to the advocates of Islam in every generation. The enemies of this faith remain the same. Generations follow generations and they go on plotting to undermine it. The Quran remains the same, well preserved by Allah. The methods of trial may differ from time to time. Hostile propaganda against the

The surah gives many examples of the schemes adopted by people of earlier religions and the polytheists as well as other examples of their propaganda which aimed at the creation of doubts and confusion concerning, at times, the very fundamentals of Islam and on other occasions, its followers and their leadership.

Muslim community may change colour as may happen with the methods adopted to distort its image and to attack its honour, aims and means in order to undermine it altogether. The principle remains the same: You shall most certainly be tried in your possessions and in your persons and you shall hear much hurting abuse from those who were given the scriptures before you and from the polytheists. The surah gives many examples of the schemes adopted by people of earlier religions and the polytheists as well as other examples of their propaganda

which aimed at the creation of doubts and confusion concerning, at times, the very fundamentals of Islam and on other occasions, its followers and their leadership. These examples are always renewed and new methods and forms are added to them as new means of communication are invented. They are all directed against Islam and its principles of faith as well as against the Muslim community and its leadership. Hence, the same principle which Allah explains to the first Muslim community as He points out its way and the nature of its enemy remains always applicable. This Quranic directive remains valid for the Muslim community every time it takes upon itself to implement Allah’s method in practical life. Every method of plotting to undermine the Muslim community is employed in addition to every modern method of propaganda in order to distort its aims and destroy it altogether. This Quranic directive, however continues to explain to the Muslim community in the plainest of terms the nature of this faith and its way and the nature of its enemies who always remain on the alert. It reassures the Muslims that Allah’s promise will come true. When wolves chase it with every method to inflict harm and when mischievous propaganda is hurled on it and when it is subjected to trials and tests, it knows that it is following the right way. All that it has to endure of trials, abuse, false accusations and hardships become very pleasant, since it is no more than a confirmation that the community is going along the way Allah has chartered for it. It is fully certain that perseverance and maintaining the fear of Allah are all the equipment it needs. All the schemes of its enemies become of little effect. Trials and abuse are of no consequence. It follows its well-defined way to its clearly defined aim, patient in adversity, fearing Allah and equipped with strong resolve. ■

Sir Syed’s Approach to Science and Religion

For Sir Syed, the study of nature in itself takes on a religious duty. For him, advances in science will get us closer to reality, which in turn will get us closer to the real meaning of the Quran.



By Salman Hameed

In 1848, Sir Syed Ahmad Khan wrote an essay that fervently argued against the motion of the earth around the sun. However,

within 15 years, he had abandoned this position and had started developing a framework of reconciling findings of modern science with Islam. On October 17, 2017, the earth had gone around the sun 200 times since the birth of Syed Ahmad Khan in Delhi — the capital of the then waning Mughal empire.

Evolutionary Processes

The bicentennial of Sir Syed’s birth is perhaps a good opportunity to look at his views on science and religion. We are today living in a world that is shaped by modern science and its derivative technologies. Some origin questions that were traditionally in the domains of

religion and philosophy now lie within mainstream science. We have good evidence to believe that our universe is approximately 13.7 billion years old, that the Sun and the Earth were formed in a gaseous nebula 4.5 billion years ago and there are billions of solar systems in our own Galaxy alone, and that all life on Earth

is related to one another both in composition and through the evolutionary processes that have shaped it. Understandably, some of the origin questions have also led to tensions and conflicts with traditional religious interpretations. Many Evangelical Christians in the

Breaching Our Oaths

Hadith

It may happen that we swear to something and then discover that we were hasty, and that we should not have constricted ourselves by an oath. Or it may be that we find that breaching our oath is the better option. What is to be done in such a situation? The Prophet (Pbuh) gives us a clear answer.

Islamic teachings require that a Muslim should always tell the truth, in all situations. Telling a lie is permissible only in very limited and strict situations. Otherwise, a Muslim must always tell the truth, even though he might fear that it would land him in trouble with his superiors or with the authorities. God says in the Qur'an: "Believers! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of God, even though it be against yourselves, or your parents and kin." (4: 135) When we are known to always tell the truth, people will accept our statements without need to asserting them through an oath. Every one of us knows people who set themselves proper moral standards, and we know that we can trust whatever they say. If they promise, we are sure that they will honour their promises. If they decline something, we know there is no way to get them to accept it.

What We are Committing Ourselves To

However, sometimes, supporting a statement with an oath is felt to be better, and we do it to make things perfectly clear to whomever we are addressing. This is acceptable, but we must always make sure that we do not swear to something unless we are certain that it is true. Sometimes we feel we need to swear that we will do, or will not do something in particular. Again this is acceptable as long as we know what we

are committing ourselves to. Nevertheless, it may happen that we swear to something and then discover that we were hasty, and that we should not have constricted ourselves by an oath. Or it may be that we find that breaching our oath is the better option. What is to be done in such a situation? The Prophet (Pbuh) gives us a clear answer. A long Hadith related by Muslim in his authentic collection gives us a perfect example. The Hadith is reported by Abdullah ibn Qays, a learned companion of the Prophet (Pbuh) who is better known as Abu Musa Al-Ash'ari. He had come to Madinah from Yemen with a large group of his community to join the Prophet. The report is about an incident that took place as the Muslim community was preparing for the Tabuk Expedition, which they undertook in the summer months, travelling a distance of more than 700 kms each way in the desert. It was practically impossible for anyone to join that army unless he had a mount, or shared one. The army that was raised for it is known in Islamic history as the Army of the Hardship, and the occasion is described in the Qur'an as "the hour of hardship." Abu Musa reports: My tribesmen sent me to request God's Messenger for mounts to use as they wanted to join the Army of the Hardship, which was

to go on the Tabuk Expedition. I said to him: "Prophet, my friends have sent me to you requesting some mounts." He said: "By God, I will not give you any mounts." I had apparently come when he was angry, but I did not realize that. I went back, feeling very sad at the Prophet's rejection and fearing that he might have been displeased with me on some account. When I reached my friends' place I told them what the Prophet had said to me.

It was only a short while later when I heard Bilal calling me by my name, Abdullah ibn Qays. When I answered him, he said: "God's Messenger is calling you,



so go to him." When I reached the Prophet's (Pbuh) place, he pointed to six camels he had bought at the time from Saad, and said to me: "Take these two tied together, and these two, and these two, to your friends and tell them that God (or he might have said "God's Messenger") has given you these mounts to ride.' I went to my friends and told them that God's Messenger has given them those mounts, and I added: "But I will not leave you until some of you will come with me to meet some of the people who had heard the Prophet as he denied me any mounts in the first instance and then gave me the mounts, so that you would not entertain any thought that I might have told you something he did not say."

When Opposite Option is Better

They said: "You have our full trust, but we will still do what you wish." Some of them went with me and met some people who had heard the Prophet first denying them any mounts then giving them, and they confirmed what Abu Musa had said. This is the longest of several versions related by Muslim of this Hadith, some of which are also related by Al-Bukhari, Ahmad, Al-Nassaie and Ibn Majah. Another version mentions that when Abu Musa's people

"It was not I that provided the mounts for you; it was God. As for me, should I swear to something, and then realize that the opposite option is better, I will certainly do the better choice and atone for my oath." (Related by Muslim).

received the camels, some of them said: "God will not bless our efforts, because when we first requested mounts from the Prophet he swore that he would not be giving us any, but he later gave us mounts." Therefore, they went to the Prophet and told him what they feared. He said to them: "It was not I that provided the mounts for you; it was God. As for me, should I swear to something, and then realize that the opposite option is better, I will certainly do the

better choice and atone for my oath." (Related by Muslim).

Spur of the Moment

This second version explains why the Prophet (Pbuh) changed his mind after only a short while of swearing that he would not be giving those people any mounts to ride as they were keen to join him on a hard expedition. He recognized that they were good Muslims eager to do their duty. His original oath was made on the spur of the moment, as Abu Musa made his request, not realizing that the Prophet was upset about something. But when the Prophet's anger subsided and he was able to buy some camels, he immediately sent for Abu Musa to take them. This he did despite his oath that was still fresh in his mind. Many of us would not budge from an oath we make, thinking that the oath has absolute sanctity. But the Prophet teaches us in a practical way that it is not. When the opposite is better, then the opposite of the oath should be done. In this case, it was better for the people concerned and the Muslim community in general that they should join the expedition. Hence the Prophet bought the camels and gave them to those people to ride. He explained that he did this because it was the better choice. He would atone for his oath. Atonement for an oath is easy. It is explained in the Qur'an: "The breaking of an oath must be atoned for by the feeding of ten needy persons with more or less the same food as you normally give to your own families, or by clothing them. He who cannot afford any of these shall fast three days instead. This shall be the atonement for your oaths when you have sworn (and broken them). But be mindful of your oaths. Thus God makes clear to you His revelations, so that you may give thanks." (5: 89). ■

« Page 22 Sir Syed's Approach ...

United States, for example, reject much of modern astronomy because they believe in an earth that is only a few thousand years old. Similarly, some Muslims and Christians are uncomfortable with one of the central ideas of biology that deals with evolution of life on earth. Of course, none of these are monolithic group rejections and there are diverse interpretations within each religious group as well.

It is in this context that we can look at Sir Syed's approach to science and religion. One of the foundational principles he laid

out for his Tafsir stated that, "nothing in the Quran contradicts the law of nature". For him, the "Work of God" cannot contradict the "Word of God" (Sir Syed used these English words in his Urdu Tafsir). Any contradiction is apparent, according to him, and he provides a detailed framework for interpreting the Quran in any such circumstances. For example, he blamed the adoption of Greek astronomy into the commentaries of the Quran for the resulting Islamic opposition (and presumably his own earlier position) to the earth's

rotation around the sun. For our purposes, what is important is not the specific case, but the broader principle of incorporating established ideas of science.

In fact, for Sir Syed, the study of nature in itself takes on a religious duty. For him, advances in science will get us closer to reality, which in turn will get us closer to the real meaning of the Quran. To critics who thought that the studying of modern science can lead to atheism, his retort was clear: "It is an idiocy (baywaqoofi) for people to think that those who follow natural science, can lead to raising the flag of the kingdom of atheism." There can be

atheists (dahiryaa) and agnostics (la Idriya). But "Naturebeen" are the ones who believe in the laws of nature and that a Creator created those laws. For Sir Syed, these "naturebeen" are the real Muslims ("thet Musalman") and the followers of real ("thet") Islam.

Contemporary Science

I can imagine that for some, Sir Syed's emphasis on science in the matters of religion is not only misplaced, but also misguided. His instance on the existence of natural explanation for religious miracles was, and is, considered too controversial. For some, his

unabashed admiration for the British is the problem. However, there are others who may find his approach refreshing and a recipe for a successful engagement with some of the challenges posed by contemporary science. While Sir Syed's educational and political legacies have been well appreciated, his principles of approaching science and religion may leave him with a longer and a more global legacy. Happy 200th birthday, Sir Syed! (Salman Hameed is associate professor of Integrated Science and Humanities at Hampshire College, USA. This is a slightly edited version of his article).

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How Little Sona Helped...

her mother having just said to her that the moth was harmless and a beautiful creature of God. "You mustn't be frightened," Sona said to herself. "The moth is your guest." Sona warmed up to the moth. Looking at it closely, she felt a great affection for it well up inside her. The little thing was actually very beautiful, she discovered. "Mumma! Mumma! Mumma! See what's sitting on me!" Sona called out as she excitedly ran out into the garden, where her mother was. You can imagine how delighted Sona's mother was when she saw the sight. "My! What a

brave child you are! And what a beautiful creature that little moth that's sitting on you is!" she said. Sona was very happy with herself—because when you do something good for others, you feel very happy yourself. "Now dear, you must go back to where you came from," Sona whispered to the moth, gently blowing on it. The moth moved its front legs about for a while—perhaps this was its way of saying goodbye to Sona and thanking her and wishing her well—and then it flew up and away. Sona and her mother traced it till it disappeared from their sight! ■

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Nobel Physicist Abdus Salam

Pakistan Disowns its only Nobel Laureate

Just because Dr. Abdus Salam did not belong to the Sunni mainstream Islam in Pakistan, his contribution to the nation are denied, disowned and denigrated.

By Aoun Ali

In the old quarters of Jhang town in Pakistani Punjab, a two-room house in a silent, narrow street has the status of a National Memorial. The 400-sq. ft. house is the ancestral home of Pakistan's most known scientist Dr. Abdus Salam who was conferred the Nobel Prize for Physics in 1979 which he shared with two other scientists. Just as other towns in this part of Pakistani Punjab, the locality harbours the distinct life and characteristics of the region. One can enter the locality from Bab e Muhammad and can see small shops lining the streets on two sides. Pedestrians share the constricted space of the streets with a variety of hawkers. There are umpteen confectionary shops that churn really out tasteful jilebis and amirtis that bear no match. The street has retained this aura since long, even before when small boy Abdus Salam, son of Chowdhury Mohammad Hussain, used to negotiate it to reach his school several decades ago. Abdus Salam's old house is part of a bunch of dilapidated structures which currently house immigrants from Indian side of Punjab. There is hardly anything that makes one house distinct from another. It seems, prior to Partition, Hindus lived here. But this particular house is partly one and half storied and is known for its intellectual accomplishments.

Fountainhead of Hate

I live in Lahore, around 150

kilometres from Jhang. But Jhang's history is replete with tales of romantic heroes like Heer-Ranjha, Chandrabhan and Heera Singh who have enriched the Punjabi folklore for centuries and are part of Punjabi culture and literature. But I have found references to the city in contemporary history as one of cantonments, private militias and movements know for raising controversial slogans. It is rather poignant that the town has today got associated with hate, violence and terrorism. It was in 1980 when Haqnawaz Jhangvi, a moulvi from the town set up the militant body Anjuman e Sipah e Sahaba, a communal organisation. It was when Pakistan was under Martial Law imposed by Zia ul Haq and a jihad was launched against Soviet incursion into Afghanistan and the United States was leading the Jihad bandwagon from Pakistani soil.

Hotbeds of Militancy

The Soviet incursion was rolled back and the Martial Law was lifted with the mysterious death of Zia ul Haq following a blast in the plane on the tarmac. The Taliban took over Afghanistan, but communal fires engulfed Pakistan. Shortly thereafter, the Anjuman e Sipah e Sahaba that rose from Jhang found access in the National Assembly in Islamabad.



In popular imagination in Pakistan, contribution and accomplishments of anyone who is not from the Sunni mainstream Islam, are not worth recognition.

In the mid-90s, a militant faction of the Anjuman became the cause for international shame and infamy for Pakistan. It is now actively engaged in triggering violence under several names in Syria, Iraq, Afghanistan, Pakistan and several other countries and is top listed among the terrorist

organisations in the region. Now whenever Jhang is referred to, Lashkar e Jhangvi's is the most



Ancestral home of Abdus Salam in Jhang, now a National Memorial in Pakistan.

were available online too. A local boy whom I took as a guide, took me to the innards of the town



Salam's grave. The memorial plaque was once smeared and tampered with by fanatic elements.

prominent image that appears on the mental screen, rather than the Heer-Ranjha, the sandbanks of Chenab or the accomplishments of scientist Abdus Salam. This winter when I wanted to visit Jhang, I could only conjure up a desolate town as not much details

through a maze of narrow streets and enabled me to spot the house where the Nobel Scientist once lived. It was rather a good, pucca house which appeared robust and could be entered through a sturdy door. A plaque from

» Page 29

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Every Muslim Needs this Workshop!

The Discover Yourself Workshop was hosted in Bahrain on the 2, 3 & 4th November by Indian Welfare. Around 150 individuals participated in the workshop. In Srinagar, the workshop was organized by Mother Care for women on the 17,18 & 19th November 2017. Some of the participants share their experiences about the workshop.



Bahrain Workshop

ALYA: Before we knew Allah existed and we believed too, but after attending the workshop, we came close to Him. Earlier everything we did as a duty, but now we do it as worship. The world of my heart changed.

NOSHABA: Before I was focussed on myself and saw with my ego, but now I have really changed and started focussing on others. I forgave everybody and freed myself of the 23 years burdens.

AYESHA: In many ways, I was a confused person, thinking about future and got scared and I ended up being depressed. This workshop helped me and now I am all free, focusing on the present. Still many things I have changed and I am trying my best.

GOUSEPAK: It is my third workshop in Bahrain. After attending the second workshop, I started to change the heart of my parents. Alhamdulillah, after putting continuous efforts, my father forgave his sister with whom he was not in touch for more than 28 years on a silly thing that had happened. Now both brother and sister are happy.

SARAH: I feel a lot better than I was before. Many of the things that were discussed in the workshop, I had no idea that I did it. It was spectacular to get to know so many things about life and the different experiences that we go through and how we should respond.

ZUBAIR: Firstly, I would like to thank Allah and Khan saab. I had a

very good experience. The things that benefitted me were, listening to the other person, accepting reality, and to be my word. The workshop is life changing.

LIYAQAT ALI: This workshop has given me wide knowledge of humanity. I got the general knowledge to be responsible, committed and to accept my faults. Well done! Dr. Sadath sab, you are an excellent person with dynamic knowledge and presentation skills. May Allah bless you!

BARKATHULLAH: Before the workshop, I was always thinking of the past as to why this has happened to me, I am good to all, but a lot of them betrayed me and had a grudge towards all. After the workshop, things have completely changed. My view towards life has changed. I

will try to practice the same in my day to day life.

QURATULAAN: Before the workshop, my life was in chaos and confusion. I was seeking answers to my queries here and there, books and books, view to views, but, after attending the workshop, 'Alhamdulillah' I raise my hands toward the sky to thank Allah for having chosen me to be a part of this workshop. I have no words to explain how much solace I have in me after the fight of me with me, finally, peace entered into me through logic.

RUBINA: It has helped me to avoid being judgmental and impulsive, to listen and choose my response and to be in the state of consciousness always. I clearly got the concepts of submission and acceptance.

- ◆ Aisaa lagta haiki abhi meri kitab banihai ekdam nayi.
- ◆ Great sadqa jaria by helping people to find inner peace.
- ◆ Very informative, inner satisfaction and realized what real life is.
- ◆ Now, it is easy to forgive and let go of my past.
- ◆ Inspirational and relaxation of the inner mind. Impressive workshop.
- ◆ Every Muslim needs this workshop.
- ◆ It helped me to see the reality.
- ◆ Helped me in self-grooming.
- ◆ After attending the workshop, I am stress-free. It was an amazing experience.
- ◆ A workshop to be attended by youngsters and couples.
- ◆ Alhamdulillah, a heart opening session to connect us with the Creator.
- ◆ It helped me free myself of all the things I have been holding on for long.
- ◆ I have started seeing everyone more as a 'human being' than an object.
- ◆ It helped me discover myself, control my thoughts and anger as well as taught me how to stop being judgmental.
- ◆ It helped me to know who I am? I got rid of my past and future and learned to forgive people for Allah's sake.
- ◆ I was living in my mind and not understanding how to liberate myself from its clutches.- wow, moment!!
- ◆ I feel at peace with myself, learned not to be judgmental and submit myself to the will of Allah to whatever happens in life.



Srinagar Workshop

DYS WORKSHOP SCHEDULE ON PAGE 19



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Dr Yusuf Ansari

Dr Yusuf Ansari, a resident of Malegaon, has authored over two dozen books in the past two decades which are used by Unani & MBBS students across India.

By Zeeshan Shaikh

The Unani system of medicine, which was introduced by the Arabs and Persians sometime in the 11th century, is said to be dying a slow death. Though India is still one of the leading countries in Unani medicine today, with a number of educational, research and healthcare institutions, the number of Unani practitioners here is far less than what it was in the past. In Maharashtra, a doctor has been making efforts to make Unani medicine system more relevant and accessible in contemporary India.

Dr Yusuf Ansari, a 62-year-old resident of Malegaon, has authored over two dozen books in the past two decades which are used by Unani students across the country. The books are based on the Unani medical curricula laid down by the government. Some of them, like the ones on physiology, surgery and pathology, are also referred by MBBS students. The system's beginnings can be traced to the teachings of ancient Greek physicians like Hippocrates, and its principle

revolves around strengthening the 'Quwwat-e-Mudabbira-e-Badan' (immunity). The foremost book on Unani — 'The Canon of Medicine' — was written by Avicenna in the ninth century. While Avicenna's works were



followed by other writers as well, the content and language of these books made them a bit difficult for students to follow. "All these books are scholarly pieces, but seeing that many students found these books a little difficult to follow, I attempted to write a book which would be in tune with the contemporary times and would be lucid and understandable for students as well," Ansari explains. Ansari's first attempt was a book called 'Tahafuzz-e-Tibb', or preventive

and social medicine. "The idea was to link the concept of Unani medicine with contemporary medical problems. I wrote the book to make this effective medical form understandable and more relevant. The book, however, was published only in 1996 after which I was asked to write more on the subject," Ansari says.

Interestingly, Ansari's primary degree has not been in Unani medicine. Coming from a very humble background, Ansari gained an MA in English, and for a time used to work for Rs. 20 per week. He eventually joined a Unani college as an English language

teacher to make ends meet. It was only in his 30s that Ansari's interest in Unani medicine peaked and he decided to pursue a degree in it at the same college where he taught English.

"Today, this medicinal system is suffering because it is seen to be associated with a certain community. My attempts have been to ensure that people open their minds and see things for what they are really worth," says Ansari. ■

A.P. Bapu Haji

For Haji, who hails from Adakkakundu village near Kalikavu in Malappuram in Kerala, donating vast areas of his own land is nothing but sharing the grace of God with fellow beings.

Malappuram: "There is nothing worth writing about me" says A.P. Bapu Haji, an octogenarian landlord who has been on a land donation spree for years. For Haji, 84, who hails from Adakkakundu village near Kalikavu in Malappuram in Kerala, donating vast areas of his own land is nothing but sharing the grace of God with fellow beings. He does not want publicity for that. Haji is busy with the work of care homes for the aged and downtrodden, which are being built in three acres of land he has donated. Haji has spent nearly Rs 1 crore for the Hima care homes named 'Snehaveedu' for the elderly who have nobody to look after. Ten such homes are nearing completion in his village. In 1974, Haji donated five acres of land for setting up a high



school in his village. Last year, he gave away 15 acres of land

for a charity organisation to set up a post-graduate study campus near Kalikavu. Haji and his wife lead a humble life with farming, and have no children.

"I consider that this is my duty," Haji sums up his charity acts. ■

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Wajahat Hussain Rizvi

A Government Employee Committed to Reviving the Legacy of Eminent Urdu Authors

Dr Wajahat Hussain Rizvi, currently posted as Deputy Director, Information & Public Relations at Meerut (UP), has done tremendous service in the field of Urdu literature by publishing as many as 22 special editions about eminent Urdu poets and writers who were slowly being forgotten by the masses. During his service, his abilities were spotted and Dr Rizvi was appointed as Editor of NayaDaur, an Urdu magazine of the UP government. He published special editions of NayaDaur which became collector's items, profiling and highlighting the works of eminent Urdu poets and writers. A native of Sidharthnagar, Rizvi continued to pen his own work also and has just published

his seventh book. He has also translated several works of eminent writers. "We need to preserve the work of our great personalities. Else, the coming generation will forget them. I faced great problems while collecting details about various poets. I was surprised that even their family members did not have much information," Rizvi says. "I know it is difficult to take out time from your official duty. But it is possible if you are passionate about it. I am thankful that I am bestowed with this responsibility. I still consider myself as a hardworking peasant who ploughs his field. For me, my pen replaces the plough," Rizvi explains.

(Extracted from twocircles.net)

Y. Abdul Rasul

Abdul Rasul, an IT professional has entered the Guinness Book of Records for the largest collection of 5,915 stamps featuring mosques.

Chennai: Y. Abdul Rasul has been collecting stamps since he was 10 years old. He was one of the many philatelists collecting whatever stamps came his way till a meeting with ViswanathaIyer, another philatelist, in 2005 paved the way for his entry into the Guinness

Book of Records. "He gave me his collection and advised me to focus on the theme of mosques" recalls Mr. Abdul Rasul, a 41-year-old IT professional who has entered the Guinness Book of Records for the largest collection of 5,915



stamps featuring mosques. The oldest stamp in his possession was released by the Afghanistan government in 1892. He runs an interactive website www.mosquestamps.com.

(Extracted from thehindu.com)

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Historic Peace-building Program Launched in Bosnia and Herzegovina



program has been created in Sarajevo, capital of Bosnia & Herzegovina, that primarily focuses on Interreligious Studies and Peace building, taught by the three major theological seminaries of Catholic, Islamic and Orthodox thought. "This program represents efforts of the three faculties to work, on a scientific basis, on peace-building and reconciliation in this country," said Darko Tomasevic, the dean of the Catholic Theological Faculty at the University in Sarajevo. The first of its kind in the region, the master's program was coordinated by Catholic Relief

Services, in conjunction with the Faculty of Islamic Sciences, the Catholic Theological Faculty and Orthodox Theological Faculty of St. Basil of Ostrog. According to Zuhdija Hasanovic, the dean of the Faculty of Islamic Sciences at the University in Sarajevo, the program is an effort to be more intentional about healing the country's divisions with an attitude of respect. "Each of the faculties works on developing a sense of respect for 'others,' or different ones, but this study program is something special and it will, hopefully, yield results," he said. Professors and teachers from all three seminaries will lead the program, which now includes 23 students. ■

The three-year Bosnian War some years ago killed around 100,000 people and displaced a million more. Although ethnic and religious violence tapered off after the peace treaty of 1995-96, deep cultural and religious divides remain. Now, a historic master's

London Newspaper Recognises Arab and Muslim 'Heroes'

London's *Evening Standard* newspaper included a list of 12 unsung heroes of the UK capital in its Progress 1000 report, with Arab and Muslim citizens making the list. The newspaper looked at events that shook London this year and with a panel of editors, critics and experts in various fields, they selected 12 individuals who have made their mark on the city. Some of those chosen helped keep the hope and unity alive in

London after tragic events like Grenfell Tower and a number of militant attacks made 2017 a heart-breaking year for the UK capital. "On critical days and those that followed, many



Londoners went beyond the confines of their jobs and lives for the welfare of their neighbours and fellow citizens," *Evening Standard* Editor George Osborne said. "None had high public profiles and most did not expect this year to be one that was so affecting and significant". On the list were two brothers—Mohammed and Muaz Mahmoud—who were at Finsbury Park, when a van deliberately rammed into a group of Muslims close to a mosque and urged the crowd to show restraint. Mohammed—imam at the local Muslim Welfare Centre, and his brother Muaz—are of Egyptian descent, and both helped instil calm following the attack, along with helping the wounded. Also on the list was Zain Miah, who was among the many people who responded to Grenfell Tower fire and played a key role in the Grenfell Muslim Response Unit, which provided help for families affected by the fire. He works for the National Zakat Foundation and is committed to help everyone regardless of their race or religion. ■

Yemeni Woman Resolves Long Conflict Between Two Tribes

A Yemeni activist succeeded in resolving a blood feud between two tribes that lasted 11 years that left more than 60 people dead and 130 injured, including women and children. The feud was ongoing despite the interference of the government, the locals, tribal and social contacts. "This ongoing bloodbath forced me to act even though I am a woman and in a conservative society," says Sumaya Ahmed

al-Hussam, who ended a long conflict between the tribes of Bani Badr and Beit al-Qaidi in her province of Hajjah, northwest of Yemen. Sumaya al-Hussam intervened to resolve the conflict over a plot of land that resulted in a series of revenge killings of 60 tribesmen and more than 130 wounded, including children, women and youth in 2012. The failure of all previous mediation efforts

is attributed to not resolving the roots of the problem. Sumaya al-Hussam began implementing her plan of action following field investigations in the conflict area to find out about the causes and perspectives of the conflicting tribes to reach a resolution. She was able to involve all concerned parties to reach a peace agreement that stopped the conflict and brought life back to normal in the region.

Sumaya, who participated in The National Dialogue Conference (NDC) in 2013, has taken the initiative "A step towards lasting peace as seen by a woman" and as a result has been nominated to compete in the "Queen of Social Responsibility Program" for 2017. The program brings together participants from across the Arab world in order to find women's initiatives aimed at serving civil society. ■

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Nobel Laureate ...

the Department of Archaeology informed me that the house was now a national memorial. A middle-aged man opened the door as I knocked upon it and invited me inside. He was Mohammed Ismail, the caretaker of the house appointed by the Department of Archaeology of the Government of Punjab. He was a bit of historian too. He told me that the house attracts 15 to 20 visitors everyday and groups of local school students too are brought in to the place in order to sharpen their quest for study of science.

Disowning

The school where Abdus Salam had his primary education is situated closeby. He topped in the Matriculation exam conducted by the University and found himself in the newspaper headline. He had been enrolled in 4th standard in the Government High School Jhang City in 1934. The school now preserves the admission register for 1934-38 when Abdus Salam was enrolled here. Even his classroom has been kept in its pristine form. The walls of the School's office, library, science

lab, and corridors now display several photographs of Abdus Salam although most people in Pakistan tend to disown him due to his being a Qadiyani. The plaque of the National Memorial set me thinking as to what kind of absurd joke is it that while the house of the scientist has been elevated to the National Memorial, the original occupant of the house is a controversial figure. Undoubtedly, Dr. Abdus Salam did Pakistan proud with his scientific achievements. Rather he should be top among the people who imparted sound footing to the study of science in Pakistan. But look at how shabbily we treated him inasmuch someone tampered with the plaque on his grave.

Heartening News

The former Pakistani Prime Minister Nawaz Sharif's declaration that National Centre for Physics in the Qaid e Azam University in Islamabad will be named after Dr. Abdus Salam was a heartening piece of news. But soon thereafter his son-in law Capt. Safdar squared the pitch by spewing venom against the Nobel Scientist on the floor of the Assembly and even demanded

revoking the declaration. It again set me thinking if anyone would dare to observe the 21st death anniversary of the great scientist and intellectual, which fell on November 21.

We have heard about a lamp lighting another lamp. But how could this be expected in Pakistan, when they have covered this lamp deliberately? Alas, the role of Abdus Salam is not the part of the national discourse in Pakistan. Perhaps majority of the younger generation is not even aware of his

name. How could they know that a school master's child from the old locality of Jhang graduated up to touch the pinnacle of Science to pluck the prestigious Nobel Prize? And, how would they know this when they are repeatedly told that he was a Qadiyani and Qadiyanis are kafir!

(Note: Translated by *Islamic Voice* from Urdu feature on thewireurdu.com. Aoun Ali is a photojournalist based in Lahore and writes mainly on historic personalities and edifices.)

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How Little Sona Helped a Moth Fly to Freedom!

By Flip & Binkles

It was a sunny Sunday morning and Sona was busy tidying up her room. She was just five years old, and her parents had already made it a point that she must learn to do as many things for herself as she could even at that young age.

Sona knelt on the floor, broom in hand, all set to sweep under her bed when she spotted a big, black insect trapped in a sticky spider's web. "Eeeeeeks!" she screamed. "Mumma! There's something really scary under my bed! Please come right away!"

Sona's mother rushed into Sona's bedroom and peered under her bed. "It's only a moth, Sona", she said. "Don't worry child, it won't harm you at all."

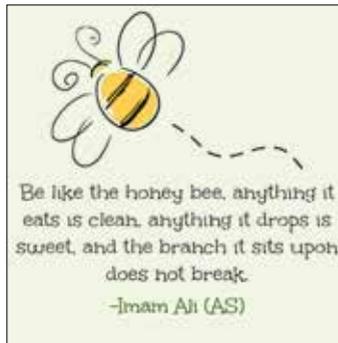
"But Mumma, it looks so scary! Please take it away!" Sona wailed. "It might look scary, dear, but it's actually a harmless little thing, a beautiful creature of God," Sona's mother said. "You're a big girl

"Those who are kind and considerate to God's creatures, God bestows His kindness and affection on them. Show kindness to the creatures on the earth so that God may be kind to you." (Hadith of Prophet Muhammad cited in Abu Dawud and Tirmidhi).

now, and I want you to learn how to handle it. You'll have to handle many more difficult things in life as you grow up, dear. I want you

"I wish you hadn't come into my room," Sona peeped under her bed and snapped at the moth. "I didn't invite you here. Go away!"

her kindly," Sona imagined her grandmother telling her. Sona felt a twinge a guilt for having been rude to the



to gently remove the moth from the web and let it fly away." Saying that, Sona's mother left the room. Poor little Sona! She really didn't know what to do. Sometimes her mother could be quite difficult, she thought.

But no sooner had Sona said that than she remembered her grandmother having once told her about how one must be hospitable to guests, even those who come to one's home uninvited. "This little moth is a guest in your room, so treat

"Ouuuuch!" Sona exclaimed. It was the first time that a moth had ever sat on her and she hadn't still fully overcome her fear of them. But then she remembered her mother having just said to her that the moth was harmless and a beautiful creature of God.

moth. "I'm so sorry for my bad behaviour, dear," she said to it. "Please forgive me. I know I am bad at times."

As she spoke to the moth Sona observed that it was desperately struggling to escape from the

cobweb in which it had been trapped. Sona felt very sorry for the poor thing. "Oh don't do that baby, you might hurt yourself!" she cried. "Give me just a minute. I'll try and do something." Sona was a clever little girl. Do you know what she did? She broke off a bit of straw from her broom, and, slipping under her bed, used it to clear away the strings of the web. In a short while, the moth managed to slip out.

"Wuppy!" exclaimed Sona as she saw this. "Wuppy! Wuppy! Wuppy!"

Sona was about to call out to her mother to share the good news with her when the moth spread its giant wings and landed—guess where?—right on Sona's little shoulder!

"Ouuuuch!" Sona exclaimed. It was the first time that a moth had ever sat on her and she hadn't still fully overcome her fear of them. But then she remembered

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TALE TIME

By Roshan Shah

Reha was really excited—as she always was at that time of the year. She was going to her grandfather's for the winter holidays. She just loved being with her Dada. He was so full of fun! He was the greatest teller of stories she knew, and there were few things that Reha loved more than listening to a good tale. The day Reha got to her grandfather's place she noticed that he wasn't quite his usual self. He laughed and joked, but he just wasn't like he used to be. There was definitely something wrong somewhere, little Reha knew.

That evening, after dinner, when she crept into her grandfather's bed and cuddled up next to him, waiting for him to start telling her a tale, Reha said to him, "Dada! Is something troubling you? You aren't like you used to be."

Reha's grandfather smiled but said nothing. "Don't hide things from me Dada," Reha insisted. "I know I'm small, but maybe if you tell me what the matter is, I could do something about it."

"Well, it's like this child," Reha's grandfather said hesitatingly. "I'm old now, and my feet don't carry me up the stairs. And so, I can't now go to the place of worship that I've been going to every single morning for almost fifty years. If you remember, there's a long flight of stairs leading inside and I just can't manage to climb them any

longer."

"So, you're sad you can't go there now?" Reha interrupted him. Reha's grandfather nodded. "Yes dear, I'm very sad. Going to worship there early in the morning used to be the best thing of my day."

"But God is everywhere, Dada," Reha said. "That's what Mummy says. So, maybe you can remember Him at home instead!"

"That's very true, dear," Reha's grandfather replied. "God is everywhere—He's even within you and me—and one can remember Him anywhere. At the same time, I loved sitting in that place of worship, along with many other people who were remembering God at the same time. But now my feet won't take me there any longer."

"If that's what's making you sad Dada, I think I could do something about it," Reha announced. "Knowing you, you just might!" Dada said light-heartedly, giving Reha a pat on her cheek.

Next morning, Reha went to meet Mr. Shan, the man who managed the place of worship that her grandfather so loved. Mr. Shan immediately recognised her—he had seen her several times there with her grandfather.

"It's sad your Dada can't come now. He can't climb the stairs. I don't think he failed to come here even once in over fifty years, but

what can he do now, given the condition of his feet?" Mr. Shan said.

"I've got a brilliant idea, Uncle!"



Reha announced (she had come well-prepared with this). "It's very simple! Could you arrange for an elevator leading up into the worship hall? That way, Dada and other elderly people who can't climb the stairs, and even people who are in a wheelchair because of some illness or accident, can come here."

"An elevator is certainly a good idea, child," Mr. Shan said. "I thought of it myself. But it costs a lot of money. Where are we going to get that from?"

"I've got an answer for that, too," Reha replied. "I'll put in all the pocket-money that I've saved, and I can ask some of my and relatives friends to contribute, too. I know this idea is going to work because I asked God about it last night and

I felt He told me that I must go ahead with it."

"If you feel that it is God's plan, then you must certainly do what you think He wants you to," Mr. Shan said, deeply touched by little Reha's faith.

And do you know what Reha did next? She rushed back to her grandfather's house and, borrowing his phone, sent out a message to many friends and relatives of hers. She explained how installing a simple elevator could enable her grandfather, and many people like him, to continue to visit their much-loved place of worship. She requested them to generously contribute money for the purpose.

The response to Reha's appeal was overwhelming—Reha knew it would be because she felt that it was God's plan, not hers. Several of her friends and cousins sent her money, and three businessmen (fathers of her friends) together contributed more than enough for a brand-new elevator!

Wasn't that really wonderful!

Very soon, Mr. Shan managed to install an elevator in the place of worship. You can imagine how overwhelmed Reha's grandfather was when he heard about it! Being the eldest member of the congregation, he was invited to inaugurate it. But he insisted Reha must do that, because it had been her idea.

Inline images 2
Reha's grandfather just couldn't stop blessing Reha for what she had done. "May all the merits of my worship go to you, my dear. May all those who, like me, can't walk up the stairs but can now come here because of the elevator, bless you!" he said to her, his face wet with tears. "Because of your efforts, I'll be able to worship there once again!"

"And then you'll also be back to being the same jovial Dada as before!" Reha giggled.

"Haha! And I promise I'll tell you a good story every single day when you're here, just as I used to all these many years!" Dada beamed. ■

Something Beautiful for Dada!

The day Reha got to her grandfather's place she noticed that he wasn't quite his usual self.

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Enhance Your Word Power



Bovine: Members of the biological subfamily Bovinae. This diverse group features about 24 species of medium-sized to large animals with hoofs such as domestic cattle. Other members include bison, water buffalo and yak. (گائے، بھینس، یاک وغیرہ)



Forage: Cow feed that is high in fibre and low in digestible nutrients. Examples include whole plants of corn, small grains (such as oats, barley, or wheat), legumes and grasses. (مویشی کا چارہ)

Bullock: Young bull, typically less than 20 months of age. (بیل)

Cud: Bolus of feed that cattle



regurgitate for further chewing. (جگالی)

Castrate: To remove the testicles. (خصی کرنا)

Colostrum: First milk given by a female following delivery of her calf. It is high in antibodies that protects the calf from invading microorganisms.

(مویشیوں کی زچگی کے بعد نکلنے والا دودھ) (جس میں چربی کی مقدار زیادہ ہوتی ہے)

Dewlap: Loose skin under the chin and neck of cattle. (گلے کے نیچے لٹکتی ہوئی کھال)

Ear mark: Method of permanent identification by which slits or

notches are placed in the ear. (مویشیوں کا شناختی نشان)

Feed bunk: Trough or container used to feed cattle. (چارے کا ٹب)

Heifer: Young female bovine cow prior to the time that she has produced her first calf. (بچھڑہ)

Hides: Skins from cattle. (مویشیوں کا چمڑہ)

Insemination: Deposition of semen in the female reproductive tract. Masnooyi tauleedi amal.

Pasteurization: It is a simple, effective method to kill harmful pathogens through heat treatment

without affecting the taste or nutritional value of milk. Since its introduction over a century ago, pasteurization has been recognized around the world as an essential tool for protecting public health. The process was named after its inventor, French scientist Louis Pasteur.

(دودھ کے جراثیم کو مارنے کا عمل جس میں اس کو ابال کر ٹھنڈا کیا جاتا ہے)

Pasture: Land at a dairy farm that is lush with vegetation cover such as grasses or legumes and is used for grazing dairy cows. (چراگاہ)

Ruminant: Mammal whose stomach has four parts--rumen, reticulum, omasum, and

abomasum. Cattle, sheep, goats, deer, and elk are ruminants.

(جگالی کرنے والے جانور)

Rumination: Regurgitation of undigested food that is chewed and then swallowed again.

(مویشیوں کا نظام ہاضمہ جس میں چارہ کھانے کے بعد مویشی اسے دوبارہ پیٹ سے نکال کر چباتے ہیں)

Udder: Encased group of mammary glands of the female. (دودھ کے تھن)

Weaning (wean): Separating young animals from their dams so that the offspring can no longer suckle.

(بچھڑوں کی ماں کا دودھ چھڑانے کا عمل)

Whey: The watery part of milk that separates from the curds during the cheese-making process. (دہی کا پانی نما حصہ)

Yearling: Animals that are approximately one-year old. (ایک برس والے مویشی)

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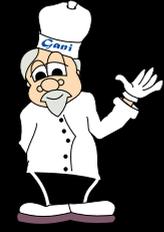
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