

ISLAMIC VOICE

English Monthly

Page
3How Humans
Damaged
The EnvironmentPage
15World
Environment DayPage
16Social Awareness:
Focus on Others

Vol 33-07 No 403

June 2021

Bengaluru

Pages 20

Rs. 40

Shawwal / Dhu'l-Qi'dah - 1442 H



**Dr. Mumtaz
Ahmed Khan**

Educationist, founder of Al-Ameen Educational Society and Daily Salar newspaper, Dr. Mumtaz Ahmed Khan passed away on the 27th May 2021 in Bengaluru. He was 86. He founded the Al-Ameen Educational Society in 1966. The Al-Ameen group of Institutions now number more than 200 in Karnataka and all over the country. In Bengaluru, the Al-Ameen institution has various colleges catering to varied streams from pre-university, degree, post-graduation Institute of Management, College of Pharmacy, Medical College and Law College to the Al-Ameen College of Education.

Born on 6 September 1935 in Trichy in Tamil Nadu, Dr Khan did his MBBS at Madras University, Chennai in 1963. After getting married he continued his postgraduate studies, specializing in surgery at Stanley Medical College, Chennai. He moved to Bengaluru in 1965. In 1966 at the age of 31, he started the Al-Ameen Educational Society, also sometimes referred to as the Al-Ameen Movement, which was a pioneering effort to impart education, especially within the state's Muslim community. He was a recipient of several awards like Karnataka Rajyotsava award (1990), Kemppegowda Award and Junior Jayees Award. ■

Guru's blessings continue for Malerkotla

Punjab bore the brunt of communal Partition of India. In the transfer of population, Muslims from eastern side of Punjab shifted to Pakistani side while Hindus and Sikhs migrated from the Pakistani side to the eastern side of Punjab. According to the 2011 Census, while Sikh formed 57.7% of the population in Punjab, Hindus constituted 38.5%. Muslims were merely 1.93%. The district of Sangrur had the largest number of Muslims i.e., 171,000 in absolute numbers or 10.82%. Of these, majority of them lived in Malerkotla, a town known for communal harmony even during the Partition when areas on both sides of the border were engulfed in the communal frenzy and lakhs of people fell victim to the senseless violence. Malerkotla stayed calm, largely because 10th Sikh guru, Guru Gobind Singh blessed the Nawabi state for its valiant opposition to killing of two sons of the revered Guru. Wazir Khan, the governor of Sirhind under the oppressive rule of Emperor Aurangzeb, had ordered bricking alive of two boys, nine-year old Zorawar Singh and seven-year old Fateh Singh. It was a punitive measure against Guru Gobind Singh who was actively engaged in opposition of the Mughal rule.

But this diktat from the Mughal court was opposed by the then Malerkotla ruler Nawab Sher Mohammed Khan. He lodged his protest against the ruling. This protest and call for justice and tolerance left a deep imprint on the



M A Siraj

Sikh psyche and impact on the Sikh narrative. This became the major reason for Sikhs and Muslims protecting each other during the Partition and Malerkotla emerging as an icon of peace and harmony thereafter.

“An island of peace and harmony during the Partition, the small town now will be headquarters of a new district in Punjab.”

The State of Malerkotla had pursued secular traditions since its foundation of a State was laid by Nawab Bayazid Khan in 1657 with the blessings of Guru Gobind Singh who allowed him to raise a fort (Kotla). It is said he invited a Chishti sufi Saint Shah Fazal and a Bairagi Hindu saint Mahatma Sham Damodar for the foundation laying ceremony. Both blessed the site in a public enactment of pluralism.

On May 14, Punjab Chief Minister Amarinder Singh announced creation of Malerkotla as the 24th district of Punjab. Some

sections within political circles have attributed communal motivation for the move. Uttar Pradesh Chief Minister was quick to condemn the move as part of the 'divisive politics' of the Congress. But the facts prove to be contrary. Malerkotla in its new Avatar as a district will have no more than 12% Muslims. Sikhs still rule the roost with 63% population of the district and Hindus will be the largest minority with 23%. However, the Malerkotla town does have Muslim majority which is a historical continuity. The town is dotted with nearly 200 mosques, most of them very small. It has four Muslim-managed high schools, which is a rarity in Punjab. Given the large number of Muslim girls coming out of these high schools, the Punjab Wakf Board started the Islamia Girls College in the town in 2013 for girls to continue higher studies. The Punjab Wakf Board, the richest Wakf Board in India, also runs the Haleema Hospital in the town. The Eidgah of Malerkotla has received generous grants from all governments regardless of the party in the saddle of governance. It is perhaps the most picturesque Eidgah anywhere in the subcontinent what with canals running underneath the pathways and gazebos dotting the meadows and glades sprawling over ten and odd acres. The town can also boast of Nawab Sher Mohammad Khan Institute for Advanced Studies in Arabic and Persian which is affiliated to Punjabi University, Patiala. Malerkotla was so far part of the

Sangarur district. Despite being a large commercial centre, it did not have good connectivity with national as well as State capital Chandigarh, nor even with big cities like Ludhiana. It lies on Delhi—Ludhiana railway line. Yet major trains skipped it as the town had no official significance. The town lacks good educational and healthcare facilities. It does not have any institutions for professional courses. The town boasts of the largest vegetable market (i.e., *sabzi mandi*) within the State. Besides, the town hosts the largest embroidery industry within India. Badges for the uniforms of military, police and several other professionals are manufactured here. It is a cottage industry employing a large women workforce.

According to Mr. Abdul Shakoar, a social activist, the town supports a large number of small and medium industries manufacturing sports goods and track suits, rollers for flour mills, hardware, and units that produce parts of bicycles and sewing machines. The folks here expect that with the upgradation of the town into a district headquarter would allow it to acquire modern civic amenities such as professional educational institutions, hospitals, good connectivity with the State's capital as well as surrounding commercial and industrial centres.

(Maqbool Ahmad Siraj is a Bengaluru-based seasoned journalist who writes for a variety of newspapers and news portals)

(Extracted from www.siasat.com) ■



Malerkotla Eidgah



Malerkotla Nawab's Palace

Saudi Arabia's impressive Rank in World Happiness Report 2021

The World Happiness Report 2021, published recently by the UN Sustainable Development Solutions Network, ranked 95 countries in its happiness index. The report evaluates government responses to the pandemic's toll on health, the economy, and psychology, identifying links between trust in state institutions, how COVID-19 was addressed, and the happiness of societies.

Parts of the report measured the impact of the corona virus pandemic on the work environment, the quality of social relations, individuals' mental health, confidence in government procedures, and the country's ability to overcome the repercussions of the virus outbreak. Other sections examined unemployment rates, inequality, and the prevalence of loneliness.

For the fourth year running, Finland topped the index for happiness, followed by Iceland, Denmark, Switzerland, and the Netherlands. Saudi Arabia ranked first among Arab countries and 21 globally. The UAE ranked 27, followed by Bahrain (35), Morocco (80), Iraq (81), Tunisia (82), and Egypt (87).

Among Arab countries, the data on life satisfaction has shown

improvement, especially in Saudi Arabia whose scores have risen steadily since 2017. "Life satisfaction is very highly correlated with GDP — providing housing, education, healthcare, access to employment, roads, electricity, and people's basic needs," said Dr. Louise Lambert, editor of the Middle East Journal of Positive Psychology, and capacity building and training development lead with the Emirates Center for Happiness Research.

"Life satisfaction is easy to attain provided you have good governance and wealth, so it's not surprising that Saudi Arabia ranks high because it has more means to be able to take care of people. It's also certainly the case in the UAE. There are more social welfare programs, for instance."

But wealth aside, Lambert highlighted some of the "tremendous changes" taking place in Saudi Arabia, which have undoubtedly generated a sense of optimism among the population. She noted that was especially the case for women, who were now able to drive, enter the workforce, and make their own income and choices, thanks to changes to guardianship laws. ■

Tehran welcomes Saudi initiative for peace with Iran

Iran's Foreign Ministry recently welcomed recent remarks by Saudi Crown Prince Mohammed bin Salman on relations between Tehran and Riyadh. "Iran and Saudi Arabia, as two important countries in the region and the Muslim world, can enter a new chapter of interaction and cooperation to achieve regional peace, stability and development by adopting constructive and dialogue-based approaches," Foreign Ministry Spokesman Saeed Khatibzadeh said in a statement. Iran welcomes the change in Saudi Arabia's approach towards Tehran-Riyadh ties, he added.

Saudi Arabia's crown prince said in a televised interview recently that his country wants "good relations" with Iran, marking a break from Riyadh's usually tough stance against Tehran. "We want a

prosperous Iran and to have mutual interests with each other, but our problem is its negative actions, such as its nuclear program or support for outlaw militias in the region, or its ballistic missile program," he told Al Arabiya TV. "We are working with our partners to deal with this problem, and we hope to overcome it and have a good and positive relationship with everyone."

While bin Salman did not share further details, British daily *The Financial Times* recently reported that Saudi and Iranian delegations met in Iraq's capital Baghdad on April 9. The talks, according to the report, were aimed at easing tensions between the regional rivals, with the attacks on Saudi Arabia by Yemen's Houthi rebels also part of the discussions. (Extracted from muslimmirror.com) ■

WHO Includes Madinah Among World's Healthiest Cities



The World Health organization (WHO) has declared Madinah Munawwarah as one of the healthiest cities in the world, according to a report appearing in *The Arab News*. The city got its new status after a team of WHO visited the holy city and gave its report based on global standards required for a city to be declared healthy.

"A healthy city is one that is continually creating and improving those physical and social environments and expanding those community resources that enable people to mutually support each other in performing all the functions of life and developing [them] to their maximum potential", WHO says in its criteria for nominating a healthy city. ■

Islamic Shariah-Compliant Digital Bank launched in UAE

The UAE is set to be home to what is claimed as the world's first fully Islamic Shariah-compliant digital bank. Set up by Zurich Capital Funds Group and branded as RIZQ / BARAKA, the new lender will provide all banking services according to Islamic law. It will operate all digital banking services through mobile phones and computers, and its app can be downloaded via Apple Store, Google Play (Android stores), and many communication sites and social media networks.

RIZQ / BARAKA is launched from the UAE but aims to target customers in the Middle East and North Africa. Long-term, the lender aims to scale up operations worldwide via strategic partnerships with banks and financial institutions. ■

Sadiq Khan elected London Mayor for a Second Term



Sadiq Khan has been re-elected mayor of London, in a tighter-than-expected race, providing a boost to the opposition Labour party Khan, who became the first Muslim to head a major Western capital after his victory in 2016, won 55.2 percent of the vote compared with 44.8 percent for Shaun Bailey, the candidate from the ruling Conservative party.

"I am deeply humbled by the trust Londoners have placed in me to continue leading the greatest city on earth," Khan said, who focused his campaign on creating jobs in the city of nine million. The 50-year-old said his second term would be focused on "building bridges between the different communities" and between city hall and the government. He said he wanted "to ensure London can play its part in a national recovery" and to "build a brighter greener and more equal future" for the UK capital.

In his victory speech, Khan

referred to his humble origins, growing up in public housing in an ethnically mixed residential area in south London.

"I grew up on a council estate, a working-class boy, a child of immigrants, but I'm now the mayor of London," he said, describing himself as "a Londoner through and through".

Yale elects its first-ever Muslim student body president. ■

Malaysia's Mahathir Granted Lifetime Achievement Award

Malaysia's longest-serving former prime minister was honored with a lifetime achievement award at a virtual event recently that also featured a special lecture by him. The Sinan Wren Foundation, a thought leadership organization based in Turkey and the UK, hosted Mahathir Mohamad for its annual Shaykh Ahmad Al Sirhindi Ramadan Lecture. Muslim countries should ensure good governance," said Mahathir, whose tenure as premier in the 1980s saw a steep rise in Malaysia's socioeconomic development. "It is because of the good governance that the [Muslim] countries will progress," he added. Muslim communities must "upgrade, educate, and make themselves skilled," Mahathir said at the virtual event moderated from Istanbul. "Knowledge of science and mathematics is very important and everybody must have it," he said.

Describing the former Ottoman Empire as a world power, Mahathir, a medical doctor by training, said: "We could not do much for Palestinians whose lands have been taken away because we are weak and our

strategies were wrong." Responding to a volley of questions from participants who attended the event from around the world, Mahathir repeatedly insisted that Muslims should "focus on capacity building, higher education and making themselves indispensable for the society."

"You have to be well-educated, well-organized, disciplined, firmly objective," he told a participant. "You have to be patient, upgrade yourself, find ways where you can become absolutely necessary to your society," the former Malaysian premier added.

Mahathir proposed that Muslim minorities should acquire more education and skills to become innovative. "Then, the majority will see you as an important segment of the society."

Announcing the lifetime achievement award to honor Mahathir for his public services, the foundation unveiled a plaque adorned with Islamic calligraphy. The South African calligraphist based in Istanbul who prepared the plaque explained the Arabic writing on it: "A leader of the people is the one who serves them." ■

Fight against violent extremism a 'war of ideas', says Muslim World League chief

JEDDAH: Winning the war of ideas is as important as military confrontation in overcoming violent extremism worldwide, the secretary-general of the Muslim World League (MWL), Mohammed Al-Issa, told a group of leading US defense analysts in a special address.

Al-Issa, who is also chairman of the Association of Muslim Scholars, was invited by the US Defense Department's Near East South Asia Center for Strategic Studies (NESA) to deliver a lecture to senior executives on extremist organizations and their use of

targeted messages via online platforms. Al-Issa said that extremist ideology threatened communal harmony in countries of religious, ethnic and cultural diversity and hindered cooperation between nations.

(Extracted from arabnews.com) ■

KNOW YOUR PURPOSE

If we don't find the purpose in life, we will never know what to do on earth.

If we do not have a purpose, then we will be busy just doing selfish things. We must know our purpose is for doing for others. "You shall not attain righteousness until you give out of what you love".

How Humans Damaged The Environment



Mohammad Aslam Parvaiz

June, 5 is globally observed as “World Environment Day”. The purpose of this is to enhance awareness about the dangers of the deterioration of the environment and to motivate people to participate in its improvement.

The first major UN conference on international environmental issues was held in Stockholm, Sweden, from June 5-16, 1972. The first day of this “Stockholm Conference” was declared as “World Environment Day” (WED) by the United Nations General Assembly. The first WED was observed in 1974, in the city of Spokane in the USA with the theme “Only One Earth”. In 1987, the idea of rotating the center of this activity was introduced, and since then, every year, a new host country, with a new theme, is declared.

When Did It All Begin?

From its formation onwards, the earth has continued to evolve under climatic influences. It is believed that earlier factors which influenced the earth were mainly natural, climatic or geological.

But in the present age, the human-induced influence is the main force which is affecting Earth. Today, this phenomenon has peaked. Major water bodies are polluted. The air is loaded with all sorts of industrial and automobile exhausts. Radiation dose is beyond permissible limits. So is noise. Soils are either alkaline or acidic due to chemical waste discharged untreated by thousands of industries. To put it simply, the environment is no more virgin: it has been impregnated by all sorts of gases, chemicals and radiation resulting from human activities.

Although the first human beings may have appeared on Earth between five to seven million years ago, the first life forms are believed to have originated 3.4 billion years ago. Initial life forms were anaerobic, i.e., they did not need oxygen to survive. Their main role was to cleanse the environment and make it suitable for other life forms which were to follow them.

Oxygen appeared on earth between 2.5 and 2.3 billion years

ago, and with this “oxygen revolution”, life, as we see predominant today, appeared. Scientists believe that during this time, Earth was ‘prepared’ to support life, as we know it. There was water and oxygen in plenty, and so were forests, animals and micro-organisms to maintain different biological cycles for recycling and regeneration of nutrients, minerals and water. Since last 2.5 billion years, planet Earth has been supporting life, which kept on evolving and adding better-adapted life forms of plants and animals. Scientists believe humans appeared some five million years ago and enjoyed all the natural resources and bounties for a very long time without causing any major and perceptible damage to environment. The story changed in the last millennium, however. In slightly more than five centuries, human beings’ “development” activities destroyed the natural balance and life support system they inherited on this planet.

Doesn't it sound shocking that the



natural balance and life support system which nurtured humans for more than five million years has been destroyed by them in just five centuries!

Spiritual Insights

The Quran tells us how to handle ourselves and our environment. It tells us that God has prepared earth for all creatures (55:10), that whatever resources are thereon this planet are for all (2:29) and that they have been sent in due measure. God forbids us from spreading any sort of corruption, disorder, inequality or imbalance on earth when He has set it right.

The Quran condemns the mischief which results in chaos or disorder or *fasad* and forbids it. Destroying the ecological balance is a major form of *fasad*. The people who create any sort of mischief, chaos or disorder are called *mufsideen*. Those who take corrective steps to undo the damage and to ameliorate the bad

situation are addressed as *musliheen* in the Quran. Such steps or deeds of goodness are called *aml-e sualeh*. Helping protect and preserve the natural environment is a great deed of goodness. It is, however, surprising that the majority of Muslims (individuals, societies as well as countries) show no active interest in preserving the environment. Preserving the environment has not been given due attention and has not been taken, as it should have, as an act of *ibadah* or submission to God. It is obvious that the issue needs much more attention, commitment and action than it has got. As followers of Islam, we must do what we can to preserve and protect the natural environment and the ecological balance.

(The author is based in New Delhi and can be contacted on maparvaiz@gmail.com)



Jamal Rahman

Today, we face a grand crisis—the ecological crisis—and we bear an awesome responsibility. There is an urgent and critical need to heal Mother Earth. The Quran informs us that God has appointed human beings as His representatives on Earth and admonishes us not to sow corruption on Earth. Furthermore, the holy Book teaches that God has bestowed upon humankind a sacred trust. This is the trust of awareness and free will. Using our

awareness to make choices based on free will, we must enjoin what is good and forbid what is evil. And yet we know that in the last few centuries, and especially in the last few decades, human beings have exploited, plundered, and abused the Earth, Mother Nature.

I love the words of a wonderful scientist, Gus Speth, who was an advisor to President Carter on environmental issues in the White House. He said that for 30 years he thought that the biggest environmental problems were the loss of biodiversity, climate change and ecosystem collapse. For 30 years, as a scientist, he thought that we could solve these problems with

scientific advancements. But now, he said, he had realized that the biggest environmental problems are greed, selfishness and apathy. The ecological crisis, then, is actually a spiritual problem and cannot be solved by scientists alone. The fact of the matter is that all of us—each individual—has to do the inner work on ourselves that is necessary to overcome greed, selfishness and apathy, that are at the root of the ecological crisis.

Now, this inner work is something we can do daily, setting aside some time for it. The need to grow in higher consciousness is paramount. Spiritual teachers tell us of a simple inner practice. We can keep Mother Earth in our heart for some moments and send out light and love in the course of our day to the polluted rivers, to the trees, to the flowers, to the animals, and so on. This is no insignificant matter. The vibrations of intentional love have an impact on ourselves as well as on the environment. These teachers

counsel us also to be outwardly engaged. We can initiate or support programs for restoring balance, harmony and love for Mother Earth. For instance, there is the popular project of planting trees. The Prophet Muhammad is reported to have said, “If the Day of Resurrection were established upon one of you while he has in his hand a sapling, then let him plant it.”

Nature has profound lessons to teach us. The Quran says that there are signs of God in Nature. Dozens of verses in the holy Book extol Nature and several chapters open with an oath invoking Nature—‘By the dawn’, ‘By the fig and the olive’. The Quran teaches us that we will not find any flaws in Nature.

There are many lessons for life that we can learn from this “holy manuscript” of nature. Look at a fruit tree—it gives and gives, again and again—to everyone, without distinction. This provides us a lesson in graciousness and hospitality. Consider another

example from Nature: the fact that all rivers flow into the ocean is because the ocean lies at a level lower than that of the rivers. This is a lesson in humility.

Consider another example from Nature—this time, for a lesson in overcoming a false sense of exclusivity—be it in the name of religion or something else. All the rivers flow into the ocean. One might be floating down one river, but one must not mistake the river for the ocean itself. Likewise, the branches of a tree may sway differently, but they are all connected at the level of the roots—here is a message of interfaith inclusivity.

May we all truly look upon Nature as a holy manuscript and learn precious, life-giving lessons from it!

(Based in the USA, Jamal Rahman is a popular speaker and author on Islam, Sufi spirituality, and interfaith relations. He can be contacted on jamalrah@yahoo.com)

Honouring the Earth

“If the Day of Resurrection were established upon one of you while he has in his hand a sapling, then let him plant it.” (Hadith)

Muslim activists in Tumkuru set up Salam Covid Care Centre

By M.A. Siraj

A group of Muslim businessmen and social activists in Tumakuru (previously Tumkur) town in Karnataka have turned a building owned by one among them into a 50-bed Covid care centre. It has been named as Salam Covid Care Centre and is administering treatment to 50 to 60 patients every day in the day care centre. It is awaiting approval from the district administration to admit in-patients.

Builder Iqbal Ahmed had constructed a 10,000 sq. ft. building in Veerasagara, 3 km from the city centre and was waiting approval from authorities to start a Pharmacy College. He and some of his businessmen friends and social activists from Tablighi Jamaat and Jamaat-e-Islami have now decided to use it as a Covid care centre.

Iqbal Ahmed who is ex-chairman of the District Wakf Committee and former secretary of the KPCC, told this scribe that the ground plus two floor building is constructed over 160 ft. by 80 ft. plot of land. Even last year during the Covid-I, they used the complex as a Fever Clinic and provided treatment to nearly 4,000 patients, regardless of religious affiliation. They examined them for Covid by conducting RT-PCR tests.

Iqbal has been joined by industrialist Abdul Hafeez, businessman Mudassir Ahmed, social workers Rehan, Asifullah from Tablighi Jamaat and

Mukarram Saad of Jamaat-e-Islami. The team of doctors offering treatment this year includes Dr. Mudassir of Sri Siddhartha Medical College; Dr. Asghar Baig, Government Medical Officer from Sira; Dr. Imtiaz Ahmed, Professor at the Sri Devi Medical College; Dr. Mohammad Imran and Dr. Ameen Ubaid, Unani practitioners. The team of paramedics and non-technical staff comprise 12 persons.

According to Iqbal Ahmed, currently patients with mild and moderate Covid symptoms are being provided free consultation, free testing and free medicine. The Salam Education and Charitable Trust which has organized the entire operations approached the District administration to provide oxygen cylinders to take up emergency treatment for critically ill patients. They also plan to add quarantine facilities.

The Trust got 30 persons trained as volunteers last year for examining the patients for Covid by conducting RT-PCR test and provided them with PPE kits and other safety equipment.

Iqbal Ahmed owns a real estate firm and a construction company. He distributed 8,000 ration kits among the deserving families last year during the lockdown in the State. His philanthropic gesture and the selfless service have received wide acclaim among the town folk and the local media.

(Source: siasat.com)

Jamaat-e-Islami sets up Hospital in Nagpur

According to an article by Moin Qazi that appeared in 'Muslim Mirror', the Jamaat-e-Islami Hind has set up an 86 bedded hospital for COVID patients in collaboration with the Nagpur administration. It has a full complement of relief team; MBBS doctors supported by Ayush doctors, GNM nurses, ANM nurses and housekeeping staff. The JIH has allied with Medical Service Society (MSS) — an organization which has taken up a number of other projects with the Jamaat.

"At both the individual and institutional level, we have been serving our fellow citizens even before COVID-19. The magnitude of the challenge and the sheer plight of those in need have only strengthened our resolve to do more. We have so far treated 540 patients and 400 patients have fully recovered and have been discharged", the article quotes Dr Anwaar Siddiqui, the President of



the Nagpur unit of the Jamaat, as saying.

According to the article, former Maharashtra Chief Minister Devendra Fadnavis also visited the Covid Health Centre. Lauding the role of Jamaat-e-Islami, and MSS, Fadnavis said, "Today our society needs such people and organisations who understand the pain and grief of people and who try to help them overcome their problems. We are glad to know that the Jamaat has come forward for this work and is trying to help out during this huge pandemic".

Muslim doctors, youngsters come to the aid of needy across Karnataka



By Sangamesh Menasinakai
Hubballi: 'Doctors for Humanity' started out with around 50 doctors. These doctors were assisted in their efforts by around 600 volunteers from 'Humanitarian Relief Society'. Most of the doctors and volunteers were from the Muslim community. It was an initiative aimed at providing round-the-clock aid to Covid-19 patients and their families across the state -- while doctors who are part of the initiative have been tending to patients struggling to receiving treatment, volunteers equipped with skills to deal with both natural and man-made disasters, lent invaluable support to the members of patients' families, right up till helping them with the final rites.

Impressed with their selfless service, doctors and volunteers, from other communities, have flocked to join the group, and offering their services for those in this hour of crisis.

Doctors for Humanity' is the medical wing of the Jamaat-e-Islami Hind to keep young Muslims engaged in social service.

Director Humanitarian Relief Society KM Ashraf said that the volunteers had thus far reached out to more than 1.86 lakh people, cutting across lines of caste and creed.

"They have provided ration kits, food and lending even financial support to the tune of Rs 5.3 crore when the lockdown was enforced

last year. We revived the Covid-19 helpline in mid-April this year, and the doctors have been seeing around 100 cases a day. We have distributed food packets around 5,000 people, and performed the last rites of 84," Ashraf told TOI.

Coordinator of Doctors for Humanity Dr Asifa Nisar said that the outfit counted professionals based out of Bengaluru, Ballari, Kalaburagi, Vijayapura and other districts.

"Many of them are engaged in counselling those calling for help. At least ten doctors are available round-the-clock. We are approached by at least 100 patients, on average, daily.

Doctors and volunteers have dedicated numbers. Our volunteers have helped 393 patients get oxygen, and arranged beds for 132 more," said Dr Asifa, adding that she had data only up till the end of April.

She pointed out that the Humanitarian Relief Society had been instituted to come to the aid of society in times of calamity -- natural and man-made.

"All our volunteers are trained to handle emergencies. Since March last year, however, we have dedicated all our resources to the fight against Covid-19. We have been strictly following the government-issued guidelines. I am very pleased that members from other communities are also joining us in various districts," Dr Asifa added.

(Taken from timesofindia.indiatimes.com)

Cardiologist dedicates newly built Hospital to Covid patients

The second wave of Covid-19 is badly hitting the country. Dr. Amjad Basheer Sayed, a young cardiologist from Solapur district, in Maharashtra, has come forward with his newly constructed hospital (Noble Heart Care And Research Centre) with facility of 35 beds to curb the panicking circumstances by treating patients. Speaking to *Muslim Mirror*, he said, that considering the problems of Covid victims, he decided to start Covid care center in my hospital. I immediately applied for the same to local authorities and got the permission. Dr. Sayed is associated with five big hospitals and has been serving Covid patients tirelessly for many months.

(Extracted from mpositive.in)



Muslim NGO launches 50-Bed Covid Field Hospital in Delhi



A Muslim NGO called Human Welfare Foundation (HWF) recently set up a Covid field hospital in New Delhi, having capacity of 50 beds along with oxygen cylinders and concentrators, nebulization and separate wards for men and women. The Okhla-based Alshifa Hospital has launched this new facility in collaboration with Aster Volunteers, the CSR arm of UAE-based Aster DM Healthcare. It has been set up at the Scholar School, which is just a few blocks away from Alshifa Hospital. The field hospital will initially admit 25 asymptomatic patients. Later, it will be upgraded to 50 beds. Apart from 100 oxygen cylinders and 10 oxygen concentrators, it will have male and female paramedical staff. Three-time healthy meals will be provided at the hospital. All services at this new facility, including treatment and meals, will be provided free to all patients.

The field hospital was inaugurated by President of Jamaat-e-Islami Hind Syed Saadatullah Hussaini recently.

(Extracted from clarionindia.net)

Ex-Army Man Offers Free Service of Oxygen to Covid Patients

Sikandar Khan, a retired army man, has taken upon himself to provide oxygen, medicines, and ration kits to needy people in Sujargarh town of Rajasthan's Churu district. His service is free and for people of all religions. He, along with a team of volunteers, is working under the banner of Muslim Mahasbha Sujargarh. Sikandar and his team provided oxygen to dozens of people and distributed several ration kits. "We have started this service because there was a shortage of oxygen. People were dying. We decided to serve people for the sake of humanity. Our aim is to save lives. Every life is precious," Sikandar said. "People from all communities -- Hindu, Muslim, Sikh and Christians -- come to us. We also provide oxygen to hospitals when there is need for it," said Sikandar.

(For details, see clarionindia.net)

Paralysed by bullet, Kashmir man overcomes Disability to teach differently-Abled Children

Though Javed Ahmad Tak was confined to the bed for years after getting injured in a militant attack, he is now teaching hundreds of disabled kids to tackle life's challenges.

Jammu & Kashmir: Javed Ahmad Tak's life took a dramatic turn in 1997. Hit by a bullet during a militant attack, he was confined to the bed for years first and now to a wheelchair. But Tak, now (45), has taken his disability head-on and has created opportunities for others like him. Today, he is a role model for many differently-abled people.

On the night of March 21-22, 1997, 21-year-old Tak was injured in firing at his uncle's house at Bijbehara in Anantnag. "The gunmen had come to attack my cousin who was the block president of the National Conference. I tried to save his life and suffered a bullet injury," recalls Tak. The bullet caused severe damage to his spinal cord, kidney, pancreas and intestines. Tak, a BSc final year student at that time, remained hospitalized for about an year. After being discharged in February 1998, he

remained bedridden for the next three years. "While being confined to bed, I would hear noises of young boys playing outside my home. In June 2000, I told my mother that I don't want to sit idle and want to teach these young boys for free," Tak said.

"I taught 80-90 boys for the next four years. After free coaching, I also started a book bank at my home to help boys and girls from poor families," says Tak. He also started a uniform and school bag bank for those who could not afford them.

Wheelchair-bound, Tak was not content and wanted to do something for the specially-abled children. He asked his friends and relatives to find out disabled children in his locality and adjoining areas. In 2006, Tak started the Zeba Apa Institute for Specially-abled children.

He also continued his studies and completed his Masters in Social



Work from the University of Kashmir in 2007. "Some of the children had mental disorders and their plight was miserable. A few of them were blind and some were hearing-disabled," Tak said. The government had sanctioned Rs 75,000 ex-gratia to him in 1999 even though he had spent lakhs on his treatment.

"I took the money which helped me to start the school in rented accommodation. I hired a few trained teachers to teach disabled

children," Tak said.

The school was meant for primary students but later it extended up to 8th standard. About 120 differently-abled students currently study in the school which has 25 staff members, including 10 trained teachers.

The teachers use a variety of methods to teach different types of disabled students. Tak also has a teacher from Kerala, who is a special educator and speech therapist. "He helps us frame syllabus for different kinds of disabled children. He also trains the teachers," he said.

The school does not have any fixed fee system and it is for parents to decide how much they can afford. "Some parents pay normal charges, some meagre and some don't pay at all," Tak says. With no help from the government, the school runs on donations from the public, NGOs and civil society groups. The

school now has its building. "We constructed the building with the financial support of locals and NGOs," Tak said.

The school has a good academic record. One of the visually impaired girl students, Zakiya Manzoor, is doing her BA from Delhi University. Another visually impaired Saima Hussain is a junior artist at J&K Cultural Academy. The students have also excelled in sports. They are also being trained in extra-curricular activities. Some have participated in national-level sports competitions and won medals.

Tak says if he had a better transport facility, the school would have over 200 students. The school has purchased two buses on loan for ferrying students, but that's not enough. There are cases where parents of children have hired accommodation near the school. Tak hopes to expand the school to the higher secondary level so that it can cater to all disabled children of the four districts in south Kashmir. "I also plan to set up a hostel for students so that those living in far-off places can live here and avail of education facilities."

source:

www.newindianexpress.com

Kadapa doctor offers check-ups for Rs 10

Noori Parveen wins hearts by making medical care accessible for the poor



A medical practitioner in Kadapa has carved a name for herself by offering medical check-ups to the poor for a consultation fee of Rs.10. Dr. Noori Parveen has become a household name for thousands of families by making medical care accessible to people who aren't able to afford the expensive consultation fees at corporate hospitals.

It all started with children hailing from lower income and socio-economic groups bringing their sick siblings to her clinic in Kadapa city. "They can hardly afford Rs. 250 or Rs. 350 as consultation fee, and I thought I

should reach out. It was then that I decided to charge a flat consultation fee of Rs. 10 from every patient," Dr. Parveen told *The Hindu*.

In a special interview on the eve of International Women's Day, she explained that her childhood ambition was not only to become a doctor, but also following in the footsteps of her grandfather Noor Mohammad, a Communist leader in the 1980s, and her father Mohammad Maqbool, a businessman with a charitable bent of mind.

Dr. Parveen studied up to Class IV in Challapalli of Krishna

district, and then moved to Vijayawada for pursuing high school in the Urdu medium. Upon getting a medical seat under the minority quota, she joined the MBBS course at the Fatima Institute of Medical Sciences (FIMS), Kadapa.

Her social welfare activities started while at college, when she and her classmates reached out to the local orphanage and old age homes, which continued even after she started her medical practice and launched the Dr. Noori's Health Care initiative. She soon became known among patients as the "Rs. 10 doctor".

Dr. Parveen recently launched a women's health facility where gynaecology services are also offered for Rs. 10. "Most people with medical complications do not know whom to contact. I refer them to the concerned specialists in neurology, orthopaedics or gynaecology, again, for just Rs. 10," Dr. Noori explained.

Though her gesture has brought laurels, she struggles to make ends meet. "Unlike my peers in the medical field, I still ask my father for money to meet my needs, and have no qualms in depending on my spouse after marriage. I am here to serve society, not to make money," she said.

source: www.thehindu.com

Inspiring Example

According to a report from Tamil Nadu a 23-year-old police constable, S Syed Abu Thahir, attached to the Manapparai police station, donated blood to a pregnant woman for performing a caesarean. The woman gave birth to a baby girl at a hospital. The constable was on in Manapparai on Monday evening when he saw a pregnant woman, her husband and another woman walking towards the city. As the curfew was in effect, he called them out through the public address system. Sulochana, 25, her husband Ezhumalai, and their relative told him that the pregnant woman was due for delivery.

"The doctors told us to arrange two units of blood as they are running short of blood due to lack of donors during the lockdown. So, we were on the way back to the city to take a vehicle to reach home. But we chanced upon the policeman. I never thought he would donate his blood for the caesarean," said Ezhumalai, adding that he had no words to express his thanks to him.

Syed Abu Thahir said, "During the conversation, they told me that the caesarean could have been done if 'O positive' was available. Without wasting time, I offered to donate blood as I am also O positive. So, I took them to the hospital and



donated blood. The baby was born at 8.30pm and I left the hospital after seeing the infant".

Syed Abu Thahir's noble deed should inspire us to be aware that serving the needy and distressed can be a way of serving God. Many thanks Syed Abu Thahir for your noble and inspiring example!

*I asked a wise man,
"Tell me sir, in which field could I make a great career?"
He said with a smile,
"Be a good human being. There is a huge opportunity in this area and very little competition."*



Faith no Bar, Help just a Call Away

Bengaluru businessman Kashif Pasha goes out of the way to personally organise the cremation of an old lady from North India.

Businessman Kashif Pasha's help in organising final rites of a Hindu woman from a helpless North Indian family in Bengaluru has made headlines in the City's dailies and earned him encomiums from people across communities. Pasha, a resident of Bismillahnagar, runs a wedding function hall and has a construction firm which also deals with real estate. He devoted a whole fasting day of Ramazan to arrange cremation of the 65-year old woman who lived with his techie son in an apartment in the southern outskirts of the city. It was 5:44 am on May 10 when Pasha was preparing to go to bed after having spent the night in worship. His cellphone rang and the man on the other end was his old acquaintance Mr. Nanjundaswamy, Inspector General of Police in Ballari district. The cop had known him for his voluntary work with Mercy Mission and other NGOs during Covid-I last year. He requested him to contact one Suryakanth (named changed on request) whose mother had expired and the family had no one to help perform the last rites. The family had lived in an

apartment near the Central Jail in Parappana Agrahara at the southern extremity of the city. Yet none from among the apartment residents came forth with offer of help. Suryakanth called up his relatives back in his native town in Bihar who in turn contacted Nanjundaswamy whom they had known for some time, pleading to mobilize help from some quarter in Bengaluru under lockdown. Giving up plans of rest, Pasha got into action with a clutch of friends. He called ambulance to ferry the body from hospital to apartment for final rites and a hearse to take it to the electric crematorium. The first port of call among the crematoriums was reserved for Covid-negative patients. They were asked to approach Kudlu Gate Crematorium where protocols allowed bodies of patients who were Covid-negative. While he managed to reach the crematorium at 11 am, long queue took a heavy toll of time. Only at around 5 pm the cremation could be concluded. Conditions in the city were such no one from the apartment, office where Suryakanth worked and the sports club and social circles where he

was a member could offer help. Beholden to Kashif Pasha's response to his distress call to help a complete stranger in a city under lockdown, Nanjundaswamy posted the story on whatsapp. He said he did not think Pasha would venture out personally and do all this to a person he did not know. The cop has highlighted the India's secular traditions which tie the diverse communities in fraternal bonds and has appealed to the common masses not to heed the venomous messages from leaders and activists afflicted with bigotry. The viral post has travelled far and wide and Pasha has been submerged with messages showering accolades. Curiously, Pasha still does not know precisely to which State in North India the family hailed from. Nor did he try to know where the techie worked. "I am least interested in details. It was my duty as a human being to help another one from the same species and that's it", he commented when this scribe spoke to him.

(Source: *siasat.com* - *M A Siraj is a Bengaluru-based journalist who writes for a variety of newspapers*) ■

Hindu-Majority village Elects Muslim cleric its *Pradhan*

Ayodhya (UP): Voters of Rajapur, a Hindu-dominated village in the district, elected Hafiz Azeemuddin a cleric from the lone Muslim family in the village as the *gram pradhan* by a thumping margin in the recently concluded panchayat elections. Azeemuddin bagged 200 of the total 600 votes, edging past six other candidates in the fray, all of them from the Hindu community. He polled 85 votes more than his nearest rival. There are 27 Muslim voters in Rajapur and all of them are members of Azeemuddin's extended family. "The rest of the votes have come from Hindus who reposed their faith in me," said Azeemuddin, who called his poll victory an Eid gift. Azeemuddin, a farmer by profession, holds the degree of Hafiz and Aalim from a *madrassa*. He taught in a *madrassa* for 10 years before joining his family in farming. "We have not voted on the basis of religion. We only kept in mind what is good for us", said Shekhar



Sahu, a villager.

Commenting on Azeemuddin's victory, Athar Hussain, secretary of Ayodhya Mosque Trust, said: "It is a manifestation of our pluralism. It shows that the idea of cultural harmony in India survives despite all odds. Let us strengthen the bond of harmony and fraternity." ■

WCC Joins Calls for Calm in Jerusalem

The World Council of Churches (WCC) is urging Israeli security forces and Palestinian protesters to put aside violence in favor of dialogue and understanding. Rev. Ioan Sauca, acting general secretary of WCC, expressed the concern of the global ecumenical fellowship of churches over the worsening situation. He also linked it to the threat of eviction many residents face in the Palestinian community of Sheikh Jarrah. Rev. Sauca expressed "deep distress at the plight of the Palestinian families of Sheikh Jarrah and at the unrest and violence that has ensued." He added that the correct response should be "not more violence, but compassion and justice for the Palestinian people affected by this unfair and unjust situation." The WCC has been assisting the district's residents in their drawn-out court battle to keep their homes, which began in 2008. Through its Ecumenical Accompaniment Programme in Israel and Palestine, the WCC has even attended court hearings in support of families facing eviction. ■

Setting an example of Harmony

The web magazine TwoCircles.net has received reports from many places where people, especially from the Muslim community, played a leading role in performing the last rites of Hindus who fell victim to Covid-19. One such case is from the Bijnor district of the north Indian state of Uttar Pradesh. Rajiv Chaudhary's family lives in Kiratpur town of Bijnor district. His younger brother Chiranjeev Chaudhary passed away on April 23 due to Covid. Even though Rajiv Chaudhary runs a hospital, he could not save his brother. Rajiv told TwoCircles.net that his brother was admitted to a hospital in Kiratpur earlier due to an infection in the kidneys. Rajiv alleged that as his brother's health condition worsened, the hospital put up its hands and suspected him of being infected with Covid-19 but "could not officially confirm it." "We did whatever we could, but nothing happened. We couldn't save him. They just handed over the dead body of my brother to us," he said remorsefully. Rajiv said he was feeling helpless, till his Muslim friend Hassan Ali came to his rescue. "It was just me and Hassan who stood near my brother's funeral pyre near the Ganges. My aged father and nephew were standing at some distance. Some close relatives stood far from the funeral," he said.

Rajiv said that all this while when he was experiencing grief it was Hassan who stood close to him. "He (Hassan) was fully involved with the funeral rites of my brother. He stood next to me and assured me that he stands with me in every difficulty that I face," he said. Rajiv said that no amount of hate can divide him and his friend Hassan.

"We understand everything.

Today when Rajiv Chaudhary was in trouble, Hassan Ali was standing with him. This is what I want to tell the world," Rajiv said. Hassan Ali hails from the Kazipada area of Bijnor in Uttar Pradesh. Talking to TwoCircles.net, Hassan Ali said that, "Rajiv is his friend and during his toughest time, if I could not stand with him, then friendship has no meaning". Hassan said that while, "death has to come for everyone, but in crisis, we do not have to leave each other."

In another instance of members of the Muslim community lending a helping hand to Hindus, a woman named Maya Devi from Lucknow died due to Covid. As both her son and daughter-in-law were admitted to the hospital battling Covid-19, there was no one else in the family to perform her last rites. Hearing this, three Muslim youth Zeeshan, Mehdi and Abid Raza not only shouldered her pyre but also performed the last rites according to the religious tradition of Maya Devi.

Nadir Rana of Muzaffarnagar talked to TwoCircles.net about an incident. "A young man named Anubhav Sharma who used to run a dairy shop died here recently. Although his Covid report was negative, only five people of the family were allowed to attend his funeral. Mohammad Yunus also worked with Anubhav in the latter's shop. He (Yunus) had a lot of affinity with Anubhav. He attended his last rites and did all the necessary tasks," he said. "On being asked about it, Yunus would say that Anubhav was like his brother and said although they belonged to two different religions but maintained that the relationship of the heart is bigger than this and he did what his heart told him," Rana added.

(Extracted from *twocircles.net*) ■

Global Peace Index 2020

Global peacefulness has deteriorated over the past year, with this being the fourth time in the last five years that the world has seen a fall in peacefulness. The results this year show that the level of global peacefulness deteriorated, with the average country score falling by 0.34 per cent. This is the ninth deterioration in peacefulness in the last twelve years, with 81 countries improving, and 80 recording deteriorations over the past year. The 2020 GPI reveals a world in which the conflicts and crises that emerged in the past decade have begun to abate, only to be replaced with a new wave of tension and uncertainty as a result

of the COVID-19 pandemic. Iceland remains the most peaceful country in the world, a position it has held since 2008. It is joined at the top of the index by New Zealand, Austria, Portugal, and Denmark. Afghanistan is the least peaceful country in the world for the second year in a row, followed by Syria, Iraq, South Sudan and Yemen. All, except Yemen, have been ranked amongst the five least peaceful since at least 2015. Only two of the nine regions in the world became more peaceful over the past year. The greatest improvement occurred in the Russia and Eurasia region, followed by North America.

(www.visionofhumanity.org) ■



K. Rahman Khan

Relevance of Maulana Azad's Understanding of Unity of *Deen*

According to Islamic teachings, all the prophets taught one and the same *deen*, a way of life characterized by willing and full submission to the One God and obedience to God's will.

In today's context, the life and message of one towering personality have particular relevance for the Indian Muslims: Maulana Abul Kalam Azad (1888-1958).

In 1890, when he was still a little child, Maulana Azad's family settled in Kolkata. He learnt a number of languages, and was also trained in Islamic disciplines and subjects such as mathematics, philosophy, world history and science by tutors employed by his family. He rose to prominence through his work as a journalist, espousing the cause of India's freedom from British rule. He became a firm supporter of nonviolent activism for India's independence and later rose to

Hindus and Muslims, he opposed separate electorates. He also opposed the separatist ideology of the Muslim League. He was firmly against communal politics. He exhorted the Muslims of India to work together with Hindus and others to preserve a united India, where people from all faiths and communities could amicably live together.

Decades after Maulana Azad left the world, many of the things that he stood for remain as valid as they were in his time. His vision of a united India that included people of



committed to inter-community harmony and spiritual oneness, transcending religious boundaries. **Maulana Azad was a learned Islamic scholar, and he was also a passionate advocate of Hindu-Muslim unity and a free and united India. His commitment to communal harmony was related to his awareness of commonalities between various religions and his way of understanding Quranic teachings. He thus saw working for communal harmony as in conformity with his faith.**

Maulana Azad's inclusive approach to religion and religious pluralism, which sustained his commitment to working for inter-community harmony, has particular relevance in today's context, where building bridges between various religious communities has become a major necessity, not just in India, but across the world.

In the 1920s, Maulana Azad began writing a translation of, and commentary on, the Qur'an—*Tarjuman-ul Qur'an*—although he could not complete the work. Here, he highlighted the concept of common ground between different faiths from both Qur'anic verses and his considerable knowledge of other religions.

While referring to unity of religion, the Maulana did not ignore the

differences between the practices of various religions. He referred to a certain common essence of various religions but also noted that there are significant differences between them in terms of certain religious rules and laws. To use Islamic terminology, he distinguished between *deen*, which forms the basic core of authentic religion, and *shariah*, or legal rules, practices and so on.

The unity of *deen* is something that is taught in the Qur'an. The Qur'an maintains that God has sent prophets to all peoples. Thus, the Qur'an (16:36) says:

We raised among every people a messenger who enjoined, "Worship God alone and shun the evil one."

Elsewhere, the Qur'an (10:47) says:

For every people there is an apostle.

According to Islamic teachings, all the prophets taught one and the same *deen*, a way of life characterised by willing and full submission to the One God and obedience to God's will. Thus, the basic teaching of all the prophets that God has sent to humankind down the centuries was the same.

According to Maulana Azad, *deen* includes belief in the One God, in God's prophets, in revealed scriptures, and so on. He quoted from teachings of various religions to present this point. In the concept of the unity of religion, Maulana Azad's emphasis was on metaphysical doctrines, on the one hand, and, on the value-structures of religions, on the other. He found similarities in metaphysical doctrines as well as in value-structures of different religions. These religions had

come into existence in different societies, with different historical and socio-cultural backgrounds, and hence there were some differences in terms of laws given by some of them. That is to say, while the *deen* was one, there were many different *shariahs*. Some practices and rules in different religious traditions were based on customs and traditions through which justice was sought to be promoted, this being sought to be expressed in different ways in different cultures. For instance, rules for matters like marriage, divorce, inheritance and so on are culture-specific, and so could not be universal, unlike basic ethical values and certain metaphysical doctrines. This accounted for some of the differences in various religious traditions.

Highlighting the common grounds between religions, Maulana Azad contradicted the approach of those who claimed that they were irreconcilable. Today, most, if not all, countries are multi-religious, and so the idea of the essential unity of religion is of great relevance for the ethics of harmonious living across the globe.

Here are some lessons we can learn from the life and message of Maulana Azad:

1. Be God-conscious.
2. Think in universal terms. Think in terms of the wellbeing of all of God's creation.
3. Make promoting interfaith understanding and communal harmony a top priority.
4. Understand religion as a means for fostering consciousness of the oneness of humanity.
5. Recognise the good in various religions and their commonalities.
6. Cultivate an inclusive and pluralist understanding of religion/spirituality.
7. Work sincerely with people from other faiths and communities for the common social good.

(The author, who is based in Bengaluru, is a former Union Minister and a former Member of the Rajya Sabha)

Today, most, if not all, countries are multi-religious, and so the idea of the essential unity of religion is of great relevance for the ethics of harmonious living across the globe.

become one of the top leaders of the Indian National Congress, actively engaging in the movement for India's independence from British rule.

Maulana Azad was passionately committed to Hindu-Muslim unity and a united India. In 1912, at the age of 24, he started a journal called *Al Hilal* ('The Crescent'). In its pages, he exhorted Muslims to join hands with Hindus and work for India's independence. In 1923, at the age of 35, he became the youngest person to serve as President of the Indian National Congress. He served in that capacity later too: he became the President of the Congress in 1940 and remained in the post till 1946. Particularly committed to building bridges of harmony between

all faiths can be a source of inspiration for those who dream of peace and harmony between people beyond manmade divisions. His passionate support for inter-community harmony is as relevant today as it was in his own time. At a time when conflict in the name of religion has become endemic in many parts of the world, his example shows how religions can be interpreted as a means for bringing people from different religious backgrounds to work together for the common good. Islam can be fully compatible with inter-community harmony and unity for the welfare of all peoples, he taught us. He demonstrated through his eventful life that it is possible to be a devout Muslim and, at the same time, be sincerely



Waris Mazhari

Remembering Maulana Wahiduddin Khan

The demise recently of Maulana Wahiduddin Khan, founder of the New Delhi-based Centre for Peace and Spirituality, marks a big loss for the intellectual world. The Maulana was a world-famous personality. He authored dozens of books, that played a key role in introducing him to intellectual circles in India and abroad.

I had the good fortune of seeing the Maulana closely and gaining an understanding of the man. I worked with him for a while. In 1997, I was appointed as assistant

editor of his Urdu monthly magazine *Al-Risala*, in the course of which I got the opportunity to be in his intellectually-stimulating company. I attended programmes in which he participated and also got the chance to discuss many different issues with him. Along with this, I did a deep study of his writings—he was one of the most prolific Muslim writers of contemporary times. For a long time, I was an enthusiastic reader of *Al-Risala*, which consisted essentially of essays by the Maulana. In this way, I can say that I was able to get a fair understanding of both the



Maulana's personality and his thought.

From being in the Maulana's company I learnt a great deal. At that time, I was confused and distressed about my future—specifically, my economic conditions. I felt I was at a crossroads. I did not know if I should focus on trying to secure

my economic future or give priority to my studies and my intellectual development. Being in the Maulana's presence helped me to choose the latter course, a choice which I now regard as having been the right one.

Being in the Maulana's company also made me realize that I lacked a great deal on account of not knowing English. The Maulana encouraged me to learn English on my own (just as he had done, being like me, a product of a traditional *madrasa* education). I worked on this, just as the Maulana had.

Another great benefit of being in

the Maulana's company was that I came out of the blind alleys of poetry and literature and began to focus on my intellectual development, which was something that the Maulana greatly stressed.

All these great benefits I received by observing the Maulana at close range and by acting according to his guidance and advice to some extent. At the same time, though, I wanted the Maulana to guide me as to which topics, themes, books and authors I should focus on for the stage of my intellectual life that I was then at. But the Maulana had nothing to advise me other than to suggest that I should completely immerse myself in his

Nurturing A Purposeful Life



Jalees Ahmed Khan Tareen

Unprecedented technological advances in communications and information access, a paradigm shift in the concept of entertainment and socializing norms and modern tools of digital learning system are among the things that a child in the 21st century is surrounded by and grows up with. Unbalanced importance given to material possessions has resulted in a ruthless race for a short-cut to wealth. There is a humongous generation gap between the elderly and the youth. In the context of a new world order and global exposure of youth to changing value systems, the nurturing of a child so that they can go on to lead a truly purposeful life poses a challenge for both parenting and schooling.

Three institutions that play a vital

role in shaping a child's personality and the chances of them going on to lead a truly purposeful life:

1. Good Parenting
2. Schooling
3. The larger society

Parenting: Proper parenting is really crucial in the formation of a child's character. The parents' character and conduct, their relationship with each other, and their approach to life deeply impact on their offspring. If the parents are pious and God-conscious, it is quite likely that their children will become so. If the parents are addicted to excessive materialism and show of wealth, the children will likely replicate the same. If the parents are humble, kind to neighbors, share their possessions with the poor, empathise with other people's sorrows, maintain social

good relations, distinguish between legitimate and illegitimate earning of wealth, their children will likely acquire these good qualities. If the parents are moderate in their thinking the children will possibly also be moderate, and if the parents have immoderate views, the children will likely be so too. If the father relates as a partner to his wife and participates in household work equally, the son will likely become the same.

In a nutshell, the first influencing factor in the development of a child's personality are its parents. In general, it is from their parents that children can gain their first lessons in humility, charity, simplicity, kindness, secularity and religiosity.

Schooling (Formal learning): Here I include all levels of formal education, including higher education technical and professional education. Formal education is meant for cognitive learning, increasing intellectual gains and adding to the stock of knowledge which is for existential

If the parents are moderate in their thinking the children will possibly also be moderate, and if the parents have immoderate views, the children will likely be so too.

needs. In the process of cognitive learning and attainment of knowledge, the personality of a young person gets reinforced with logic of science, arts and philosophy. Schooling and higher education exposes a child to the diversity of humanity and cultures and to acceptance of diversity and tolerance of diverse faiths and traditions.

Society: Society at large is the testing canvas for a human being to lead their life as purposefully as is envisaged for a person with faith in God, as a good human being. Society provides an opportunity for the unfolding and expression of a person's personality traits built over time, including through proper

parenting and schooling. The complexities of challenging situations and temptations and the push and pull of societal forces also influence the personality and conduct of a person. Parents should be careful in exposing their children to the right social influences.

Parents need to reflect on what they need to do to bring up their children so that they can lead a purposeful, meaningful and respectable life that pleases God and also impacts the society in a positive way, leaving behind a good legacy, in the form of a child with the character of a person of deep faith in God and of deep concern for God's creation. ■

Learning From the God-Consciousness of My Muslim Friends

"I found something beautiful about the way my Muslim brothers and sisters understood Deen as a way of life"



Joseph Victor Edwin SJ

I count it as a blessing to have spent six years studying at two universities in India: two years at the Aligarh Muslim University (AMU) (for a Master's in Islamic Studies), and then, later, four years at Jamia Millia Islamia (JMI) (for my doctoral studies in Islamic Studies). I was 34 when I graduated from the AMU, and 44 when I gained my Ph.D. degree from JMI. Paul Jackson, a Jesuit priest, scholar of Sufism and my spiritual and academic guide, was of the definite opinion that any genuine knowledge of Islam and experience of Muslims happens in the context of living among Muslims and engaging in regular friendly contacts and exchanges with them. And so, he suggested that I pursue my initial studies in Islam by doing an MA in Islamic Studies at Aligarh. He explained to me that while studying with Muslims, I would come to recognize and appreciate how religion is an

important part of their lives. He said further: "You will find among your co-students many who make sincere efforts to adhere to the demands of their faith. Their lives will reflect that their religion is their source of meaning and consolation". His words proved to be a guiding light for me to enter into the lives of many Muslim friends, both in AMU and in JMI.

Being a student in these universities gave me a great opportunity to come close to some Muslim friends with whom I could have a sort of 'faith-sharing', talking from the heart about life, about challenges, about joys and sorrows. There were no debates, there were no arguments, but simply sharing with one another over a meal, over a cup of tea at the university, and the like. Through these sharing's, something that I observed which I found very enriching was that many of them gave, in different ways, great importance to what is called *Deen*. At first, I thought that *Deen* is 'religion', as the term is conventionally understood, and that it is mainly about dogmas and social customs. I wondered why

From the God-conscious lifestyle of many of my Muslim sisters and brothers I think my Christian sisters and brothers can discover something beautiful.

these friends gave so much importance to such things. But then I grew to realize that *Deen* is something much deeper. *Deen* for my Muslim friends, I came to learn, is a God-oriented way of life for human beings. A human person has to live in a particular way while on Earth in order to prepare themselves for when they appear before God on the Day of Judgment. I recognised that for them, *Deen* means to live in obedience to the will of God through following a specific way, which comprises beliefs, habits, behaviour, actions, and character. I learnt that the foundation of these matters is derived from what they believed is God's guidance given to

the Prophet Muhammad.

I found something beautiful about the way they understood *Deen* as a way of life derived from guidance from God as lived out by the Prophet. It was a way of life rooted in *taqwa*. *Taqwa* is an Arabic term that is translated variously as 'God-consciousness', 'piety', 'dutifulness', or 'righteousness'. According to the teachings of Islam, affirming the Oneness of God and sincerely worshipping God will take one to God-Consciousness.

I discerned three concentric circles in the God-oriented way of life of some of my Muslim friends:

Their first concentric circle was their own personal life. In both the universities I studied at, some of them made efforts to live in a God-conscious way, and this was something incredibly special for me. How did they try to live in God-consciousness? Not by simply ritually praying or doing other such things. Somehow, their whole life was centred on God, sort of moving around God, moving towards God. So, for instance, when they excused themselves to go for prayer, they would do this in a gentle way, not in a flashy manner or to show off. Before I got into an engagement with my Muslim friends, as an

outside observer, the prayer seemed to me very mechanical, but that view changed very much after I personally interacted with them. In their personal life, the way they appeared was as very much at ease with themselves, exuding simplicity and joy. I felt that in their personal life, the five times prayer was very inspiring.

The second concentric circle was how they made efforts to obey God's will in their family life. I learnt from them about some of their practices in this sphere, such as on the occasion of birth, marriage and death.

The third circle was how they observed festivals and how they shared their joy with others—not only with fellow Muslims but with others, too.

So, I was impressed by all these things, on all these three levels. Reflecting, as a Christian, on all this, I somehow feel connected with my Muslim friends, and do not feel that I am an outsider. Rather, I feel I am a participant, a brother. And as a participant, when I seek to accompany them, I feel greatly enriched! From the God-conscious lifestyle of many of my Muslim sisters and brothers I think my Christian sisters and brothers can discover something beautiful. I feel my Christian sisters and brothers can deepen their faith in the light of the faith of our Muslim sisters and brothers. Ultimately, it is an exercise to grow in God-consciousness as creatures of the One God of all.

(The author, a Catholic priest, presently teaches Christian-Muslim relations at a Catholic centre for higher religious learning in Delhi, he can be contacted on victoredwinsj@gmail.com) ■

FARAH BUILDERS PVT. LTD.
FARAH POLYSACKS PVT. LTD.

**30/1, Grant Road,
(Vittal Mallya Road)
Bangalore- 560 001.**

Phone : 22215970/22213579

BASHA'S EVERSHINE GROUP

15, Vittal Mallya Road, Bangalore-560 001.

Ph.: +91-80-22222099 / 40094009,

Fax: +91-80-2273238 / 41233990.

Factory: Lakshmipuram, Kuppam, Pin: 517425

Ph.: 08570-256936 / 256937 / Fax: 08570 255250

E-mail: contact@evershinegranites.com

Website : www.evershinegranites.com

EVERSHINE GRANITES Pvt. Ltd.

MONUMENTAL MEMORIALS

Darul Qaza: Centre for Arbitration and Conciliation



Firdos Mirza, Advocate, Nagpur

My heart bleeds when I see young couples in Court with young children ranging all ages, entangled in matrimonial disputes. Often, they waste the prime of their youth in this, and much of their savings. Noticing this precarious condition, I feel it necessary that for matrimonial disputes, there has to be some alternate Dispute Redressal Forum available that should give easy and economical access to speedy justice.

The institution of marriage has become fragile, for many reasons. The number of divorce, maintenance and judicial separation cases have multifold increased in the Courts of Law with huge pendency though special "Family Courts" are created for matrimonial cases.

Earlier, a matrimonial litigation having Muslim parties was a rare phenomenon but post Shah Bano and 1984 Act there is rise in these cases and a sudden spur after the Triple Talaq verdict.

To provide fast, economical and amicable solutions to matrimonial disputes, the All-India Muslim Personal Law Board, the Imarat-e Sharia and other Muslim organisations have established 'Darul Qaza', popularly known as 'Sharayi Adalat', at various places in the country. The efforts taken by these organisations yield fruits for the community.

Sharayi Adalats were managed by the Ulema, Qazis who were trained in theology, and almost all were male. With the progress of time, certain opinions given by these theological institutions brought them a bad name and the issue was taken to Supreme Court by one Vishwalochan Madan complaining that a parallel judicial system is being run without authority and thereby injustice is being done with the Muslim Women by such Sharayi Adalats, 3 incidents were made base of this petition:

1) Inrana a 28 year old Muslim, mother of 5 children was allegedly

raped by her father-in-law. The question arose about her marital status and those of her children born in the wedlock with the rapist's son. The Fatwa of Darul Uloom in this connection was:-

"If, one raped his son's wife and it is proved through witnesses, or the rapist himself confesses it, Haram Musarat will be proved. It means that the wife of the son will become unlawful forever to him i.e. the son. The woman with whom father has



Women's Shariah Court in Kanpur

copulated legally or had sexual intercourse illegally in both ways, the son can't keep physical relationship with her."

The Fatwa has dissolved the marriage and passed a decree for perpetual injunction restraining the husband and wife living together.

2) In case of one Asoobi, Fatwa was issued that a Police report cannot be filed against her rapist father-in-law. According to the Fatwa, the father-in-law could have been blamed only if there had been a witness to the case or the victim's husband had endorsed Asoobi's allegation.

3) In shocking case of Jatsonara a 19 year old Muslim woman who was raped by her father-in-law, a Fatwa was issued directing her to accept the rapist father-in-law as her real husband and divorce her husband.

The above Fatwas attracted the attention of the nation and the Supreme Court took the

cognizance of injustice meted to the women. In its judgment delivered on 07.07.2014 the Supreme Court says, "No religion including Islam punishes the innocent. Religion cannot be allowed to be merciless to the victim. Faith cannot be used as the dehumanising force."

Further, Supreme Court ruled "No Darul Qazas or for that matter, anybody or Institution by any name, shall give verdict or issue Fatwa touching upon the rights, status and obligation, of an individual unless such an individual has asked for it. In the case of incapacity of such an

on the authority of this Institution are invited because of issuance of Fatwas that went contrary to the basic human values.

The All-India Muslim Personal Law Board or other institutions have established these Sharayi Adalats with a noble purpose to avoid expensive and protracted litigation and to impart speedy justice to the downtrodden and weaker section of the society. But, this purpose could not be fulfilled for many reasons, including the Qazis who are managing these Institutes as they are not trained in the modern laws, are not aware about the developments in the society and sometimes are insensitive towards the women of present times.

Despite of all the failures, the silver lining to these institutions is well developed network and their genuine efforts in resolving the disputes. These institutions are to be made viable and useful for the society, for this they require reformation and to be made compatible with the current legal system of the country.

In my opinion some of the reforms could be:

(a) Introduction of Arbitration Clause in the Nikahnama with right to each party to nominate one Arbitrator and specifying the place of arbitration so Sharayi Adalat of that place can conduct the arbitration with its Incharge as the third and independent Arbitrator.

(b) More and more women should be encouraged to take charge of Sharayi Adalats, in the Arbitration Panel one woman should be place mandatorily, if, 2 are included nothing could be better than it.

(c) Rights of women ensured by other laws must be protected, they should not feel that in the name of religious sentiments they are not getting what their counterparts from other religion are getting.

(d) The Sharayi Adalats should be converted into Counselling Centres. For this purpose, trained Counsellors be engaged.

(e) The person Incharge of Sharayi Adalat be given training in basic laws of land relating to matrimonial disputes.

The benefits of these reforms can be summarised as:

i. The proceedings and award will get Legal Recognition under the Arbitration and Conciliation Act, 1996.

ii. As per mandate of Section 29-A the matter must be settled within one year, even can be dealt as Fast Track as per Section 29-B.

iii. The award may be challenged before the District Court u/s.34 but the Court has to decide it within one year period.

iv. The award could be enforced through Civil Court as per Section 36.

v. The Sharayi Adalat can invoke Section 30 to get the matter settled through mediation, conciliation or other procedure.

vi. Most importantly interim measure could be ordered for benefit of the weaker party and children affected by the dispute, these interim measures are also enforceable through Court.

It is high time that the All-India Muslim Personal Law Board and other institutions of authority in Muslim society should consider these suggestions and evolve solutions to the existing problems with a large heart by accepting their failures and the unintended injustice caused to the daughters of the society.

The Hon'ble Supreme Court was kind enough to not to declare Darul Qaza as illegal entity, we must take this opportunity and prove that such Institutions are useful not only for the Muslims but for the entire society. The doors should be opened for counselling of couples, and a true Institution for alternate dispute redressal should be brought into existence.

It is a general perception that because of the protracted litigations, the valuable time of the litigating young people is wasted. Couples who feel that they are not compatible with each other may find their new ways, if, the matters could be settled in short period or by counselling the families could be saved. Therefore, the need for socially managed Institutions like Sharayi Adalat is felt more with the rise in disputes, with a rider that they be established in modern ways. ■

Muslim Women have Right to Invoke Extra-judicial Divorce: Kerala High Court

Kochi: Overruling a nearly five-decade judgment, the Kerala High Court has restored the rights of Muslim women for divorce without resorting to judicial proceedings. A division bench of the high court pronounced the judgment in a bunch of cases that arose out of different proceedings before the family courts seeking varied relief. The bench overruled a 1972 ruling of the single bench of the court barring Muslim women from resorting to extra-judicial modes of dissolving

marriage.

Noting that the Holy Quran recognizes the right to divorce equally for both men and women, the bench observed that the dilemma of Muslim women, particularly in the State of Kerala, came to the fore when the single bench in the "KCMoyin versus Nafeesa and Others" case negated the right of Muslim women to invoke extra-judicial divorce in the light of the Dissolution of Muslim Marriages Act, 1939.

The single bench then had held

under no circumstances, a Muslim marriage can be dissolved at the instance of the wife, except in accordance with the provisions of the Act.

In its judgment, the division bench of Justices A Muhamed Mustaque and CS Dias analysed four major forms of dissolution of marriages as recognized under Islamic Law and protected under the Shariat Act at the instance of the wife.

This includes Talaq-e-tafwiz, Khula, Mubara'at and Faskh.

"On an overall analysis of the

scheme of the Shariat Act as well as the Dissolution of Muslim Marriages Act as above, we are of the considered view that the Dissolution of Muslim Marriages Act restrict Muslim women to annul their marriage invoking Faskh except through the intervention of the Court."

"All other forms of extra-judicial divorce as referred in Section 2 of the Shariat Act are thus available to a Muslim woman. We, therefore, hold that the law declared in K C Moyin's case

(supra) is not good law," the court said in its judgment on April 9.

While Talaq-e-tafwiz allows the wife to dissolve the marriage if her husband fails to keep his end of the marriage contract, - Khula allows her to unilaterally divorce her husband by returning his dower.

Mubara'at deals with dissolution by mutual consent while Faskh allows dissolution with the intervention of a third person such as a qazi.

(Taken from muslimmirror.com) ■

No One Is Safe until Everyone Is



Moin Qazi

The catastrophic unfolding of the pandemic appears to be the worst-case scenario that many feared. The infections have engulfed the country so fast that overwhelmed hospitals are unbearably full; medicine is running out; supplies of lifesaving oxygen are running low and morgues have run out of space.

There aren't enough ambulances to carry the sick to hospitals that are too full to take them anyway, nor are there enough vans to carry the dead. There aren't even enough graveyards, or enough wood to burn the necessary pyres. Even wealthy Indians, who bought their way to healthier and prosperous lives, are clutching their pearls as their loved ones appear extremely vulnerable. The situation has become so dire that it verges on the apocalyptic.

But hope still shines in this dark tragedy as faith groups have risen to the occasion with their cadres defying threats to their own safety. In the face of the pandemic, they have spontaneously collaborated to organize humanitarian work. Besides lending out their places of worship for hospitals or quarantine centers, religious volunteers deliver food, medicine and other vital supplies to those recovering at home. They are also working to construct makeshift hospitals and health centers.

In and around Mumbai, the nonprofit Red Crescent Society of India has, with the help of mosques, been booking, storing and refilling oxygen cylinders. The Jamaat-e Islami Hind (JIH) and its student wing, the Students Islamic Organisation (SIO), have launched a countrywide network – 'Covid Relief Task Force'. It is operating a 24-hour help line to connect patients across India with oxygen

Most religions consider service a core tenet of their faith. They can learn to draw upon a common spiritual heritage to face collective challenges and to reject religious prejudices.

and plasma resources. A Nagpur entrepreneur arranged over 20 oxygen tankers for the city at his own expense as the city grappled with shortages of the life-saving gas. For Pyare Khan, the best *zakat* or charity during the month of Ramzan was to help the

and regain livelihoods.

Most religions consider service a core tenet of their faith. They can learn to draw upon a common spiritual heritage to face collective challenges and to reject religious prejudices. To be religious is to be an active servant of humankind

To be religious is to be an active servant of humankind here and now, to use one's abilities to contribute to the well-being of all without distinction. This is a moral imperative. Every person is precious. We have a moral obligation to every compatriot.

pandemic-ravaged city get oxygen. Sikhs are encouraged to donate 10% of their income to charity. *Langar* is a very pivotal aspect of Sikh religion. The Gurdwara Rakab Ganj Sahaib, located in New Delhi's main centre, has provided 400 beds equipped with oxygen. In Ghaziabad, the local gurdwara has arranged an "oxygen langar", where patients can drive in and be placed on oxygen support until they stabilize or find a hospital bed.

The coronavirus provides a testament to the oneness and interconnectedness of the human family. This crisis has a profound message: The collective well-being depends on us showing solidarity with and compassion towards one another. Several religious charities, transcending their own faiths, are helping under-resourced communities in accessing treatment, oxygen, oximeters, thermometers, protective gear, and vaccination

here and now, to use one's abilities to contribute to the well-being of all without distinction. This is a moral imperative. Every person is precious. We have a moral obligation to every compatriot. No greater embodiments of this spirit of selfless and sacrificial service can be found than those doctors, health workers, policemen and government staff who, at great risk to their personal lives, are carrying out their duties. Averting their gaze from the tragedies surrounding them, living in their own bubbles, so many religious, political and wealth leaders shrugged their moral responsibilities in times of challenge. We built the system that is failing us. Most failures, like most successes, are collaborative efforts, involving both the actions people take and the signs they ignore. Perhaps the COVID-19 crisis will teach us, that our decisions—to stay silent as others suffer—have consequences. No one is safe until everyone is.

Dear 'Islamic Voice' Readers!

'Islamic Voice' seeks to promote positive thinking and to inspire people to contribute positively to the welfare of God's creation. We encourage you to send us articles, stories, interviews, book reviews etc. that can help people lead a God-oriented, positive, truly meaningful life.

Word Length:

- Articles, interviews, reflection pieces etc.: Maximum 1000 words.
 - Book reviews: Maximum 750 words
 - Children's page stories: Maximum 500 words
- We particularly welcome articles

based on author's own personal experiences and reflections thereon. Articles on lived or applied spirituality (instead of mere theoretical and preachy writings) are very welcome. If you know of someone who is engaged in serving people in need, writing about them and their work might be more welcome than a merely theoretical article about the importance of service. Or, if you know of someone who is serving society by planting trees or doing clean-up drives, writing about them and their work might be better than writing a merely theoretical article about the

importance of caring for the environment.

Articles about social problems are welcome, but the focus should be on offering positive solutions, rather than complaining.

Interviews with inspiring people who are engaged in serving God's creatures in constructive different ways are very welcome. Such people can be an inspiration for others.

You are also welcome to send us letters to comment on various issues, offer suggestions for how IV can improve, etc.

Please email your articles, letters etc. to islamicvoicewriters@gmail.com

Readers Space

Need to Rethink

Islam teaches that we should be kind, merciful, tolerant, and honest, particularly in our dealings with other people. However, many Muslims think that simply praying and giving *zakat* is the path to salvation while they conduct their relations based on deceit and lies. They imagine that they will be rewarded for good deeds separately and that their bad ones will be compensated and nullified by their good ones.

Mushtaq ul Haq, Srinagar

Waqf Boards

Very informative article about Waqf Boards in the May issue of IV. Very few articles change the attitudes of readers. This is one among the eye-opening articles surely. No one had written from the point of view of the Waqf Board.

Nilufer Sameena, USA

Waqf Boards Article

I read the article "Waqf Boards: The other side of the picture" by Syed Tahsin Ahmed (IV, May 2021). Mr. Ahmed has successfully uncovered and revealed many misconceptions about Waqf Boards. The article has rightly highlighted that all waqf properties are not viable to generate sufficient income since a major part of these are comprised of qabrestans and masjids.

Illegal encroachment is a different story. It's like critters gnawing at the edges of these properties. Even after all legal fights and judgments, these properties meant for benefitting people will lie torn into bits and pieces.

The author's experience of having worked as CEO of Waqf Board shows in the clarity of explanation in this impeccably written article. His suggestions on how to move forward to develop the available Waqf properties needs to be seriously considered.

Unless we revive the *sunna* of the Prophet (saw) in being *sadiq* and *ameen* in what we are trusted with, (be it money or properties), we are bound to fail. People's money and properties are seen as soft targets to be robbed and stolen by some of the caretakers.

This article was an eye-opener, well-written and well-explained. There are very few people who transfer their thoughts on paper with such clarity and with no ambiguities. The article's use of simple but eloquent language without any arduous words is commendable. The article is sharp and focussed on the topic all through. I am glad that Mr. Ahmed is putting his intellectual side to good use during retirement.

Qazi Minhaj Azher, Bangalore

Interesting Article

I read Syed Tahsin Ahmed's article on waqfs with a lot of interest as it is written based on the author's deep familiarity with the subject. I accept Mr. Ahmed's point of view that we should not be overtly critical and see the positive aspects of the Waqf Board. However, I feel that the Board has some supervisory and audit powers that allow it to scrutinize the



financial dealings of the various Waqf institutions. Perhaps, it has failed in this task.

Vikhar Ahmed, Bengaluru

Better Content

I have been an avid reader and life member of *Islamic Voice* ever since its launch in 1987. *Islamic Voice* is a household name in our homes. It is good to know its resumption once again. I am happy to state it does a fresh look and most importantly BETTER CONTENT. The May edition was exceptionally good, to say the least. The article on Waqf Boards by Tahsin Ahmed clears many misconceptions about the Waqf Boards. Mr. Ahmed has done a wonderful job to clear the haze about Waqf Boards with his extensive knowledge and experience of Awqaf. He deserves to be commended for his attempt.

The article by the esteemed educationist Mr. JAK Tareen under the caption on Indian Muslims was also brilliant.

I am dismayed, however, to know that the physical copy of *Islamic Voice* for this issue is not seeing the light of the day owing to postal problems. May I request you to bring out the print edition of the May issue and dispatch it with the June issue? There is no better enjoyment than reading the print edition of a magazine and preserving a cutting of important articles.

Naveed Ahmed, Bengaluru

Appeal to Subscribers

Please email us your grievances/problems/complaints regarding subscription.

Also, we will be happy to receive your feedback, suggestions, comments, and criticism regarding the contents of the paper and ideas about additional topics of interest you might want us to cover.

Running 'Islamic Voice' is not our profession, nor is it a business for profit. Rather, we operate on trust to serve. If we fail to deliver and if you are not satisfied with the magazine at any point of time you can claim Refund. Send us a request, we promise to refund your subscription money.

We are sending complimentary copies to our past subscribers with the hope that they will renew their subscription.

Past subscribers, please email us your contact details for us to send you soft copies of the magazine, to inform you of updates and to maintain our communication.

Please email us the following details:

Name, Email, Cell/W.App no:

Mail it to: islamicvoiceadmin@gmail.com:

Thank you!
The Editor

The Population Myth: Islam, Family Planning and Politics in India



Reviewed by Syed Tahsin Ahmed

Author: S.Y. Quraishi

Publisher: Harper Collins Publishers India

Year of publication: 2021

Price: Rs. 499

There has been a vicious propaganda over the years that Muslims will outnumber Hindus by 2035 or so and become the majority in India. One more narrative is that Muslims are responsible for the population explosion in India. The book "The Population Myth" by S.Y. Quraishi, former Chief Election Commissioner of India, debunks this myth with facts and data from unimpeachable sources. There is no denying the fact that the percentage population of the Muslims has gone up from 9.8% in the Census year 1951 to 14.2% in the Census year 2011 in contrast to the percentage population of the Hindus, which has gone down from 84.1% to 79.8% in the same period. (No census was done for Jammu and Kashmir in the year 1951). Yet, there is also a different perspective to this issue. The author accesses Census of India figures which reveal that the differential percentage of increase in Muslim population over the Hindu population which was 10.2% in 1961 has come down to 6.2% in 2011.

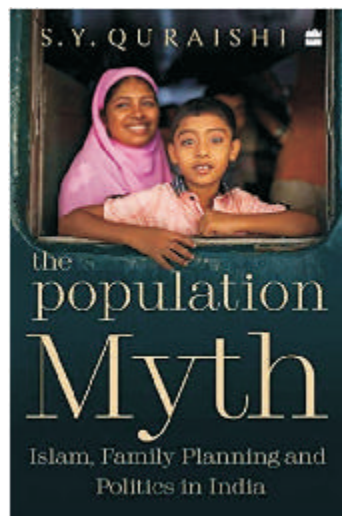
Population Growth

According to the Census 2011, the population growth of various religious groups has come down in the last decade (2001-2011). In this period, the Hindu population growth rate slowed from 19.92 per cent (1991-2001) to 18.5 per cent (2001-2011). But what is significant is that the decline of Muslim population growth rate has been even sharper, from 29.52% to 24.6%. The Muslim population growth rate in the decade 2001-2011 fell by almost 5 percentage points in comparison to the corresponding 1.5 percentage point's fall in the Hindu population. The decadal growth data of the last decade indicates that Muslim population growth has started on a trajectory of gradual decline.

Total Fertility Rates

The author further refers to the fertility data by religion to demolish the myth of increasing 'Muslim rate of growth'. According to the National Family Health Survey, the decline in Total Fertility Rates of Muslims during the ten years from 2005-06 to 2015-16 was 23 per cent as compared to the Hindus, for whom the Total Fertility Rate decline was 18 per cent. With more statistical data, the author reinforces his argument that the Muslim population will never

exceed the Hindu population. Moreover, the population gap between the two communities is so large that Muslims are not surpassing Hindus even after the faster population growth rate.



India's Family Planning Programmes and Five-Year Plans

The book is not just about dispelling the fears about Muslim population overtaking the Hindus. It traces the history of India's family planning programmes right from the year 1952 when it was launched. Infact, India became the first country in the world to launch such a plan nationally. The author

traces the importance given to family planning and birth control in the five-year plans, underlining their successes and drawbacks too.

Islam and Family Planning

The author dwells at length on the question of whether Islam allows Muslims to practice birth control. He quotes a verse from the Qur'an and two *ahadith* which he considers as a 'complete prescription for family planning' and clinching evidence. The verse from the Qur'an as quoted is: "Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace" (Surah an-Nur-The Light 24:33). The first *hadith* quoted is from Al-Bukhari in which the Prophet (pbuh.) says: "O young men! Those of you who can support a wife and household should marry. For, marriage keeps you from looking with lust at women and prevents you from promiscuity. But those who cannot, should take to fasting, which is a means of tempering sexual desires." The second *hadith*, quoted from Abu Dawood, Ibn Hanbal and al-Tahawi, is claimed to even suggest a method to prevent conception.

The author goes on to quote the opinion of renowned *ulema* and concludes that Islam is fully

supportive of temporary methods for family planning. However, sterilization or other irreversible methods are disallowed by almost all sections of the *ulema*. It is creditable that the author has dwelled deep into the aspect of permissibility of birth control methods from an Islamic point of view instead of merely accepting at face value the argument that Islam is against all such measures.

The author succeeds in dispelling the notion that Muslims' relatively higher fertility levels have their roots in Islamic theology. The author goes on to say that 45% of Muslims in India have adopted family planning. So, making population growth in India a communal issue is uncalled for.

Family Planning Across Major Religions

By devoting a chapter on the attitude towards family planning among other religions like Christianity, Buddhism, Judaism, Confucianism, Taoism, Hinduism, Sikhism and Jainism, the author tries to widen the focus of the book from Muslims' attitude towards family planning to a much broader canvas.

Conclusion

The author could have made the book a bit more concise by avoiding repetitive statements. Nevertheless, the book is a systematic and brilliant exposition of the vexatious issue of Muslim population growth in India which is often used to stoke majoritarian fears and anxiety regarding a supposed demographic skew. A must-read book! ■

CHILDREN'S CORNER

Munnima need not Bathe. Ever!



Shahin Ashraf Ali

Munnima just did not like to bathe. You should have seen what a tantrum the little one threw while being bathed! Then, one fine day, it was decided once and for all that Munnima would not be given a bath—Perhaps NEVER!

My dear readers, this is not a fiction. This is a true story of Munnima, our beloved pet.

Do you have a pet cat? For more than a decade we had nearly forty pet cats! Not surprisingly, then, we have many true cattales in our kitty! Here is one which holds useful information for you if you have a pet cat or intend to get one.

Munnima was a tomcat. When we rescued him and brought him into our lives, we did not know its gender and that explains the feminine name that he got! At that point of time, we did not know much about cat care. Munnima encouraged us to learn. And we did.

The first lesson was on bathing a



cat. Munnima violently protested having a bath, claws and all. What to do? We decided to consult our vet, the late Dr. Telang. He ran his pet clinic for small animals at Sion, Mumbai. So, Munnima was cajoled into a basket and taken for his first visit to the doctor. Munnima slept peacefully through the drive in her basket on my lap. At the doctor's too he seemed fairly calm, which surprised the doctor as well. Perhaps the blessed cat intuitively knew that whatever would happen next would be in his favor! After examining him thoroughly, the doctor placed him back in his basket that was kept on the examining table. He told us that health-wise, Munnima was fine. Then, he explained to us that

cats hate taking a bath and one need not bother bathing them unless it was absolutely necessary.

Cats are blessed with a sand-paper like, strong, long and versatile tongue. With its help, they can effectively lick themselves clean. For a cat, its saliva is akin to soap and shampoo for a human being. Moreover, cat's saliva stimulates the glands of its skin to disburse natural oils through its skin and fur. However, the doctor stressed, "If Munnima is not grooming himself properly, has matted hair and smells, take him to a vet to rule out any underlying health problem."

And then, as if, to resolve the bath issue once and for all, Munnima climbed out of its basket, sat on the examining table and diligently groomed itself.

"See!" exclaimed the vet. "There is really no need to bathe a cat!"

Moral of the story: It is enough for cats to lick themselves clean. If you must bathe them, choose to do so in a small locked space to ensure they do not escape. To protect yourself from being clawed at, use gloves and cover yourself well. ■

The day I won over my Fear

Haroonica

It was Teacher's Day. We students had to deliver a speech on the occasion or recite poetry. Although I wanted to thank my teachers, I was hesitant to speak in front of people as I suffered from stage fright.

The desire in me to thank my teachers for their efforts in mentoring us was overwhelming. They give us their time, their

energy. This realization took me up to the stage, and the words began to pour out from my heart! I thanked our teachers profusely, prayed for them, and wished them well.

What followed was a thunderous applause. The feeling was overpowering!

I didn't have to feel nervous, after all! ■

God's World

Moqheeta Mehboob

We see plants all around us. Where do you think most of the plants are? One might immediately think of the Amazon forest, in South America, which is a vast and dense jungle. But did you know that God has not placed most of the plants in these forests or anywhere else on land? God has placed around 85% of plant life in

the oceans! Unbelievable, isn't it? When we look at any thick forest, we might think that land holds most of the plant life. But God has placed only around 15% of plant life on land and placed so much more inside the waters! Praise be to God! God alone is capable of all things, and God alone knows the wisdom behind God's planning. ■

Fatima Al-Fihri : The Woman who founded oldest known University in the World.



Arshad Sayyed

Education is one of the fundamental pillars of our life. Our social, financial, and psychological development is highly based on our education. From ancient times the world has witnessed different methods of education. A common institution for higher education today is the university. One can cite the instance of numerous incredibly old universities in the world. According to historians, the world's first university was founded by a woman. Her name was Fatima Al-Fihri. She founded a mosque, which developed into the famous al-Qarawiyyin university in Fez, Morocco. Today, it is recognized as the oldest existing university in the world. Established in the year 859 CE, the University of al-Qarawiyyin was the first degree-granting educational institute in the world (as recognized by UNESCO and the Guinness World Records). Students from various parts of the world travelled there to study a wide range of subjects, ranging from natural sciences to

languages to astronomy. During medieval times, this University was considered a major intellectual centre.

Fatima al-Fihri was born in 800 C.E. She was the daughter of



Mohammed Bnou Abdullah al-Fihri, a rich merchant who settled in Fez with his family during the reign of Idris II. When Fatima inherited a huge amount of money at the time her father and husband died, she decided that a place of higher learning was much needed in the city and founded the al-Qarawiyyin Mosque and University. She oversaw construction of the building – 30 metres long with a courtyard, prayer hall, library, and schoolrooms. Fatima started her building project at the beginning of the month of Ramzan in the year 254 A.H., that is to say 859

C.E..

Fatima Al Fihri's idea for an educational hub that provided opportunities for advanced learning spread through other parts of the world, resulting in the founding of Europe's oldest institutions of higher learning in the following centuries, including the University of Bologna (founded 1088) and the University of Oxford (founded around 1096).

The University of al-Qarawiyyin is still in operation today, and amidst its other attractions, it houses one of the world's oldest libraries. The library contains over 4000 manuscripts, including the famous historian Ibn Khaldun's 14th-century text *Muqaddimah*.

In 2017, a prize was created in Tunisia in Fatima al-Fihri's honor. It rewards initiatives that encourage access to training and professional responsibilities for women. In addition, an academic programme and a scholarship given to students from Europe and North Africa pay tribute to Fatima al-Fihri and her legacy.

(Based in Osmanabad, the author is a software engineer, motivational speaker, and corporate trainer, he can be contacted on sarshad716@gmail.com)

First Emirati Woman Mechanic

Huda Al Matroushi is carving out her own place in a male-dominated industry

Huda Al Matroushi, 36, from the UAE, was overwhelmed with emotion after she received a phone call. It was from Sheikh Mohamed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi. He congratulated her for making her presence felt in a job that is otherwise dominated by men.

Al Matroushi is a car mechanic who owns her own garage, Imex Car Service, in Sharjah (UAE). In an interview with *Gulf News*, Al Matroushi said her happiness knew no bounds when the Abu Dhabi Crown Prince said he was proud of people like her. She said she was in tears when he asked her if she would accept his car for servicing in her garage. Al Matroushi has broken gender stereotypes to follow her passion. She works for a Sharjah government department during the day, while in the evening, she is seen holding bolsters and pliers, tirelessly repairing cars parked in



her garage. So how did this come about?

"When I was young, I used to be curious about toy cars. I wanted to understand the mechanics behind them," Al Matroushi said. The garage she and her father built is a result of Al Matroushi's dream. With accessories such as wrenches, ratchets, screwdrivers hanging from the wall, this Emirati woman is defying all odds to follow her passion. "I love what I do. I started doing it 16 years ago, but I opened this garage in 2020," she said.

Elaborating on her garage, Al Matroushi said: "When I asked my father to help me build the second floor of my garage, he asked me if I was sure of what I was doing. He said it was a tough job for a woman to handle. I told him it was not tough for me. My staff also sometimes tell me not to dirty my hands, replacing a tyre or checking the level of oil and water in the engine.

But I keep telling them that there is no difference between a man and a woman today. Both are equally capable of doing any job." **Sticking to her roots and her attire**

Al Matroushi insists on wearing an 'abaya' while working in the garage. She says she really does not find it a hindrance. "It is practical for me to wear an 'abaya' as the material is no different from an overall that mechanics usually wear," she said.

(Extracted from an article in *Gulf News*)

Muslim women have a place to unwind in Hyderabad

There are not many places for women to unwind in Hyderabad. But now, Darul shifa, the heart of the Old City, offers such a space for them: Luqma Studio. It is an initiative of Safa Society, which works for women's empowerment. The studio provides platform for women to engage in dialogue, network, and exchange ideas. The all-female studio is well-furnished and has room for about 25 persons. Adjacent to the studio is the Luqma kitchen, the food brand of Safa, aimed at turning ordinary women into foodpreneurs. "We want Muslim women to make use of the studio and engage in meaningful discourse. They can also showcase their talent here," says Safa Society president, Rubina Nafees Fatima. The studio can be an oasis for women seeking rest and relaxation. They can order something from the kitchen next door and chit-chat



Rubina Nafees Fatima

leisurely, something the presence of men would hinder. The homely ambience only adds to the pleasure. There will be special events with prominent women from different fields addressing them on a range of subjects.

There are many myths about Muslim women. What adds to the confusion is people judging them through the prism of stereotypes. "Women from different communities can now intermingle and discover each other," says Rubina.

(For more details, see www.telanganatoday.com)

Led By: Empowering Indian Muslim Women

Dr. Ruha Shadab is the founder of LedBy Foundation, an organization that focuses on empowering Indian Muslim women by providing leadership experiences. Dr. Shadab earned a medical degree, worked as a physician for a few years, and later went to Harvard (USA), with a full-tuition scholarship to pursue a master's degree in public policy. There, she understood the need to do something for Indian Muslim women given the challenges that they faced. And that's how Led By came into being. LedBy works with potential college-going Muslim women in India. It provides a leadership program for young Indian Muslim women that focuses on experiential learning, collaborative networking, and financial support. LedBy's website explains, "There are 2



million Muslim women in India with graduate degrees, yet very few Muslim women leaders", adding, "Led By Foundation transforms Indian Muslim Women's education into empowerment by providing them with real-life career skills, a supportive ecosystem, and access to the right opportunities and networks."

(For more details, please see www.ledby.org)

LED BY
FOUNDATION

Stipend for Indian Muslim Women affected by Covid

If you are an IMW who has lost an earning member in their family due to Covid, we will support your income

- Email: covidsupport@ledby.org with
- how you have been impacted by Covid
 - company letter showing you have secured/started an internship/job
 - with salary figure, even if Rs 0
 - with duration of employment

We are supporting Muslim women with up to Rs 10,000 per month for a maximum of 3 months

We will, unfortunately not be able to address individual queries. Those applications that clear our verification process will be contacted by us www.LedBy.org



Testimonial - Discover Yourself Workshop

The concept of an “Absolute Truth”, known only to God, had a profound effect on me.

Kelly, USA

I am a 43-year-old American woman who in May 2011 embraced Islam after several years of searching to fill the spiritual void in my life. So when, only three and half months after I had become Muslim, a Muslim friend invited me to attend Sadathullah Khan's “Discover Yourself Workshop” with her, in Pretoria (South Africa). I didn't quite know what to expect. Ultimately decided to attend, as to me any gateway to better understanding Islam was worth the investment.

I had never attended such a “Personal development” workshop before. But, as is common where I am from, I had a therapist who had helped me enormously in understanding my history and upbringing, how that had led to my adult self and the choices I had made, and how in the present I could better manage myself and my relationships. I, more or less, felt

that I would not hear anything particularly new regarding my psychological well being and self management, but hoped to learn something more about the faith I had decided to embrace.

I could not have been more wrong. Sadathullah pushed me beyond where Western psychotherapy had ever taken me. For instance, I had previously accepted that as an adult I could understand people's motivations for this or that action, “let go” of whatever hurt they had inflicted on me and move on with my life. Essentially, I learned through Western therapy to evolve to a position of, “Who cares? I know who I am, and that is all I need.”

Sadathullah made me realize that “who cares” is a soul-killing proposition, especially when it comes to one's closest relations and friends. Moving beyond this is forgiveness, acceptance and love starting every moment from a

position of “nothingness” and seeking to make all future moments worthy of my innate God-given loving character. The effects of this have already begun to change many of my closest relationships.

The concept of an absolute truth, known only to God, also had a profound effect on me. It may be human nature to believe that our own perceptions are reality. And, I believe that when you hold no religious beliefs, as I had most of my life, this is even more so because the only “truth” you know is the one you create. From a purely logical point of view, this is an anathema to the concept of humanity, because what human unity can there be if we are each creating and nurturing our own personal truth? And it is the source of much conflict in our day-to-day relationships.

Understanding a thing or the event as solely only that a thing or an event beyond our human



understanding and not underpinned by layers and layers of often false human meaning, is a truly freeing concept. This has helped me to live a more connected and non-judgmental life with others.

Lastly, the simple message of God's love was profound for me, perhaps because I am so new to it. But it nonetheless, in the self discovery context of the workshop, left me crying in my car on the way home on the final day of the workshop, both because of its power and simplicity.

I grew up being taught to measure myself as successful or not by a whole host of human yard sticks related to societal expectations. The idea that I am loved as I am, and should be striving in my relationships to emulate the

characteristics of God, is truly mind-blowing.

In three-days with Sadathullah, I in many ways accomplished more than I had in years of therapy.

The subject the way I live my life and manage my relationships on a day-to-day basis was the same, but the spiritual lens that Sadathullah's workshop brought to self-awareness, realization and development created a deeper level of understanding within me that I think resonates with the soul's desire to be connected to something greater and more meaningful than itself, to be one with God.

Thank you Sadathullah for teaching me this, and for your continuing splendid work in this world. ■

SPIRITUALITY

My Friend Sona

What amazes me about Sona is her unflinching faith in God to take care of her.



Nigar Ataulla

I met Sona (name changed) quite a while ago, and soon we became friends, speaking on the phone sometimes and meeting occasionally.

Sona is of Sikh background. In my conversations with her, I learnt that she was a widow with a school-going son. She lived in an impoverished locality in a city very far from the place where she was born and brought up. She worked in a mall to earn her livelihood. She told me that she did not have a big social support system or many friends. She said she depended only on God for her sustenance. She seemed very content spending time doing service and worship at the Gurdwara. She spent more than half her monthly income on rent for the tiny one-room place where her son and she lived, and most of the rest of the money on food. She owned neither fridge nor television. Despite the seeming odds, she seemed very content.

The recent lockdown affected Sona economically, as the place where she worked was shut and she had no source of income.

When I called her, she said, 'All is well here.' She did not complain. She said that the rations she had would last. 'Let's see what happens later', she added bravely. What amazed me and continues to amaze me about Sona is her unflinching faith in God. Waking up early in the morning (at around 4 am), she engages in devotion to God, after which she gets about with her daily chores. Some days ago, I got a call from Sona to wish me for Eid. I asked her how she was doing. 'I just want to get back to work,' she replied. Strong and brave Sona was hoping that the lockdown ends and things get normal because her work is her bread and butter. She does not enjoy the luxury of being able to work from home, unlike many of us.

I marvel at Sona's trust and faith in God. She leads an undistracted life, worshipping God and working hard for her livelihood and facing many challenges. The source of Sona's strength is God. She is a living example of living life with faith in God, of spirituality in practice. I am glad that I can look up to Sona for inspiration in these difficult times that the world is going through. I salute her simplicity and her spirituality. ■

« Page 7

Remembering Maulana Wahiduddin Khan

Al-Risala literature! He wanted such a sincere and devoted worker of the Al-Risala movement who would rise above their own needs and concerns and were driven with the enthusiasm to give up their all for the movement. Very quickly, I realized that I could not come up to this standard.

That said, I must acknowledge that the Maulana had many unique virtues. There were many things about his personality that one could learn from. The dictum of simple living and high thinking was something that he sought to live by. He was very particular about the proper use of time. He would carefully measure every moment and spend it accordingly. He would express remorse if time was wasted. Another of his virtues was his enthusiastic devotion to study and intellectual development. He was thoroughly devoted to his mission. The Maulana would maintain his composure even in the face of big tragedies. He advised that one should never get affected by external conditions. He had an awake, alert and active mind. Often, when he got a useful or insightful thought, he would note it down in a diary, and later, it would take the shape of an article. Yet another great virtue of the Maulana was that he would listen very attentively to his critics and then would very patiently and

clearly express his views. He would never lose his composure when faced by someone who criticized his views.

The Maulana is now no longer in our midst. When he was alive, he influenced many people, Muslims as well as others. Many of his views were really the need of the hour. But some of his ideas made him unpopular among some Muslims, so much so that they critiqued and opposed even some of his very constructive suggestions. As a result, they ignored his valuable advice and services.

The Maulana repeatedly stressed the role of submitters to God as being to invite others to God. He underlined the fact that goodwill for others and working for peace-building was essential for the task of inviting people to God. The Maulana was aware of the challenges of communalism and the havoc created by hate in the name of religion and community. He repeatedly stressed that Muslims should make efforts to promote peaceful dialogue with individuals, groups and organizations that appeared to be antagonistic to Muslims and Islam in order to promote positive change in thinking. One of his greatest services was to seek to promote understanding, good relations and reconciliation between Muslims and others. He

made very sincere efforts in this regard, but, sadly, some Muslims misunderstood this. Unfortunately, his services in this regard were not adequately availed of by Muslims. Many even grossly misunderstood his intentions.

Now that the Maulana has gone, the future of his Al-Risala movement is uncertain. One limitation of the movement was that it appeared to revolve around just one personality. A movement that is centered on the thoughts of a single person is unlikely to be sustained for very long after that person's departure. Had the Maulana been able to nurture in his lifetime a strong team of socially-engaged, spiritually-oriented intellectuals among his students and disciples to take forward his mission after him, things might have been different.

The Maulana is now no longer in our midst, but his legacy lives on, but a good portion of his precious wisdom can still be accessed in the form of his writings. It is a great blessing that a great number of his books are freely downloadable from the Internet, from the website of the Centre of Peace and Spirituality that he had founded (www.cpsglobal.org).

(Waris Mazhari teaches at the Department of Islamic Studies, Jamia Hamdard, New Delhi. He can be contacted on w.mazhari@gmail.com) ■

Gradation: A Divinely-Determined Principle in Islam



Norhan Ahmed

Islam provides its followers with several laws and principles that represent a code of conduct for them, for the purpose of their guidance. They guide them as to what they should do, and what they should keep away from.

Talking about the Prophet, God says in the Quran (7:157):

He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them.

This means that God would never prohibit something except if it is against human beings' benefit. If something is prohibited in Islam, it would be something that will definitely cause harm to human beings. Likewise, rulings regarding acts that are obligatory reflect the fact that these acts have a positive impact on human beings.

So, the main objective intended by these rules is to either achieve benefit for human beings or to help them avoid being harmed. In the case of the latter, one could say that avoiding harm can be considered a benefit in itself. Understanding things in this perspective, one could say that the main intended objective behind the Islamic rulings (from obligations to prohibitions) is to achieve benefit for human beings in this worldly life, and on the Day of Resurrection

and beyond.

One of the means to achieve these intended benefits is what can be called "The Gradation Principle". This is about the gradation in the revealed legislative rulings sent by the Almighty to the believers. This plays a significant role, for the purpose of human benefit.

"Gradation" here means that God may gradually prohibit something for people until they are able to fully abandon it, collectively. This is reflected in the gradual revelation of verses of the Quran on certain issues, in stages, considering the different situations facing the early Muslims and their state at that particular time regarding these matters.

An example of this would be the prohibition of wine/alcohol in Islam. As is known, in the pre-Islamic era of ignorance in Arabia, the consumption of wine/ alcohol (in Arabic: *al-khamr*) was common. Many people were addicted to it.

When Islam came with mercy and guidance, it sought to achieve the benefit for all of humankind, including Muslims (understood as those who obey God and obey God's revealed laws and principles). Obviously, the commandments that were revealed regarding wine/*al-khamr* were for human benefit. The very word *al-khamr* literally means covering man's intellect. It reflects the fact that it is difficult for an intoxicated person to differentiate between good and evil.

So, the main intended final ruling that Islam sought for human benefit



in this regard was to prohibit all dealing with wine, because it causes harm to people including consuming it, purchasing it, trading in it, facilitating it, etc.

But when we look through the Quran, we will find that the issue of wine has been tackled into four gradual stages/steps, as follows:

a. The first step is to give what could be called a 'hidden notice' or 'hint' that wine is something that is not good.

And from the fruits of palm trees and grapevines you derive intoxicants as well as wholesome provision. (Quran 16:67)

This indicates that means that intoxicants, implicitly speaking, are the opposite of 'wholesome provision'. Actually, some of the Companions of the Prophet stopped drinking wine when they heard this verse.

b. The second step is to declare that the sin in wine is dominant over its benefit.

They ask you [Prophet] about intoxicants and gambling. Say, "There is great sin in both, although they have some benefit for people: but their harm is greater than their benefit." (Quran 2:219)

c. The third step is to mention that one should not approach

prayer if one is intoxicated.

Believers! Do not approach prayer while intoxicated until you are aware of what you say [...] (Quran 4:43)

d. The fourth step representing the final intended ruling regarding wine is that believers should completely avoid consuming wine and also abstain from certain other evil actions.

Believers, intoxicants, and gambling and [occult dedication of] stones and divining arrows are abominations devised by Satan. Avoid them, so that you may prosper. Satan seeks to sow enmity and hatred among you by means of wine and gambling, and to keep you from the remembrance of God and from your prayers. Will you not then abstain? (Quran 5:90-91)

Consistent with the final prohibition of wine in Quran is the fact that it is also prohibited in the Sunnah:

Narrated by (Abdullah Ibn Umar): "The Prophet (SAW said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed". (Grade: Sahih (Al-Albani)/ Reference: Sunan Abi Dawud 3674/ In-Book reference: Book 27, Hadith 6/ English translation: Book 26, Hadith 3666)

There are various issues other than the issue of wine that are also dealt with from the Islamic perspective of gradation and gradualism, such as, for instance, the prohibition of usury and the prohibition of

slavery. All of these were prohibited in the form of successive gradual steps until the arrival of the final definite intended stage of prohibition.

Abrogation in the light of "Gradation"

One more important aspect is: The "Abrogation" – in Quran – has actually taken place in the light of the legislative principle of "Gradation". Abrogation is mainly justified according to that reason; "Gradation". The previously revealed verse of the prior old ruling of a certain issue – is to be abrogated by the next – or final – verse involving the new final ruling. Hence, abrogation is attached to the purpose of Gradation, which is also devoted for the main purpose of the human benefit overall. Abrogation occurs by the Will and Wisdom of Allah, Who knows what teachings people need in the precise moment that they need it.

Islam is a religion of mercy. One should be aware that Islamic laws, including every prohibition, obligation, or any legislative rulings in between, aim for attaining the benefit and welfare of human beings and universal justice, one way or another. They reflect the merciful relationship between the Lord and His worshipping servants (believers) who steadfastly say: "We have heard, and we obey".

(Based in Cairo, Egypt, the author is an educator and an Islamic Studies student. She is interested in art, poetry and in knowing more about cultures all over the world) ■

GOD SPEAKS TROUGH QUR'AN:

Quranic Wisdom for a Balanced Personality

The goal of the Qur'an is to make a person a balanced personality through the right training. For this purpose, the Qur'an has given human beings a training principle in these words:

"Do not grieve over what you have lost. And do not be proud of what He has given you." (57:23)

According to the Creator's plan, such is the desired personality for human being. This personality is formed only by undergoing many experiences.

Study enhances one's knowledge. But experience creates a wave in a person's personality. Experiences come in many forms. These experiences awaken the human mind. They activate a person's personality. Experiences enable a person to think more deeply. That is why human beings grow in the direction of perfection only

through experience.

Theoretical knowledge can inform a person, but such knowledge alone is not enough to lead a successful life in the true sense of the term. Success requires that a person have the ability to think based on facts and to plan their actions wisely. This attribute does not arise in a person without experience.

No one is born with a balanced personality. A balanced personality is developed through study and experience. A person should think on the basis of reality. One should make oneself a mature personality through thinking based on reality. This is a self preparation course. By going through this course of self-construction, one becomes a person who is eligible to reach the goal of high success. ■

Purifying The Self

The right path is about self-purification

It is tempting for people to say that liberalism or consumerism or hedonism or scientism are the modern idols. However, in every matter, one should always look for the root cause of things.

The Prophet is said to have remarked, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of velvet and silk..." (Al-Bukhari)

So, people who make earning money and wallowing in luxury the purpose of their life can be said to worship money and luxury. At the core of it, idolatry is about setting up rivals to God that will swerve one's heart from complete devotion to God. Whenever one favours something over God's pleasure, that thing becomes one's idol. There are, thus, so many

idols. However, the root cause of all forms of idolatry is the self: "I". Following the urgings of the lower self or ego, in the pursuit of what one imagines is one's self interest, is at the root of this for instance, favouring one's own comfort, that prevented one from investigation and research to discover the truth; one's pride, that prevented one from listening to good advice; one's greed, that urged one on to accumulate more; one's lust or one's desire for acceptance and recognition. And so on.

Imam Ibn al-Qayyim (r.a.) said, a servant does not become "rabbani" (wholly devoted to the Lord) until he fulfills the following stages of struggle against their self.

The struggle to learn the truth

The struggle to act upon it and comply with it

The struggle to invite to it

The struggle to endure the hardship and harm on this path for the sake of God.

Let us remember that the right spiritual path is not about trying to crush the ego, but, rather, about uplifting it, and the struggle against the self is the ultimate struggle for it. He has succeeded who purifies it. (91:9) ■

God can never be realised by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life.

Start your day with a cup of fresh Tea

DARJEELING TEA CENTRE

Live Life the Healthy way
Piyo More Chai everyday

Taste the world's
most
favourite Beverage

345, 32nd Cross, Tilaknagar,
Jayanagar, Bangalore - 560 041.

World Environment Day

Care for the Environment Is a Sacred Duty. Live an Ecological-Spiritual Life



Ghulam Rasool Dehlvi

Several faith traditions affirm that this universe has been created by God for human beings and all other creatures to live together in full harmony and in an ecological and spiritual symbiosis. They exhort us to be careful about the bounties of Nature that nourish and sustain us. However, man's baser instincts and selfish desires, coupled with modern technologies, seek to conquer, and control them. As a result, much damage has been done to the beautiful environment and ecology of the universe.

Environmental protection is now a matter of grave concern for the entire humankind. In the ravaging situation of the current coronavirus pandemic, people of all faith traditions should wake up to the Divine call for the preservation of Nature that has been repeatedly given in their respective scriptures.

Stressing the need for ecological conservation and care for the environment, Islam exhorts us to live a balanced, moderate and sustainable life without causing any corruption to the Earth (*fasad fil ardh*). This Divine injunction is reflected in the following verses of the Qur'an:

"Do not seek to spread corruption in the land, for God certainly does not like the corruptors." (28:77)

"And do not commit abuse on the earth, spreading corruption." (2:60)

In the Qur'anic view, corruption on earth or *fasad fil ardh* is not confined to only political crimes such as frauds, theft, rape, illegal banking or other conventional crimes and prevalent malpractices. In fact, the above Quranic verses guide us to put an end to all forms of earthly corruption, which are rampant at all levels of public and social life in this age of consumerism and covetousness. Deforestation, toxic waste, pesticides, and wanton cutting of trees are also considered grave corruptions and flagrant violations of the Divine commandments and hence they stand completely against the universal Islamic values. Thus, the Qur'an offers a completely integrated view of the universe, where the human soul and the environment, mind and matter are all part of one living, conscious whole.

While the Qur'an is the Word of God, the Nature is the Work of

God. Therefore, the Qur'an describes the natural world as the handiwork of a unitary benevolent Power. From the Quranic perspective, there is an inseparable relation between the environment and our soul. If we try to focus on this, we will learn from the Qur'an as to how to lead an ecological-spiritual life which can give us the bliss of heaven on this Earth before we chance upon the eternal life in Paradise, if God wills.

Prophet Muhammad (peace be upon him) left great traditions and beautiful examples of leading an ecological-spiritual life. He engaged in eco-friendly endeavours, caring for all creations, preserving the earth, planting trees, and protecting the environment. Right from his young age, he was inclined towards the preservation of trees. When he was just 12, he travelled to Syria with his uncle and took shelter under a tree. Today, after more than 1400 years, the same tree is said to be still alive, in the northern deserts of Jordan. This tree, which sheltered the Prophet, is the only living tree in hundreds of square miles of emptiness. It speaks so well of the Prophet's utmost care for the protection of the environment!

The Prophet was keen on planting trees and exhorted his Companions to do likewise. He spoke of rewards for those who do so. He said, "Whoever plants a tree and diligently looks after it until it matures, and bears fruit is rewarded" (Source: *Musnad*).

There are numerous other Prophetic traditions which greatly emphasize the need to care for the environment, conserve the ecology, preserve natural resources, protect wildlife, show kindness towards animals and birds, plant trees and live an ecological-spiritual life. Here, I would like to share some beautiful Prophetic traditions that serve today as a gentle reminder for us to reflect on the need to care for the environment and practice Islam as an environment-friendly faith:

"If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (*sadaqah*) for him." (Source: *Bukhari*)

One day, the Prophet (pbuh) passed by Sa'd ibn Abi Waqas (r.a) while he was performing *wudu*. The Prophet (pbuh) asked Sa'd: "What is this wastage?" Sa'd replied: "Is there wastage in *wudu* also?" The Prophet said, "Yes, even if you are at a flowing



river." (Source: *Ibn Majah*)

Likening a believer with a growing tree, the Prophet (pbuh) said: "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind quietens down, the plant becomes straight again..." (Source: *Bukhari*)

Reminding Muslims of how important it is to keep the environment sanitary to maintain the community, the Prophet (pbuh) stated: "Beware of the three acts that cause you to be cursed: First, relieving yourselves in shaded places (that people utilize), in a walkway or in a watering place....." - (Narrated by Mu'adh, Hasan)

The Prophet (pbuh) gave paramount importance to street clean-ups, when he said: "Removing harmful things from

the road is an act of charity (*sadaqah*)." (Source: *Riyad us-Saliheen*)

According to Prophet Muhammad (pbuh), a tree is not only a resting place, but also an infinite mercy of God that one should take care of. Planting a tree is a *sadaqah-e-jariya*, an everlasting charity in Islam. Whenever a human being or even an animal shelters under the shade of a tree or relishes a fruit that it produces, the planter earns rewards, even after his death. For the poor and rich alike, planting a tree is an easy and way to earn the reward of *sadaqah-e-jariya*.

The Prophet (pbuh) and his companions also gave us practical guidance on how to protect animals' rights. They took special care of crippled animals, rescued strays, and guarded birds' nests with eggs. One of the Prophet's Companions was named 'Abu Huraira' (father of kittens) because he was very fond of kittens. The Prophet (pbuh) accorded great value to the animals in his bid to protect the ecological welfare system. Driven by his care and compassion for the animals, the Prophet himself narrated a story to his companions so they could drive inspiration from it:

"A man felt very thirsty while he was on the way; there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog

panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again, filled his shoe with water, held it with his mouth and watered the dog. Allah appreciated him for that deed and forgave him." The Companions said, "O Allah's Messenger! Is there a reward for us in serving the animals?" He replied: "There is a reward for serving any living being." (Source: *Bukhari*)

Thus, the Holy Qur'an and Hadith exhort us to reflect on the need for the protection of the environment. There is a pressing need to take a fresh look at all the related Qur'anic verses and the Prophetic traditions to mitigate the increasing degradation of environment on this planet. It is also of vital importance to revisit other references to explore the wisdom of our faith traditions, finding ways to live in full harmony with the environment. After all, it is the moral responsibility of the adherents of all faith traditions to protect this earth and its ecology in accordance with the Divine teachings of our faith traditions. If we do not take serious steps today for the preservation of the ecological balance, tomorrow our children will inherit an earth steeped in corruption, disorder and hugely depleted natural resources. ■

حج اور عمرہ

Umrah & Hajj
Ahram Clothes and All
Journey Requirements.

گلشن Gulshan

A COMPLETE FAMILY SHOP

Bangalore's One-stop Fashion Showrooms - Four in a row in Cantonment Area

For Bride

- * Banaras Silk Sarees,
- * Kahmiri Work Sarees
- * Salwar Kameez,
- * Ghagra Choli,
- * Lacha, Salwar Suit etc.

Fashion Bazaar

Gulshan MEN'S SHOP

Exclusive Show Room for Grooms

- Suiting & Shirts
- Sherwani, Kurta Pyjama
- Prince Suit
- Readymade Suits
- Pathani Suits
- Lucknow Jubba
- Kashmiri Shawls etc.

Reasonable Rates

FASHION CENTER
Imitation Jewellery & Ladies Requirements etc.

Apart from designer Burkha, New Counter of Imported Bhurkha's from Jeddah, Bahrain & Dubai are available.
Scarf, Chaders, Salwar Kameez etc.,

FASHION CORNER
All Marriage articles & Gifts Items etc.

With Best Compliments From:

No. 93, Arunachalam Mudaliar Road, (Opp. Islami Baithulmal Shadi Mahal), Shivajinagar, Bangalore - 560 051. Cont.

Ph : 25554631 / 25361724 / 25567602 E-mail: gulshan_fash@rediffmail.com

Social Awareness: Focus on Others

People need to build social awareness and develop the ability to build empathy for others.



Shabana Anwar

Last year, in July, I tested positive for Covid 19. By that time, many relatives and acquaintances had died in hospitals. The news spread quickly on WhatsApp. My friends and relatives started sending me best wishes with good intentions but, to my surprise, their good wishes had a counter effect on me. Here are some samples:

Terrible News!

You are a strong woman; you will live long.

I have asked children in a madrasa to read the Quran for you.

If you die, you will be shaheed.

Their good wishes made me feel depressed. I was scared to die because there were, and still are, so many in completions in my life. But I regained my composure by switching off my phone.

Reflecting now on this experience of mine, it is evident that people need to build social awareness and develop the ability to build empathy for others. It is important to recognize other people's emotions and understand how others see the situation they are in. What I wanted to hear from others when I was down with the virus was what I could do to build strength and protect my lungs from getting infected. I learnt that it is crucial in such situations for people to express empathy in words that give hope and courage to a person who is going through a challenging time.

Listening Skills

The competencies needed for social awareness make the critical

role of empathy obvious. Empathic people understand the needs of others. They know how to step into other people's shoes and see a situation from the perspective of the other. They do this by building listening skills. We need to learn to practice listening with full receptiveness and connecting to people with a background of being non-judgmental.



Arranging for students to give to others can help them in becoming more socially aware.



Prosocial Skills and Norms

Just like schools teach study skills that are conducive to scholastic performance, we need to teach young people behaviours that promote positive actions that benefit others and are not prompted by the desire for personal gain. Hadith literature abounds in such prosocial skills, such as smiling, removing a stone from the road, taking the initiative in greeting, responding with kind words to insult, taking care of one's neighbour, and paying for service promptly, just to name a daily living skill.

Giving as a Way of Receiving

Arranging for students to give to others can help them in becoming

more socially aware. Children don't need to understand the concept of giving just intellectually. Rather, they need to get it, by experiencing the feeling of giving to others. Schools should provide opportunities to practice giving, such as by encouraging students to donate clothes, books or toys. Schools could connect with NGOs and embark upon a character development curriculum, where adolescents are engaged in social work, and this can be reflected in their report cards. The education system needs a thorough revamping, where equal focus needs to be given to the mind and the heart and to the hands engaged in service.

Focus on Others

Research has confirmed that being aware of body language and facial expressions when others speak can provide information not included in the words that are spoken. However, much communication occurs through platforms such as Instagram, Facebook, Snapchat and Twitter. Faceless messages can be dangerous. Without information derived from facial expression, tone of voice, and body language, it is so easy to misinterpret a message. Students need some social norms for messaging and for social media. Previously, if something embarrassing happened in our lives, it would be talked about in limited space and time, but today, something can turn up online that could persist for the rest of a student's life. The hope is that if we have taught empathic behaviour to our young ones, fewer of these situations will occur. ■

Skill-Based Education: Need of the Hour



Aliya Begum

A skill is the ability to perform a task with utmost perfection. It is an important component of an individual's personality. One purpose in acquiring education is to emerge as a skilled individual. No doubt there is an enormous enhancement in the literacy rate today, but students emerging out from the educational institutions are often equipped with more certificates and less skills. In today's competitive world, employers are looking for skill-based employees rather than unskilled- and mere certificate-based employees or professionals. There is a saying that "Better go without medicine than call in an unskilled physician".

Practice makes a person perfect. The present generation expects an immediate outcome in the form of handsome salary without putting efforts to learn new skills which the position or post demands. Many of our grand fathers and those before them did not know how to read and write but had great skills. This reminds me about Abraham Lincoln's father's shoe-making skills. He had made shoe-making an art. And Abraham Lincoln was proud of this because his father did the job so well that not even a single complaint had ever been heard.

The purpose of mentioning this story is to highlight the fact that no job is superior or inferior: it is only our own perception which elevates or degrades it in our mind.

There is a well known section in the Quran (chapter 28-AL-Qasas) that describes the story of the Prophet Moses and his interactions with two young women and their father. In a place called Madyan, the Prophet Moses saw two women struggling to water their sheep. So, he watered them. Then, one of the two women came to him and said, 'My father is inviting you so he may reward you for watering our animals for us.' When Moses came to him and told him his whole story, the old man said, "Have no fear! You are now safe from the wrongdoing people." One of the two daughters suggested, "O my dear father! Hire him. The best man for employment is definitely the strong and trustworthy one." Notice the two qualities that the women mentioned here: "strong and trustworthy".

Talent without skill is like a desert without an oasis. So, when

looking for talent, we should not always look for the most skillful: we should also look for character and trustworthiness.

The moral of this story takes me back to my school days when we used to have a handbook of moral science with short stories reflecting morals which are still imprinted in my mind.

The best gift to children from parents is proper education with skill and training. It is the need of the hour for parents and teachers to focus on skill-based education rather than mere bookish learning. There has to be a change in the school curriculum to incorporate and make mandatory the learning of important aspects of life, such as cooking, gardening, agriculture, sports, spirituality, technical work, etiquette and good manners and personality development. Awareness about significant happenings in the world, hygiene, writing, reading, storytelling, discussions on current issues etc. are also important for the overall development of the child.

This reminds me of my school days when we used to have a smaller number of books in our school-bag but learnt embroidery, knitting, cursive writing and religious studies, along with basic education.

I belong to the period when there were no things like computers, power-point presentations and online teaching. The methods adopted by our teachers to teach art of writing letters, composition, basic math and science are fresh in my mind. They developed a passion in me to become a lecturer.

Today, there exists a mismatch between skilled academic training and employment, which has broadened the gap to such an extent that the employers are unable to discover suitable trained workers while many youths are unable to find the jobs they aspire for. In this context, it is important to recognize that skills taught to the children at the right time and at appropriate stages of life can help them emerge as skill-based individuals. We need to bring reforms in the present educational system by introducing holistic and research-based education (more practical than theoretical, and synchronising body, mind and soul) to create a balance in the personal, professional, technical and social dimensions of an individual.

(The author is Assistant Professor, Department of Chemistry, University College for Women, Osmania University, Hyderabad. She can be contacted on aliyads@yahoo.com) ■

Fulfilling the Purpose of Human Life



Hafeez-ur-Rehman

What is the purpose of human life? Why have we been sent to this world?

In the Quran (51:56), God says: And I did not create the jinn and mankind except to worship Me. From this verse we can understand what the purpose of human life is—to worship God.

From my perspective, I think of worship as including:

- Offering prayers and performing other obligatory acts of worship
- Seeking forgiveness for mistakes and misdeeds
- Serving God's creation,

including through giving in charity

- Being good to one's parents, relatives, and the wider society
- Being kind to God's creatures
- Acquiring beneficial knowledge for God's sake and sharing it with others
- Being established in truth
- Doing good and enjoining people to do good
- Having patience
- Having *taqwa* (God-consciousness)

All these are the ways to worship God and thereby work towards

fulfilling the purpose of human life.

Here, an issue of the most importance is the *niyyat* or intention behind all our acts. Whenever we do something, the intention should be only for the pleasure of God, to make God happy, and not to show off or for some other worldly reason.

If we really want to lead a truly meaningful life, if we want to live in such a way that we fulfil the purpose of human life, we need to request God for guidance in this regard. ■

Young Scientist and Inventor from Akola

Jawwad Khizar Patel, a 27 year-old scientist and Inventor from Akola, Maharashtra has made his name in *Forbes Asia's* 30 under 30 list – in the category of Industry, manufacturing and energy, *Forbes* is an renowned business magazine from the USA. This talented young man has won numerous national and international awards. He holds 14 inventions in the fields of water, energy, healthcare and agriculture and has published almost numerous research papers. In this interview with **Akhlaque SK., he shares something about himself and his work.**

Q: Please tell us something about your educational background.

A: After the tenth grade, I left Akola and joined the Integrated Junior College of Science and went to Narayanan Classes, Aurangabad, for preparation for the competitive entrance examination for engineering. In 2012, I passed the 12th exam and I was admitted in the B.Tech in Electronics & Communication Branch of Lords Institute of Engineering and Technology, Hyderabad, in 2016. Later on, I did an M.Tech.. Then, I decided to go to abroad for higher studies. I was admitted to Harvard Medical School, Boston, USA under the PGDA Fellowship Program, where I worked on non-invasive medical technology and did research on the diagnosis of disease without any surgery, without injecting into the body or without drawing blood from the body.

Q: Please tell us something about your childhood.

screwdriver from my father's toolbox and opened each item to try and find out more. The inanimate objects inside them quickly attracted me. I found myself in a new world of circuits and amplifiers. At an age when children love toys, my screwdriver (his name was 'Tony'), became a key partner in my new world, my first best friend! Finally I found a whole new world in which electronic components became my companions. At that time, I was only 5 years old.

Q: When did you make your first invention?

A: When I was in 4th grade, the biggest problem in our city, Akola, was power shortage. Load shedding was a daily routine. My older sister was an 8th grader and studied by candlelight. One day, I said determinedly that I could make a power generator. I asked about the phenomenon of electricity and learnt the basics from my father. He explained the

solution to issues that people are facing. I plan to create a special portal where people can share the difficulties and challenges they are facing in their daily lives and I will try to find a solution to their problems.

Q: Would you like to share a message with young people?

A: All I want to say is that nothing is impossible in the world. Everything is possible. Stimulate your mind in a positive way to tell yourself that you can do it and then see the magic. The effort will be fruitful. Your every move will be blessed. And then you will become an asset to the country.

Especially for children, I would like to send a message that they should have confidence in themselves. If someone criticizes you, take it, as an incentive. Don't be disheartened. Make a goal of your life and stick to it. Set small goals and strive to reach them. Stick to principles and be disciplined.

Q: Please tell us something about some of your inventions.

A: I have done all my inventions in these four domains so far: Water, Energy, Healthcare and Agriculture. I would like to describe a few inventions. There is the Water Dew Drop that makes water from air. It receives up to two litres of water per hour from the atmosphere. There is a Water Sprinkler that automatically provides water and fertilizer to any plant or tree as per its requirement. There is a Smart Helmet that Prevents motorcyclists from riding while asleep or drunk. This is a useful tool to protect against danger. The helmet has two devices, a transmitter mounted on the helmet and a receiver mounted on the motorcycle. The helmet acts as the key to the motorcycle. The motorcycle starts only after wearing the helmet. The current MQ7 sensor in the helmet can automatically detect whether a motorcyclist is asleep or intoxicated or is sluggish or careless, which can be harmful. If the motorcyclist is asleep or intoxicated, his motorcycle will not start. One of the special features of this helmet is that in case of an accident, it automatically notifies the nearest hospital and family members about the condition of the motorcyclist through a mobile message. Then there is a Non-Invasive Gluco meter that tells your



body's blood sugar level without drawing blood or needles pricking the body.

Q: What is your aim in life?

A: I want to serve country; I am following the late Dr APJ Abdul Kalam and want to be like him.

Q: How did you do so much research? How was this possible at a very early age?

A: There is a formula of my life: "Think beyond normal". When you rectify any problem, the solution is in front of you and the solution will become your invention. Sometimes, people criticize me and laugh at me. But I take every criticism as a motivation. Motivation leads to success. I think of every task in life as a mission. When you have to invent something, you have to talk to it like the sun, the moon, the earth, the trees, and the water. From a very early age I have liked to rectify problems. I take it as a challenge. I consider it as a mission, and try to find solutions.

Q: How many awards have you received so far?

A: I have been received many national and international awards, the list of which is long. I have 14 inventions. I have given Ted Talk public speeches twice so far. Ted Talk is an effective way to share one's story and is extremely

popular among people worldwide. In the process, my name has been included in the list of the world's most competent and scientifically researched youth from 87 countries in the world in a famous magazine *Forbes*. I received the National Youth Award for Excellence in Research and Innovation by the Government of India, India. It is considered a prestigious award for young people in the category of valuable scientific research and inventions. I was also awarded The Diana Award for Sustainable Innovative Solution for Social Innovations from the UK.

Q: Would you like to share something about your family?

A: I thank God for such a parent as mine. My father, Dr. Zafar Patel, He is a senior inspection authority in the Ministry of Minority Affairs, Government of India. My mother, Shaista Afroz Patel, is an MA Gold Medalist. She is an entrepreneur and does welfare work for women. She runs skill development courses to empower women. I have a sister, Dr. Maseera Patel, a cosmetologist who lives in Riyadh, Saudi Arabia.

(To know more about Jawwad Khizar Patel, see his website www.jawaadpatel.com. There are also several articles about him and his work available on the Internet.)

HMI System For Solar Powered Car



A: I was an average student at school. I spent most of time at my home and only played with my older sister. One day, I went out to play with the boys of the colony. They were all playing cricket. I was new to the game. They laughed at me and did not allow to play with them. I was very disappointed and I returned home. I made the radio my friend. That was a good day for me! I started talking with the radio! Then, the fridge, the tape-recorder, books, and later on, the computer, became my friends. As the days went by, I started sharing my dreams and my deepest secrets with them. I tried to peek inside them. I wanted to know the secrets of their creation. So, I took a

details to me very well, but I did not have the components. I broke my toy car and used the DC motor to make a generator. I made the gears from cardboard and used the small LED light of the toy car for the output. This work took about a month. That light was enough for my sister to study. This was my first invention—when I was in 4th grade.

Q: How have your inventions been helpful for people?

A: All the inventions I've made so far are in the public domain. All the tools I've invented are designed with a specific purpose, to solve problems and to benefit the general public. By using modern techniques, I tried my best to find a

ELECTRICAL CONTRACTORS

**Asian
ELECTRICALS**

**CLASS ONE LICENSED ELECTRICAL
CONTRACTORS & ENGINEERS**

No. 109/3, Millia Buildings, N.R. Road,
Bangalore - 560 002. Phone: 2223 9808, 2229 4898

**WE UNDERTAKE ALL TYPES OF ELECTRICAL
INSTALLATIONS ON TURNKEY BASIS**



Dr. Salaam Musheer

An institution-builder, he was a beacon of light for scores of social workers.

Dr. Salaam Musheer, noted social worker and former professor of the Bishop Cotton Women's College in Bengaluru died this morning (May 3, 2021) after a short tenure in a hospital. He died of Covid. He was 68. He leaves behind his wife, two sons and a daughter.

An institution builder, Dr. Musheer set up 'Buzurgon Ka Ghar' (Home for the Aged) and 'Apna Ghar' (a home for the children) in Kolar almost thirty years ago. He also set up Millat group of institutions in Kolar which comprise a High School, a PU college and a Degree college. He founded "Ashiyana: The Home for Children", in Lakshmi Layout on Bannerghatta Road in Bengaluru nearly 25 years ago. It is a facility patterned after SoS village where four to five kids are assigned to a female caretaker. The building of the Ashiyana Home was dedicated in the name of Janab Ibrahim Khalilullah Khan, a leading light of the Al-Ameen Educational Society. He

also set up Muskan, a school meant to take care of children with special needs. It is located in Saraipalya, behind the Manyata Techpark in Bengaluru. He started a similar school (also named 'Muskan') in Kolkata nearly decade ago on the invitation of a philanthropist who dedicated four apartments for the purpose.

Musheer sab hailed from Kolar, a town 70 kms east of Bengaluru. He did his B.Com from the Govt First Grade College in the small town and later added a post-graduate degree from Mysore University. He taught at the Al-Ameen Degree College for three years and later shifted to Bishop Cottons Women's College which came up in mid-1980s. He headed the Dept of Commerce for several years and retired from the College. He was later offered the Principal's position at the Quwathul Islam Degree College which he served for nearly three years. During his tenure as a lecturer, he even earned a doctorate in Management Studies from the Annamalai University. A man never to sit quiet, Dr. Musheer was deeply inspired by Christian missionaries and their social service organizations. He twice convened All India Social

Workers' Conference. First of these was held at the Al-Ameen Residential School in Hosakote while the second was held at Kolkata. During his college days, he conceived the idea of an Islami Baitulmal in Kolar and set up an institution which extended financial assistance to scores of deserving students. He was widely respected for his mentorship and took special care of Muslim girls in institutions where he served and guided them in studies, social etiquettes and careers.

A man alive to the contemporary needs of the society and ever in quest of modern methods of redressal, Dr. Musheer never shied of copying or emulating mores, manners and institutional set-ups that appealed to him for their efficacy, humaneness and transparency. 'Buzurgon ka Ghar' was a pioneering effort in that the Muslim community was not mentally prepared to have dedicated facility for assisted living for the aged in those days. His efforts in this direction were initially criticized but later inspired several other social workers to set up such facilities in Bengaluru and elsewhere.

Only a day before dawn of the

holy month of Ramazan, he convened a meeting of trustees of the Muskan where plans were chalked out to use the part of the facility (it has a space exceeding 12,000 sq. ft) for setting up coaching centre for various competitive exams for Govt jobs. A month before that he drove us to Kolar where he had organized Abdur Raheem Memorial Lecture in order to commemorate the services of Kolar based philanthropist and builder Janab Abdur Raheem, whose unstinted support enabled Musheer sab in realizing several of his dream projects.

This writer had the privilege of travelling with him to Kolkata once and Berhampore and Murshidabad on another occasion where he held workshop to guide several social workers and institution builders in West Bengal.

A man with positive outlook and profound believer in action, Dr. Musheer would take upon himself the task of translating ideas into institutions if he determined that there was no other way of achieving the objective.

His death is a grievous loss for the community which is so deficient of role models. May his soul rest in peace! Ameen!

He was laid to rest the same afternoon in Quddoos Sab Graveyard in Jayamahal by mourners who gathered at a short notice.

(By MA Siraj) ■

M.Y. Eqbal



Former Supreme Court Judge Justice M.Y. Eqbal passed away recently in New Delhi. He was a judge of the Supreme Court from 24 December 2012 – 12 February 2016. Before that, he was the Chief Justice of the Madras High Court. Justice Eqbal was born on 13 February, 1951, passed B.Sc. from Ranchi University in 1970 and obtained LL.B. Degree in 1974 with distinction. He started his career in Ranchi as an advocate in 1975. He was appointed as a Government Pleader in the Ranchi Bench of Patna High Court in 1990. Later, he

was appointed as a permanent Judge of the Patna High Court on 9 May, 1996 and then became Judge of the Jharkhand High Court on 14 November, 2000. ■

Rizwan Qaiser

Rizwan Qaiser, historian and former head of Jamia Millia Islamia's history department, succumbed to Covid-19 recently. He had been serving as a teacher at Jamia's history department since 1989. An alumnus of the Jawaharlal Nehru University, Qaiser served as the Honorary Director, Centre for the Study of Comparative Religions and Civilizations, and Head, Department of History and Culture at Jamia Millia Islamia. His works include *Resisting Colonialism and Communal Politics: Maulana Azad and Making of the Indian Nation* and *Congress and Making of the Indian Nation*. ■

Khalid Bin Yusuf

Noted Sanskrit scholar at Aligarh Muslim University (AMU) Prof Khalid Bin Yusuf passed away after a brief illness. Prof Yusuf (60) is said to have been the first Muslim in India to earn a doctorate on the Rigveda. He taught and mentored graduate, post-graduate and research students in a career spanning over 30 years. He published numerous papers in peer-reviewed journals, authored nine books and received many awards. ■

Fakhruddin Mohammed

Well-known social activist Dr. Fakhruddin Mohammed passed away recently in Hyderabad. He was 61. He was the Chairman of Muslim Educational, Social and Cultural Organisation (MESCO), established in 1975. Today

MATRIMONIAL

WANTED BRIDE

Sunni Muslim. Indian Groom, (T. Nadu) well settled in France (French citizen), never married, fair, handsome 31/5.8(1, 73cms) M.E., M. Res., PhD, Paris, FRANCE (Aall obtained in prestigious Colleges), working in a reputed firm in Paris (France), as a Research Engineer, with good salary. Seeks alliance for their only son. We are looking for a beautiful, Fair, Graduate religious Indian bride from a respected Urdu Muslim Family willing to settle in France. Cf: **nikah.paris@gmail.com, W.App: 00(33)626324628**

Bangalore Based Sunni Muslim Parents seek alliance for their son MBA qualified, 30 Years, 5'9" height working in Kuwait. Girl should be from Bangalore based decent Upper Middle-Class Family, BE/MSC Qualified, Good Character and Conduct, Fair, Religious, Allah Fearing, Height 5'4" and above. Settled in UK/USA/Canada. Early marriage. **Contact: 9164775111/9008103670**

Parents of Srinagar based Kashmiri Muslim family are seeking alliance for their son (30) working in an international NGO. Looking for a religious, well-educated and working Bride from Kashmir only. No demand, no dowry. **Please contact Mr. Bakkal 9419032956 Email: rafibakkal@gmail.com**

WANTED GROOM

Muslim Sunni parents from Bangalore seek alliance for daughter, B.E (computer science). Working. 5'4" fair to medium skin tone. does hijab. **Contact 9448044919. Email: abdulhad4991@gmail.com**

Sunni Muslim Shaik Girl from Davanagere, age - 30 years, BSc, B Ed, complexion, wheatish, height - 5'4". Looking for Educated and Religious Groom. **Contact No - 9902774090**

Sunni Muslim Shaik Girl from Bangalore, age - 35 years, BBM, MBA (HR), complexion, wheatish, height - 5'2". Looking for Educated and Religious Groom. **Contact No - 9632839996**

Sunni Muslim Girl from upper middle-class family in Bangalore, 24 years, fair, 5'4 inches, bachelor's in interior design. Working for International Interior Design Company. Looking for a Professional well settled religious boy from a good family background, preferably settled in US, Canada, or Europe. **Contact 8050248502**

AJMIIR SHAADI BUREAU

Are you worried about your Children's Marriage?

You need not worry for any kind of matrimonial alliances like:

◆ **Businessmen** ◆ **Doctors** ◆ **Engineers** ◆ **Pilots**
◆ **Govt. Employees** ◆ **NRIs** ◆ **Widows & Divorcees**

Don't Delay. Do it Today. Contact Immediately

Whatsapp: 9343585737 / 9341266289

BESIDES C.K. JAFFER SHARIFF RESIDENCE, FRAZER TOWN, BANGALORE - 560 005. email: ajmirshaadibureau@gmail.com

786 RISHTA

NO DOWRY, NO DEMANDS
Qualified Boys & Girls
WIDE CHOICE OF HANDSOME BOYS, PRETTY GIRLS FROM GOOD FAMILIES
Doctors / Dentists / Engineers / Executive Architects / Industrialists / Businessman.
Based India / Gulf / USA / CANADA

DEANS

MATRIMONIAL SERVICES
Flat No. 103, Maria Green,
1st Floor, Ramakrishna Road,
Cox Town, Bangalore - 560005

98452 01092 ALL DAYS

His grace
KHALID'S
Caterers

"One Trust is Worth Thousand Expert Opinions"

CELEBRATED CATERER FOR ANY CELEBRATION

Kool Paradise, # 156, Narayan Pillai Street, Bangalore - 560 001.
C/o. Shareef Brothers, # 50-51, Meenakshi Koil Street, Bangalore - 51.
Ph : 2559 2667 (R) : 2557 7325 Cell : 98440 11067

MANNAT MARRIAGE BUREAU

WE ARE HAPPY TO INFORM THAT WE WILL PROVIDE DOCTORS, ENGINEERS, HIGHLY QUALIFIED OFFICIALS, MANAGERS, BUSINESSMEN, HAFIZ-E-QURAN, BOYS AND GIRLS WORKING IN INDIA, USA, UAE, KSA AND ABROAD FOR MATRIMONIAL SERVICES. WE ALSO PROVIDE SERVICE FOR WIDOW AND DIVORCEES TO CHOOSE THEIR PARTNERS.

WE ARE PROFESSIONAL MATCH MAKERS
WE ALSO UNDER TAKE BRIDAL MEHENDI AND MAKEUP

FOR SATISFYING SERVICE CONTACT:

9845472555 - SYED ILYAS AHMED (B.E. Comp Sc, DCHS)

VISIT TIMING: 11 AM TO 9 PM - MONDAY TO SUNDAY

Website: www.mannatmarriagebureau.com



0% CHEMICALS 100% SAMBAR



* Conditions Apply. Limited period offer.

FREE MTR SAMBAR POWDER WITH 2x1 LTR SUNPURE

ISLAMIC VOICE

A Family Lifestyle Magazine For Every Home

Founded in 1987, and now in its 34th year!



Dear Subscribers,
We have taken the courage to resume *ISLAMIC VOICE* on the demand of readers. Now, to sustain and survive, we need your support. To break even, a minimum of 10,000 subscriptions are needed. This target can be achieved easily if every subscriber takes the responsibility and commits to enroll a minimum of FIVE NEW SUBSCRIBERS.

IT IS DO-ABLE ! SAY, "I CAN DO IT".
This is the OXYGEN of ISLAMIC VOICE!

We appeal for your support to join with us in achieving this target. May Allah guide us to establish the truth and follow it.

Editor,
ISLAMIC VOICE

Subscriptions	
One Year	400
Two Year	750
Five Year	1800
Life Member	5000

MATRIMONIAL & CLASSIFIED ADVT
PER INSERTION RS 500
(For 30 words/additional extra word Rs 10)

COMMERCIAL ADVT
SINGLE COLOUR INSIDE PAGES RS 200 PER COL-CM
COLOUR INSIDE PAGES RS 300 PER COL-CM

PLEASE SUBSCRIBE & ENCOURAGE
OTHERS TO DO SO TOO

For subscription details, please visit our
Website www.islamicvoice.com

1. Go To Payment Menu
 - a. Fill Details And Pay
2. You can also subscribe by Money Order/ Bank Demand Draft/cash

You can also subscribe by
Razor Payment link
<https://rzp.io//IslamicVoice>

You can choose to pay any mode



3/1, Palmgrove Road, Victoria Layout, Bangaluru.560 047 Ph: 080-41126165, Email: islamicvoiceadmin@gmail.com

+91 767 668 0664



30/6, Sultanji Gunta Road Cross
Opp. Madina Masjid
Bangalore - 560 051.

www.basheersclassiccaterers.com

+91 99001 58671
+91 98440 58671
+91 98860 28581



MUNEER'S
M. K. CATERERS
OUT DOOR CATERING VEG. & NON VEG.

Head Office: # 20/2, Bradshaw Street, Haines Road Cross,
Behind AKS Convention Hall, Bangalore - 560 051. E-mail: mkcaterers@live.in

Prop : Muneer Ahmed **Mobile : 98860 97700 / 98452 18444 / 98450 44246**

Gayland's
Since 1962

DIAL - A - PARTY
• Any Time • Any Place • Any Number

19, Robertson Road, Frazer Town, Bangalore - 560 005.
Ph: 6570 7147 / 4147 2567 / 3241 7370 Cell: 98867 14203.
Email: razvi@yahoo.com Website: www.gayland.co.in / www.dialaparty.co.in

23/2, Richmond Road, Bangalore - 560 025. Ph.: 080-2221 4538 Cell: 98440 17708

PRESTIGE TRADES

Interior needs (Plywood, Doors, Hardware, Modular Kitchen and more),
DISTRIBUTORS AND DEALERS FOR:
PRESTIGE BOARDS & PLYWOODS,
JOLLY SOFT BOARDS, ALPINE BA BOARDS,
GREEN PLY, CENTURY PLY, ARCHID PLY, BISON PANELS,
CEMENT BOARDS, HETTICH HARDWARES, HAFELE, BLUM
EBCO, OZONE, ARCHIS, PALLADIUM, MAGNUM,
FILM FACE PLY ETC.... V3 HOME ZONE KITCHENS.

No.44-45, R.V. Road, Basavanagudi,
Metro Pillar No-81 Jayanagar,
Bangalore - 560 004,
Ph: 080- 26576888, Fax: 080-26576297,
Email: prestigepanel@gmail.com
www.prestigetrades.com



FOR EXQUISITE MEAL & MEMORABLE EXPERIENCE



Prop: **NASIR PASHA** S/o Haji Abdul Rasheed

JUST CALL US ON.
9880248143, 9945014309
website: nasircaterers.com

Google Justdial YouTube Email: nasircaterers82@gmail.com

86, Timmaiah Road, Near Corporation School,
Shivajinagar, Bangalore - 560 001



- Enterprise
- Asset Management
- Care

52/1, Basappa Road, Shanthinagar, Bangalore - 560 027.
Fax: 2222 5325, Phone: 2223 6879 / 2222 5625

M A TAWIN PASHA



+91 98450 66554
+91 98861 11611
+91 98868 11100



TAWIN CATERERS
FRAZER TOWN, BENGALURU

www.tawincaterers.com
www.gochef.kitchen

June 2021, Vol. 33-07, No. 403

Printed and Published by A.W. Sadathullah Khan on
behalf of Islamic Voice (Trust) and Printed at
M.N.S Printers Pvt. LTD.Regd & HO: No 345/4, Bhattarhall,
Old Madras Road ,Bangalore-560049

Published at: 3/1, Palmgrove Road, Victoria Layout, Bangalore-560047

Tel: 08041126165, Whats app: 7676680664

June 2021

Editor:
A.W. Sadathullah Khan

Regd. with Registrar of Newspaper of India Under Reg. No. 45497/87
Registered, Regn. No. KRNA/BGE/176/2021-2023

Posted at Mysore Road Bangalore PSO, BG 560026 on 1st or 3rd or 7th of Every Month. No. of Pages 24
Licensed to Post without Prepayment, Licence No: PMG BG/WPP/61/2021-2023 Published Date: 31-05-2021

IF UNDELIVERED PLEASE RETURN TO : IV
P.O. Box: 4705, Vivek Nagar, Bengaluru - 560 047. Karnataka (INDIA)