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Ongoing wranglings in Mushawarat affects its work
Abdul Bari Masoud

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Importance of Pressure Groups
Syed Tahsin Ahmed

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Abdulrazak Gurnah was conferred Nobel Prize for Literature 2021



London: Tanzania-born UK-based post-colonialist novelist Abdulrazak Gurnah, whose oeuvre mainly deals with the physical and mental disruptions refugees face, was conferred the Nobel Prize in Literature for 2021.

Announcing the award – the first to a non-European writer since Japan-born Kazuo Ishiguro in 2017 the Swedish Academy cited his “uncompromising and compassionate penetration of the effects of colonialism and the fate of the refugee in the gulf between cultures and continents.”

Born in Zanzibar in 1948, Gurnah landed in the UK as a refugee in the 1960s. **» Page 2**

29th Fiqhi Seminar: Not permissible for a Woman to Travel without a Mahram, Madrasa should re-introduce the Astronomy subject



Abdul Bari Masoud

Hyderabad/ Delhi: “Travelling for the obligatory Hajj and Umrah without a Mahram is not permissible in Islam,” declared the Islamic Fiqh Academy of India (IFA) at its 29th Islamic Jurisprudential Seminar held on October 2-4 2021 on the campus of the Islamic research institution 'Al-Mahadul Aali Al-Islami, Hyderabad. This pronouncement on women's travel has far-reaching ramifications in the face of the Hajj Committee of India's decision to allow women to go on Hajj without Mahram. Since the Mahram restriction was lifted in 2018, around 3,500 Indian Muslim women, mostly from Kerala, have performed Hajj without “Mahram.”

Fiqhi seminars are one of the most important annual activities of the Delhi-based Fiqh academy, which attracts top Islamic jurists from India and abroad. The academy



held 29th and 30th seminars jointly because of the Covid situation in the country. Four and two issues, such as Covid-related problems, use of social media, sighting of the crescent, women traveling without Mahram, etc., were deliberated upon by about 100 distinguished religious scholars, ulema, and jurists and approved dozens of proposals unanimously. Traveling without Mahram was one of the critical topics of the 29th Seminar. In the light of papers received on the subject and questions raised by the scholars, the academy said traveling sans Mahram by women is a 'fitnah.' The Seminar has approved 5-point proposals on this matter.

The Decision on Umrah and Hajj reads:

1. A woman going out for a journey must accompany a Mahram due to the risk involved or preventing fitnah (evil). And it makes no difference whether it is a long journey or a short one. Therefore, it will be impermissible for her to travel without a Mahram even if it is to a distance shorter than what makes it a Shar'i journey when it is risky. However, the ruling about concession in the Salah will rely on a distance recognized by the Shari'ah for the same.
2. Under normal circumstances, a woman should not travel the permissible (Shari'ah) distance alone, even if a safe travel system is

available. However, traveling without the companionship of the husband or Mahram in case of necessity can be allowed with a safe travel environment.

3. Since the journey of Umrah and Hajj is long and lasts for several days; a woman needs the help of a man during this whole period, which cannot be completed without a husband or a Mahram. Therefore, it would not be permissible for women to go on Umrah and Hajj with a group of trustworthy women without a husband or a Mahram. The same applies to the case of older women as they need the help of a man even more.

4. It is not permissible for a woman to travel because the Mahram is incapable of bearing the cost of accompanying her to travel with the group organized by a Hajj committee or a Hajj tour agency.

5. Concerning clauses 3 and 4, it should be borne in mind that this Prohibition is based on the principles of Hanafi Fiqh. The followers of other schools that allow women to go for Hajj in the company of a women-only group may act accordingly.

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Staff Reporter

Uphold Democratic Values and check Communal Hatred: Karnataka community leaders and activists

Bangalore: Addressing a press conference, October 4, community leaders and noted rights defenders expressed deep concern over the happenings in the country, particularly forcible eviction in Assam and the arrest of venerated Islamic scholar Maulana Kalim Siddiqui. They urged the government to check communal hatred and violation of democratic values in the country. They said since the BJP came to power in Assam, it has started evicting thousands of people in the Muslim-majority residential areas. Three months ago, 300 families were evicted from their homes in the Dhobi district. Two years ago, 445 families were evicted from the Chotia area of Biswanath district. In the Fact Sheet, 21 Documents released include Protection against forced evictions and arbitrary demolition and destruction of one's home.

Referring to the recent happenings in Assam, they said it is a disgrace to any civilized society and state to evict people from their dwellings without arranging alternative accommodation. The government



has evacuated about 900 families of Dholpur in the Darang district without following due process of law. The evacuation process was given a communal color, and inhumane treatment was adopted, and police resorted to firing in which two persons, including a 13-year-old boy, were killed.

According to the interpretation of the law, alternative accommodation must be arranged for those who are relocated, but this was not done in Dholpur village of Darang district, they pointed out. The evacuation

process has been carried out to implement the Organized Farming Project on 25,000 acres of land.

They said an impartial, transparent investigation should be carried out, action should be taken against the erring officers, and immediate arrangements should be made for the resettlement of the affected families.

According to the order of the Supreme Court, these homeless people should be rehabilitated immediately.

They also pointed out that India has ratified the international law recognizing housing as a fundamental human right. The right to adequate housing is also granted to everyone. However, what is happening in Assam suggests that the BJP government does not care about this legal and moral responsibility. It is treating the poor and the homeless as criminals to show their progress by accusing them of 'aggression' and 'illegal residents.' This attitude of eviction is against the basic principles of our Constitution. Therefore, it should be abandoned, and steps should be taken to rehabilitate the homeless as soon as possible.

On the arrest of renowned scholar Maulana Kaleem Siddiqui by the Uttar Pradesh ATS, they said it is a matter of concern for all the just citizens of the country. All charges against him should be taken back, he should be released immediately, and justice should be done to him. They further said Maulana Siddiqui is a respected person not only among Muslims

but also in non-Muslim society. "His arrest has caused unrest in a large section of the population. The arrest has once again raised questions about the UP government"

They said that it is also a vicious attempt to promote Hindu-Muslim hatred in the context of the upcoming elections in UP.

The reality of the allegations against Maulana is also understandable in the context of the ongoing accusations and harassment of various esteemed personalities of the society; they said and warned that the misuse of police and law enforcement agencies for such operations is extremely dangerous for the future of the country.

Mufti Iftiqar Ahmed Qasmi addressed press Conference, President, Jamiatul Ulama, Karnataka; Dr. Muhammad Saad Belgami, President, Jamaat-e-Islami Hind, Karnataka; Janab Muhammad Aslam, Convenor, Jamiat Ahl-e-Hadees, Karnataka; Prof. Rajendra, President, PUCL, Karnataka; Dr. Vasu, Social Activist, Bangalore; and Janab Muhammad Yusuf Kanni (Convenor), Vice President, Jamaat-e-Islami Hind, Karnataka. ■

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The bottom line of these proposals is that it is not permissible for a woman to travel without a Mahram, whether the trip is for an act of worship such as Hajj or to visit her parents or a permissible kind of journey for other purposes. This may trigger a new debate in the country on women's Hajj journey without Mahram (permissible male companion). Scholars came out with dozens of proposals on other issues discussed during both seminars.

On the Moon-Sighting Issue:

The Seminar adopted 18 proposals, and some of them are interesting:

1. Consult astronomy and meteorology experts to know if observation of the crescent by sight is possible or whether the sky will be clear or not.
2. The moon-sighting is determined by observation by sight only and not by astronomical calculations.
3. The Hillal committee must have representatives from all the Islamic schools of thought to save people from the confusion they face. It strongly recommends that astronomy should be included in the madrasa syllabus as a compulsory subject again.

On "Shari'ah rules and regulations for using Social Media," the Seminar approved 14 proposals.

pandemic.

3. If bathing or performing tayammum is unfeasible for a dead body due to the Corona restrictions, then the obligation is dropped, and it will be valid to perform Janazah without it.
4. If it is unfeasible to shroud a person who died due to Coronavirus according to the Prophetic tradition, then his cover should be wrapped according to the tradition if possible. However, if that is also not feasible, then the cover will be considered as his Kafan.

5. If a person who died due to Coronavirus was buried without performing Janazah, later the prayer can be performed at his grave as long as his dead body is intact.

On "Shari'ah rules and regulations for using Social Media," the Seminar approved 14 proposals.

Some of the important are:

1. Online games are considered harmful for several reasons, and therefore it is not valid to play them or make them a means of income. However, they may play and win prizes if they are free from gambling, wasting time and money, and immoral content.
2. It's not proper to add someone's name to any social media group without their prior permission.
3. It is also not proper to make PDFs of books whose rights are reserved for their authors or publishers or make digital copies of them by converting them to any

Not permissible for a Woman to Travel without a Mahram, Madrasa should re-introduce the Astronomy subject

other format for sharing on social media without permission.

4. Several sites created by the deviant sects can be detected on social media. This Seminar advises the youth to stay away from such sites and consult reliable scholars if there is any doubt.

On Buying and Selling of Fruits in Orchards

1. Selling fruits of an orchard for two or more years in advance is called Bay' al-Mu'awamah and Bay' al-Sinin. The Messenger of Allah (S) has reportedly prohibited it.

2. If fruits have not yet appeared on the trees, it is invalid to sell them.
3. If fruits have appeared on the trees, then it is valid to sell them.
4. If trees have blossomed, then it is also valid to sell them.

5. If fruits have appeared on most trees, it is valid to sell all the fruits.

6. In clauses 3, 4, and 5, if both parties agree to leave the fruits till they ripen, they will be halal for the buyer.

7. Ijarah of trees without the field is invalid.

8. It is valid if one takes the field along with its trees on lease.

9. Concerning the sale of orchards, one should wait for the fruits to ripen.

On Sadd-i Zari'ah

Another important topic was the principle called sadd-i zari'ah literally blocking the means.

1. Prohibition of things permissible in themselves due to leading to something impermissible is called sadd-i zari'ah

2. Sadd-i zari'ah is recognized in the Shari'ah, and several rulings are based on it.

3. Adopting the means that definitely or most probably lead to something prohibited is unanimously impermissible.

4. Means that rarely lead to sin are deemed permissible in the Shari'ah.

6. This principle plays a key role in a number of contemporary issues, and the Ulama may employ it to understand such problems, for example:

- a. Prohibition of organized Tawarruq
- b. Prohibition of using android mobile, DVT and VCR etc. for watching pornography.

In the inauguration session, Maulana Rabey Hasani Nadwi, president of All India Muslim Personal Law Board, spoke through video conferencing from Lucknow. He exhorted that it is the duty of Ulema and Islamic jurists to solve the new problems arising out of fast-changing developments.

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Abdulrazak Gurnah was conferred Nobel Prize for Literature 2021

After his Ph.D. in 1982, he began his academic career by teaching at a Nigerian university and is currently a Professor and Director of Graduate Studies at the UK's University of Kent. His focus is on post colonial writing and colonial discourse, focusing on Africa, the Caribbean, and India.

Beginning with "Memory of

Academy president Maulana Nematullah Azmi, who teaches Hadith and Tafsir in Darul Uloom Deoband, touched upon the ongoing malicious campaign to defame Islam and Muslims in the country. In his presidential address, Nematullah Azmi said we should not dishearten due to the onslaught of the Hindutva forces, and we should keep faith in the Almighty Allah as things will be better soon. It is mere propaganda against Islam and Muslims, and it will evaporate like a water bubble, but we need to spread the true message of Islam by words and deeds, he added.

Delivering a keynote address, Maulana Khalid Saifullah Rahmani, IFA's general secretary, expressed regret over the postponement of the Seminar to be held at Darul Uloom Waqf Deoband due to pandemic induced lockdown. He also spoke about the construction of a 2-story building Darul-e-Tarbeeton the campus of Al-Mahadul Aali Al-Islami, Hyderabad. Maulana Rahmani is also the general secretary of this institution. ■

Departure" (1987), his ten novels include the Booker and Whitbread-nominated "Paradise" (1994), with the most recent being "Afterlives" (2020).

He also has a collection of short stories titled "My Mother Lived on a farm in Africa" (2006) to his credit.

(<https://www.siasat.com/>) ■

Staff Reporter



Bangalore: "If the Muslim rulers had forcibly spread Islam in this country during their 800 years of rule, not a single Hindu would have been left in India today". This was highlighted by the former Karnataka assembly speaker Ramesh Kumar while speaking at the launch of former Chief Election Commissioner Dr. S.Y. Quraishi's book '*The Population Myth*' on September 26 here. He also flagged that the Constitution of India is under threat as the forces at the helm of power are making all efforts to undermine it.

In his address, former speaker and Congress leader Kumar criticized the communal forces, saying it is unfortunate that these extremist forces have grabbed the power and are trying to weaken the country's constitution. He stressed the need to launch a concerted and joint effort to frustrate their design and action.

Expressing concern over the country's state of affairs, he said there are three types of political forces at work in the country. He classified them as the left-leaning forces influenced by the communist revolution; the moderate forces are those who were involved in the struggle for independence of the country and the far-right forces who hanker to capture power by overwhelming the weaker sections of the society.

Former Chief Election Commissioner Dr. Quraishi's book '*The Population Myth*' launched

'Had Islam spread by the sword, not a single Hindu would have been left in India today, former Karnataka speaker Ramesh Kumar

Unfortunately, today, the power was captured by these forces at the Center and several states that represent the Manuwadi-thinking (caste supremacy) and want to confine power to only one class by dominating the weaker sections of society added.

"India has never been a communal nation, and even after the partition of the country and the assassination of Gandhi, the communal forces failed to make an impact in the first general election."

In the first Lok Sabha elections after the independence, out of 489 seats, only six members were elected from the hard-line communal parties such as Jan Singh and other outfits. The election results made it clear that Hindus of this country were Hindus of this country have never been communal, said Kumar.

However, these communal forces did not relent after the election debacle and worked hard to strengthen themselves, and today they are working to undermine the constitution.

Debunking the false propaganda that the sword spread Islam, the former speaker said had it been the case, not a single Hindu would have survived in this country!

"What Muslims have contributed for this country today is being erased from the minds of the people, and historical facts are being distorted and presented to the people in such a way that Muslims have forcibly spread Islam."

The former speaker said Quraishi's book is a laudable work and a befitting reply to the propaganda



of Muslim population explosion and Muslim would overtake Hindus in future.

Concurring with his views, former Karnataka minister Dr. H.C. Mahadevappa said the allegation against Muslims that they spread Islam by force and power was baseless and without foundation.

Muslims ruled this country for 800 years and 200 years after the Muslim rule; the British ruled the country, but during that period, there was no attempt made to declare the country an Islamic state or a Christian state," Dr. Mahadevappa noted in his address.

The former minister averred that ordinary Indians Hindus and Muslims are convinced to live together in this country but a handful people who want to achieve their ends through power, are sowing the seeds of hatred. However, after the communal forces seized power in the country, it is being said that the country will be turned into a Hindu Rashtra, he added. We need to respond to these forces effectively and frustrate their designs, he said.

On this occasion, the book's author and former IAS officer, Dr. Quraishi, highlighted various aspects of his seminal work. He

said the Right-wing had propagated increasing rhetoric on the growth of the Muslim population. This rhetoric has given rise to several myths, which stoke majoritarian fears of a skewed demographic.

In the book, I use empirical evidence and government data to demolish these myths and demonstrate how a planned population is in the interest of all communities. It is the first such book in India that evaluates the country's demography through a religious lens, Dr. Quraishi said.

Responding to those who have repeatedly blamed Muslims for the country's population growth, he said he had smashed the false notion based on official figures alone. He said that during the first census after partition, there was a gap between the population of Hindus and Muslims in this country of 270 million. He said that since independence, the Muslim population of the country has increased by only 4.4%. He also termed the propaganda of lack of family planning among Muslims as false. He said that the data of the 2011 census shows that 45% of Muslims in the country have adopted family planning.

Former CEC said the allegation

against Muslims that the country's population increased due to polygamy was baseless. Data released by the government showed that Muslims were rather less polygamous than Hindus and tribals. The allegation of having more children through marriage is part of baseless and unrealistic propaganda. He said that the country's demographics show 940 females per thousand males in the country. If there is not even a single wife available to all male members, where would the four wives come from? He said that as Muslims, Hindus of this country are also backward, and that section is also deprived of education. Political parties have kept these two sections away from education and entangled them in emotional issues. There is a need to make these sections aware of their real situation.

The former commissioner said India is still secular because the people of this country have remained secular. Without being secular, India cannot survive as a well-knit nation due to its sheer diversity.

On the occasion, former state minister Naseer Ahmed praised Dr. Quraishi, saying his research work in the book will dispel the misconceptions among fellow citizens about the myth of the Muslim population. He said a section of the society has been harboring this myth for decades, and it is necessary to take all sections of society into confidence for developing a cordial atmosphere in the country.

Former MP Shahid Siddiqui, ex MLC Dr. M P Nada Gowda, Narsimaha, Anil Kumar, office bearers of the Save Constitution, and dignitaries were present at the launch ceremony. ■

Syed Ali Mujtaba

India's beleaguered Muslim community, unable to withstand the vilification campaign against them, is demanding a law enacted on the lines of Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989 to safeguard them from the slurs belted out day in day out from different quarters.

"The 'Muslim Act' should be enacted on the lines of 'SC/ST Act and people who use derogatory slurs against the minority community should be booked immediately, demanded Naem Qureshi, president of the Muslim Seva Sangathan in Uttarakhand.

According to media reports, hundreds of Muslims held a protest in Dehradun on October 3, 2021, alleging harassment of the community through hate speeches and have urged the government to enact laws to protect the community.

"The government must protect the

Bring Law to Stop Hate Speeches against Muslims

rights of each of its citizens, but the hate crimes against Muslims have increased," said Mohammad Ahmed Qasmi, the city Qazi.

The protesters claimed that the government was carrying out some witch-hunt of the Muslims and targeting even some of the revered clerics without any reason.

"The charge against cleric Kaleem Siddiqui of running a "conversion racket" is baseless, and his arrest

by Uttar Pradesh Police is illegal," claimed Naem Qureshi.

"Article 25 of the Constitution allows citizens to promote his/her religion peacefully, but Muslims are not allowed to exercise such constitutional rights," he said.

He also demanded that cows be declared a national animal to stop the mob lynching of the Muslims. The cow vigilantes are indulging in mob violence, killing Muslims to protect the cows.

"To stop that cow should be declared as national animal and killing of the cow should be banned across the country. However, the government is neither doing so nor banning its meat consumption in states like Goa and the northeast, where the BJP is in power. This is something imponderable and can only be called a double standard of the government," Qureshi said.

Muslims endure racial slurs,

threats of violence and are targeted through harassment campaigns on social media platforms. Studies have found that hate speeches against Muslims have resulted in increasing violence against them, and their places of worship are being targeted.

There is hardly any law to protect Muslims from such disgrace. The Muslim Act, on the lines of 'SC/ST Act' to control derogatory slurs against Muslims, is the need of the hour. ■



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Muslim World League and World Jewish Congress urge UN secretary-general to promote Religious Freedom

The secretary-general of the MWL and the president of the WJC meet the secretary-general of the UN. (Supplied)

LONDON: The secretary-general of the Muslim World League and the president of the World Jewish Congress have urged the secretary-general of the UN to advocate for religious freedom and an end to violence against houses of worship. During a meeting with Antonio Guterres at the UN recently, the two faith leaders urged the secretary-general to promote interfaith dialogue and coexistence as a way to forge consensus on many of the world's greatest challenges.

They emphasized that religions have a unique power to unite individuals, given that their common source is mercy and peace.

"The world is under threat from pernicious individuals and groups that seek to use hatred, violence, and discrimination to target Muslims, Jews, and many other global communities," Dr. Mohammed bin Abdulkarim Al-Issa said.

"Fortunately, however, we see interfaith partnerships blossom



more than ever before as we unite to fight the scourge of racism and extremism and build bridges of tolerance, understanding, peace, and harmony," he said. Meanwhile, the president of WJC, Ronald S. Lauder, said the world must stand together against racism. "Campaigns against racism, antisemitism, Islamophobia, and other manifestations of hate will be infinitely more effective if they are united, both by the Abrahamic faiths and other

religions worldwide," Lauder said.

"We believe in working toward a better world for generations to come," he added.

The two faith leaders renewed their commitment to working together to promote religious tolerance around the globe and leveraging their influence as leaders of independent, global organizations that are apolitical but wield significant moral standing.

The MWL and WJC issued a joint statement before the UN Human Rights Council in Geneva on Oct. 4, pledging an interfaith commitment to promoting and protecting human rights for all.

It marked the first time Jewish and Muslim representative groups presented a joint statement before a UN body.

Both organizations reiterated the need to safeguard religious freedom globally and the right of individuals to practice their religion as a basic human right. (<https://arab.news/whqsk>)

Christian and Muslim Leaders: Pope Francis' Iraq trip bearing good Fruit

Jonah McKeown

Pope Francis' March visit with Grand Ayatollah Ali Al-Sistani, a prominent Shiite Muslim cleric, has already helped foster peace in Iraq. Still, religious and political leaders must continue to "invest" in dialogue if the meeting is to produce long-term positive effects, panelists said in a live-streamed discussion this week.

During a panel discussion on Christian-Muslim relations, recently Cardinal Blase Cupich of Chicago, co-chair of the National Catholic-Muslim Dialogue, said religious leaders need to take the "risk of dialogue" in their communities spurred by the example of Pope Francis and the ayatollah.

Through its Office of the President, Georgetown University sponsored the event, Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, and Berkley Center for Religion, Peace, and World Affairs.

Pope Francis' meeting with the ayatollah was one of the most talked-about moments of his historic March 2021 trip to Iraq. The two men spoke for almost an hour during a private meeting at al-Sistani's residence in Najaf, central Iraq.

During the meeting, the grand ayatollah reportedly said that he



Pope Francis celebrates Mass in the Franso Hariri Stadium in Erbil, Iraq -Vatican Media-CNA

believed that Christians should be able to live in peace — a statement that reverberated across the Muslim world. March 6th was then established as Iraq's National Day of Tolerance and Coexistence, celebrated every year.

Fr. Toma said clergy have a responsibility to articulate "love, unity, respect." In addition, he said that religious and political leaders must have a "vision" for peace and must be willing to take risks for that vision.

"I believe if we don't make a real change, Christianity will not survive there. So the visit of Pope Francis to Iraq and meeting with Ayatollah Al-Sistani, I think that really sends a big message, not just to Christians but to Muslims as well, that we are close together."

Imam Kashmiri reiterated that religious scholars and leaders have a role in advocating for a long-term plan to help Christians

return. Christians wanting to return to their hometowns "have nothing," he said, and they need support from the Iraqi government and the international community.

He noted that educating the next generation in the values of peace and tolerance is important for this "investment" in the Pope-ayatollah meeting.

"Enough is enough. We have to stop war wherever it may be...religious leaders have the power to bring some influence on political leaders, to bring the peace again to this world."

Cardinal Louis Rafael Sako, the leader of the Chaldean Catholic Church in Iraq, said he had observed how the pope's trip and his dialogue with Muslim leaders have already changed the atmosphere in Iraq.

"The pope touched the hearts of all Iraqis by his messages, especially Muslims. And now, something has changed in the streets, in the Mass, the population," he commented.

"Christians are proud of that, and now they have very appreciated also," he said.

<https://www.heraldmalaysia.com/news/christian-and-muslim-leaders-pope-francis-iraq-trip-still-bearing-good-fruit-but-more-dialogue-needed/61977/2>.

One million malnourished Afghan Children could face Death: UNICEF

Kabul: Without immediate action, an estimated one million children in Afghanistan are projected to suffer from severe acute malnutrition in 2021 and could die, a top UNICEF official said after wrapping up a trip to the country, reported local media. According to Ariana News, UNICEF Deputy Executive Director Omar Abdi who visited Afghanistan recently warned that "at least one million Afghan children face severe malnutrition and even death" unless immediate assistance is provided.

"Severe outbreaks of measles and acute watery diarrhea have further exacerbated the situation, putting more children at risk," UNICEF Abdi met with dozens of children suffering from severe acute malnutrition a life-threatening illness during his visit to Indira Gandhi Children's hospital in Kabul.

While meeting with senior Taliban figures in Afghanistan, he underlined the need for children's



access to basic health care, immunization, nutrition, water and sanitation, and child protection services, reported *Ariana News*.

Stating that the UNICEF will continue to press for the rights of every girl, boy, and woman in Afghanistan. Abdi said: "Our objective is to see an Afghanistan where every girl and every boy are in school, have quality health care, and are protected from all forms of violence."

During his visit to Afghanistan, Abdi was accompanied by UNICEF Regional Director George Laryea-Adjei and UNICEF Afghanistan Representative Herve Ludovic de Lys.

(<https://www.siasat.com/>)

Helpline, a Saudi platform: Bravery is talking about your feelings, not bottling them Up

JEDDAH: "As the quarantines persisted, general morale sank, and many of us started to have a negative view of ourselves and our environments," co-founder Fahad Al-Owaida, a pupil at Abdulaziz International Schools in Riyadh, told *Arab News*.

Their initial plan was to establish a telephone helpline that young people with suicidal thoughts could call anonymously and talk with a counselor about their problems. When they realized that such services already existed, they switched instead to a social media and web-based approach, but the "Helpline" name stuck.

"So, as victims ourselves, we created 'helpline.sa', a mental-health awareness initiative that offered everyone a way to reach out when suffering from mental or



emotional stress."

Although high-school students run the platform, it is not limited to this group. In fact, its founders say the target audience is anyone who needs help or wants to expand their knowledge of mental health issues.

"Our goal is to eliminate the stigma surrounding mental health," said Saleh Al-Zayer, a co-founder and researcher.

"We want to spread information on different topics such as OCD (obsessive-compulsive disorder), depression, anxiety, and so much more through social media. We also want to remind people that they are not alone."

(<https://www.arabnews.com/>)

Apple removes Popular Quran App for users in China

DUBAI: Apple has removed a popular Quran app from its app store in China on the request of Chinese officials.

"Quran Majeed," a reading-friendly application used by millions of Muslim users around the world, has been deleted on the Chinese app store for "hosting illegal religious texts," the BBC reported.

"According to Apple, our app Quran Majeed has been removed from the China App store because it includes content that requires additional documentation from Chinese authorities," the report cited the app makers as saying.

"We are trying to get in touch with the Cyberspace Administration of

China and relevant Chinese authorities to get this issue resolved."

It is reported that the app has more than one million users in China.

The BBC report said it contacted the Chinese government for a comment, but had not received a response.

The Chinese Communist Party officially recognizes Islam as a religion in the country.

But China has been constantly accused of committing human rights violations, that amount to genocide, against the millions of Uyghurs, who are mostly Muslim, living in Xinjiang. (<https://www.arabnews.com/node/1948951/media>)



Dr. Mohd
Manzoor Alam

Five years ago, when Saudi Arabia proposed Vision 2030, the project's highlight was improving the economy of the Kingdom, along with bringing reforms in governance, laws, socio-political and cultural sectors, and environmental-related issues. Today, the status of the ongoing project stands firm and clear, moving swiftly towards the end goal. Saud bin Mohammad Al-Sati, Saudi's Ambassador to India, very proudly listed out some of the achievements of Vision 2030. The objective of modernizing and transforming the administration with a diversified approach to policies and laws has been fruitful for the Kingdom as more than 45 percent of the 500 promised reforms have been successfully delivered.

The digitalization initiative taken

Evaluating the performance of 'Saudi Vision 2030'

up by Saudi Arabia has brought efficiency, transparency, and accountability in all the sectors involved. Along with this, Saudi aims to be amongst the top 15 countries dealing with Artificial Intelligence (AI), which aspires to draw an investment of 75 billion Saudi Riyal (SR). With an increase of 331 percent in FDI. With the registration of 1278 foreign companies in 2020, the economy of the Kingdom is finding its way to the pre-covid times.

The objective of Crown Prince Mohammad bin Salman to reduce Saudi's economic dependence on oil, improving health, education, infrastructure, tourism with special attention on women empowerment deserves all the praise. More than 90 reforms aiming to improve the socio-economic status of women have proved to be a success. For a society to thrive, it is pertinent to provide an inclusive space for all to grow and contribute to the welfare

of the state. Vision 2030 has adopted the same approach that endeavors to diversify the Kingdom.

Another area of focus of Vision 2030 is attracting foreign investments and strengthening bilateral relationships with other countries with strong trade and cultural ties. One such example is India-Saudi bilateral trade, which stood at 34.03 billion dollars in 2018-2019. After the Riyadh Declaration in 2010, the engagement between both countries increased tremendously, offering economic and cultural sustenance to one another. India's dependence on Saudi for crude oil is an open secret; similarly, Saudi Arabia has shown a keen interest in India's dream of achieving a 5 trillion dollars economy.

India has played a strategic role in 'Saudi Vision 2030' and will continue to do so given the result of the tie, which demonstrated to be remarkably profitable for both

countries. India, Saudi's fourth largest trade partner, makes the largest expatriate community (3 million) in the Kingdom. In 2020 alone, Saudi issued 44 licenses for Indian investment, and the inflow of FDI worth 2.81 billion dollars was reported in the same year, as per the report. What makes the relationship more potent is both countries' staunch disapproval of any form of terrorism and the belief that terrorism is not associated with any particular religion, community, or race.

With the current pandemic creating devastation worldwide, we all have learned not to take anything for granted. Apart from rejuvenating the economy, adopting environment-friendly initiatives, focusing on health infrastructure, redefining educational provisions, and inculcating skill-enhancement, a reassessment of the socio-political status of the tribal groups could add to the already existing

heterogeneity of society that Saudi Arabia embodies. The historical prevalence of the tribes of Saudi Arabia is immense as they played a significant role in building national identity and hence cannot be overlooked. Focusing on tribal groups and their identity politics would make the project comprehensive and more acceptable in mainstream national development. Adopting a more holistic and coherent approach towards the tribal groups, signifying their population in law and governance of the national hierarchy could enhance the power relations shared between them. Saudi has never been a homogenous society, therefore to honor the nation's diversity, a healthy balance between the state and tribal groups will also reflect positively on Vision 2030.

(The writer is the Chairman of Institute of Objective Studies, New Delhi and can be contacted at Email: ios.newdelhi@gmail.com, <http://www.iosworld.org>) ■

Saudi Arabia aims to be among 15 top Global Economies with a \$7tr Plan

RIYADH: Saudi Arabia's Crown Prince Mohammed bin Salman said that the Saudi economy is expected to get SR27 trillion in government spending and investments by 2030 as the Kingdom plans to be among the top 15 global economies.

The Kingdom will invest more than SR12 trillion (\$3.2 trillion) by 2030 to spur local economic growth. The economy will receive SR10 trillion through government spending over the next 10 years and a further SR5 trillion from private consumption spending in the same future period.

This represents a total injection of SR27 trillion (\$7 trillion) by 2030,



Saudi Arabia's Crown Prince
Mohammed bin Salman

he added in a statement carried by Saudi Press Agency.

The funds are part of the National Investment Strategy (NIS), a key enabler to achieve the goals of Vision 2030, he added. The statement said that the NIS would target key sectors such as manufacturing, renewable energy,

transport and logistics, tourism, digital infrastructure, and health care.

Another goal of the strategy is positioning Saudi Arabia among the top ten economies on the Global Competitiveness Index by 2030, the Crown Prince said.

The Crown Prince highlighted that out of the SR12 trillion; the Shareek program initiatives will inject SR5 trillion. The Public Investment Fund is set to contribute SR3 trillion, and the

Today, the Kingdom embarks on a new investment era to empower Saudi and international private-sector investors with more and better opportunities. Investment is without a doubt one of the main routes for us to achieve the ambitions and aspirations of Vision2030, among them economic development, diversification, and sustainability; technology transfer and localization; infrastructure development; better quality of life; job opportunities and the upskilling of our human resources, leaving a legacy of prosperity for future generations

remaining SR4 trillion will come from investments facilitated by the NIS.

The strategy will contribute to the

growth and diversification of the Kingdom's economy, which, in turn, will achieve many of Vision 2030's goals. ■

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AMU celebrates Sir Syed Day:

Sir Syed was a Great champion of Hindu Muslim Unity, Former Chief Justice Thakur

Spl Correspondent

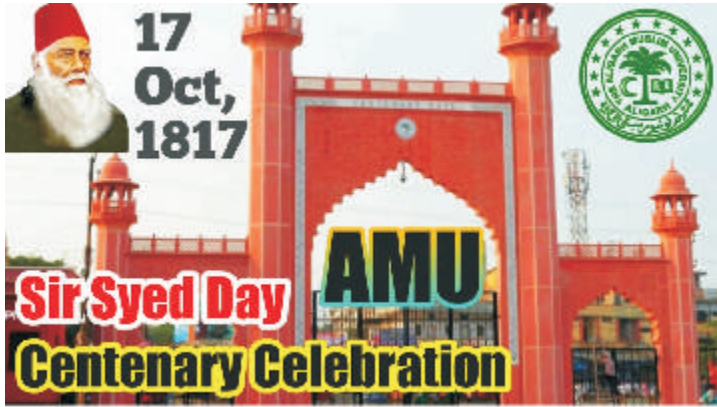
Aligarh: "Sir Syed was a great champion of Hindu Muslim unity, and his ideas of secularism and inclusiveness are reflective in the way AMU works and operates," said former Chief Justice of India Tirath Singh Thakur. He delivered the commemoration address on Sir Syed Day celebration on October 17 as the Chief Guest of Aligarh Muslim University (AMU).

Remembering the multi-faceted personality of Sir Syed, Justice Thakur quoted the couplet of Jigar Muradabadi. 'Jaan Kar Manjuma-e-Khasan-e-Maikhana Mujhe, Muddaton Roya Kareng Jam o paimana Mujhe' brilliantly describes how Sir Syed is indeed remembered by both Muslims and Hindus.

Former CJI emphasized that AMU brings positive stories of diversity and inclusion to the forefront to make this world a better place. The Prime Minister, Narendra Modi, called AMU a 'Mini India.'

Some of the very rare and old translations of Ramayan, Geeta, and other scriptures are preserved at AMU, and the university attracts students from all religious communities from across the country and the world", said the Chief Guest.

He added: "Sir Syed thought that the modern education was the cure for all ills and aptly described ignorance as to the mother of all trials and tribulations. To bring reform, he set up the Scientific Society in 1864, launched the Aligarh Gazette in 1866, started the Tehzibul Akhlaq in 1870, and finally established the MAO College in 1877 which later became the Aligarh Muslim University".



Remarkably few people in history have triumphed in driving out blind orthodoxy of people making them embrace enlightened thoughts and attitudes. Like Sir Syed Ahmad Khan and to pay homage to the great Aligarh Muslim University (AMU) founder and his life-long journey, dignitaries, university community members from across the globe, faculty members, and students joined the online Sir Syed Day celebrations.

In his address, Prince Dr. Qaidjoher Ezzuddin (Chairman, Saifee Hospital Trust and Saifee Burhani Upliftment Trust) urged AMU students to write their destiny with innovative ideas and thoughts. Students should be passionate, believe in their vision, dream big by acquiring knowledge and execute their plans by making extra efforts on their goals, Prince Dr. Qaidjoher

In the welcome address, AMU Vice-Chancellor, Professor Tariq Mansoor, said: "It will be difficult, to sum up, Sir Syed, a multi-faceted personality whose work changed the course of history during the second half of the 19th century. Several upheavals marked the era.

The mutiny was foiled, medieval feudal order had collapsed, and the economic system was in shambles. Amidst this, Sir Syed, a man of extraordinary talent, comprehensive knowledge, clear vision, and farsightedness steered the countrymen".

"Sir Syed founded the Scientific Society and started the periodicals, the Aligarh Gazette and Tehzibul Akhlaq to nurture a scientific attitude and secular approach. The writings in these periodicals shattered several misconceptions, superstitions, and the prejudice that had cornered people's minds. In the current scenario, Sir Syed's pragmatic vision, a spirit of renaissance and a new orientation towards understanding the religion are the need of the hour", said Prof Mansoor.

"In the last few years, a record number of new courses have started including two new B.Tech courses in Food Technology, Artificial Intelligence, Master programmes in Data Science, Cyber Security and Digital Forensics. We have also introduced BSc Nursing, BSc Paramedical

Sciences, DM (Cardiology) MD in four new subjects of Unani Medicine, MA (Strategic Studies), and M.Ch (Neurosurgery). Meanwhile, the number of MBBS seats will soon be increased to 200 from 150", said the Vice Chancellor.

Former CJI Thakur honored illustrious British historian and Professor of History of South Asia at the University of London, Dr. Francis Christopher Rowland Robinson, and acclaimed Indian theorist, Padma Bhushan and former president of the Sahitya Academy, Prof Gopi Chand Narang with the Sir Syed Excellence Awards in the international and the national categories respectively.

Prof Francis Robinson received a citation and a cash prize of Rs two lakhs, while Prof Gopi Chand Narang was given a cash prize of Rs one lakh with the citation. Receiving the Sir Syed Excellence Award in the international category, Prof Francis Robinson said that it is a great honour to receive the Sir Syed International Excellence Award 2021 from AMU, a great institution fashioned by the UP Muslims whose history he has been studying for fifty-five years.

"It means much to me that you have read, understood, and valued my work. That the award bears the name of Sir Syed Ahmed Khan only adds to the honour. I have long admired Sir Syed for his leadership, courage, and determination", he pointed out. Explaining his work as a historian, Prof Robinson said, "I have studied in the context of UP Muslims: the

emergence of Muslim politics; the widespread adoption of print from the nineteenth century and its major impact on religion and politics; aspects of religious change, among them the emergence of forms of 'protestant' Islam; religious change and the development of forms of modernity, for instance, individualism; and the world of the Ulama".

Thanking the Vice-Chancellor for the award, Prof Robinson said that the work it recognizes is in part mine and that of UP Muslims, many associated with AMU.

Speaking on occasion, Prof Narang said, "Sir Syed's life was an open book. He kept the doors of MAO College open for people of all religions. And always said that Hindus and Muslims have borrowed and adopted culture from each other".

He added that Sir Syed famously said, 'India is a beautiful bride and Hindus and Muslims are her two eyes. If one of them is lost, this beautiful bride will become ugly'. On occasion, Prof Qamrul Hasan Ansari, distinguished mathematician, Dr. Mohammad Zain Khan (Assistant Professor, Department of Chemistry) and Dr. Mohammad Tariq (Assistant Professor, Department of Electrical Engineering), Dr. Mohd Arshad Bari (Assistant Professor, Department of Physical Education) were bestowed with awards.

University paid floral tribute at the Mazaar (grave) of Sir Syed following the traditional ritual of 'Chadar Poshi'. An online 'Exhibition of Books and Photographs' of Sir Syed Ahmad Khan at the Sir Syed House was jointly organized by Maulana Azad Library and Sir Syed Academy. ■

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Ongoing wranglings in Mushawarat affects its work



Abdul Bari
Masoud

New Delhi: At a very critical time when the Muslim community passing through a difficult phase, All India Muslim Majlis-e-Mushawarat (AIMMM), a collective of community organizations and distinguished individuals, is witnessing internal strife and bickering. Its former president Dr Zafarul Islam Khan along with 35 other members alleging that the incumbent president Navid Hamid is "illegally holding" the position and rendered the forum "virtually defunct". Refuting allegations Navid said the Supreme Guidance Council (SGC) of the Mushawarat has validated his continuance as president.

The SGC, which oversees and guides the 57-year-old umbrella body of several community organizations, has made an appeal to all the members to abide by the principles set forth for smooth functioning. In a letter dated October 10, SGC chairman Maulana Jalaluddin Umri appealed to all the members to bury the past bitterness and work together in the interest of the community. But there seems to be few takers as the issue has now come into the public domain, fuelling angst in the community against the 'leaders'.

In a letter sent to the Mushawarat president, a group of 35 members including Dr Zafarul-Islam Khan, Secretary General, AIMMM, Mujtaba Farooq, Dr Syed Qasim Rasool Ilyas, Mufti Aatur Rahman Qasmi, Masoom Moradabadi, Sohail Anjum, Prof. Ishtiaq Zilli, Prof. Muhammad Sulaiman, Prof. Akhtarul Wasey, ex-MP Mohammad Adib, Kamal Faruqi and others said that the Mushawarat has not held its

general body meetings during the last two years.

The disgruntled members have also warned that if no action is taken within two weeks, they will be constrained to call a meeting to take appropriate decisions.

"A year ago, many members of the Central Committee, including myself (Zafarul-Islam Khan), asked the incumbent President and Secretary General to hold a meeting of the general body but no action was taken (which is illegal as Article 24(3) of Mushawarat Dastoor says that on receipt of a requisition meeting, the same will be held immediately with at least one week's notice)," the letter says.

Dr Khan maintains that, "The tenure of the incumbent President ended on 31 December 2019 but, using false and dubious logic, he continued to hold office without election for the last two years which is the usual tenure of an elected President of Mushawarat". Now this illegal tenure of two years too is going to end and there is no sign that an election is going to be held anytime soon, he adds.

Speaking with **Islamic Voice**, Navid counters these allegations. He says they should have first approached the Mushawarat president before going to the press. He also says 4 or 5 members in the list are not members who have already been expelled from the organization. He also flaunts Supreme Council Guidance chairman, Maulana Syed Jalaluddin Umri's letter and insisting that Council is the most respected body of consultation whose decision is final in accordance with the guidelines of the Constitution regarding disputes.

While talking to **Islamic Voice**, Dr Khan said the charge that we first approached the media is totally baseless.

"No. We sent the letter first to him

and only NEXT day I released it to the media".

Mushawarat former president, Dr Khan described SGC letter as Maulana Jalaluddin's "personal opinion" which he is not entitled to pass as if it is that of the Supreme Guidance Council because the Council held no meeting for this purpose and, instead, he issued that letter which illegally gave Navid an additional two years and nine months.

"The other point is that Mr Navid continued to function during that two-year tenure totally normally

and I gave a bulky dossier proving this to Jallaaddin saheb during the last meeting of the Supreme Guidance Council over a year ago. We can dig out the date. Why Jalaluddin saheb acted illegally and why did he not consider that dossier? I have an answer but I will not spell it out," he added.

He further said though there was no logic in Navid's claim that he did not enjoy the term in question due to litigation who was elected unopposed due to Adeeb saheb's withdrawal of his nomination and

therefore the question was only about the Working Committee's election despite all the irregularities which still could be challenged in court.

However, Navid insists that he is the rightful president of the Mushawarat and all the members should abide by the SGC's ruling on this matter.

In a letter written to all members (dated October 10, 2021, Maulana Jalaluddin Umri appealed to them to bury past bitterness and differences and to work together in the interest of the community.

Below is the English translation of the letter of the Supreme Guidance Council:

"For the past almost three years, Mushawarat has been facing some internal problems. The brief record of which is that in December, the election process of the President and the Working Committee of the Mushawarat was underway, the results of which were to be announced on December 5. However, some members went to the court expressing their displeasure with the election process. The court stayed the election process on December 3, banned the announcement of results and ordered the ballot papers to be locked and sealed. The disgruntled gentlemen withdrew the case by filing a writ petition in the court on January 5, saying that two years of tenure (meeqat) has been completed, therefore the case lost its relevance and they filed a plea for its withdrawal. While dismissing the case citing the statement of the parties, the court lifted the ban on the election process and its results. But the announcement of the results was delayed due to the Returning Officer's own personal issues.

After the results were declared, the members expressed different opinions on this which can be broadly divided into two

categories. Some gentlemen opined that the election was for the 2018-19 term which ended a year ago and a fresh election should be held for a new term. The second opinion was that the results were announced after the ban was lifted by the court, therefore the new meeqat should start with this.

In such contentious cases, the decision of the Supreme Council Guidance is deemed to be final. Thus, some members of the Mushawarat as well of the Supreme Guidance Council asked the Council to act in the above matter and issue a clear guidance. Therefore, a letter was sent to the Council members to solicit their opinion on the current state of affairs of the Mushawarat.

Based on written opinions and oral suggestions from Council members, it is appropriate to recognize the results of the President and the Working Committee after the court lifted the ban. And with the announcement of the results, the new meeqat should begin. The work done by the President and the Working Committee during this period was counted as an interim period not as a formal term in accordance with

Article 24 (1) of the Constitution of the Mushawarat.

All members of the Mushawarat were asked to ignore past discussions and bitterness. Keeping in mind the situation of the community which is passing through a critical phase, members are requested to fully cooperate with Mushawarat in its activities with open mind. It is also the responsibility of the President to try to get all the members together. May Allah be our supporter and helper?

Regards

Regards Syed Jalaluddin Umri."

The community watchers say this continued bickering and ill-will feeling among the members of this esteemed organization is affecting its work adversely. They said the community expects from these esteemed members that they will shun infighting for soothing their egos and work for the cause of the community.

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Staff Writer

New Delhi: 31 Muslim candidates cracked this year's civil services examination, close to last year's number. Overall, 761 candidates made it to the prestigious UPSC this year. Sadaf Choudhary, Muzaffarnagar (UP), ranked 23, has secured the highest rank among Muslim candidates. Shubham Kumar, an IIT Bombay graduate, topped the exam in his third attempt. Jagrati Awasthi and Ankita Jain secured second and third positions on the list.

The number of successful Muslim candidates had reduced this year compared to last year when 42 candidates had cleared the civil services exam. They constitute 4.07 percent out of the total 761 successful candidates.

31 Muslim candidates Cracks this Year's civil service exam

More than fifty percent of the successful candidates in this list of 31 received their coaching and training at the Jamia Millia Islamia's Residential Coaching Academy, New Delhi alone.

Jamia's Academy has been doing well consistently over the past several years and adding up to the numbers year after year at this same pace.

20 Students from Jamia Millia Islamia's Residential Coaching Academy have cleared the civil services examination conducted by Union Public Service Commission (UPSC). Faizan Ahmed, who ranked 58, has secured the highest position among successful candidates from Jamia's coaching academy.

Fourteen out of them are from the current batch, while the remaining six candidates were coached in previous batches at the Academy. Five external students trained for the interview at Jamia's coaching academy have also cracked the exam.

A total of 10 students from Jamia Hamdard Residential Coaching Academy, New Delhi, are also among the 761 candidates selected by the UPSC for various positions. Vinayak Chamadia, who ranked 47, has secured the highest place among candidates from Jamia Hamdard.

Congratulating the successful candidates, former vice president, and diplomat Mohammad Hamid Ansari said

for various reasons; young people are still shying away from the challenge as not so many Muslim youths are appearing for the examination s. The motivation to overcome this factor has to be developed, he said.

The list of the selected Muslim candidates UPSC 2020

- 1) 23 - Sadaf Choudhary
- 2) 58 - Faizan Ahmed
- 3) 63 - Dheenah Dastageer
- 4) 125 - Md Manzar Hussain
- 5) 129 - Shahid Ahmed
- 6) 142 - Shahansah KS
- 7) 203 - Mohammad Aaqib
- 8) 217 - Shahnaz I
- 9) 225 - Waseem Ahmad Bhat
- 10) 234 - Bushara Bano
- 11) 270 - Mohammad Haris

Sumair

- 12) 282 - Altamash Ghazi
- 13) 283 - Ahmed H.Choudhury
- 14) 316 - Sara Ashraf
- 15) 389 - Mohibullah Ansari
- 16) 403 - Aneez s
- 17) 423 - Zeba Khan
- 18) 447 - Faisal Raza
- 19) 450 - S Mohd. Yakub
- 20) 470 - Sabeel Poovakundil
- 21) 478 - Rehan Khatri
- 22) 493 - Mohd Javed A
- 23) 545 - Altaf Mahd. Shaikh
- 24) 558 - Khan Aasim Kifayat
- 25) 569 - Syed Zahed Ali
- 26) 583 - Shakeerahmed Tondikhan
- 27) 589 - Mohamed Riswin
- 28) 597 - Muhammad Sahid
- 29) 611 - Iqbal Rasool Dar
- 30) 625 - Amir Bashir
- 31) 738 - Majid Iqbal Khan

Staff Writer

Faisal Rahmani elected as Chief of Imarat-e-Sharia Bihar, Jharkhand, and Odisha



Patna: After months of bickering among the various factions of Imarat-e-Sharia, Bihar, Jharkhand, and Odisha, a prominent Socio-Religious Organisation headquartered in Phuwari Sharif in Patna, has elected Maulana Ahmad Wali Faisal Rahmani as its new Ameer in a bitterly fought election. Rahmani defeated his nearest rival Maulana Anisur Rahman Qasmi. Maulana Khalid Saifullah Rahmani, acting general secretary of All India Muslim Personal Law Board, and Mufti Nazar Tauheed were also fray. Still, they withdrew their candidature at the last minute, making it a direct contest between Anisur Rahman and Faisal Rahmani.

Faisal is the son of the organization's former Ameer and well-known religious and political leader Maulana Wali Rahmani, who passed away on 3 April 2021. Election for the Ameer was held under tight security at the headquarters of Imarat E Sharia on 9 October 21. Maulana Anis Qasmi got 197 votes, while Maulana Faisal Rahmani got 347 votes and was elected for the presidential post.

There was a rift among various factions in connection with the chairmanship. At a meeting held on 30 September, the warring factions had finally agreed to vote for the group's chief.

Maulana Faisal Rahmani, who won the election, is an alumnus of Egypt's Al-Azhar University. He worked in the USA between 2001 and 2005.

(Imarat Shariah Bihar, Odisha & Jharkhand, Phulwari Sharif Patna-801505. Phone No.: 0612-2555668, 2555351, 2555014, 2 5 5 5 2 8 0 E m a i l : info@imaratshariah.com nazimimaratshariah@gmail.com, http://www.imaratshariah.com) ■

Ghulam Hasan Qaiser is acting chief of Majlis-e-Ahrar Islam



Ludhiana: Ghulam Hasan Qaiser, a well-known poet from Ludhiana, has been appointed as the Acting President of the Majlis-e-Ahrar Islam-e-Hind. The post fell vacant after the demise of Maulana Habib-ur-Rehman Sani Ludhianvi, who was National President of Jamaat-e-Ahrar-e-Islam-e-Hind and Shahi Imam of Punjab. Mr. Qaiser, 72, has lived with the late Quaid-e-Ahrar Mufti Muhammad Ahmad Rahmani

Ludhanvi and the Maulana Habib-ur-Rehman Sani Ludhianvi for the last 50 years. Shahnawaz Khan, Secretary, Majlis-e-Ahrar Islam, said that Qaiser had been appointed to this post to continue its activities. He noted that Ahrar Day celebrations are held every year in December. On that occasion, the central committee of Majlis-e-Ahrar Islam will hold a meeting to elect a new president.

In the wake of Qadianis' growing activities, it is the first objective of Ahrar to protect the finality of Prophethood of Hazrat Muhammad (PBUH), said Acting President Qaiser.

He said Ahrar has always been fighting against the forces of falsehood with full force, and Insha Allah, this struggle will continue, and we will continue to follow in the footsteps of late Maulana Habib-ur-Rehman Sani Ludhianvi with determination, courage, and enthusiasm. ■

Ulama and Mashaikh Board Delegation meets Muslim Envoys- Says Terrorism has nothing to do with Islam



New Delhi: Terrorists are using the name of Islam only as a tool of defending themselves, and they neither have any connection with Islam nor do they have any knowledge of Islamic tenets. Now, it should be obligatory for every Muslim to convey the message of his religion to the world in a proper way'. This was stated by a delegation of the All India Ulama and Mashaikh Board (AIUMB) while meeting the envoys of Islamic nations stationed in Delhi.

Syed Mohammad Ashraf Kichhowchhvi, founder president of AIUMB said the people are confused between real Islam and post-truth Islam. They are facing difficulties differentiating the facts from faults and rumors about this particular religion Islam, said Kichhowchhvi who led the delegation that met the ambassadors of Turkey, Egypt, Iran, Iraq, Indonesia, and Jordan. During the meet, Kichhowchhvi expressed his concern over the sweeping generalization of Terrorism with Islam stressing that Terrorism has nothing to do with Islam in any manner.

If Islam is a peace-loving religion, then why are such terror attacks being carried out under the banner of Islam. After all, why are the terrorists doing such inhuman acts with the name of Islam?

When some groups circulate rumors and doubtful truth against Islam, he suggested that: "As a Muslim we should not be bent on fighting, quarreling and reacting radically, but we must prove them wrong through our morality and

good characters, as practiced by our beloved Sahaba-e-Keram (Companions of Prophet Muhammad PBUH)."

Taking forward the point on Sufism, delegation member and President of AIUMB Karnataka, Syed Mohammad Tanveer Hashmi underlines that no religion of the world teaches Terrorism. Still, unfortunately, people do not know about their religions properly. So, the people should get accurate information first about their respective religions.

He specifically addressed youths and told them that in the post-truth era, the responsibility of the youth of every religion doubles to awaken the people to what their religion wants from them.

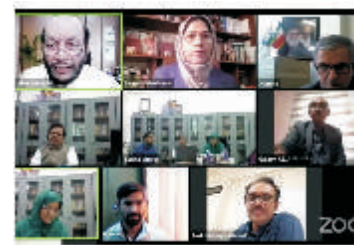
Syed Ale Mustafa Pasha Qadri, President of AIUMB Andhra Pradesh, opines that Terrorism and Islam are two very different things; they cannot be mixed together.

He avers that the purpose of Islam is to end oppression and terror, but, regrettably, Islam and Terrorism are being linked sometimes.

He also said that it is the responsibility of every Muslim to follow the teachings of his Prophet and get complete knowledge of the orders of Almighty Allah.

National Joint Secretary of the Board Syed Salman Chishti suggests spreading the message of love and peace as done by the Sufis who have won people's hearts with love, not with the sword. ■

International Persian Webinar held at MANUU



Hyderabad: Maulana Azad National Urdu University, Department of Persian, in collaboration with Culture House of the Islamic Republic of Iran, Mumbai, organized an online International Webinar on "Mir Anis and Mohtasham Kashani – the two eminent lamenters poets of India and Iran" on 1st October.

While delivering his inaugural speech, the Vice-Chancellor, Prof. Syed Ainul Hasan, said that Mohtasham Kashani, the 16th Century Iranian Poet, is notable for his simplicity of style. Mir Anis, the 19th-century Indian poet's work, is of extraordinary importance for its expressiveness. He expressed the hope that the Dept. Of Persian, MANUU will organize many activities in the coming days in collaboration with the Culture House of the Islamic Republic of Iran, Mumbai.

Presenting her paper Prof. Aziz Bano, Head, Department of Persian, discussed in detail Marsiya Nigari. Prof. Nikhath Jahan, DDE (MANUU), Dr. Syeda Asmath Jahan, Assistant Professor, Dept. Of Persian (MANUU), Prof. Ishtiaque Ahmed, Dept. of Persian, JNU, Prof. Narges Jaber Nasab (Iran), and Dr. Suleiman Zare (Iran) also presented papers. Abu Talib Rizvi, Producer and Director presented a few poems of Mir Anis with English translation.

Dr. Mohsen Ashouri, Director Iran Culture House, Mumbai, proposed a vote of thanks. Prof. Shahid Naukhez Azmi convened the webinar. ■

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Moin Qazi

The Madrasa Myth



Inside, room after room, students wrapped in shawls, their backs hunched against the encroaching chill of winter and wearing crocheted skull caps sit cross-legged on carpets, reading from Qurans that lay open before them, resting on low wooden book stands. This is a typical Islamic seminary, the madrasa.

The students are supervised by teachers, with shaved upper lips and heavy beards, many of them dyed with henna. They finger strings of prayer beads while conversing. Every waking hour is geared to learning called *tahfiz* memorising the Quran by heart, known as *hifz*. A Muslim who has memorised all 6,236 verses of the Quran earns the right to be called a *hafiz*.

Historically, Madaris (Madrasa plural) were institutions of higher learning until their importance diminished with the onset of Western education. They have played an essential role in the history of Islamic civilization. They have been powerful nodes in the learning system and harbingers of several revolutionary achievements in fields as diverse as jurisprudence, philosophy,

astronomy, science, religion, literature, and medicine. Only when the Golden Age of Islam began to decline, the madrasas lost their academic vitality and relevance and ceded prime space to western-oriented education.

The reputation of madrasas has taken a battering in recent decades. They have been continually targeted and maligned with an avalanche of searing and strident critiques. Madrasas have been broad-brushed as extremist hotbeds. However, the negative stereotypes presented in some sections of the media do not present the true picture. The majority of these Islamic schools present an opportunity, not a threat. Their teaching certainly does not have the so-called "extremist pitch."

For young village children, these schools may be their only path to

literacy. For many orphans and the rural poor, madrasas provide essential social services: education and lodging for children who otherwise could well find themselves victims of forced labour, sex trafficking, or other abuse. They continue to serve parts of developing societies that Governments never reach. For parents mired in poverty and forced to work long hours with limited breaks, madrasas serve a vital role in ensuring their children are supervised, fed, and taught to read and write.

As their graduates go out and take up a range of new careers and pressures from within the community, the State, and the media for reform grow, these Islamic schools, too, are changing. Far from typifying one end of the polarising spectrum of traditional

versus modern and religious versus secular education, the State must continue to use Islamic seminaries as part of the regular educational paradigm. It must evolve an educational grid that allows constant movement between madrasas and mainstream educational institutions.

Madrasa curricula, in most cases, offers courses like "*Quran-i-Hafiz*" (memorization of the Quran), *alim* (allowing students to become scholars on Islamic matters), *tafsir* (Quranic interpretation), *sharia* (Islamic law), *hadith* (sayings and deeds of Prophet Muhammad), *Mantic* (logic), and Islamic history (mostly constructed, and invariably avoiding any discussion on weak points of old Muslim leaders). These subjects are considered theologically mandatory. Several madrasas are now supplementing the traditional curriculum with modern education. This is in response to the growing deeper dissatisfaction and fatigue with a redundant learning system.

For centuries Muslim theologians have blended the rigorist teachings of *sharia* with the insights of mysticism to allow the spirit, rather than the letter, of the law to shine. But most madrasas have their curriculum patterned around the famous seminary of Deoband, the ultra-Orthodox Sunni school of thought, which is an acknowledged lodestar for smaller madrasas and insists upon the letter.

Most advocates of madrasa reform argue that the present curriculum can't instill the necessary values in students to fit in with their notions of "applied Islam." It is out of step with the world in which the majority of Muslims live. Once a robust intellectual tradition, today, Islamic orthodoxy is in serious need of a make over. Mainstream theologians who cater to the majority of lay Muslims, both Sunni and Shiite, cannot address several critical moral and theological challenges. Its hallmark is archaism in theology and ethics. That's because theological education is steeped in ancient texts. Ordinary clerics are reluctant to replace the medieval rulings on blasphemy, apostasy, and captives with new interpretations of Islamic law based on current realities with little attention to reinterpretation.

Efforts to stay "politically correct" have contributed to an absence of structured debate and discussion on how best to make modern education accessible to millions of poor Muslim youth so that they get jobs. Madrasa custodians now realize that cultural isolation would only lead to stagnation. But madrasas are not immune to change. Many of them are trying to forge a Muslim identity that is compatible with modern culture and resistant to the blandishments of radicalization. These madrasas are a counterpoint to many

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The Misplaced Sharia law by the Taliban



Jalees Tareen

Regaining power by Taliban may have been a celebration to anti-west, but it has come as a nightmare to the working women of Afghan college and school-going girls and to aspiring young women who dreamt of becoming professionals with globally competitive skills. The terror has unleashed with the killing of women police officers, blinding a policewoman, chopping off fingers of a girl with nail coloring and public flogging of women on wearing a jean pant inside her burqa and stopping girls from going to schools. They are not just a threat to the women's liberty but to other minorities like the Hazaras and the officials who served in the west-backed government. The brutalities in the name of Sharia law are nothing but a power struggle. The claimants of so-called "Sharia custodians" have forgotten that they are killing their own Muslim brothers and sisters of their own country. Though the western world and Media tried to split them into two groups, the Taliban and the Afghans, the fact remains that they are all Afghans with diverse ethnic identity. The concern of the Indian Muslims (and should be so across the globe) is that the Taliban are taking shelter under Sharia law to justify every brutal act and atrocity. This has embarrassed the Muslims of the world and polluted the minds of common non-Muslim with a cruel picture of Islam. This religion brought the message of peace and love, a religion that was the first to declare rights and honor to a woman in every walk of life. This religion prioritized knowledge discovered the mysteries of God's creations and explored the skies. Islam had no gender discrimination in matters of learning and acquiring knowledge. Our prophet once said, acquire knowledge even if you have to reach China, and he never spoke; only men read and gain knowledge. Brutality and dishonour to a woman were hated most by our Prophet. The most disappointing is the statements by a few responsible persons from the Muslim community, who, instead of condemning the brutalities of Taliban, particularly women, preferred to overlook their anti-Islamic actions and glorified the winning of the Taliban over the west-backed government. If they hail them from their political angle, they should at the same time condemn the anti-Islamic brutalities on women and



Left to right: Former Afghan diplomat Asila Wardak, former Afghan politician and peace negotiator Fawzia Koofi, Afghan journalist Anisa Shaheed and former Afghan politician, Naheed Fareed speak to reporters outside the U.N. Security Council, in New York, U.S. October 21, 2021. REUTERS/Michelle Nichols

children. We, the Indian Muslims, the second largest in population next to Indonesia, should not have much to care about the changing Afghan politics. During the past five decades, our hands have been full of issues to discuss and address for the community's social progress and educational and economic upliftment. In all my previous articles in *Islamic voice*, I have been writing that Muslims first identify their priorities in the emerging communal polarization, a systematic attempt by a section of society to create bias and misconception about Islam. Some of our own senior community members are still holding the most regressive views on higher and professional education to Muslim women. I have come across an even younger generation of men who have come under the influence of some of the misinterpreted regressive views held by some religious leaders and have prevented their brilliant daughters and relatives from pursuing higher education. The most disturbing concern of 150 million Indian Muslims with 49% women is that they cannot find a single "moderate" intellectual and successful Muslim leader as their role model who can guide them. There is a shattered disharmony and divide between schools of thought and rigid Jamats. Hence a vacuum for our youth compared to the non-Muslims where the heads of community Mutts take that place and guide their sects in every field, particularly in education. The Christians also have centralized command or dictate from churches. A Muslim leader for today's youth should understand the present world and challenges of the emerging digital world and visualize the future for the Muslim youth of the country. He should not be just an Islamic scholar but should have been a successful professional in his field, carving a place in the hearts of the Indian

community, both Muslims and non-Muslims. The Muslim youth is confused mainly in the changing dynamics of globalization, increasing competition in the job market, the absence of leaders with moderate views, and progressive and practical outlook who could guide them to be an integral part of the larger society. Extreme views push them into narrow seclusion, the self-satisfying and egocentric scholarship that only preaches about "the life hereafter" (though important), completely overlooking the significance of an excellent professional education, respectable intellectualism, and economic independence. A young Muslim woman going to university or any professional education is not banned in Islam, as long as they are in a moderate hijab, with a covering of hair, hands, and legs. A Muslim boy and girl should be recognized for their excellent, polite behavior and character and respected for education and knowledge. In the absence of an honest, scholarly, and visionary political leadership, I still believe that the only hope for us to change the community's fate is using the platform of Masjids. But the present state of masjids, the power politics of the committee, mismanagement of funds, and absence of young educated men and women in affairs of Masjids disappoints us, and the dream remains a reverie. The agent of change we look for in Masjid is the Imam, who himself needs rigorous reorientation of his thought process. But we must never give up the idea of making the Masjid a center from where a revolution should start. (The author was a former Vice-chancellor of Kashmir University, Pondicherry University, B S A University, and a Member of UGC. He was the founder secretary of the Muslim Education Society, Mysore. He welcomes comments and alternate views. email: tareenj@k@yahoo.co.in)

Readers Space

"Masjid Management stand up to the call of time or make way for others."

Sir,

I read with interest the article "Masjid Management stand up to the call of time or make way for others" by Prof. Jalees Tareen, ex-Vice-Chancellor, in the October issue of *Islamic Voice*. The author has rightly pointed out that Masajid has a more significant social role in spreading peace and harmony. Also, they should be a centre to disseminate information about benefits from Government and work for the upliftment of society and promote education. The Imam plays a pivotal role, but sadly he is treated low, like a bonded slave. Are the surrounding mosque and the precincts spick and span? Are



they maintained well and clean? About the maintenance of toilets, the less said, the better. The learned Vice Chancellor's article is a handbook to all managements in implementing the prayer halls'; ideas were intended for comprehensive activities as was practically done during the Prophet SAS' s times. Our kudos to the writer.

Naveed Ahmed, Bangalore

"NIOS: Alternate Schooling"

Sir,

I read with interest the article "NIOS: Alternate Schooling" in the October issue of *Islamic Voice*. Like an expert and experienced physician, Tahsin Ahmed has put his fingers on the pulse of the less fortunate and less educated people in society. He has very well diagnosed the ailment and also has provided the treatment. Like a bitter pill, it has ingredients both for recovery and well-being. He has started the article with a few examples of unfortunate mishaps and undesirable events that may have pushed many young children and youths to drop out. Many a times by chance and sometimes by choice. As always, the author's caring and sharing instinct has enabled him to pick such an important topic of NIOS (National Institute of Open School) that many are unaware of. Among the few examples he has given, going by the names, he may inadvertently point out that the most significant dropout rate is among minorities. Knowing very well that empowerment of an individual or community is through education, he has highlighted the "alternate schooling" through NIOS, established by the Government of India, for dropouts at various stages of schooling. NIOS helps such children complete all steps and stages to reach the SSLC Board Certification and Senior Secondary. This NIOS program is super beneficial to the Madrasah children. It will open the doors for modern and science-based education. Thus Madrasah pupils can learn the spirituality of Deen, and at the same time, they can learn many more subjects to improve the quality of life in Dunya. The author has painstakingly gone through to describe the details of

OBEP (Open Basic Education Program) and NIOS. Two successful NIOS institutes are given as successful examples. "Larkspur Educational Trust" and "Learning Point Foundation" are two such institutes in Bangalore. This program has become a boon to Madrasah students. It opens the doors to many courses in modern science and the world. It promises new horizons to reach and to be explored. A government-initiated program should be fully exploited and taken advantage of to educate society's downtrodden and weaker sections. Thanks to the author for exposing and exploring such an "out of sight" and beneficial government educational program for the needy, pupils of Madrasahs, and the women who would like to learn and move forward in their lives through the courses offered in NIOS accredited schools. It would be nice if the state government could extend a helping hand through minority welfare and well-being funds to pay the fees and education expenses of the deserving and eligible students. Privately, individuals and Muslim organizations can burden these needy and downtrodden struggling students through any Awqaf income or charities like Zakat, Sadaqa, etc. One can get the most satisfaction through sponsoring a deserving and diligent student and watching their growth in society through education. Suppose NIOS accredited teaching institutions hold the roots and flourish in our communities. In that case, that day will not be far when we may have an Islamic scholar-cum-scientist, economist, doctor, engineer, or any professional of good caliber. "Make Education, a New Sensation" should be our motto.

Qazi Minhaj Azher, USA



Syed Tahsin
Ahmed

A pressure group or lobbying group is an organization that seeks to influence elected representatives to take action or make a change on a specific issue. Pressure groups are formed when people with similar opinions get together for similar objectives. They can effectively push the government to rethink the policies and proposed actions. Pressure groups act as a liaison between the government and stakeholders. They do not contest elections and are concerned with specific programmes and issues.

Methods adopted by pressure groups

The pressure groups influence the policy-making and policy implementation in the government through legal and legitimate methods like lobbying, correspondence, publicity, propagandizing, petitioning, public debating, lobbying with their legislators, and so on. They may also resort to legal action by filing appeals and injunctions in higher courts. The other practices are campaigning for and against certain candidates in elections, demonstrating outside parliament/assembly and government offices, marching in streets, holding demonstrations, dharnas, strikes, and boycotts. In the USA, pressure groups exert much influence in the socio-political milieu. Examples of pressure groups in India are the National Students Union of India (NSUI), Akhila Bharati Vidyarthi Parishad (ABVPA), Indian Medical Association (IMA), All India Kisan Sabha, Bharatiya Kisan Union, Rashtriya Swyam Sevak Sangh (RSS), Vishwa Hindu Parishad (VHP), Bar Council of India, All India Trade Union Congress (AITUC), Narmada Bachao Andolan,



Dalith Sangharsha Samithi and so on.

Pressure groups among Muslim Organizations

Very few Muslim organizations have ventured to form a pressure group, and a few that have been formed are ineffectual, ineffective, and toothless. But there have been exceptions in the past. During the first half of the twentieth century, the Central Muslim Association of Karnataka (CMA) came to be known as representing the Muslim community's interests and is believed to have been consulted by the then government before implementing any programme of sensitive nature pertaining to the Muslim community. Khan Bahadur Abbas Khan, Secretary of CMA from 1907 to 1948, and Nawab Gulam Ahamed Kalami, President of CMA from 1909 to 1943, made the CMA a pressure group the term became popular in India.

Vision Karnataka

In recent times Mr. Gulame Ghose, a retired KSRTC officer and a frequent contributor of articles to Urdu newspapers, has formed a pressure group called Vision Karnataka. Besides Gulame Ghose (founder), Ayub



Ahmed Khan, Advocate (Convenor), and Mukhtar Ahmed (Joint Convenor), Vision Karnataka has 27 other Executive Members, including three women members (Ms. Sajida Begum, Ms. Fareeda Rahmathulla, and Ms. Nikhat Khader). This registered NGO comprises intellectuals, professors, doctors, engineers, advocates, retired officers, writers, poets, and businessmen.

Janata Ki Adalat

Vision Karnataka is driven by the ideology that senior politicians and Ulema are accountable to the public. The public has a right to question them about issues related to them. With this objective, they hold Janata Ki Adalat programmes. Senior leaders and even Ulema have to sit on the stage inside the replica of a witness box and answer the questions posed by either Gulame Ghose or Ayub Ahmed Khan, advocate. The public who gather in large numbers is also allowed to ask questions at the end. Notable persons who were invited to the Janata Ki Adalat to answer a barrage of questions include Mr. K. Rahman Khan (former Union Minister), Mufti Iftukhar Ahmed Qasmi (State President, Jamiat Ulema, Karnataka), Mr. Ramalinga Reddy (former Minister), Mr. Chand Mahal Ibrahim (former Union Minister), Mr. Tanveer Sait (former

Minister), Mr. U.T. Khader (former Minister), Mr. N. A. Harris, (MLA) and late Mr. Vijaykumar (former MLA and BJP leader).

They are questioning top politicians, and Ulema on stage before the public is no mean achievement. The pointed questions posed to them do not skirt the controversial issues and allegations against them. Having attended many Janata Ki Adalat programmes, I have seen politicians squirm in their seats at uncomfortable questions asked amidst the glare of video cameras and before the knowledgeable public. But the politicians quickly regain their composure, and they are pretty adept at replying with a seemingly convincing argument. However, Vision Karnataka does not want to sit in judgment about the replies given and leaves that for the better judgment of the public.

Think Tank

Vision Karnataka claims to be a group of thinkers whose objectives are to guide the community to choose the best options for their socio, economic and educational development. However, it doesn't seem to have made much headway as a Think Tank. Many of their members write articles in the Urdu newspapers highlighting the socio-political issues of Muslims as a minority community and that's about all.

Pre-Election Activities

Before elections, Vision Karnataka plays a pro-active role as a pressure group exerting its influence to promote alliances of political

parties, assess the winnability of contesting candidates, and suggest winning strategies. In the past elections, they have held a series of discussions with Mr. H. D. Deve Gowda (former Prime Minister), Mr. H. D. Kumaraswamy (former Chief Minister), Mr. Dinesh Gundu Rao, Mr. Venugopal, and other political leaders.

Cohesion among Ulema

The efforts of Vision Karnataka to bring all the Ulema on one platform and streamline the functioning of Darul Qaza did not meet with much success for obvious reasons. However, Vision Karnataka succeeded in bringing together many organisations working for the welfare of the Muslims and other minorities by hosting combined meetings to address issues of common interest. Such a



combined effort will hopefully be effective in getting their voice heard in the corridors of power. That is preferable to disparate organizations raising their feeble voices individually.

Vision Karnataka deserves to be complimented for making a beginning to establish a pressure group at the State level. More such pressure groups should be formed in every State and even at the national level too (for tackling national issues). The concept of creating pressure groups should also percolate to the city and town level to effectively deal with their local issues.

(The author is a retired KAS officer and can be contacted at tahsin789@yahoo.com)

Rashida Sayyad

With the depletion of the natural energy resources on Earth, there is an urgent need to find alternatives. Researches are going on for the same in the world, and we bring one of the researches done by **Dr. Mohammed Rameez**. He completed his B.Tech-Electronics and Communication Engineering from Rajiv Gandhi Technical University and M.Tech- Nanotechnology from Pondicherry University. Presently, he is working as Academia Sinica postdoctoral research Fellow at the Institute of Chemistry, Academia Sinica, Taiwan.

Q. What is the topic of your

research, and please give a brief explanation?

Ans: With the increased manufacturing activities, a large amount of CO₂ is being released into the environment, causing Earth-Carbon disparity, leading to global warming. Further, there is a rising demand for fine chemicals such as p-benzoquinone obtained from fossil fuel processing. However, these processes operate under high energy and high-pressure conditions generating more CO₂. Therefore, decreasing CO₂ production and transforming CO₂ into valuable solar fuels seem to be an essential issue for future sustainable development. So,

Reducing CO₂ to Control Global Warming



Dr. Mohammad Rameez:

this scenario has given the researchers a challenging topic as to how to reduce the amount of CO₂ and further convert it into

valuable low-carbon fuels. Hence, my research topic is based on reducing carbon dioxide to other useful chemicals using electricity and catalysts. This process is known as electror education of CO₂.

My research is developing an ideal resource-efficient solution based on catalysts i.e., artificial photosynthesis - mimicking how plants use sustainable sources of sunlight, CO₂, and water to drive the production of energy-rich carbohydrates. As such, promising research efforts have been intensified in reducing CO₂ to similar energy-rich fuels and chemical feed stocks through electro-catalytic routes.

Recently, we report a novel g-C₃N₄/Cu₂O-FeO heterogeneous nanocomposite catalyst for CO₂ electrochemical reduction to CO, with a maximum Faradaic efficiency of 84.4% at a low onset over potential. This research was published in the topmost journal in the field of environmental engineering. This research was done in Academia Sinica, a premier research institute in Taiwan. A Ph.D. student Girma from Ethiopia, and I worked on it in Prof. Hung's lab. I was also one of the corresponding authors.

Q. What is the motive/ aim of your research?

Ans: I aimed to integrate hetero structures containing oxides of



Farzana Junaise

My husband is an alcoholic..... he beats me every night. He threw me out into the street last night Akka, when I questioned him.... What should I do? What will happen to my children and me?

I got verbally abused again— how do we make my partner stop? I am losing my self-worth and feel useless!

My husband has been emotionally and physically torturing me for years. He makes me give up my salary and will not let me out of the house except to work. He doesn't let me meet my friends or family. Can you help me get away from this hell?

My uncle touched me last week in all the wrong places, I can't tell my parents what I do?

These are some of the stories you have heard often (when some of your house help or neighborhood workers share stories with you) or others that you get to know from hushed whispers or a battered friend. We at Bembala Foundation came together nearly three years ago to do our part to help our communities become violence-free and abuse-free and to help these "victims." We are primarily a volunteer-run organization from Whitefield, Bangalore, and are a Whitefield Rising Initiative. We provide help from our physical

Bembala Foundation: Helping One Survivor of Abuse at a Time



space at the Ob-Gyn OPD of Vydehi Hospital, from Monday to Friday, 11 am to 3 pm, and over a pan-India Helpline

Trained by professionals to support women and children facing abuse, we begin each case by providing emotional support and a willing listening ear. Additionally, we leverage an extensive partner network of police, lawyers, shelter home providers, counselors, vocational and skill trainers, and access to excellent medical facilities at Vydehi Hospital to help further survivors figure out the next steps. Bembala has helped over 250 women and children in the last two-plus years. While some have just needed to vent, others have been helped with us finding them safe shelter. Many have been assisted with legal advice from our lawyer network, while others have needed our presence at the police station to support them. We have even mediated reconciliations.

Here is what happens at Bembala on any given day- in the words of one of our volunteers:

My first befriending session evoked multiple emotions within and was a challenge. The survivor was a qualified IT engineer from a corporate background. She was a young mother with a young child. She was scared, in tears, and expressed total helplessness and despair. Her situation covered most aspects of domestic violence, including requiring immediate medical attention. Police intervention, counseling, and legal support were also extended to her by us. I felt I was able to convey comfort and empathy, leading to her opening up a lot. During the session, our experienced center manager was always on hand for further information and support. This, I must reiterate, is an excellent confidence-building booster for be frienders. Another constant is a gentle reminder/ pointer as to how one must stay focused on the

survivor's feelings without bias and prejudices.

Bembala Foundation also believes that awareness and outreach can tackle problems related to abuse long-term. From hour-long talks in communities and with women of all societies to gender sensitization and equality-related discussions with school children and invested partners like police constables and teachers, Bembala has run many awareness formats. We are also active on social media and work with many partners to light aspects of abuse and violence. We hope our efforts on this front will eventually lead to the prevention and abrogation of domestic violence of all types. Here is another volunteer's experience at one of our awareness sessions:

I met some women from disadvantaged sections of society on Bembala Volunteer Day. The objective was to empower them with the use of drama techniques. In one of these, the women were asked to enact metaphors of the storm, kite, and iron rod. Many of them associated the storm with their husbands. "How do you weather the storm," they were asked, "like a kite or like an iron rod"?

"Every woman here is an iron rod," proclaimed one woman. "We have all braved storms." Everyone nodded. "I have been a

kite." said another. "I have flown with the wind and survived the storm." "I can be a kite with the husband, but I must be the iron rod for the children's sake," a woman said.

As they shared stories, I was genuinely humbled. All the trials in six decades of my life paled in comparison. All my current fears seemed trivial. They were so mattered of fact about the difficulties....

The spirit and ethos of Bembala Foundation are steadily and indeed evolving with every experience, and with feedback from survivors. We strive to work with honesty, transparency, simplicity, and "from the heart." With all these support services, another significant advantage for the survivor is the center's location at Vydehi Hospital. Our thanks to their generosity in giving this space for free and enabling anonymity for survivors. As Bembala touches so many lives, we hope our role in encouraging and empowering women and children is solidified.

(Our services are free and confidential. Assistance over our Helpline (99806 60548) is available from 9:30 am to 4:30 pm, Monday to Saturday.

(Our services are free and confidential. Assistance over our Helpline (99806 60548) is available from 9:30 am to 4:30 pm, Monday to Saturday. Email: bembalainfo@whitefieldrising.org, <https://www.facebook.com/BembalaFoundation/>)

Rashida Sayyad

Mein akela hi chala tha janib e manzil, magar,

Log saath aate gaye aur karwan banata gaya.

These lines are pertinent for the social organization of Muslim women of Mumbai - Al-Mussaddiqati (The women who give charity). All women organization was founded in the year 2014 by Naseema Abdul Aziz Khan to help the deprived section of the society.



Naseema, President

Talking about the organization, Naseema, President of the organization, said, "During my visits to hospitals for regular check-ups, I was saddened to see the plight of the outstation patients coming to Mumbai to treat their family members. They were unable to spend on food due to their poor financial condition. They had to survive in extreme circumstances with no proper living space, sanitary, or food facilities. So, this made me think about them, and my conscience compelled me to help these people in some way."

Naseema's little concern for these people was shared and understood



Breakfast at Tata Hospital Water Cooler Installation at Byculla Jail

by her few friends, who agreed to pool in money to help these people. Initially, the help was extended to the poor people attending their relatives at the hospitals. Naseema explained, "The name of the organization is itself taken from one of the verses of the QURAN, so the main inspiration to help these people came from QURAN, where it says to feed people. Feeding people is the most liked act by our CREATOR. The verses from QURAN are still the motivating



Rubina, Secretary

force to keep us moving forward." One of the founder members, Jabin, informed, "The work was started

distributing rations to seven people and food to fifteen people for one month."

The task that few women initiated is now taking the shape of a bigger organisation with numerous women joining hands together to fulfill their duties towards humanity and the Creator's sake. "It is an independent non-profit organization. After discharging all their daily household duties, we devote spare time to serve the needy and poor brothers and sisters," said Salma Rizvi, one of the organization's founding members.

Elaborating further on their activities, Joint Secretary, Rubina Siddiqui, informed, "Our focus of activities revolve around the poor suburbs of Mumbai. With the sole intention of pleasing the Creator, we feed food to the needy, the orphans, and the prisoners."

The organization focuses mainly on

women and children. The present activities undertaken by the organization are arranging breakfast for the Cancer patients and their relatives. Explained Jabin, "It arranges monthly ration for deserving families. The arrangement of ration is made on an adoption basis. An individual woman can shoulder responsibility for providing ration to a single-family or more."

Al-Mussaddiqati plays the role of bridge between the helpers (donors) and the needy ones. It has set up a Dress Bank, which distributes the old, neat, and clean clothes among the needy ones in various areas of Mumbai. It supplies cold and clean water in Hospitals and Jails. The organization has donated watercoolers to G.T Hospital, J.J. Hospital, Byculla, and Arthur Road Jails for male and female sections. The selfless work of the organization members towards humanity further motivated Naseema's daughter, Nikhat, a lawyer by profession, to contribute towards the welfare of needy people. Naseema revealed, "My daughter Nikhat counsels the juvenile prisoners, and we plan to open a counseling centre where we will train girls to counsel others."

In January 2022, the organization is

also planning to begin pre-marriage counseling. The organization would suggest that the marriage hall owners recommend the newly married couples attend pre-marriage counseling sessions. "These sessions would be free of charge from our side. The hall owners may charge nominal fees for it if they wish."

Said Naseema, "At children's home, we counsel underage girls who become prey to different social illness, commit a crime and are brought to children home, and those who become victims of human trafficking and are put in the children home. Through counseling, we make sure that they become responsible citizens to serve the society fruitfully and participate in nation-building."

Dwelling on the sources of financial aid, Rubina said, "Al-Mussaddiqati takes help individually and collectively from women only."

Naseema concluded by urging other women folk to come forward and join hands for this noble cause by paying Zakat and Sadaqat (charity). (Address: P.T. Mane Garden, Mirza galib marg, Nagpada, Mumbai 400008, +91 86578 67273/ +91 8 6 5 7 8 6 7 2 7 5, support@almussaddiqati.com, <https://almussaddiqati.com/>)

Dress Bank offers Expensive Bridal gowns to Poor Families



Nasar says that almost all dresses that he receives are used just for a few hours and are like new ones

Arjun Raghunath, DHNS

Thiruvananthapuram:

Expensive bridal dresses that remain unused after a wedding are now bringing cheer to the faces of brides coming from poor financial backgrounds in Kerala. Dress Bank offers expensive bridal gowns to women from low-income families free of cost in a new charity model.

Nasar Thootha, a native of Perinthalmanna in Malappuram district of Kerala, initiated the Dress Bank project in March 2020. In less than two years, around 200 brides from financially weak families were able to dress up for their wedding in costly bridal dresses under the project, which now has many givers and takers from many parts of Kerala and even from other states and abroad.

"At present, there is a collection of around 1,000 traditional bridal outfits that suits Muslim, Christian, and Hindu brides. The Dress Bank now has a collection of around 1,000 costly bridal dresses. The market prices range between Rs 5,000 and Rs 50,000. Contributions are coming from other states as well as from NRIs. Some financially weak families from Karnataka and Tamil Nadu had also approached the Dress

Bank," Nasar told *DH*.

The 44-year-old former NRI has been actively engaged in charity activities since he returned to Kerala from abroad eight years ago. Seeing the plight of many with the support of his family members and friends, Nasar initially pooled the once-used bridal dresses and started offering those to brides from poor families in the locality. His initiative garnered much appreciation and publicity through social media and word-of-mouth. Nasar then began receiving contributions from various parts of the state and outside.

Nasar says that almost all dresses he receives are used just for a few hours and are like new ones. But he dry-washes them before giving the dresses to others. Even though he does not ask the families to return the dresses after use, some families return them, he says.

Nasar initially operated the Dress Bank from his home. Still, later on, one of his friends offered a one-room shop for the venture at his locality, Thootha, about ten kilometers from Perinthalmanna town. Nasar, who is a taxi driver, generally opens the shop on Tuesdays and Sundays.

Nasar added that there are few requests for the bridegroom's outfits. Hence, he does not have many attires for grooms.

Financially weak families struggling to buy costly bridal dresses and bear other expenses of a wedding inspired Nasar to start the Dress Bank project.

(Extracted from <https://www.deccanherald.com/amp/national/south/with-free-wedding-dresses-dress-bank>)

Gems add extra sparkle to Pakistani artist's rare craft



QUETTA: When Barishna Reki was thinking of ideas for her senior thesis as she completed a fine arts degree in 2019, she wanted to work on a project that would help transform her passion for painting into a financially viable one day career.

Reki, now 25, who hails from the remote town of Mashkail in southwestern Balochistan province and graduated from Sardar Bahadur Khan Women's University two years ago, came up with the idea of using traditional Baloch jewelry to add an extra sparkle to her canvases.

The project that she submitted as part of her coursework has now become her life's work. Reki's creations, which combine painting and jewelry like a sumptuous, gilded embrace in a Gustav Klimt painting, have attracted much attention on social media.

What's more, she has sold four pieces, one of them for 175,000 rupees (\$1,000) to leading Pakistani actress Zeba Bakhtiar. Another creation is on sale for 275,000 rupees at a mall in Quetta, the capital of Balochistan.

Muhammad Asif Kasi, a painter and sculptor in Balochistan with more than 24 years' experience, said Reki's craft was "rare."

"Instead of using more colors on canvas, Barishna has used jewelry, which is an exclusive idea," Kasi said, adding that he hoped that Reki would keep pursuing her passion and inspire other women in Balochistan to do so as well.

(<https://www.arabnews.com/node/1949216/world>)

create a unique musical project, mentored by Rahman. It is also meant to bring about a special - not religious - connection, as all these women are from different faiths. They could be Christian, Muslim, or Hindu, but it is humanity that connects the soul. The term Firdaus seemed very complementary to that ideology. Described as a fusion of styles and genres, the ensemble comprises women of 23 nationalities between 16 and 51, with Yasmina Sabbah as its conductor. Their music will draw inspiration from the UAE region's ancient traditions, which have used instruments such as the oud, rebaba, and darbuka. (Extracted from <https://www.thehindu.com/entertainment/ar-rahman/>)

women ensemble of musicians: The Firdaus Women's Orchestra. The ambitious initiative brings together 50 talented women musicians from across the UAE and the wider MENA region to

Mayor opens Kishwari Konnect Literacy, Skilling, wellness centre at Kashaan-e- Mustafa

Lucknow:

On the auspicious occasion of Sir Syed Day, the Mayor of Lucknow, Mrs. Sanjukta Bhatia, inaugurated a free literacy, wellness, and skilling hub for women at Kashaan-e- Mustafa, in Nazirabad, Lucknow.

Ek Jazba, Ek Fikr, Ek Mission! is the tagline of Kishwari Konnect, the gender-sensitive wing of Talha Society, a 25-year-old registered forum. It is dedicated to the memory of Late Kishwari Mustafa, a philanthropist and social thinker who advocated women's education as the base for the true development of any society.

"As a mayor of Lucknow, my concern is for the welfare of all citizens. But I strongly believe that it is of prime importance that women are empowered through education and skilling to help create a fairer and sustainable environment," said Mrs. Bhatia, addressing the function at Kashaan-e- Mustafa in Nazirabad. The organizers had maintained pandemic protocols, and only 'area vertical members' and the enrolled learners were invited to the venue while the others were



extended a Zoom and Facebook Live invitation.

Extending her good wishes and support to the initiative to what she said was 'unique and inclusive. The Mayor said she is happy with the motivational enterprise and is confident that it will be a truly inspiring pilot project that many will like to replicate.

"These are baby steps taken in an area that I was born and raised in. Though my heart always beats for the area, I am returning to my *janam bhoomi* after over three decades, and now it is my Karam Bhoomi," said Kulsum Mustafa, senior journalist and the chief functionary of Talha Society and Kishwari Konnect.

She talked of the previous workshops of vertical gardening, tie and die, English speaking that her team had organized at the centre pre-pandemic. (<https://www.siasat.com/>)

For more details, kindly call Kulsum Mustafa- 9452065566.

A.R. Rahman Performs with the Firdaus Women's Orchestra at Expo 2020 Dubai



Firdaus Orchestra at Terra, Expo 2020 Dubai
Photo Credit: Suneesh Sudhakaran/Expo 2020 Dubai

Gautam Sunder

A.R. Rahman, the composer, has collaborated with Expo 2020 Dubai to conceptualize a state-of-the-art music recording studio in the UAE and pioneer an all-

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Md Mekail Ahmed

Allah created this universe. Everything in the world was intended to fulfill the wants of humans. To make the planet a more beautiful and fulfilling place to live. All of God's blessings will be enjoyed by man, who will worship Him alone. He will use the gifts of this world to pursue the joys of eternal existence in the afterlife. One of the most magnificent of these marvels is the sea. The sea is a splendid creation of Allah that provides inexhaustible benefits to human beings. One of the wonders of the great Creator's design is the sea. Human Beings are always looking for and researching the ocean. The sea is indeed an inexhaustible source of wonder and diversity. As much as people know about the water, all the new and incredible information is uncovered as research. In study and discovery, man and humanity will benefit from the endless benefits kept hidden in the sea, like gas and numerous mineral riches. That is why the welfare religion, Islam, encouraged humanity to ponder and explore the ocean. As Allah says,

There is Welfare for Mankind in the Sea

"Do you not see that Allah has made subservient to you all that is on the surface of the earth and the ships that sail in the sea by His command, and He fixed the heavens so that they do not fall to the earth without His command. Surely Allah is Merciful, Compassionate to humankind." (Surah Al-Hajj, verse 65)

Believing intellectuals and theologians have always said that traveling by water is an enormous advantage in knowing God's identity. By diving into the center of the water, a man might grasp the unparalleled creativity of Allah, the Magnificent Creator. God's command:

"Travel in the land and see how He originates the creation. Then God will create again. Surely Allah can do all things." (Surah Al-Ankabut, verse: 20)

Allah says: "Surely there is good in the creation of the heavens and the earth, and the evolution of night and day, and in the navigation of the ships on the river. And by the water which Allah sends down from the sky, He revives the dead earth and



spreads out in it every living thing. And in the change of the weather and in the clouds which move between the heavens and the earth under His command, surely there are signs in this for a people who understand." (Surah Al-Baqara: 164)

The benefit of eating sea fish is significantly more significant than meat has long been stated by physicians and experts. Eating more seafood boosts heart and brain efficiency, which are the two major organs of our body. Indeed, seafood is a marvelous human health element. That is why medical scientists and doctors want more fish. More fish are also

recommended for patients to eat.

According to doctors and medical specialists, the components in fish work to maintain the human heart's functioning and secure. One of the reasons why fish components battle against the heart is the possibility of immobilization and malfunction. Darius Mozaffarian remarked that if you routinely eat reasonable fish, you will have a significant decrease in the risk of heart disease. Thirty crucial studies have demonstrated a 37% decrease in average cardiovascular risk in people who consume fish at least once or twice a week.

The Holy Quran also mentions marine fish in multiple contexts. Allah says,

"And He it is Who has made the sea subservient to you that you may eat therefrom (meat) and bring forth therein. Ornaments that you wear. And you will see therein ships floating in the water, so that you may seek of His bounty, and that you may be grateful." (Surah An-Nahl: 14)

Allah says: "And the two seas are

not equal; one is very sweet and savory, the other is very salty, and from each, you eat fresh meat and get the ornaments you wear. And you see ships sailing through it. That you may seek of Allah's bounty, and that you may be grateful." (Surah Al-Fatir: 12)

In the age of modern science, scientists have discovered through research that the waters of the two seas do not merge. For example, the waters of the Roman Sea and the Atlantic Ocean cannot coexist. There is a beautiful invisible barrier. However, in an age when there were no instruments for conducting such experiments, the Qur'an stated 1400 years ago:

"It simply came to our notice then. There is a barrier between which the two do not overcome. So which of the favors of your Lord would you deny? Pearls and corals are produced from both seas. So which of the favors of your Lord would you deny? And to Him belong the ships that sail in the sea. So which of the favors of your Lord would you deny?" (Surah Ar-Rahman: 19-25)

(The writer is from Bangladesh and can be contacted at mekailahmed117@gmail.com)

Shaban Ali Nadvi

Many centuries back, three men set for a long journey. At night they found the sun setting. Ahead them was a cave. To stay in that cave was a better option for them. Hence, they entered it. Some moments later, a rock rolled down and closed the mouth of the cave.

They were frightened. The chapters of their lives were about to shut. The thought of staying inside for the rest of their lives made them stunned. They felt choked at each passing moment. Then a thought to escape jumped into their mind.

They remembered God as the only option to get out of it. So, they decided that each of them would cry and pray to God by referring all the good deeds they have done till the moment. They pressured their minds and scanned through it; they remembered the best of their good deeds to mention and pray through.

The Rock moves a little Bit

One of them commenced: O God! Nothing remains hidden from you. You know that my parents were very old. I always gave them the milk before my children, wife, and servants sipped it. Once it happened that I wandered searching for my goats. When I returned home late, I found my parents fast asleep. Still straining the milk and putting it in a glass, I went to offer them, hoping they must have got up; but they were sleeping. I didn't give milk to any of my family members and preferred to stand the whole night holding the glass in my hand by their pillows. I waited the entire night until they woke up in the morning. I

presented the milk, and they drank their share of the evening. O, God! If I did this only for your pleasure, please remove this heavy rock. Thus, the rock moved a little bit but getting out was impossible.

The Rock slips a little Bit

The second one prayed: O God! I had a cousin sister whom I loved the most in the world. Once I tried to fornicate her, but she denied it. Months slipped into years, and it was a difficult time when drought and poverty brought her to me. She said to me: "I am in dire need. I want you to help me" I gave her one hundred twenty golden coins, provided she met me in isolation and will do what I wanted. She nodded helplessly, and both of us met. As I was about to fulfill my Lucious desire, she burst out crying hoarsely. She said with her dry and trembling lips, "O man! I request you not to do this with me and fear the one who holds the whole universe in his fist and is watching from above" listening to this, I controlled my luscious thought and



moved back while she was the most beloved to me. I even left those golden coins with her. O, God! If it was acted for you, help us remove the rock. It slipped a little bit but getting out was impossible.

They are Outside the Cave

The third one pleaded to God: O my Lord, the most aware of all my deeds! I had hired some labours. I paid them except the one who had left without taking his wage. Years went by, and he didn't come back. By his wage, I bought camels, sheep, and goats that yielded many more profits. Now the number of animals has increased. And then he

Three Men Locked in a Cave

came and asked, "O servant of God! Give me my wage," I said: take all these animals that are appearing in front of you. He was surprised and said ironically: are you kidding me? How could such a large number of animals belong to me? I said I was serious. All these belong to you. I explained the story, and he took away all the possessions. O God, if it pleased you, remove this rock and help us get out. Then the rock slipped entirely, and the mouth of the cave swung open. They came out and thanked God for having listened to their inner voice and accepting their good deeds (Al Bukhari)

What does this Story Teach Us?

What did you learn from this story? Why do our prayers mostly go unrewarded? Regardless of making Dua constantly, why do we get surrounded by the

situations we don't like? It's because we don't act things sincerely with our Lord. We simply follow the costumes as we see people doing since childhood. We don't even know which of our deeds are accepted by God.

This story gets us to the point that we should do good deeds regardless of their acceptance or rejection. If we do good deeds for our Lord, we can refer to God as a source to make our prayers more resourceful and more assertive as those three men prayed through their best deeds. Good deeds are sure to benefit us hereafter, but they protect us from many things the destiny designs in this world.

What's A Prayer?

The prophet Muhammad (Peace and blessings be upon him) said: Prayer is the essence of worshipping. God bestows everyone, but we don't know the manners and ways which suit to convince Him.

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MONUMENTAL MEMORIALS



Mooqetha

Assalamu Alaikum

Dear children,

In this edition in sha Allah we will read about many different things. We will know about the achievements of a young girl from Malaysia. We will learn how we can turn a simple hobby into a mastered skill and teach it to others. In our section of 'Allah's World', we will learn about the amazing creation of camels by Allah swt. And before we end, we will put on our thinking caps and figure out the answers to a new activity.

Be inspired

Imagine doing something just at the age of 11 years that brings international awards and is also proudly mentioned in one of the top USA talk shows.

Yes. This noteworthy feat has been performed by an 11 year old Maryam Muzamir from Malaysia.

We all get many ideas that are absolutely brilliant, but for the idea to be accepted worldwide and be patented is an entirely different thing. Maryam Muzamir participated in an International Invention Innovation Competition where over 600 people had participated from more than 70 countries. And out of all these people, Maryam's innovation was selected as the winning invention. Isn't that a commendable win? Masha Allah.



Winning such a big international and acclaimed competition is not an easy task. The invention has to be absolutely new in the world, and it has to be very useful for people or the environment.

Maryam noticed that tonnes of seafood shells from eateries are generated every day, which simply go to waste. She chanced on an article that mentioned the special compound found in exoskeletons of shrimps, crabs, and lobsters. This compound is believed to be a very beneficial

food source for animals. Maryam smartly converted the problem of colossal waste into sustainable livestock feed.

Would you like to know, being so young, how could Maryam accomplish such an esteemed honour. Why don't you write to her through Twitter or Facebook? Could you get to know more about her achievement? You can select new friends and learn so much from them. Get inspired, and Insha Allah also become an inspiration for others. ■

A Hobby turned into skill

The past two years have been challenging and different in many ways for all of us.

It changed our lives in various ways. But just like all situations and experiences do, even Covid brought many opportunities along with it.

Many used these two years very wisely without constantly complaining of the limitations it imposed on us.

Many children got to spend more time with their family members, and many learned new skills at home.

The pressure of school and being on time was taken off, and it opened doors to a much more relaxed learning environment.

Some children picked baking skills; some improved on their painting skills. At the same time, many explored their interest in performing before a camera and posting their work on YouTube.

Overall, covid did come with a lot of opportunities, and many utilized it well.

Things still haven't gone to the usual rat race that we were so used to. Covid restrictions are still in place to some extent, which means we still have time on our hands to do the things that we weren't able to accomplish due to the busy days.

Dear children, using time productively gives us a satisfying feeling and also helps us build our

skills. Practicing a hobby teaches us a lot of other skills. Dedicated learning of any art or subject gives us mastery over it.

I would recommend you pick an activity that you have always wanted to try, a hobby that interests you and is doable within the place you live.

For one to be proficient in any skill, one needs to follow the order mentioned below. And in sha Allah, you will have one more feather under your cap.

- Discipline and determination
- Unlimited trials and improvements
- Mastery
- Sharing it with others

Painting, sports, cooking, or reading, many more, we need strict discipline for any learning. We need to control our attention and actions in the presence of distractions. Along with discipline, we need the determination to pursue our hobby regardless of setbacks and failures relentlessly.

A new skill will require many many attempts. One cannot attain any mastery in a mere half a dozen attempts. Have the confidence that you can master it but do not have the overconfidence that you already are a master of it. Learn from your every mistake. And let your next attempt be a more informed, calculated, and conscious attempt that is better than the previous one.

Once you have indeed mastered the skill, feel good but don't just stop here. Now it's time for you to teach others. Teaching makes us keep improving our lessons more and more. Because to teach is to learn twice.

By teaching you will again bring in yourself all the skills that are required in a leader. Be leaders - you can be at your own age. It doesn't mean being classroom or assembly leaders. Have the qualities of a leader. Vision, belief, patience, empathy, and a sense of giving and leaving your legacy. ■

Reflect on the many stories in the Quran

The Qur'an, the Prophet Muhammad's (s.a.w.) miracle, teaches us through relaying the stories of those who came before us and in the most beautiful poetic verses created. (Allah even says this in the Quran, and that the likeness of it can never be created.) *Take time out of your day every day to read Qur'an. Reflect on the many stories and how you connect, learn, and grow as a Muslim when thinking deeply on Allah's Words. You may find it to be your favorite book to read, as I do.

Allah's world CAMEL



Insha Allah, today we will learn about camels, amazing creatures that Allah swt created and placed them in the hot deserts as a sign of His immeasurable wisdom. Let us learn why camels are such amazing animals and why they are a source of *hidayah* (guidance) for those who can look, ponder and marvel at Allah's creations.

Allah swt mentions camels in many places in the Quran. Camel is called *jamal* in Arabic. There are over 160 words for camel in Arabic alone.

We will look at a few fascinating facts about camels. Desert is where camels live, and we all know that deserts have very high temperatures accompanied by intense sandstorms. How many eyelids do we have? One. But camels have three sets of eyelids and two rows of eyelashes. Why did Allah swt give them so many eyelids? The frequent sandstorms can really become a problem unless one is really well prepared for it. And Allah swt being the supreme creator of all things, protected the vision and eyes of the camels by giving them three sets of eyelids. And another

amazing ability Allah swt gave the camels is, one of the eyelids is transparent and acts as a window cleaner when dust gets trapped in the eyes.

Allah swt also gave the camels the amazing capability to completely shut their nostrils during sandstorms to avoid sand getting inside their windpipes.

How much water can we drink in one go? Maybe a litre or more. But can you imagine, Allah swt has given camels the ability to drink almost 200 litres of water in one go? This ability is given to them because water is hard to find in deserts, and whenever they find the water they can drink so much and store it for a long period of time.

We could cover only some of the incredible facts of this wonderful creation by Allah swt. I would encourage you all to read up more on camels and praise Allah swt. Please read up on what they eat, how much they eat, how they manage to live in such hot temperatures, and why they are called ships of the desert. Build the habit of independent research. Know more and share more. ■

ACTIVITY TIME

Match the meaning with the surah name

- | | |
|----------------------|---------------|
| 1. The Women | A. Al Ankabut |
| 2. Bees | B. Al Balad |
| 3. The Poets | C. Al Fatiha |
| 4. The night journey | D. Al Hujurat |
| 5. The Moon | E. Al Nisa |
| 6. The Pen | F. Al Tin |
| 7. Smoke | G. Al Nahl |
| 8. The Forgiver | H. Al Shu'ara |
| 9. The City | I. Al Isra |
| 10. The Elephant | J. Fatir |
| 11. The Fig | K. Al Qamar |
| 12. The Spider | L. Al Dukhan |
| 13. The Creator | M. Al Fil |
| 14. The Apartments | N. Ghafir |
| 15. The Opening | O. Al Qalam |

Muslim Youth Invents the Flying Car

Syed Ali Mujtaba

Chennai: Indian Muslims are silently making their efforts for innovative development in the country. A Youth from Chennai has invented the flying car, while a schoolboy from Aurangabad has invented an E-Cycle. Their achievements tell the story that Muslims are second to none in the innovative development of the country.

Muhammad Furkan Shoaib an aeronautical engineer has fulfilled the dream of million Indians of flying cars in the sky. He along with his technical team has innovated India's first flying car. Furkan Shoaib is a certified UAV pilot and the Chief Technology Officer at VINITA an Aero-mobility company in Chennai.

The model of this flying car was shown at the London Helitech Exposition on October 5, 2021. Many of India's news channels showed the car launch in their news coverage. They gave credit for this innovation to the "Make in India" project and failed to mention the promising young engineer's contribution to this innovation.

The gap was filled by a US website called 'Future Flight' that



gave coverage to this innovation and also appreciated Muhammad Furkan's abilities for his stellar contribution to the field of aviation.

Undoubtedly Muhammad Furkan has made the whole country proud. His innovation is a morale booster and the youth and especially an inspiration to Muslim youth who too want to be on such work of innovation in the country.

A Schoolboy Invents E-Cycle

The second story is of a talented high-school boy Mohammad Faizan from Aurangabad Maharashtra. He is making waves in social media for his innovation of an e-bike that has made people throng to him to catch a glimpse of him and his invention. Its video is available on YouTube.

This tech-savvy student of 8th grade Faizan has transformed a paddle bike into an electric one. He actually has transformed the common paddle bike into a

motorbike. Attached to the bike are a self-starter switch, accelerator, clutch, breaks, and other features.

The bike is powered by an electrical motor. Faizan has connected the motor with a rechargeable battery that takes two hours to get fully charged. A single charge lasts for about 50 kilometers and there is a digital indicator that displays remaining battery levels. The speedometer tells the speed of the bike. The innovator claims that the top speed of the bike is 30 kilometers per hour.

These two positive stories from the much-maligned Muslim community show mirror to those who accuse, the 14 percent Muslim minority community of a drag on 84 percent Hindu population.

The negative stereotyping of the Muslims likes 'puncher chaap' or love jihadi and corona jihadi are dutifully circulated in the media, while the story of these two characters has never been told even though they inspire a whole generation of youth of the country. (Syed Ali Mujtaba is a journalist based in Chennai. He can be contacted at syedalimujtaba2007@gmail.com)

Jamia Millia student Kaif Ali wins prestigious Commonwealth - Innovation Award

Staff Writer

New Delhi: Kaif Ali, a Faculty of Architecture & Ekistics student, Jamia Millia Islamia (JMI), won the prestigious Commonwealth Secretary-General Innovation Award for Sustainable Development-2021. He is the only Indian amongst 15 awardees from 54 Commonwealth countries to win the prestigious award for his contribution towards Covid19, refugee shelter crisis, and climate change.

According to a JMI press note, Kaif has invented low-cost portable housing for Covid-19 quarantine and shelter from extreme weather conditions like earthquakes and flooding. His design has been recognized by the UN under the top 11 emerging innovation start-ups solving climate challenges.

Congratulating Kaif for the achievement, JMI Vice-Chancellor Prof. Najma Akhtar said that the



university is proud of him.

"We expect that it will motivate other university students to work hard, think out of the box to get noticed and contribute to nation-building," Prof. Akhtar said.

During the pandemic, Kaif

researched how architecture could prevent the spread of disease. He designed a prefabricated sustainable shelter, SpaceEra, that would help reduce transmission of the virus and house refugees worldwide in the future.

Elated Kaif Ali said, "Winning the Commonwealth Innovation Award lifts my confidence to a greater level and motivates me to work even harder than yesterday and innovate unusual solutions to achieve a sustainable future. I pledge to become the voice of the youth transforming the Commonwealth and to Be the Change!"

Each award winner received a trophy, 3,000 pounds (3,00,000INR approx.) in prize money, and the opportunity to scale up their innovations in collaboration with partners and mentors across the Commonwealth.

Young Pakistani inventor invents 'Smart Shoes' to help Blind People

Peshawar: A young inventor from Pakistan's northwest has designed "smart shoes" for visually impaired people that warn them with a sound or vibration about any obstacle on their path within a radius of 120 cm.

Hailing from the Swat Valley in Khyber Pakhtunkhwa province, Wasiullah, the 17-year-old inventor, told *Arab News* he had entered the world of innovation by repairing and fixing damaged battery-operated toys. "Visually impaired people will no longer need walking sticks or guides after smart shoes acquire popularity," Wasiullah, who goes by a single name, said. "The shoes are fixed with an ultrasonic sensor and Arduino board to keep blind people safe while they are walking. Such individuals can get prior notification of any looming hindrance."

Local physics teacher Muhammad Farooq said Wasiullah was his most brilliant student. He had planned to design a new type of wheelchair to help visually impaired people navigate their surroundings, but he could



not do it due to financial constraints.

Budget restrictions did not stifle his inventiveness, though, and when he designed the shoes earlier this year, it was a reward for his perseverance.

"I still believe he has the potential to emerge as a leading scientist if he gets proper coaching and opportunity," Farooq said.

"Smart shoes for visually impaired people are available in foreign countries," Farooq said. "But their prices are beyond the reach for many in this country. The government should own the project because the shoes Wasiullah has made are comparatively cheaper."

(<https://arab.news/z3uq9>)

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Reducing CO2 to Control Global Warming

non-noble metals, such as iron and copper, with g-C₃N₄, resulting in stable materials that could function as active electrochemical catalysts for CO₂ reduction.

Q. What kind of challenges did you face?

Ans: Many doped and sensitized semiconductors have been used as photocatalysts for CO₂ reduction for higher conversion efficiency. The selectivity of products not only depends on the catalysts' compositions but also on the choice of reductant and the solvent. However, the practical applications of these catalysts for CO₂ reduction are still limited by the low CO₂ conversion efficiency. It is crucial to raise the photocatalytic conversion efficiency and long-term stability to make this process economically feasible. Here, our main challenge was to enhance the selectivity and efficiency of the process for the novel g-C₃N₄/Cu₂O-FeO catalyst, which uses earth-abundant materials.

Q. How do you think your research would be beneficial to society or industry?

Ans: This research would help solve the prevalent issue of global warming befalling due to the rapid industrial developments across the globe. The conversion efficiency is currently too low to

be practically helpful in the industry; this research would definitely help solve the existing low conversion efficiency. We are also confident that the proposed hybrid low-dimensional functional materials would help promote the conversion of the product yields to some extent and gain an in-depth understanding of the basic principle of CO₂ reduction using the advanced spectroscopy/dynamics techniques available in our laboratory. Based on our results, we will be able to design better, cheaper, and inexpensive catalysts. Finally, we hope these catalysts can be used for a large-scale industrial fixation of carbon dioxide to beneficial chemicals. This can help us achieve two goals - 1) CO₂ amount reduction and 2) valuable chemical productions without using fossil fuel. Ultimately, we will be able to attain the goal of sustainable development.

Q. Lastly, please give some tips to the budding scientists?

Ans: My advice to budding scientists that they should keep themselves updated with the recent literature and findings. Never lose hope as it takes time to obtain results. Always have plans B and C ready for the research and experiments.

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Amir Süleyman

Listen to the reed how it tells a tale, complaining of separations—
Saying,

"Ever since I was parted from the reed-bed, my lament has caused man and woman to moan.

I want a bosom torn by severance that I may unfold the pain of love-desire.

Everyone who is left far from his source wishes back the time when he was united with it."

With these words, Mevlana Jalaluddin Rumi begins his famous collection of "*Masnavi*"—one of the most important, influential, and widespread works of Sufi literature in the world. The masterpiece is interpreted as one of the world's greatest poems, thanks to its depth of thought and inventiveness of images.

Why is it so important? Who is Rumi? What is the secret behind his significant influence on Western culture, apart from other great Sufis?

Rumi's background

Rumi is known in Iran as Jalaluddin Muhammad Balkhi (relating to the place of his birth). In Turkey, he is called **Mevlana Jalaluddin Rumi** (relating to the country of the Romans or Anatolia, where he lived and became famous).

Rumi was born in the city of Balkh (currently in northern Afghanistan) on Sept. 30, 1207. His father is Baha al-Din Walad, a great jurist and mystic nicknamed the "Sultan of the Scholars."

Rumi emigrated with his family from Balkh to Nishapur and then from there to Baghdad. The family spent many years moving between the cities of the Islamic

Remembering Rumi: How he inspired the East and the West



Whirling Dervishes take part in a Sama ceremony, Istanbul, Turkey (Getty Images Photo)

world until it settled in the city of Qarman (central Turkey). Then the family migrated again to Konya, the capital of the Seljuk state, at the invitation of the Seljuk Sultan Aladdin Kayqubad I. And, on May 3, 1228, Rumi started a new life.

'The meeting of the two seas'

It is impossible to discuss Rumi's legacy and influence in the world without mentioning Shams Tabrizi—a dervish. Who was the reason for Rumi's transformation from a jurist scholar to a mystic who knew God and whose followers have spread to all parts of the world over several centuries up through the present?

Tabrizi was born in Tabriz, and the exact date of his birth and death is not known. He is called "*the pole of Sufism*," "*the emperor of the madmen of love*," while the masters of Sufism call him "*the bird*."

For Rumi, he was like the sun in whose absence the moonlight would never shine.

Just as Tabrizi's meeting with Rumi greatly impacted his intellectual journey, their separation also had a greater impact on his literary production. Had it not been for the meeting, Rumi wouldn't be the Rumi we know. Had it not been for the separation, Rumi would not have been burned by "*the fire of longing that burned him*" (fire is here a famous complex metaphor of Rumi), and he would not have written his poems that roamed the earth.

In "*Manaqib al-Arifeen (Stories of the Lovers of God)*," scholar Ahmed Eflaki says that Tabrizi's separation from Rumi is a manifestation of majesty, just as their meeting was a manifestation of beauty. Therefore, talking about Rumi and his influence in the West

is at the same time talking about Tabrizi and his influence in an indirect way.

Eastern and Western culture

Although Rumi's works are literary works of a Muslim jurist and mystic, written in the Persian language, they crossed the barriers of language, religion, and culture to reach different peoples belonging to different civilizations and cultures.

Although the first printing of *Masnavi* (the Persian version) was in Cairo in 1835, the West's interest in studying the life and works of Rumi far exceeds the interest of the Islamic world. Many of those who translated Rumi's works into Arabic even quoted them from the English and French translations made by some Orientalists.

Rumi had had a significant influence on Indo-Islamic culture since the 14th century, when **Nizamuddin Auliya**, the great guide of the Chishti order, wrote a commentary on *Masnavi*.

However, Rumi's greatest influence on Indian culture in the modern era was the Islamic poet and philosopher **Muhammad Iqbal** (1877-1938), who considered Rumi his spiritual guide and "*the prince of the caravan of love*."

It is worth mentioning one excerpt from Masnavi:

"This is the Book of Masnavi, which is the roots of the roots of the roots of religion in the way in respect of unveiling the mysteries of attainment and of certainty; and which is the greatest science of God and the clearest way of God and the

most manifest evidence of God."

To demonstrate that the *Masnavi* is not only a book of mystical poetry and wisdom. But a complete approach to understanding religion, Ceylan says that "perhaps Rumi has meeting points with Greek philosophers or ancient Chinese culture, and perhaps his poems contain positions mentioned in the Bible and the Torah to convey an idea. But above all, he is a scholar and Muslim jurist, just as the Qur'an does not deny the Torah and the Bible."

"Or whoever is a disciple of Rumi, he must first be a Muslim. Because the Mawlawi Order and the teachings of Rumi are not separate from Islam."

Ceylan also says that Rumi is a good "brand" for introducing Islam and its teachings, presenting a correct image of Islam and correcting the stereotyped image in the minds of some that links Islam with violence and the rejection of the other, noting that the *Masnavi* has been translated into 26 languages and has continued to inspire many for more than 800 years.

We can conclude with a quote from one of the most famous and widely spread poems of Rumi, as it is a summary of the approach that a person should live by, regardless of his religion or race:

"In compassion and grace, be like the sun ... In concealing other's faults, be like the night...In generosity and helping others, be like a river ... In anger and fury, be like dead ... In modesty and humility, be like the earth ... Either appear as you are, or be as you appear."

(The author is a Senior Editor at Daily Sabah Arabic, <https://www.dailysabah.com>)

Swami Arul Jyothi Ananda

Human life is the process of a man knowing himself. As we grow, we can come to know of our Self. For human persons, our real growth expands the knowledge of who we truly are.

I am not the body, nor the mind, not the thinking;

If I am none of these, then who am I?

After negating all of the above Mentioned as 'not this', 'not this', 'not this',

That Awareness which alone remains—that I am.

What is the nature of Awareness?

The nature of Awareness is Existence. It is Consciousness or eternal Bliss. The Self is different from the physical body, the senses, and the mind. Ego is not the Self. Ego, or I-ness, is an idea only; it is purely mental. Being mental, it cannot be the Self. What exists in truth is the Self alone. The world and the individual Soul are appearances of the Self.

Who Am I?

Have you ever asked yourself,

"Who am I really?" You may say, 'I am a father, a husband, a friend, an engineer, a teacher, or whatever. But, are these really you, or are these roles that you may be playing?

The truth is that you are a father because you have a son. You are a husband because you have a wife. You are a teacher because you have a student. So, all our identities, everything we conventionally believe ourselves to be, depending on something else. The relationships we make with external realities are the basis for these identities. So, then, if we are not these relationships and roles, who *are* we, actually?

Knowing who we really are is the challenge of our human life. We have to ask, seek and find within our Self in order to know the true Self. It is very beautifully said that *he who sees all beings in the Self and the Self in all beings hates no one*. It is possible for someone to hate others only when that Awareness of unity is not there. In

contrast, Awareness of the presence of the Self in all beings makes everyone dear to us. The spiritual goal of humanity is to experience this divine Self within and without. The desire to attain this should be the norm of life. You must first know who you really are, then do what you need to do. By not knowing the answer to the question, "**Who am I?**" one keeps on creating new identities of oneself, consequently going farther away from one's true Self. All the suffering in life is because of not knowing our true identity. Until one realizes one's true Self, one believes oneself to be the name or some other external label or identity that has been given to oneself.

In reality, however, we are an eternal reality (Soul). For infinite past, the Soul has been hidden beneath a veil of ignorance. Due to this, we have been unable to experience the true Self. With the grace of God, it is possible to realize your true Self. After that, a

person not only understands that they are a pure reality (Soul), but they also experience their true bliss.

The righteous path aims to remove the roots of defilement from the mind. Through practice, one soon realizes what the root is, where suffering actually begins: in reactions of craving or aversion. If one learns to maintain equanimity with the wisdom of impermanence. One emerges from the unhealthy habit of reacting, and the mind is purified. Understanding this reality will practice the rule of life correctly and give importance only to the essence of the path of righteousness and not to external, superficial matters. And, the service by such a person will be with the option of helping as many people as possible—whoever they may be—to come out of suffering and attain peace. The results of this service will be wonderful. Whoever serves must become firmly established in the righteous

path, and as one does so, all attachments to sects, philosophies, and rituals are left behind. One then sees that the righteous path is a way of life, living in peace with oneself and with all others. Our actions must be pure, and this is possible only when the mind is freed of defilements such as anger, hatred, passion, and ill-will. When these are eliminated, good qualities naturally arise in mind: love, compassion, goodwill, and so on. That is the righteous path.

Remember that an empty vessel has nothing to offer others. Therefore, fill yourself with the righteous path and discover the real peace and harmony within yourself, and naturally, these will overflow to benefit others.

You may keep walking on the righteous path for your own good, happiness, and liberation, and it will also be for the good, happiness, and freedom of many. It is a life of peace, joy, and liberation.

(Swami Arul Jyothi Ananda is the founder and director of Arul Jyothi Peedam, a spiritual centre near Pondicherry, South India, <https://www.goodnesstimes.org>)

Seeking The True Self

Karnataka High Court's upholding Decree on Maintenance

Staff Writer

Bangalore: The Karnataka High Court's upholding a Family Court's verdict directing the Muslim husband to provide monthly maintenance to his ex-wife, and the interpretation of Qur'an verse out of context may trigger new controversy.

Dismissing the petition of 52-year-old Ezazur Rehman pleading the court to quash a Family Court order, e-Justice Krishna Shripad Dixit observed that a new wife, a child, is no ground to deny maintenance to an ex-wife in Muslim law.

Judge Dixit observed that, unlike sacrament Hindu marriage, Muslim marriage is a contract with many shades of meaning and does not repel certain rights and obligations arising from its dissolution.

Justice Dixit also highlighted that 'Mehr' is fixed inadequately, and the bride-side lacks equal bargaining power, among other

things, because of economic and gender-related factors.

"A Muslim man hurriedly contracting another marriage after pronouncing talaq upon his first wife cannot be heard to say he has to maintain the new spouse and child and thus cannot discharge the maintenance decree." The judge observed.

The brief facts of the case are that the petitioner had challenged the 2011 decree of a civil court directing him to pay ₹3,000 monthly maintenance to his ex-wife, Saira Banu, whom he had divorced by way of talaq within nine months of marriage way back in 1991. He was put in civil prison in 2012 for non-payment of maintenance, and he moved to the High Court in 2014 after the civil court rejected his contentions of financial incapacity to pay maintenance.

On the petitioner's claim that the maintenance amount cannot exceed the quantum of mehr and has to be restricted to iddat

period of three months post-talaq, the court said it was difficult to sustain such contentions in law in the changing society in view of the interpretation of laws on maintenance of divorced Muslim women by the apex court. Iddat refers to the period a woman must observe after the death of her husband or after divorce, while mehr is the obligation paid by the groom to the bride at the time of Islamic marriage.

To justify his ruling, the judge even quoted verses from Surah Al Bakra that a pious Muslim owes a moral and religious duty to provide subsistence to his destitute ex-wife. This interpretation of the Qur'an verse is not in accordance with its context. It reminds of the Shah Bano case as the judge's wrong interpretation of the Quran had created a major controversy in the 80s, forcing the then government to enact a new law to nullify the Shah Bano verdict. ■

My Voice

Shabana Anwar

The farmers have a voice

We are Brave

The Hindutva voice is the loudest

We Hate Muslims

Bengalis have a voice

We are intelligent

Kashmiri have a voice We are helpless

Where is the Muslim intelligentsia's Voice?

Where is our Voice?

Do we feel nothing?

Don't we have the strength to voice our opinion?

Will we allow our Voice to be left unheard?

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Bangalore Sunni Muslim (Divorcee) 38 yrs., 5'9", B.Com., working in Dubai, looking for bride aged below 30 yrs., Widow / Divorcee also preferred. Only from Bangalore - Religious, Educated, and respectable family. **Contact Md. Iftekhharulla - Mob: 9740191986**

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The Madrasa Myth

traditional madrasas that emphasize religious studies at the expense of everything.

Thus, apart from equipping madrasas with tools of modern education, we have to orient the mindset of students to attune it to social realities and sensitize them towards emerging socio-cultural paradigms. This must be the fundamental objective of the modernization process of madrasas. For Sir Muhammad Iqbal, the great philosopher-poet, religion was a dynamic and fluid movement, not a closed theology meant for mere imitation. Islam marked the end of prophecy, not human intelligence.

Shibli Nu'mani, a renowned 20th-century scholar from within the

madrasa circles, has himself noted: "For us, Muslims, mere English (modern) education is not sufficient, nor does the old Arabic madrasa education suffice. Our ailment requires a compound panacea. One portion eastern and the other western."

Madrasas can play a vital role in bringing secular and religious education. Since the students are schooled in classical and modern science and secular and religious thought, they can better spot scriptural distortions.

The government's understanding and strategy on dealing with madrasas need to evolve and transform from a black-and-white perception to a more wholesome one. State governments have to be

sensitized and co-opted, and attempts must be made against allowing the discussion to get reduced to "secular versus non-secular" debates

Madrasas do need a make over and must keep pace with the imperatives of changing times. They should enlarge their world view and have enough resilience and malleability to respond to the fluid and changing world. Students unfamiliar with the intricacies of their faith can be swayed by arguments that seem to call for jihad when taken out of context. But students coming out of new generation madrasas are grounded in both classical and liberal values. They also tend to be better connected not just to their communities but also to mainstream

society. Their stable sense of identity, religious and otherwise, shields them against radicalism. They are allies in India's fight against extremism.

The right approach would be to temper classical and traditional learning with liberal thought. It can foster a culture that will engender the two streams of learning to nourish each other. This will enable the students of these seminaries to lead lives as true to their faith as attuned to modern needs. It will build them into empowered stakeholders in the shaping of their future and their communities.

While it is true that most madrasas have outlived their role, they need not be decimated. By all means, they must be made better and broader in what they teach, but to seek their abolition would only be one more blow to the self-esteem and urge for self-betterment of the poor. What they need is essentially a make over in a way that respects traditional sensibilities and attempts to synergize classical and modern learning. The present madrasa approach, focused on tradition and piety, along with an infusion of new knowledge, is the best way to revitalize madrasas and Islam. ■

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Zafarul-Islam Khan is New Director of Shibli Academy

Azamgarh (UP): Noted scholar, journalist, and community leader Dr. Zafarul-Islam Khan has been appointed the Director of the premier research organization of international repute, Darul Musannefin Shibli Academy. Incumbent director Prof. Ishtiaq Ahmad Zilli relieved himself from the post because of his failing health. Dr. Khan has been a member of the Shibli Academy trust since 2007 and President of its executive committee since 2009 following the death of its previous President, Maulana Abul Hasan Ali Nadwi. He is well-versed with the mission, issues, and problems of the Academy.

The administrative committee of the Academy held its meeting via Zoom on September 20, 2021. All members of the academy trust, including its Patron Hamid Ansari, former Vice President of India, participated. During this meeting, Prof. Zilli announced his resignation on health grounds. Considering Prof. Zilli's health and the pressing needs of the institution, the trustees accepted his resignation and elected Dr. Khan as the next Director of the Academy,



Dr. Zafarul Islam Khan

Darul Musannefin Shibli Academy

which he accepted. Prof. Zilli has been suffering from poor health for the last two years, yet he continued to discharge his responsibilities towards the Academy.

Dr. Khan has received both traditional and modern education. He studied at Egypt's Al-Azhar and Cairo universities, worked as editor-translator in the Libyan

foreign ministry, and was a senior research fellow (Assoc. Professor) at London's Muslim Institute. He obtained his Ph.D. in Islamic Studies with a thesis on the concept of Hijrah in Islam from Manchester University in 1987.

Dr. Khan has translated and authored over 50 Arabic, Urdu, and English books published from

Cairo, Beirut, London, and Delhi. His books include Hijrah in Islam and Palestine Documents. He has contributed eight articles on Indo-Muslim themes to the Encyclopaedia of Islam (Leiden) and was editor of the Arabic journal Majallah al-Tarikh Al-Islami and the English publications, Muslim & Arab Perspectives, Muslim India, and The Milli Gazette. This shows his long innings as an author and editor. For the last 11 years, he has been working on a new English translation and exegesis of the Holy Qur'an, which will be published soon.

Dr. Khan was also President of the All-India Muslim Majlis-e-Mushawarat, a member of the Academic Council of Hamdard University, and a trustee of Qatar's International Association of Muslim Scholars and Riyadh's World Assembly of Muslim Youth. He has also served as Chairman of the Delhi Minorities Commission. Dr. Khan has experience in running private, community, and government organizations.

Darul Musannefin Shibli Academy was conceived by Maulana Shibli Nomani and established by his

disciples headed by Maulana Hamiduddin Farahi on November 21, 1914, three days after his death with the objectives of nurturing and sustaining a body of scholarly authors and effectively meeting increasing intellectual and ideological challenges faced by the Muslim community of the sub-continent after the collapse of their political authority and its replacement by the British power.

The Academy has published more than 250 books, including such significant works as Siratun Nabi and Al Faruq. By virtue of their rigorous research standards, these books are widely acclaimed and continue to be used as reference works. Besides these books of exceptional value, the Academy had maintained an unbroken tradition of publishing its renowned Urdu monthly journal 'Maarif' in uninterrupted circulation since July 1916. The Academy had nurtured a rare environment of single-minded and selfless devotion to academic pursuits.

(Darul Musannefin Shibli Academy, P.O. Box 19, Azamgarh (UP) India-276001 Email: info@shibliacademy.org, http://shibliacademy.org/)



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