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Regd. with Registrar of Newspaper of India Under Reg. No. 45497/87. Reg. No. KRNA/BGE/176/2021-2023 | Posted at PSO, Mysore Road Bengaluru, on 1st or 3rd or 5th of Every Month.



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Zil Qadah - 1443 H

Sheikh Mohammed  
Bin Zayed Al Nahyan,  
UAE'S New President



Sheikh Mohammed bin Zayed Al Nahyan (MBZ) became the new president of the United Arab Emirates (UAE) after late President Khalifa bin Zayed Al Nahyan died a day earlier on 13 May 2022.

The state-run WAM news agency said the rulers of the country's seven sheikhdoms made the decision at a meeting held in Al Mushrif Palace in Abu Dhabi, the leading emirate of the Gulf nation.

It comes after the late President Khalifa bin Zayed Al Nahyan died Friday at age 73. The transition of power marks only the third time this U.S.-allied nation of seven sheikhdoms has selected a president since becoming an independent nation in 1971.

The last, which saw Sheikh

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## Forum for Promoting Common Values Among Followers of Religions

**RIYADH :** "Forum for Promoting the Common Values among the Followers of Religions," which brought together senior Muslim scholars and leaders from the countries of the Islamic world and Muslim minority countries, concluded in Riyadh on the 15 May 2022.

This event, held under the umbrella of the Muslim World League (MWL), is considered the most important international religious event. It hosted the leading representatives of all followers of religions in the presence of various religious and intellectual leaders.

The forum issued the "Final Communiqué and Declaration on the Common Human Values," in which the participants agreed to affirm that religion is central to



every civilization, given its influence in "the formulation of ideas in human societies" and how "it spiritually inspires those who believe in it."

It stressed that the religion should

be separated from the wrongful practices committed by some of its followers and should not be taken advantage of to achieve ends that deviate from its spiritual and reformative purpose.

In the final communiqué, the participants stressed the increasing need for the world to utilize international tools for conflict resolution through "a sincere will, strong determination and the adoption of wise measures."

They also saw this fraternal meeting as an opportunity to express their shared visions and contribute toward correcting the path that much of humanity is currently on.

They also agreed that the unique characteristics of each religion or sect should be appreciated and recognized as a form of human diversity that reflects the Creator's wisdom in creating such differences in the first place. SPA (<https://saudigazette.com.sa/article/620533>)



Abdul Bari  
Masoud

The plot, script, narrative, characters, and director of the so-called case of the historic 500-year-old Gyanvapi masjid (Varanasi), Uttar Pradesh, are identical to the Babri masjid event. As another place of worship, the Shahi Eidgah in

Mathura has been targeted; there has been a rush of such petitions being filed by disruptive forces. On May 13, a petition was filed in a local court in Mathura pleading for a video graphic study of the Shahi Eidgah mosque in the vicinity, drawing parallels to the

ongoing Gyanvapi mosque issue, which also revolves around a video survey. The Hindu deity Krishna's birthplace, Krishna Janmabhoomi, is in Mathura, directly across from the Shahi Eidgah mosque.

## Gyanvapi Masjid Matter

**'Supreme Court must act to end pleas seeking to create religious discord.'**

In addition to that, on May 12, the Allahabad High Court dismissed a plea seeking a "fact-finding inquiry" into the Taj Mahal's history as well as the "opening of 22 rooms" on the world's 7<sup>th</sup> wonder monument's grounds, claiming that the petitioner failed to indicate which of his legal or constitutional rights were being violated.

The petitioner's lawyer, Rajneesh Singh, the BJP's Ayodhya unit's

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Abdul Bari Masoud

**New Delhi:** For the first time after the Covid-19 pandemic broke out in 2019, as many as 79,237 Indian pilgrims will be able to perform Hajj this year. The Saudi Government stated that only one million people from all over the world would be allowed to do Hajj this year, following the easing of most of the restrictions imposed during the pandemic and the restoration of life in the Kingdom to what it was before 2020.

Mukhtar Abbas Naqvi, the Union Minister for Minority Affairs, said that 79,237 Indian Muslims would travel to Makkah in 2022, with almost half of them being women. Of these, 56,601 Indian Muslims will go for Haj 2022 through the Haj Committee of India, and 22,636 Muslims will go through Haj Group Organisers (HGOs).

Inaugurating a two-day orientation-cum-training programme for Haj 2022 deputationists here on May 23-24, Naqvi said the entire HGO procedure has also been made transparent and accessible online and added that around 2000 Muslim women will perform Haj in 2022 without a "Mehram" (male companion) who will go to Haj without lottery system.

The Saudi Government has not allowed the entry of foreign pilgrims since 2019. In 2021 the capacity was limited to 60,000 citizens and residents who received the vaccine due to the imposed measures to curb the pandemic.

## Cost of Performing Hajj Rising since BJP assumes Office



79,237 Indians to perform Haj 2022

This year, Indonesia was given a quota of 100,051 pilgrims by the Saudi Government, followed by Pakistan with 81,132 pilgrims and India with 79,237 pilgrims. With a quota of 57,585, Bangladesh will send the fourth-largest number of pilgrims.

Foreign pilgrims account for 85 percent of the total one million pilgrims authorized to undertake Haj this year, according to the Saudi haj and auqaf ministry. The number of foreign pilgrims allowed to undertake Haj would be limited to 8,50,000, while domestic pilgrims will be limited to 1,50,000.

The Haj 2022 is taking place with substantial reforms, and the health and well-being of Haj pilgrims are being given first priority.

Continuing his speech, Naqvi said the Haj 2022 process has been planned according to the Indian

and Saudi governments' respective guidelines. These include eligibility conditions, age limits, and health-related limitations, among other things.

He said that significant government reforms in the Haj process have made the process totally transparent and that the Indian Government has made arrangements to ensure that Haj pilgrims performing Hajj after two years are not burdened financially. The 100% digital/online Haj process has realized Indian Muslims' desire to "Ease of Doing Haj" and is one of the best examples of "Digital India."

Making the entire Haj procedure digital/online, including the Digital Health Card, the "E-MASIHA" health facility, and "E-luggage pre-tagging," and offering all information about accommodation and transportation in Makkah-

Madina to Haj pilgrims in India itself.

Speaking on occasion, Naqvi said that the Government had ended the "political deceit of Haj subsidy" with transparency and commitment to "Decisions with Delivery."

However, since the BJP came to power in 2014, the cost of performing the Hajj or Umrah pilgrimages has risen to an unsustainable level, with the Government unexpectedly discontinuing the Haj travel subsidy in 2017, ignoring a Supreme Court injunction to phase out the subsidy progressively by 2022. In addition, the Government failed to comply with a court decision to provide a one-time subsidy for the advancement of minority girls' education.

In the two-day training programme, Haj deputationists were given all the information about Haj pilgrimage, accommodation in Makkah and Madina, transport, health facilities, safety measures, etc.

A total of 357 Haj Coordinators, Assistant Haj Officers, Haj Assistants, Doctors, and Paramedics will be deployed in Saudi Arabia to assist the Indian Haj pilgrims. These include 04 Haj Coordinators, 33 Assistant Haj Officers, 143 Haj Assistants, 73 Doctors, and 104 Paramedics. These deputations include 49 females- 01 Assistant Haj Officer, 03 Haj Assistants, 13 Doctors and 32 Paramedics.

They will be deployed in Makkah (head office and branches, dispensaries, and hospitals in NCNT Zone and Azizia), Madina (office and branches, dispensaries and hospitals, and Madina Airport), and Jeddah Airport. A total of 02 hospitals and ten branch dispensaries have been established in Azizia; 01 branch dispensaries in NCNT Zone in Makkah; 03 branch dispensaries and one hospital have been established in Madina to ensure proper health facilities for Indian Haj pilgrims.

According to reports, the Indian Haj Committee has received applications from over one lakh pilgrims. Now that India has been allocated a quota of 79,237 pilgrims, the final list will be compiled using a draw (lottery also called Haj Qurrah).

The Indian pilgrims will travel through the Haj Committee of India from ten embarkation points: Ahmedabad, Bengaluru, Cochin, Delhi, Guwahati, Hyderabad, Kolkata, Lucknow, Mumbai, and Srinagar for Haj 2022. Flights for Haj 2022 will begin on June 4th.

Depending on the state from which the pilgrim departs, hajj packages in India can range from INR 330,000 to 370,000 (USD \$4,421 to \$4,957). By 2022, the cost of performing the Hajj or Umrah pilgrimages in Makkah, Saudi Arabia, is likely to rise. The main causes of this increase in expenses are inflation and COVID-19 restrictions. ■

### Spl Correspondent

**Guwahati:** HaFSA Foundation, a trust operating in the rural parts of Barak Valley of Assam, started Green Earth, a tree-planting project recently to increase forest cover in the area. The project was launched at Al Firdaus Kasim Mufti Kabargah in Rajghat, Cachar District, Assam. The Green Earth project intends to plant perennial blooming trees and Triphala plants in public spaces such as school and college grounds, cemeteries, and sites of communal prayer, among other places.

Mahbubul Hoque, Chancellor of the University of Science and

### HaFSA Foundation launches Green Earth project in Assam

Technology Meghalaya (USTM), officially launched the project by planting a Krishnachura sapling in the presence of Professor Alauddin Mondol (Assam University), Prof Sabir Ahmed Chowdhury (MC Das College), and Jalal Ahmed Majumder (Silchar Development Authority). The HaFSA Foundation also signed six Memorandums of Understanding with various organizations for their active involvement in the Green Earth project. Ms. Surekha Bedi, an environmentalist, would be a project associate, while Rose



Nursery in Lanka and Green Nursery in Islamabad will be professional partners.

A conference on the theme "Perennial tree plantation in community land: challenges and opportunities" preceded the inauguration of the Green Earth tree plantation project. "Plants provide us oxygen, store carbon,

stabilize the soil, and give life to flora and fauna of the globe," Mahbubul Hoque, Chancellor of the University of Science and Technology Meghalaya (USTM), said as the keynote speaker. They also give us tools and shelter materials. It's time to relearn how essential trees are in our lives." While praising the HaFSA Foundation's wonderful endeavour, Hoque pledged all possible assistance for the project and provided 1,000 seedlings to help the project move forward in a big way.

"Trees are nature's priceless

creations," researcher and historian Abid Raja Majumdar said. Trees have been on the planet for a few million years, long before humans arrived, and they are an essential aspect of the ecology and its functioning. It's inconceivable to picture any life forms on the face of the earth existing without trees."

The HaFSA Foundation is currently working on several projects, including the Green Earth. Some of the efforts include encouraging people to read more, assisting aspiring writers with book production and sales, and encouraging research and study of the region's culture and history. ■

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## Naheed Ataulla

Angry over Muslim traders downing shutters on March 17 to protest against the Karnataka High Court verdict on the hijab (headscarf) conflict, the managing committee of the Hosur Mariguda temple in Kapu of Dakshina Kannada district wanted that stalls owned by Muslims be barred from participating in the auction organized for Suggi Mari puja held on March 22 and 23. The same demand was made at many such temple fairs held after two years due to the pandemic in Udupi, Shivamogga, Chikkamagaluru, and other districts.

\*On March 24, RDPR minister K S Eshwarappa on the floor of the Legislative Assembly, said, "Someday in the future, Muslims and Christians in the country will associate with the RSS."

\*In January 2020, BJP MLA G Somashekar Reddy, representing Ballari City, cautioned Muslims participating in Anti-Citizenship (Amendment) Act protests of dire consequences. "We Hindus are 80% in India, and if the 17% Muslim population damages our property, we just can not stand by and watch," Reddy said. He suggested minorities need to adapt to Indian culture if they want to live in India.

Such threats are in contrast to the assurance held out by Prime Minister Narendra Modi, who, after winning a historic mandate in the 2019 Lok Sabha elections, had reached out to the minorities. In his speech on May 25, after being elected as leader of the National Democratic Alliance, Modi said he wanted the newly-elected MPs to "remove the imaginary fear from the minds of minorities," for which he had received appreciation from eminent Muslim groups.

However, the "imaginary fear" seems to have got translated into a reality with reports of hate speeches against the Muslims, call for genocide at a religious conclave in Haridwar, moral policing by right-wing groups, the hijab row, polarisation of votes in the recent Assembly elections with the latest being a movie 'The Kashmir Files' used as propaganda for pitting Kashmiri Pandits against Muslims. "The silence of the political leadership over all these has made the Muslims wonder whether they have been reduced to second-class citizens with no space and identity in the absence of support from their community leaders," a

## 'Space Shrinking but not closed for Muslims down South'

*Why should Muslims take the responsibility to defeat any political party? They should put forward their demands to all political parties, vote for whichever party accepts it, says Muslim legal expert*

political observer said.

Prof Muzaffar H. Assadi, political scientist and Dean, Faculty of Arts, University of Mysore, said the space is shrinking but not completely closed for the minorities. According to him, the BJP is using the democratic process to legitimize their rule -for this, the power of vote, which is recognised is being used. According to him, the AAP's massive mandate in Punjab makes one suspect the BJP's handiwork. "Somehow, they want the narrative of 'Congress Mukht Bharat' to be alive, but we still have Tamil Nadu, West Bengal, Telangana, Maharashtra, and Odisha where their process is not complete. We are reading too much into the election results of the five states," he added.

To substantiate the point that space has not closed as yet, he said Karnataka is a caste-based and not a completely Hindutva state and for the BJP to move into this is not easy. But a new form of ghettoization happened in the coastal belt, a reflection of the Gujarat model, which needs to be broken. This was happening with ghettoization in the apartments in Mangaluru, he observed.

On the debate that polarisation of votes helped the BJP return to power in Uttar Pradesh, Faizan Mustafa, Vice-Chancellor, Nalsar University of Law, Hyderabad, and legal scholar felt in terms of development; the BJP did better than previous governments. The votes were not polarised on religious lines; some of the Muslim women who voted for the BJP were beneficiaries of welfare schemes. "My experience is, one shouldn't read too much into electoral losses or victories. The identity of such a huge community (Muslims) cannot wane because of electoral losses of a political party," he maintained.

Regarding the perception that BJP shuns giving tickets to Muslim candidates and the Muslims do not vote for the BJP, Mustafa asked: "Why should Muslims take the responsibility to defeat any political party? They should put forward their demands to all political parties, and whichever party accepts it, vote for them. To



preserve secularism cannot be the burden of Muslims alone because when they decide to support one political party or oust any party then counter polarisation happens. Don't take responsibility for ensuring secularism and democracy. All citizens should be equally concerned about democratic erosion.

All political parties are the same, put forward your demands, and whoever is willing to meet your demands sympathetically, one should vote for them."

Bengaluru-based theatre personality and social activist Zafer Mohiuddin stated there is an identity crisis among Muslims. They're living in fear and feel marginalized. "You are questioned on your fundamental right to wear hijab, saying whether Islam or Quran prescribes it. On the other side, he

added that a narrative of hatred is built by promoting films such as The Kashmir Files. When it came to voting, the Muslim votes were getting scattered, with secular parties not coming together on a single platform. It's time all non-BJP parties unite before the 2024 parliamentary elections to counter the BJP.

The former head of the Malayalam department at Calicut University, M.N. Karassery, feared that a two-third majority for the BJP in the next Lok Sabha polls would raise concerns not only about the Muslim identity but also a possible change in the description of India as a "Sovereign, Socialist, Secular, Democratic Republic".

"The BJP would prefer to drop the words 'Secular' and 'Socialist' from the Preamble, which former Prime Minister Indira Gandhi had introduced through the 42nd Amendment," Karassery, who is also an activist and writes on gender justice, said.

Woman writer from Kerala M.A. Shahanas said the hate politics of BJP is reflected in their decisions, where religious symbols are

banned, but a move to introduce Bhagavad Gita in the syllabus is on.

### Lack of Muslim leadership

Prof Mustafa said the community does not have a strong leader as it is not a homogenous one, and in different states, there are different leaders. "We definitely need a moderate, progressive leader who can bring all these people of the community on one platform and be able to talk to the political parties and ensure a give and take under the broader scheme of the Constitution. We have examples of Maulana Abul Kalam Azad," he added.

Karassery, who hails from Kerala, where Muslims account for 27% of the total population, maintained there is no pan-India leader from the community now, such as Maulana Abul Kalam Azad, Humayun Kabir, or Rafiq Zakaria. He claimed that the likes of persons like AIMIM MP Asaduddin Owaisi are perceived to be in cahoots with the BJP.

Assadi stated the absence of Muslims in the civil society was also a reason for concern, and the Hijab row was one such. "We had Islamic feminists controlling the issue when the need was for Muslim feminists. Moves like this will only help consolidate the identity of Hindus," he added.

(Source: <https://www.nationalheraldindia.com/india/space-shrinking-but-not-closed-for-muslims-down-south>)



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We definitely need a moderate, progressive leader who can bring all these people of the community on one platform and be able to talk to the political parties and ensure a give and take under the broader scheme of the Constitution.



◀ Page 1

media in-charge, was reprimanded by the Lucknow court for registering the PIL in a 'casual' manner.'

Hindutva extremists used the services of five women for the first time in the plot of Gyanvapi mosque to file a petition to pray to known and unknown deities within the Masjid, claiming that the Masjid, which was "built on the site of an ancient Hindu temple in 1669", still contained vital Hindu relics.

In direct contravention of the Places of Worship Act 1991, which specifies that active places of worship take precedence over historical ones, Varanasi Civil Judge Ravi Kumar Diwakar issued guidelines for a video survey investigating the petitioners' claims and ordered that the investigation begin immediately.

The scheme appears to have been well planned, as the surveyors' submission was made public before the Court commissioner, probably to sabotage the Supreme Court's ruling. A shivling a Hindu image depicting a phallus was discovered in the courtyard of the Gyanvapi mosque's wazu khana after a cursory check. Wazu khana is a body of water where Muslims perform ablution (a purification before offering the namaz). The civil judge made allegations about his safety and his family's concerns about his safety while ruling in contempt of the Places of Worship Act.

Anyone familiar with the Babri Masjid and Ram Janmabhoomi controversy, which resulted in the iconic mosque's demolition, communal violence, and a trail of bloodshed, will recognise that any attempt to change the character of places of worship has the goal of using religion for political purposes, retaliating for 1000 years of Muslim rule, and marginalising the country's second largest religious community.

It's worth recalling that the Gyanvapi Masjid was initially brought before the court three years ago, and the stay order issued by the Allahabad High Court was ignored. It is highly upsetting and distressing to file a lawsuit against Gyanvapi and then have the courts deliver such decisions.

The local court appears to have taken the survey's allegations at face value and placed admittance and ablution restrictions on Muslim worshippers before adequately investigating the claims of recovering Shivling from the Masjid pond.

Shortly after the inspection of the Gyanvapi Mosque in Varanasi was concluded on May 16, the court ordered the District Magistrate (DM) to seal the place where a 'Shivling' was allegedly

## Gyanvapi Masjid Matter



Phoro: zeenews.inida.com

discovered and prohibit entrance to the area. The Varanasi court decision was prompted by a petitioner who claimed that 'conclusive evidence' had been unearthed in the case. On the other hand, the district magistrate indicated that no information on the survey had been released.

The local court raced to order the authorities to seal a portion of the mosque, effectively legalizing the Bharatiya Janata Party (BJP), Rashtriya Swayamsevak Sangh, and their militant supporters' Hindutva goals.

Lawyers for the Anjuman Intezamia Masjid Committee, which oversees the Gyanvapi mosque, dismissed the accusations during the Supreme Court hearing, claiming that the item is not a "shivling" but rather a component of a fountain.

Huzefa Ahmadi, senior counsel for the Intezamia Masjid Committee, contended that the trial court's orders were "patently without jurisdiction and non-ext." He continued, citing the Places of Worship Act of 1991, "You cannot meddle with any building of worship existing and where worship has been held as of August 15, 1947."

Anjuman argues that the case is unconstitutional. In the meantime, the Supreme Court announced that an interim order granted on May 17 to protect the area where a shivling was purportedly discovered would be upheld, and Muslims would be allowed to offer namaaz in the mosque. If no prior arrangements have been made, the court ordered the District Magistrate to make suitable arrangements for Muslims to serve wazu khana before namaaz in the mosque. The Bench refused repeated requests by the Anjuman, represented by senior attorney Huzefa Ahmadi, to "nip in the bud" a series of earlier rulings given by the civil judge, despite the fact that the complex situation required the assistance of a "seasoned" judge such as the District Judge.

According to Ahmadi, the civil judge's ex parte directives included everything from appointing an advocate committee to conduct a video graphics surveillance of the

mosque grounds to closing the premises after the shivling was purportedly detected. Unless reversed, these directions, according to the top lawyer, will "fester."

They might even make the Places of Worship Act of 1991, which protects the identity of religious places of worship a "dead letter." "A big police presence has been established, and iron gates have been installed," Ahmadi stated. The decrees did more than establish a Commission; they also altered a 500-year-old status quo." According to him, the 1991 Act prohibited the conversion of religious houses of worship and said that as of August 15, 1947, religious places of worship should preserve their nature.

The Act was made to ensure that such disputes over religious sites are avoided and that attempts to modify their existing nature are prohibited.

Meanwhile, the Supreme Court shifted the Gyanvapi Masjid case from a civil judge to a district judge in Varanasi, noting the case's sociological complexity as necessitating a "more senior and experienced judicial officer" at the helm. However, Justice Chandrachud made strange reasoning, claiming that "determining the religious nature of a location is not banned by the Act." According to Justice Chandrachud, the advocate commissioner's survey was just a procedural step in determining the religious nature of the location.

### Muslim groups enraged

Taking a harsh lesson from the Babri Masjid matter, leading Muslim organizations, including the All India Muslim Personal Law Board, stated that the orders of the Varanasi court and the Supreme Court were uncommon and went completely against the interests of justice in such a critical and sensitive national issue. "The court appears to be siding with the Hindu groups' claims about the Masjid, as the Supreme Court upheld the local court's decision."

They criticized the court's decision to close the historic Gyanvapi Mosque's wazu khana (ablution tank) after the contentious survey team labelled the wazu khana's foundation as "Shivling."

Community organizations have plainly stated that Muslims will not allow the degradation of Masjid, that sectarian groups were hell-bent on anarchy, and that the courts have failed oppressed people.

The All India Muslim Personal Law Board (AIMPLB) convened an emergency meeting on May 17 in the wake of the ongoing controversy surrounding the Gyanvapi mosque in Varanasi. According to a source, the Board's legal team would provide all essential help to the Muslim side because the court is hearing the case.

While hate-mongering forces were spreading false propaganda and attacking Muslim holy sites with full force, the federal government, state governments, and political parties that claim to be secular and just were all silent on the issue and were not forthcoming with this

District Judge and the observations made therein. The Supreme Court's reluctance to halt the survey and its failure to dismiss the Varanasi Court proceedings indicate this. He pointed out that the Apex Court's approval of the limits imposed on Muslims entering the Wazu Khana amounted to "approving the first step of encroachment," said Salam.

### Secular parties not confronting sectarian forces

Despite all these dangerous developments, the silence of the opposition parties, especially the Congress party, during whose tenure the Places of Worship Act, 1991 was passed, is highly questionable. Except for the Communist Party of India (Marxist), all other political parties have kept mute on the issue, including the main opposition Congress, allowing the Hindutva narrative to flourish.

**Muslim groups warned that the judiciary's stance would wreak havoc on the country's communal harmony, and this should concern everybody who cares about justice and communal peace. They said the Supreme Court should act to put an end to pleas that seek to convert Muslim places of worship into 'dispute sites.'**

false propaganda as they should be. Their position needs to be clarified. "The Board hopes that secular parties would clarify their position and stand up for the constitution and the country's secular character, raising a clear and loud voice in the process. The Board believes that the courts are also failing minorities and underprivileged people. As a result, sectarian forces pursuing a path of lawlessness are emboldened".

Some unscrupulous elements and dishonest media aim to foment discord between the two communities by inflaming religious sensitivities, according to Jamiat Ulama-i-Hind head Maulana Mahmood Madani. He urged Jamiat appeals to all Indians, especially Indian Muslims, to refrain from taking to the streets over the Gyanvapi mosque and avoid all forms of public protest.

Maulana Madani urged Ulama, scholars, and TV debaters to avoid participation in TV debates and discussions on the issue as fierce public debates and social media remarks are not in the community's interests.

O M A Salam, Chairman of the Popular Front of India, has described the Varanasi court judgment putting new limitations on Muslim worshippers within Gyanvapi Masjid as "one-sided." He further stated that the order was against the rule of law.

"It is apparent that the Supreme Court is not dedicated to preserving the Places of Worship Act, 1991, as seen by its recent decision to transfer the matter to the Varanasi

While speaking *Islamic Voice*, CPI (M) general secretary Sitaram Yechury expressed grave concern about the District Court of Varanasi's ill-considered decision to allow videography under its supervision within the premises of the Gyanvapi Mosque, which has resulted in a situation where communal forces can exploit.

He said the Supreme Court has now interfered in the case, and the CPI (M) asks that extreme caution be exercised and that the Places of Worship (Special Provisions) Act, 1991 be followed in letter and spirit.

Congress offered a muted response. Former law and justice minister Salman Khurshid said at a news conference in Udaipur that these are Hindutva elements' diversionary attempts to shift public attention away from the BJP-led government's disastrous failures on all fronts when asked by this correspondent.

Senior Supreme Court lawyer Ravindar Kumar told *Islamic Voice* that Justice PS Narsimha should have been rescued from the case. The whole world knows that he was one of the attorneys for the Ram Janambhoomi Niyas in the Ayodhya case.

Muslim groups warned that the judiciary's stance would wreak havoc on the country's communal harmony, and this should concern everybody who cares about justice and communal peace. They said the Supreme Court should act to put an end to pleas that seek to convert Muslim places of worship into 'dispute sites.'



## Following Ramadan, Demonstrate Persistence and Prudence

Dr. Mohammad Manzoor Alam

In an interview with the *Millat Times* (Urdu daily, Delhi), published on May 2, 2022, on the eve of *Eid-ul-Fitr*, Dr. Mohammad Manzoor Alam, General Secretary, All India Milli Council, said that the Blessed Month of Ramadan is bidding farewell. Guided by the Divine help, we tried to benefit ourselves from this month; we kept fast, offered prayers, recited the Holy Qur'an, tried to understand its meaning and commentary, gave charity, and did our best by all possible means to create strong bonds with our Lord. We should also think if, in the context of the prevailing circumstances, we are ready to get necessary lessons from the Noble Qur'an. Dr. Manzoor Alam said that it is necessary to reflect on such questions.

In his message, Dr. Manzoor Alam said that Ramadan is the month of the Holy Qur'an. This month gives the message of **patience and piety**. The teachings of patience and piety are repeatedly stressed

in the Noble Qur'an. Allah has assured success in this world and the life Hereafter to those who embrace patience and persistence and live in the light of the teachings of Allah and His Prophet (pbuh). So, if we have lived in the month of Ramadan, taking it as the month of the Qur'an, there must come this significant change that we prove ourselves as men of patience and piety. We must demonstrate determination, spirit, courage, valour, faith-guided prudence, and high morality to achieve this goal.

Drawing a lesson from Ramadan for the community, we should bear it in our mind that adorned with piety, patience, and persistence, a devout Muslim displays wisdom and discretion in every area of life. In the present conditions prevailing in India, the display of these true values guided by faith has increased manifold. It is incumbent upon us as community preachers that we undertake the obligation of carrying out welfare work and achieving their prosperity. We should avoid negative thoughts,

emotionality, internecine disruption, doctrinal, regional, and organizational biases, and all those small matters that may weaken the community and country. We should offer help to the oppressed, weak, and backward sections of our society. To stop the oppressors from committing tyranny, we should follow every legitimate course in the light of our Constitution with full vigour; we should support every noble cause and oppose the evil; we should focus, in all sincerity, on the education and upbringing of the new generation. In addition, he said that we should consistently assert before the country and particularly before the three pillars of democracy—judiciary, legislature, and executive—and also the media to follow the Preamble of the Constitution of India, which states the concept of equality, sympathy, fraternity, and freedom. These are the measures that, in the long run, will also strengthen our spirit as the community of the faithful and will also lend support to act in accordance with the larger meaning of piety. ■

## AMU Alumnus Awarded Research Fellowship at the University of York

Staff Writer

**Aligarh:** Abdul Sabur Kidwai, a BA Hons and MA English graduate from Aligarh Muslim University, has been awarded a Ph.D. scholarship at the prestigious University of York, which was recently ranked as the UK's 6th best English department and among the top ten universities in the world by the Research Excellence Framework. He previously received a Commonwealth Scholarship to



study for an MA in Comparative Literature at SOAS University of London.

Kidwai will study twentieth-century Indian travelogues to Britain published in Urdu, Persian, and English. Prof Claire Chambers, Professor of Global

Literature at the University of York, will be his supervisor.

The Sir Syed Academy, AMU, has published Kidwai's Urdu translation of a monograph on the creation of the Muslim University by David Lelyveld and Gail Minault.

In his congratulatory note, Prof M Asim Siddiqui, Chairperson, Department of English, expressed his hope to see more AMU students representing the university globally. ■

«Page 1

## Sheikh Mohammed Bin Zayed Al Nahyan, UAE'S New President

Khalifa take over for both his and Sheikh Mohammed's father, Sheikh Zayed bin Sultan Al Nahyan, came a month after his death in 2004. The speed of Saturday's announcement, just a day after Sheikh Khalifa's death, appeared designed to show unity and reassure the world of the stability of this crucial oil-and-gas producing nation that hosts Western military forces.

WAM described the vote as unanimous among the rulers of the country's sheikhdoms, which also includes the skyscraper-studded city of Dubai.

"We congratulate him, and we pledge allegiance to him, and our people pledge allegiance to him," Dubai's ruler, Sheikh Mohammed bin Rashid Al Maktoum, said on Twitter after the vote. "The whole country is led by him to take it on

the paths of glory and honor, God willing."

Sheikh Mohammed, 61, served as the UAE's de facto president since a 2014 stroke and saw his half-brother Sheikh Khalifa disappear from public view. Under his leadership, the UAE took on a more military-focused approach in the region, joining Saudi Arabia in their bloody, years-long war in Yemen that still rages to this day.

He also bolstered the military might of the UAE, which, coupled with its oil wealth and business hub status, extended Emirati influence in the region and beyond.

Under his low-key direction, the UAE has sent a man to space, successfully launched a mission to Mars, and opened its first nuclear reactor while using its oil-funded clout to develop a more assertive foreign policy. ■

## Amar Nath awarded PhD in Urdu

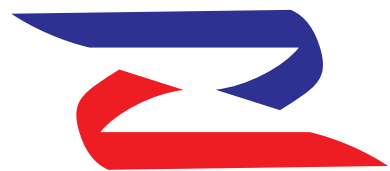
**Hyderabad:** Mr. Amar Nath, S/o Mr. Hira Lal, has been awarded a Doctor of Philosophy in Urdu by Maulana Azad National Urdu University (MANUU). Under the guidance of Prof. Mohd. Naseemuddin Farees worked on the project "*Azadi ke Ba'ad Dehli Mein Urdu Afsanay ka Tanqeedi Tajzia*" (A Critical Analysis of Urdu Fiction in Delhi after Independence). On February 9, 2022, he had his Viva-Voce. Mr. Amar Nath graduated from

MANUU with an MA in Urdu and a Diploma in Persian. He also passed the UGC-NET in Urdu and completed a certificate programme in Urdu at the Urdu Academy in Delhi and diploma and advanced diploma programmes in Urdu at Delhi University. He has given eight papers at national and international conferences, and four of his articles have been published in UGC Care-recommended journals. ■



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See through the eyes  
of **compassion!** Speak  
with the language of **love!**

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Syed Ali Mujtaba

## The BJP has Shrunk the Space for Muslims in India



The BJP's rule since 2014 has shrunk the space for Muslims in India. In seven years, the party in power has changed the social architecture envisaged by Ambedkar's constitution. It has robbed away the constitutional space granted to the Muslims as equal citizens of this country.

The recent attacks on the Muslims in different parts of the country indicate that the Hindutva elements have got the license to target the Muslims, even if that means trampling the country's constitutional provisions. Someone has commented that the BJP government has outsourced law and order to Hindutva lumpen elements.

The so-called Hindu nationalists are supported by the BJP, which has given them a free hand to indulge in acts of violence against the Muslims of India. The state organs like the judiciary, police, etc., are asked not to react to the acts of violence perpetrated against the Muslims.

Realistically speaking, a pithy situation is developing in India, where an 80-20 model of social system is being developed by the ruling BJP. In this new Varna hierarchy, 20 percent of Muslims are being pushed to 'Sudras' status. The message from the Hindutva brigade is Muslims have to live at the whim and fancies of the Hindu caste groups. In the new social paradigm, 80 percent of Hindus will lord over the 20 percent of Muslims in India. Muslims will no longer have equal status but a subservient status to the Hindus.

It is clear that Hindu-Muslim engagement in India is no more happening as equal members of this country under the BJP rule. What is clearly visible is that the socio-political, cultural, and economic space for Muslims is shrinking in India. The BJP

government is making all possible efforts to reduce the space of the Muslims granted by the constitution framed by B.R. Ambedkar.

The foremost thing that is noticed is that the BJP government is trying to shrink the political space of Muslims. In the 2019 Lok Sabha elections, the BJP emerged as the single largest party without a single Muslim MP. Similarly, in the 2022 UP Assembly elections, a lone Muslim MLA was elected from the BJP ticket. This indicates that a deliberate attempt is made to reduce the political space of the Muslims in India.

The Citizenship Amendment Act (CAA) is an example of excluding Muslims from neighbouring countries from getting Indian citizenship. This is a signal from the BJP government that in the National Record of Citizens that's being prepared, Indian Muslims will have to prove their identity even if they are natural citizens of this country. The fear is the National Record of Citizens may declare Muslims as lesser citizens, a practice in the colonial era that de-notified some Hindu castes and tribes as lesser citizens.

It is apparent from the way the BJP government is treating the Muslims of India that it is on the path of scripting a new constitution for the country that

would declare India a 'Hindu-Rashtra.' The new constitution may declare Muslims as second-class citizens. The BJP government will put its seal of approval by passing such a bill in the Parliament by majority votes.

The saffron party, by not allowing Muslims to become MLAs/MPs, is giving enough hints that it wants to shrink the political space of the Muslims in the country. Through such political prefatory, the BJP plans to rob Muslims of any political space in the country.

The BJP government is also plotting to reduce the economic space for Muslims. Recently media reported that Karnataka banned Muslim traders from having shops near temples or during temple festivals. The saffron outfits demanded that there should be a ban on Muslim vendors opening shops near temples.

There is also talk of boycotting Muslims in the fruit business. A Hindu leader called Hindus not to purchase fruits from Muslim vendors to eject them from the fruit business.

Such a plan was peddled from the BJP camp to boycott Muslims' economic activities in the country. This plan is being implemented in the BJP ruled state, but the fear is it may be replicated in other parts of the country as well. The motive is

clear that the BJP government is attempting to reduce the economic space of Indian Muslims.

The BJP government is also attempting to shrink the religious space of Muslims. The ban on the usage of loudspeakers during Azan in Uttar Pradesh is an attempt in this direction. The issue could have been resolved through consultations between communities, but the religious angle is more evident in the ban. The government has given to the demand of the Hindutva elements that have threatened to recite 'Hanuman Chalisa' when Azaan is called from the mosques.

A similar attempt was made in Gurgaon, Haryana where the Muslims used 100 open spaces for Friday prayers with Hindus having no objections. However, this was not tolerated since the BJP government came to power that has reduced the 100 available spaces for Friday prayers to only 23. When an organization started disrupting Friday prayers, the Haryana Chief Minister Manoharlal Khattar announced that 'Namaz' in open spaces will not be tolerated in Haryana."

In the chain of events, a ban on the use of the Hijab by Muslim girls in Karnataka is seen as an attempt to reduce Muslim's space for religious freedom.

The BJP government is now attempting to restrict the food habits of Muslims. First, there was a ban on beef-eating controlled by cow vigilantes that did mob lynching the Muslims.

The BJP is also attempting to shrink the linguistic space for Muslims in India. This can be seen in how the treatment is meted out to the Urdu language in the places where it's spoken in the country. Urdu is an Indian language that has evolved in this subcontinent but now has become a sore point of some Hindus who view it as a language of the Muslims.

A deliberate attempt is made to restrict the usage of Urdu as a lingua franca in many north Indian states. The pressure on Muslims is so much to detest speaking Urdu that they have stopped studying the Urdu language and adopted Hindi as their mother tongue to assimilate into the Hindu linguistic way of speech.

These are a few points visible under the BJP rule to assert that the current political dispensation is attempting to shrink Muslims' socio-political and cultural space in India. The BJP government's sole mission is to deny Muslims of India the right to have a dignified life in their own motherland.

(The author is a journalist based in Chennai. He can be contacted at syedalimujtaba2007@gmail.com)

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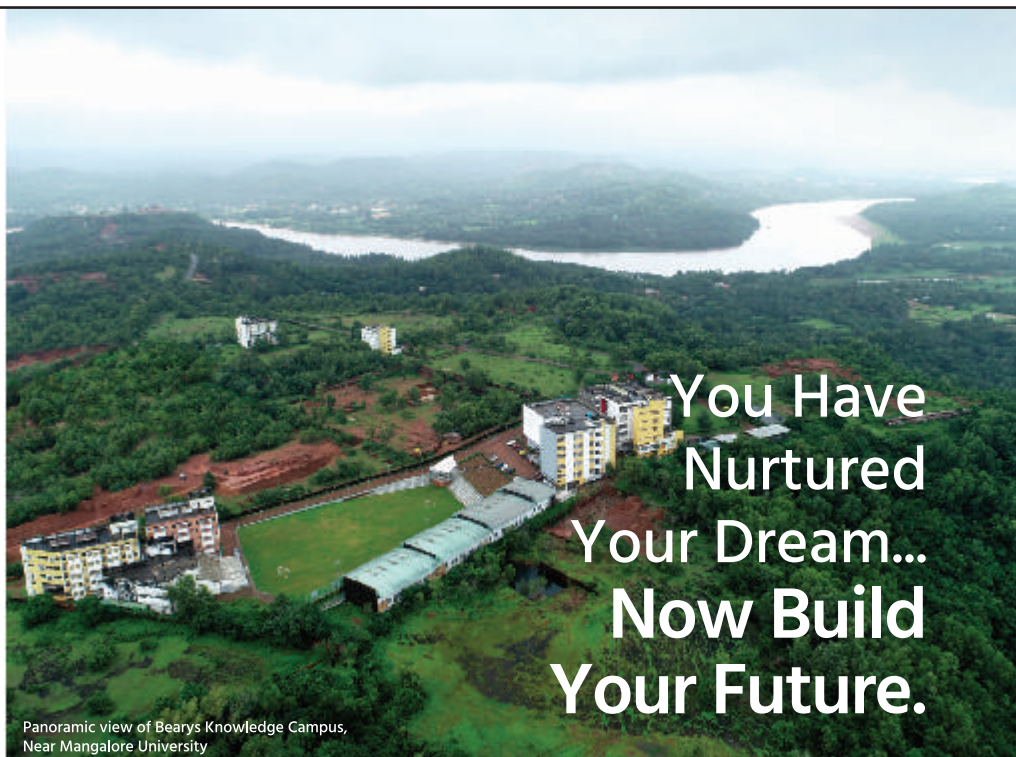
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## American Muslims Gave an Estimated \$1.8 Billion in Zakat: Study

**New Delhi:** According to a new survey by the Muslim Philanthropy Initiative at Indiana University Lilly Family School of Philanthropy at IUPUI, Muslims in America gave an estimated \$1.8 billion in zakat last year.

As per the report, in 2021, the average American Muslim donated \$2,070 in zakat funds to charity.

The research also revealed that American Muslims saw zakat as philanthropy or charity rather than a tax.

Islam Channel TV reported that they contribute zakat to worldwide and domestic nonprofit organizations and people and relatives living abroad informally.

"The Muslim holy month of Ramadan is an important time in the Muslim charitable calendar," said Shariq Siddiqui, assistant professor of philanthropic studies and director of the Muslim Philanthropy Initiative at the Lilly Family School of Philanthropy.

"It is likely that much of this \$1.8 billion is donated or pledged during Ramadan. Nonprofit organizations and charities must find meaningful ways to engage with Muslim-American donors around Ramadan."

### Where the zakat goes

The largest beneficiaries of Muslim American Zakat were international nonprofit organizations, which received 25.3% of all zakat funds, followed by governments (21.7% of zakat funds) and domestic nonprofits (18.3% of zakat funds).

The study's findings show that a substantial amount of zakat (14.7%) is still given informally, whether in person, to relatives or others, and through other remittances (12.7%).

The report also suggests that Muslims consider philanthropy to consist of a wide range of acts in addition to cash or in-kind



donation, such as smiling, helping relatives, and encouraging the right actions.

"Zakat funds help provide life-saving and life-enhancing aid to populations in need worldwide," said Sharif Aly, CEO of Islamic Relief USA, which sponsored the report.

"Those figures underscore the strong sense of generosity and altruism of the Muslim-American community; the Muslim Philanthropy Initiative report showcases these findings. Zakat and sadaqa are key Islamic philanthropic traditions. Zakat, the third of the five pillars of Islam, is an obligatory act of giving, and Sadaqa voluntarily gives beyond the minimum zakat threshold. Sadaqa can take the form of money, action, or abstention; the intention is what defines the act as charitable. This report details the findings on zakat from a self-administered web survey conducted by SSRS for the Indiana University Lilly Family School of Philanthropy. The more extensive study, of which these findings are a part, surveys the opinions of Muslims and the general population regarding faith customs, donation practices and attitudes, volunteer work, remittances, tolerance, and diversity. SSRS conducted its survey from January 25 through February 15, 2022, with 2,010 adult respondents (age 18 and over), including 1,006 Muslim and 1,004 general population respondents. SSRS reached eligible respondents via a nonprobability web panel sample. We restricted questions about zakat to the Muslim sample."

## Islamic Unity Conference urges to make Comprehensive Islamic Awareness programme

Staff Writer

**Abu Dhabi:** The World Muslim Communities Council organised the Islamic Unity Conference here on May 08-09, 2022, which called for the formulation of a Comprehensive Islamic Awareness, including the Rules of Relationship between the Components of the Muslim Ummah.

Addressing the Conference, Hisein Brahim Taha, the Secretary-General of the Organization of Islamic Cooperation (OIC), said that the hosting of the Islamic Unity Conference confirms the position of the United Arab Emirates (UAE) as a global destination of tolerance and coexistence after the proactive steps it has taken by establishing a first-of-its-kind "Ministry of Tolerance" at the global level.

The Conference, according to



Taha, took place amid several issues facing the Islamic Ummah, including the stigmatization of Islam. He emphasized that in this situation, Muslims must unite as individuals, countries, societies, and institutions to restore Islamic unity and reinvigorate the true image of Islam, noting that the Conference coincides with a number of changes on the international stage, including the outbreak of wars and ethnic and sectarian conflicts that have destabilized the various OIC Member States.

The OIC Secretary-General added that the Islamic world in

its entirety is called more than ever before to work together to formulate a comprehensive and collective Islamic awareness that includes the rules, principles, and constants of convergence and disagreement that govern the interrelationship between the various components of the Muslim Ummah.

Taha pointed out that the OIC believes that sectarian, cultural, and intellectual diversity in Islamic societies should be a factor of enrichment, distinction, and construction rather than a cause for divergence, division, demolition, and sabotage, adding that such a unique diversity should remain a cultural and civilizational asset invested positively to pave the way for unifying visions and creating bridges of solidarity, understanding, and teamwork throughout our great Ummah. ■



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## Muslim World League Ramps Up Women's Empowerment Efforts

**JEDDAH:** The Muslim World League has ramped up its women's empowerment efforts, with several key leadership and management positions now filled by women.

Saudi Arabia's Vision 2030 has always focused on the full participation of Saudi women at all levels in the labor market, contributing to achieving the Kingdom's strategic goals.

Hutoon Mahmoud Sidiq, director of human resources at MWL, said: "MWL Secretary-General Dr. Mohammed bin Abdulkarim Al-Issa has played an important role in stressing the importance and status of women in the Kingdom and provided constant support for them to assume prestigious leadership positions, making women an effective partner in achieving successes at various levels both locally and globally."

Hiring women into leadership positions in its headquarters and offices around the world has allowed the MWL to boost communication with women from different societies and promote religious moderation.

Women officials in the MWL are advancing the league's mission to promote a tolerant and more peaceful world.

Sumaiah Redwan, general



**Sumaiah Redwan, general manager of partnerships and corporate relations at MWL**

manager of partnerships and corporate relations at MWL, said: "The MWL has supported women's participation in all fields inside and outside Saudi Arabia, and through its initiatives and conferences, it has been highlighting the key role women play in building bridges between nations and peoples."

The MWL has enabled women's innovation and creativity at work, giving them decision-making control, says Shaima Alluqmani, manager of planning, research, and studies for the league's under secretariat for executive affairs.

"My vision is to contribute to achieving the MWL's goals

through efficient strategic planning and developing an innovation-based future vision for humanitarian work worldwide," she added.

By focusing on women's voices, encouraging education for girls, and supporting women's empowerment, including equal wages and career opportunities, the MWL is creating a new generation of female leaders.

Eman Hussain Filimban, general manager of relief, welfare, and development, said: "Women have been empowered to help contribute to the development of the MWL and play a role in the MWL's excellent and outstanding results across all areas." Filimban aims to place the MWL at the forefront of international organizations by offering high-quality humanitarian services and professional development projects that set an example in humanitarian assistance.

She added that raising Saudi Arabia's competitiveness regionally and internationally is also a significant target.

The women's empowerment targets of the MWL have their origins in Islam, which advocates natural equality between the two genders.

(Source: <https://arab.news/ry35x>) ■

## Saudi Red Sea Project Will Open to Visitors in 2023, Showing New Side of The Kingdom



The 28,000 square kilometer tourism megaproject will have a dedicated airport opening to travelers towards the end of 2023, Abdullah al-Zahrani said at the conference.

It will allow visitors to "explore other country dimensions beyond the religious," al-Zahrani said.

The Red Sea Project intends to open the conservative Kingdom to a new type of traveler, in contrast to the millions of pilgrims who visit Islam's two holy cities of Mecca and Medina each year.

Crown Prince Mohammed bin Salman announced the project in 2017 as part of the wide-ranging Vision 2030 plan to diversify the country's economy away from fossil fuels.

But even though the seaside resort

will showcase the "sea, sand, and sun," not often associated with the Kingdom, it will not take away from the cultural heritage of Saudi Arabia, al-Zahrani said.

"Saudi Arabia is the heart of the Islamic world, and it's going to continue to be the heart of the Islamic world, the heart of the Arabic world as well," he continued.

By the end of 2024, the multi-faceted destination will comprise 3,000 rooms across 16 separate resorts – two inland and 14 on the coast.

When the second construction phase finishes in 2030, there will be 8,000 rooms in 22 different resorts.

"We are introducing quality destinations that will shift and change the mindset and the lifestyle of people visiting

destinations and exploring a new area," al-Zahrani said.

Saudi Arabia has made strides in recent years to attract tourists to a traditionally closed country to outsiders.

These include the introduction of a tourist e-visa in 2019, which allows travelers to stay in the country for up to 90 days after filling in a form and paying a fee of \$128 (480 riyals).

The Red Sea Project was one of several tourist destinations announced by the Crown Prince, including the NEOM megacity and the Diriyah Gate development in Riyadh.

(Source: <https://english.alarabiya.net/News/gulf/2022/05/10/Saudi-Red-Sea-Project-will-open-to-visitors-in-2023-showing-new-side-of-the-Kingdom>) ■

## Morocco's Islamic Affairs Ministry Sets up Digital Inventory for Hadith

**Morocco's religious affairs ministry launched last month an online platform holding over 10,000 holy scriptures containing Islamic preaching.**



**Rabat:** Morocco's Islamic affairs ministry, the country's highest religious authority, launched on 9<sup>th</sup> May 2022 an online platform that holds more than 10,000 Hadith, scripts comprising preachings from the Prophet Mohammed.

In line with instructions the ministry has received from Morocco's King, Mohammed VI, the platform is available through the "[hadithm6.com](https://hadithm6.com)" and "[hadithm6.ma](https://hadithm6.ma)" portals. An app is also available on Play Store and App Store.

The "*Mohammed VI for Hadith Acharif*" now contains the ministry's largest online inventory for Hadith put together.

The platform aims to allow the general public access to the holy scriptures and identify their authenticity.

Speaking after the platform's launching, the Minister of Endowment and Islamic Affairs, Ahmed Taoufiq, said that the establishment of the platform is of significant religious and scientific value as it will offer the general public access to invaluable religious information.

Knowledge of Islam implies

learning the Quran, the minister said. "Verily, we sent down the Quran, and we are guardians," Taoufiq said, quoting Surat Al Hijr-15-9-.

"The Quran we have today is exactly the same that was revealed to Prophet Muhammad (pbuh)," he added.

The minister underscored the importance of studying the Sunnah, which comprises the preaching and practices of the Prophet Muhammad. The Sunnah is the second source of references on religious matters for Muslims and Muslim scholars alike.

It includes, among other things, the words, actions, or practices of the Prophet Muhammad, according to the minister. Taoufiq then pointed out the importance of verifying the authenticity of each Hadith.

Only a Hadith reported by Imam al-Bukhari or Muslim in their "Sahihs" or by Imam Malik in his "Mouwatta'a" is 100% traceable and verified as belonging to Prophet Muhammad, he noted. A good number of Hadiths not contained in the above-mentioned volumes remain weak in their degree of authenticity.

The "*Mohammed VI for Hadith Acharif*" platform contains a Q & A section to enhance interaction with users, the minister explained, adding that users who submit religious inquiries through the platform will receive answers via emails within 24 hours. ■

## 'Musical Culture' to be Introduced in Saudi schools

**JEDDAH:** The Music Commission launched on Monday an extra-curricular activity called "Musical Culture" in Saudi schools with the cooperation of the Ministry of Education.

The new initiative will provide enrichment content on 'The Madrasati platform, the online education platform, to provide interested students with a clear idea of the art of writing musical notes, and learning international artists' techniques.

It will also enable students to understand and differentiate between popular musical styles in the Kingdom and identify musical instruments.

The activity deals with multiple topics and a general definition in each episode with a detailed explanation of technical concepts, theories and rules, various musical instruments' selections, classification, manufacture, and playing technique.

The activity will address different



topics in virtual classes on the Madrasati platform, such as 'a Brief About Some Musical Personalities', and 'The Saudi Musical Heritage'. This will introduce students to Various traditional musical styles of the different regions of the Kingdom.

It is noteworthy that the 2022 academic year witnessed the inclusion of 100 private schools for teaching music in its programs, as the Ministry of Culture supported schools by providing musical instruments and providing the necessary support for the development of basic artistic skills for students.

(<https://saudigazette.com.sa/article/620568/SAUDI-ARABIA/Musical-Culture-to-be-introduces-in-Saudi-schools>) ■



## 'Be an Effective School Leader for Quality Schools'



Zeenat Akhtar

**New Delhi:** Syed Sadatullah Husani, President of Jamaat-e-Islami Hind (JIH), has exhorted community-run educational institutions to generate world-class academics and leaders capable of leading the world. He gave the keynote lecture at the Federation of Muslim Educational Institutions (FMEI two-day)'s national conference on the topic of 'be an effective school leader for quality schools' held on May 24-25.

He claims that education is important and plays a crucial role in Islam, as the first verse revealed to Prophet Muhammad (PBUH) emphasized the value of education and knowledge.

He goes on to state that the goals of education are to form a very strong contact with the Creator as well as to raise a community or group that can give a new dimension to the world's sciences and arts-based on divine guidance and play a significant role in the development of global civilization.

He stated that Islam's educational vision is very high and magnificent. It is about building the entire globe and cultivating a generation worthy of global leadership, rather than just acquiring academic degrees. As a result, he asked community-run institutions to create lofty goals

and visions.

Husaini noted that India's educational issues are divided into three categories: expansion, equity, and excellence, and that there are still many communities in the country where people lack access to or receive a poor quality education. "Right now, we're working on expanding educational access to all citizens, including villagers, the poor, and the downtrodden," he stated. It is now necessary to acquire academic brilliance." He requested that educational institutions help students develop five skills: critical thinking, creativity, teamwork, communication, and character.

On occasion, Mujtaba Farooq, Secretary-General of FMEI and Chairman of the JIH Education Board (Markazi Taleemi Board), spoke about the federation's history, background, establishment, and goals. According to him, FMEI's goals and objectives are to find solutions to educational institutions' challenges and provide legal and other essential support. He emphasized the importance of education in Islam, saying that the Prophet Muhammad (PBUH) established an educational and learning system despite a lack of resources. Officials from various educational institutions in several states discussed their issues and

challenges. Syed Tanveer Ahmed, director of the JIH Education Board, observed that some of the obstacles are personal, while others are at the school level, and the remainder is collective. He assured them that many of their problems might be solved using cutting-edge technology and that the federation would Endeavour to solve some of them. Tanveer continued, "The obstacles posed here are related to management, academics, resources, legal issues, and community attitudes that may be overcome via cooperative efforts, and the federation will completely collaborate."

CA Waqar-UL-Haq presented accounting and finance for school leaders, Advocate Anupam Chowdhury spoke on legal considerations, and Prof. Mohammad Akhtar Siddiqui spoke on the National Education Policy 2020 and community challenges. Mujtaba Farooq gave the closing remarks, also presented by Justice KD Naqvi, Dr. Shoaib Raza Khan, and Ms. Zia Firdous.

While underlining the importance of education, former Vice Chancellor of Agra University and Chairman of FMEI, IPS. Manzoor Ahmed advised Muslims to demonstrate steadfast commitment and attention to study. Saleemullah Khan, FMEI Treasurer, proposed the vote of thanks. ■

## Egyptian journalists launch award in honor of slain Palestinian reporter Shireen Abu Akleh

Yassin Mohammed

**CAIRO:** The Egyptian Journalists Syndicate will honor the late Palestinian journalist Shireen Abu Akleh with a particular category in the Egyptian Press Awards bearing her name.

The award will be based on coverage of Palestine.

Syndicate head Diaa Rashwan said that Abu Akleh's death had caused an emotional outpouring in the Arab world and around the globe.

The veteran Palestinian journalist, who worked for the Qatari Al-Jazeera network, covered an Israeli army security operation in Jenin camp when she was shot and killed on May 11.

During an Egyptian Journalists



**Palestine's envoy to Cairo tells memorial service that Abu Akleh's 'martyrdom will not be in vain. (File/AFP)**

Syndicate memorial service for Abu Akleh at the union's headquarters, Rashwan promised that a section would be added to the site entrance bearing models of press martyrs, including Abu Akleh.

Egyptian journalists observed a minute's silence for Abu Akleh during the memorial ceremony

attended by Palestine's Ambassador to Egypt, Diab Al-Louh.

Abu Akleh's martyrdom will not be forgotten in Arab and international history, Al-Louh said.

He told the Egyptian journalists that "Shireen's blood will not be in vain."

The envoy declared, "May 11, the day of the martyrdom of the Palestinian journalist, is an international day of solidarity with the Palestinian press."

The Egyptian Foreign Ministry issued a statement expressing its "condemnation in the strongest terms of the heinous crime of the assassination of the late Palestinian journalist and Al-Jazeera correspondent Shireen Abu Akleh."

(Arab News) ■

## International Muslim History Month returns to shed light on pioneers and sees quadrupled participation

Sarah Glubb

**LONDON:** An annual initiative that celebrates Muslim accomplishments throughout history and confronts Islamophobia globally through education has grown significantly in popularity, with social media engagement quadrupling in just a year, organizers said.

International Muslim History Month, which was established by the New York-based World Hijab Day organization in 2021 and runs throughout May, aims to acknowledge and raise awareness of the Muslim trailblazers who helped to shape humanity.

The organization told Arab News that the event, which is geared toward schools, universities, workplaces, businesses, organizations, and social settings, is a celebration for everyone, irrespective of ethnicity or religious backgrounds.

More than 26 countries participated in the inaugural IMHM 12 months ago but this year the number has increased significantly, WHD said, with more individuals, organizations, businesses, and educational institutions taking part.

"In addition, we have seen a rise in awareness of IMHM on social media by individuals and academics, (and) our reach on social media has quadrupled from last year," it added.

The organization which founded World Hijab Day, held on Feb. 1 each year to spread awareness of the hijab and why it is worn said its goal was for IMHM to be federally recognized nationwide within the US, and internationally, to help tackle Islamophobia worldwide.

New York adopted a resolution to recognize the month on May 4, 2021, "to pay tribute to those who foster ethnic pride and enhance the profile of cultural diversity which strengthens the fabrics of the communities of the New York State," Andrew Cuomo, the governor at the time, said.

WHD has been calling on legislators worldwide to do the same. It is also urging individuals, organizations, and educational institutions to get involved and help raise awareness of the campaign.

The ways in which Muslims and non-Muslims can participate include social media engagement, petitioning government officials to recognize May as International Muslim History Month, supporting a Muslim business or



donating to a Muslim organization, reading a biography of an influential Muslim figure and sharing their story, or calling out discrimination and prejudice against Muslims within their community.

The theme of this year's event focuses on Muslim pioneers from the Golden Age to modern times in four categories: medicine; STEM (science, technology, engineering and mathematics); liberal arts; and discovery, including inventors, explorers, and innovators. Conferences have been organized each week to raise awareness of significant figures in these fields.

"In the first conference, the presenters discussed the examples of Ibn Sina, the father of early modern medicine, from the Golden Age, to Dr. Ugur Sahin and Dr. Ozlem Tureci, the creators of BioNTech, a company focused on making personalized cancer vaccines," WHD said. In partnership with Pfizer, BioNTech also developed a vaccine for COVID-19.

Other notable Muslims that were highlighted this year include 13th-century Persian poet Rumi, sixth-century Arab poet Imru' Al-Qais, Pakistani-American neurosurgeon Dr. Ayub Ommaya, Palestinian-Jordanian molecular biologist Dr. Rana Dajani, Arab philosopher Ibn Khaldun, Moroccan explorer Ibn Battuta, Caliph Harun Al-Rashid, Turkish astronomer Burcin Mutlu-Pakdil, among dozens of others.

WHD has also partnered with different organizations including Majlis Ash-Shoura: Islamic Leadership Council of New York, an umbrella organization that represents more than 90 mosques and organizations.

"In the last two decades, Muslims in general have been painted negatively especially in the media," the organization's founder and chief executive officer, Nazma Khan, said.

Growing up in New York, she pointed out that her driving factor had been noticing the "minimal to no inclusion of Muslim-Islamic history across the general school curriculum."

(Arab News) ■



## Interfaith Iftar Celebrations Held in Chicago

Staff Writer

**Chicago:** Dr. Suresh Reddy, Dr. Anuja Gupta, and Mr. Ashfaq Hussain Syed, under the auspices of Verandah Community Outreach, organized Interfaith Iftar Celebrations in April 25th at Hanover Park, Chicago. Around 75 community leaders and friends of South Asian Origin came together with the hope of fostering unity amongst people of diverse communities and to help foster fellowship and oneness.

"At the core of all religious faiths and traditions is the recognition that we are all in this together and that we need to love and support one another to live in harmony and peace in an environmentally sustainable world," said Dr. Suresh Reddy, the Past President of American Association of Physicians of Indian Origin and current Town Trustee Member of Oak Brook in Illinois.

Quoting the United Nations, Dr. Suresh Reddy said, "Our world continues to be beset by conflict and intolerance with increasing violent spots in a hostile and unwelcome world around us. The need for spiritual guidance has never been greater". He shared his own experiences of Iftar celebrations in Hyderabad, India. Ashfaq Hussain Syed, community leader & Vice President of a Bank, underlined the imperative need for



**Leaders of South Asian Origin, Representing Major Religions, Seek Unity**

dialogue and appreciation among different faiths and religions to enhance mutual understanding, harmony, and cooperation among people.

Azam Nizamuddin said that the purpose was to celebrate Iftar together and reflect on how we can unify and support our community to heal after the long and challenging pandemic. "We hope to continue these thoughtful conversations throughout the year to build bridges that are long-lasting," he added.

S w a m i I s h a t m a n a d a , Vivekananda Vedanta Society of Chicago, community leaders from Palatine Gurudwara, Pastor Larry Bullock and spoke about the need for fostering unity, harmony, and understanding of each other's culture and faith. "We fast from all the things that are getting in our way," they said. "We fast from the habits of mind and habits of being that get in our way or in other people's way in terms of the

spiritual life," they added.

They stressed the importance of interfaith cooperation and compassion and shared about their work in supporting peoples of all faiths worldwide. "We need to be grounded in our faith. We need to have self-care and keep our spirits high, have a positive attitude, and we can overcome violence and hatred in the name of religion," they underscored.

Dr. Anuja Gupta welcomed the guests and shared her experience of Ramadan back in Mumbai, India. "We must diversify our efforts to spread the message of good neighborliness based on our common humanity, a message shared by all faith traditions," she said.

Sikh community leaders from Palatine Gurudwara and Pastor Larry Bullock also spoke on the importance of interfaith and appreciated the host for the initiative.

Iftar is the fast-breaking meal observed each evening at sunset during the holy month of Ramadan. The Interfaith Iftar Dinner is an opportunity for different communities to join their Muslim friends for an evening meal as they break their Ramadan fast. The participants had Iftar, prayer, and enjoyed the dinner together, a traditional meal.

## Minhaj Inter-Faith Welfare Foundation hosted Eid Reception in Delhi

**Bangalore:** On May 16, the Minhaj Inter-Faith Welfare Foundation and the Minhaj Learning And Training Center in Bangalore jointly held an Eid Milan celebration in the national capital Delhi. The event, which drew notable figures from all walks of life, emphasized the need to foster and promote social harmony and human values.

The function turned out to be socially significant in the backdrop of the communal situation of the country as essential personalities such as Sufi Singer and MP Hans Raj Hans, National convener of India Parliament of Religions Gauri Sushilji Maharaj, Sardar Parmjeet Singh Chandok, Acharya Lokesh Muni, Fater Dr. M D Thomas, Prof Madhu Khanna, Anil Joseph Thomas Couto, Minhaj Al-Quran Karnataka's chairman Ayub Ansari, Dr. Waris Mazhari, Dr. C K Bhardwaj, Rafeeq Ahmad Khan, Syed Sarfraz Mohiuddin Qadri, Zubair Ansari, Syed Salman Chishti, Dr. Ziauddin, and others.

The goal of the Eid Milan event, according to the organizers, is to promote universal human values, particularly the country's *Ganga-Jamuni tehzib*. Many speakers emphasized the country's



religious and cultural diversity, stating that people of all religions have lived here together for generations, their skin is the same colour, and their ancestors are the same. They claimed that no other country in the world has such diversity; this diversity is the country's beauty and reward, which we must all endeavour to preserve.

The Minhaj Foundation promotes healthy relations amongst people of different faiths. According to the convener of the foundation, Eid is the reward for fasting during Ramadan, and it is critical that we must comprehend the essence of Ramadan and fasting. One of the most effective methods to bridge the gap between affluent and poor during Ramadan is to feel hungry. Be hungry to understand what hunger is all about, and be patient while doing good to close the gap. Love should be allowed to blossom.

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Laureo Egan

Faith-based groups are becoming more visible in their concern over the climate. Muslim World League conference in Saudi Arabia, held in May 2022, provides the latest example of how leaders from various traditions are working together to call for action.

The Muslim World League, the most prominent Islamic NGO, hosted the event in Riyadh. More than 100 faith leaders attended, including the Grand Mufti of Egypt, the chairman of the Hindu Dharam Acharya Sabha in India, the head of the World E'As the world's largest Islamic NGO, headquartered in the birthplace of Islam in Saudi Arabia, we have a special responsibility to do this work," said Dr. Mohammad bin Abdulkarim Al-Issa, the secretary-general of the Muslim World League. It counts 1,200 Islamic scholars from 139 countries among its membership "Whether it is to tackle climate change, support refugees and vulnerable communities around the world, or simply spread messages of peace and co-existence," he said, "the kind of interfaith trust and cooperation. This event is fostering is

## Religions Meet in Riyadh as Faith Groups Step Up on Climate



desperately needed to support those real-world goals."

The primary goal of the conference was to communicate the shared values among faith traditions, whether it was the 300 million Orthodox Christians represented by His Holiness Bartholomew I or more than 500 million Buddhists represented by Banagala Upatissa Thero of Sri Lanka.

"Many people would be shocked to think of Islam and Buddhism being comparable in any way, yet

if you look closely at their teachings and efforts towards peace, they are more similar than one may suspect," said Thero during his address.

The Riyadh meeting followed a joint appeal on climate-responsible financing, issued by the World Council of Churches (WCC), Muslim Council of Elders, and New York Board of Rabbis in partnership with the United Nations Environment Program.

"Let us come together and

influence how money is invested in response to the existential threat of climate change," said Rev. Dr. Ioan Sauca, acting head of the WCC. "Family money, church money, a company's money, a nation's money. We need everyone to take this step for a sustainable future for our children."

The appeal commits these faith groups to review their relationships with banking and other financial institutions and insists that financial service providers require oil and gas companies to stop all new development or expansion projects.

It also invites its millions of members to do the same "so that together we may move beyond words to effective action, and be the change for which we call," in keeping with the Paris Agreement goal of limiting global warming to 1.5°C.

United Nations Secretary General António Guterres welcomed the Climate-Responsible Finance appeal.

"The scientific and moral imperative is clear: there must be

no new investment in fossil fuel expansion, including production, infrastructure, and exploration," Guterres said. "This year, all private financiers need to stop funding the entire coal sector, from mining to power generation, and actively shift finance to renewables.

"People, communities, and faith organizations have the influence needed to effect this transition."

**Here are the recommendations that emerged from the conference:**

- Relevant national institutions and United Nations organs must do more to confront all forms of discrimination and exclusion against religious, cultural, and ethnic minorities; And work to create strong and effective legislation in doing so.

- Various platforms of influence; especially the media and social media platforms must remain mindful of the moral responsibility entrusted upon them.

- We appeal to all countries and the international community to do all they can to provide adequate protection for places of worship, to ensure free access to them, to preserve their spiritual role, and to distance them from intellectual and political conflicts and sectarian strife. ■

One of the most influential international NGOs, the World Muslim League, has pledged its support for the 'Let's Save the Soil' movement.

30,000 km in 100 days to conserve soil fertility. Sadhguru, who is on a motorcycle trip, started his journey from London last March. He has been traveling in the Middle East for over 50 days now. He is involved in trying to build a global consensus on emergency policy measures to conserve the soil.

In Riyadh, the capital of Saudi Arabia, when the General Secretary of the World Muslim League, His Excellency Dr. Mohammad bin Abdulkarim Al-Issa, met with Isha Founder Sadhguru, he said, "We already love you very much. We loved you before we saw you, and we love you, even more when we see you." "We ask the Muslim world to support the soil. Do not support me; talk about the soil, support the soil," Sadhguru appealed to the general secretary. "We have

## Muslim World League Secretary Supports Sadhguru's 'Let's Save the Soil' Movement



identified differences with each other in many ways such as race, religion, caste, and creed. It has become very important to find some common factors or basis common to all of us. Soil is such a thing," he said.

"As far as the World Muslim League is concerned, we are fully

prepared to assist you in any way we can to support your objectives," Dr. Al-Isa replied.

Before embracing Secretary-General Sadhguru and standing for the photo with the banner 'Let's Save the Soil', he declared, "Let's make it walk on the ground with practical impact and serious

effort with real impact."

Satguru also invited Dr. Al-Isa to come and meet him. "Now that you have expressed your love, you must come to my house," he said.

Later, Satguru released two tweets about his successful meeting with the Muslim World League: "#MuslimWorldLeague is very happy to support #SaveSoil. Let the region be a shining example of sustainable environmental solutions and its commitment to its people's long-term protection and well-being. #SaveSoil."

It is wonderful to have the passionate support of the #MuslimWorldLeague. Every aspect of human well-being is enriched by fertile soil, and it is time to focus on rejuvenating the soil and uniting as one human race. #SaveSoil. We will do this.

"On the 52nd day of his visit, the Indian Embassy in Riyadh, Saudi Arabia, hosted a 'Save the Soil'

event, which was attended by N. Ram Prasad, Minister in charge. The Environment Minister of Saudi Arabia also expressed support for the Soil Conservation Movement."

Satguru also traveled to the Middle East, Bahrain, the United Arab Emirates, and Oman during his travels. ■

**It is wonderful to have the passionate support of the**

**#MuslimWorldLeague**

**. Every aspect of human well-being is enriched by fertile soil, and it is time to focus on rejuvenating the soil and uniting as one human race.**

**#SaveSoil. We will do this.**

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## EDITORIAL

*World Environment Day 2022* We keep talking about the sayings of our Prophet (Pbuh) about preserving the environment and kind treatment of animals, birds, and trees. Let us, in our own individual capacities, follow what we say?

"Believers, why do you preach what you do not practice?" (61:2)

The 2022 World Environment Day campaign #OnlyOneEarth calls for collective, transformative action on a global scale to celebrate, protect and restore our planet. The Government of Sweden will host World Environment Day 2022 in partnership with the UN Environment Programme (UNEP). The year 2022 marks 50 years since the first United Nations Conference on the Human Environment – the 1972 Stockholm Conference that led to the creation of UNEP and designating 5 June every year as World Environment Day.

World Environment Day 2022 will be held under the theme *Only One Earth*, highlighting the need to live sustainably in harmony with nature by bringing transformative changes – through policies and our choices – towards cleaner, greener lifestyles. *Only One Earth* was the motto for the 1972 Stockholm Conference; 50 years on, the motto holds true - this planet is our only home, whose finite resources humanity must safeguard. Minister for Environment and Climate and Deputy Prime Minister of Sweden Per Bolund said: "As a proud host of 2022 World Environment Day, Sweden will highlight the most pressing environmental concerns and showcase our country's initiatives and global efforts to address the climate and nature crises. We invite the global community across the world to join in the important discussions and celebrations."

As Muslims, human beings, and global citizens, we all have the moral responsibility to care for and preserve nature, plants, trees, animals, birds, the oceans, and forests and not behave like owners of the environment. The owner is Almighty Allah, of all things, and He has given us the responsibility to properly treat all natural resources and not misuse them for our own greed.

Let us open our eyes and see how we all have destroyed this beautiful planet with our greed for bigger houses, more cars, more food, more luxuries, and things that we accumulate in our homes and workplaces that we do not need at all. The older generation blames the younger generation for this destruction of the environment. But what is the older generation doing to protect the environment either? Nothing much, sadly!

We keep talking about the sayings of our Prophet (Pbuh) about preserving the environment and kind treatment of animals, birds, and trees. But in our own individual capacities, are we following them?

Let's reflect on the water itself. How much water do we all use for the wudu or ablutions five times a day? Are we being wasteful with water or just using only little that is required?

How many of us treat animals with respect as the Prophet did? How many of us continue to build mansions for ourselves and our families which are not eco-friendly?

Let's check our food consumption patterns that are affecting the environment negatively. Are we consuming artificial instant food from plastic packets or fresh vegetables and fruits grown by farmers?

We may not be able to bring considerable changes to save the planet. Still, at least in our small personal capacity, we can do our bit to be kind to the natural environment given to us by Almighty Allah.

We like to share Wisdom Paradise, a dream we have about setting up an eco-friendly holistic spiritual retreat. By Allah's grace, practically, the land is away from the hustle and bustle of the city, where eco-friendly structures will come up inshallah that will serve as a center for the spiritual, mental, and physical upliftment of humanity. Things are happening there with the basics being done, and soon it will see the light of the day, God willing.

We hope many others emulate such eco-friendly structures that will be a beacon of spiritual hope for the coming generations.

So let us all learn to live in harmony with nature, love and respect trees, animals, birds, and all nature around us.



Moin Qazi

In recent years, clichéd calls for reform of Islam have intensified. "We need a Muslim reformation." "Islam needs reformation from within." Such headlines keep flashing in the media. Yet if Muslims are true to themselves and their scriptures, Islam doesn't need a reformation. Still, Muslims need to reform their minds. Their interpretations of Islam, which are not the same as that of others who have imported many alien ideas and denuded the message of this priest, have distorted the original teachings and resulted in the decline and, some may even say, the possible eclipse of the golden age of Islam.

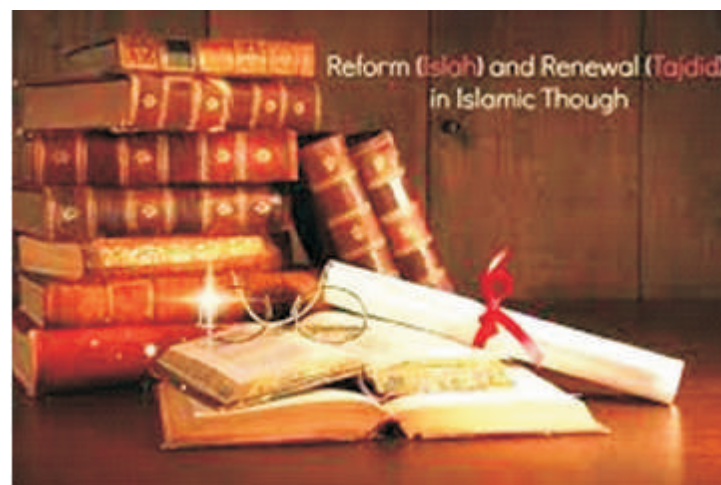
The vision of some reformers asks Muslims to abandon fourteen hundred years of accepted dogma in favour of a radical and demanding new methodology that would set them free from the burdens of traditional jurisprudence. An enormous industry of reform-minded interpreters has arisen to explain, contextualize, downplay, or simply ignore them, often quoting the well-known verse that says there is "no compulsion in religion."

We cannot judge the era of the founding of Islam by the values of our own time. Indeed, what we understand as the emancipation of women was never really considered essential by any of the great monotheistic religions. Islam highlighted and showed the world the remarkable potential of women and the rights they deserve as equal partners to men.

Unlike Christianity, Islam was concerned with politics and governance from the start. The Muslim rule that developed in the lifetime of the Prophet required attention to principles of community life, justice, administration, relations with non-Muslims, defense, and foreign policy. A vision of what constitutes good governance, law, and a just society were among the principal new ideas. The Prophet came not to protect the status quo but to reform and change. Women, for instance, were given legal status (where they had none before) and concrete legal

**These scriptures had a simple, straightforward, and plain-speaking message for all humanity, which got distorted at the hands of the modern tools of so-called intellectual sophistry and sterile polemics. We need to sanitize our bodies and our environment, and our minds and intellect.**

## Islam Needs Renewal and not Change



protection within society.

If Prophet Muhammad's life was revolutionary, its aftermath has seen a monological recital of Hadiths and inflexible analyses of Qur'anic verses, where historical context is taken up or ignored to suit the interpreter. Memories of early Islam have hardened into dogma, and many scholars have taken the Hadiths as tablets of stone.

Islam received the unique stamp of Prophet Mohammed's success. Unlike earlier prophets, Prophet Muhammad lived for some years as the head of a state of his own creation and to which he gave laws. He shaped laws pertaining to marriage, inheritance, divorce, and similar matters, aiming to reform generally recognized customs. He restricted the number of wives a man might have to four and imposed an almost impossible fulfillment of a condition for them to maintain equality. Women had no inheritance rights; the new code granted them the right to half of the men's share. Slavery was then widespread; Islam outlawed it except for captives taken in war, and for these, it introduced reforms and ways of regaining freedom. Wine drinking was gradually controlled, and usury was forbidden. The caste system, which was still in vogue, was abolished, as was the cruel practice of burying unwanted female babies alive.

The first learned jurists in the period after the spread of Islam followed his lead, emphasizing the spirit rather than the letter of the law. But centuries witnessed a legalistic hardening of the arteries—an unquestioning acceptance of authority became the rule, and

customs and conventions were frozen to the point where little social change or progress was possible.

We need to understand every religion from its primary scriptures and not secondary sources, which are unfortunately prone to so many interpretations that may be erroneous or deceptive and usually represent a particular school of thought. The only lasting solution will be to liberate society from manmade religion and return to the pristine message of the scriptures. These scriptures had a simple, straightforward, and plain-speaking message for all humanity, which got distorted by the modern tools of so-called intellectual sophistry and sterile polemics. We need to sanitize our bodies, environment, minds, and intellect.

The great modern reformist thinker Fazlur Rahman firmly believed that one of the primary purposes of the Qur'an was to create a society based on justice. He saw the Prophet Muhammad as a social reformist who sought to empower the poor, the weak, and the vulnerable. He viewed the Qur'an as a source from which ethical principles could be derived rather than a book of laws.

He played the role of father, husband, chief, warrior, friend, and Prophet. His respect for learning, tolerance of others, generosity of spirit, concern for the weak, gentle righteousness, and desire for a better, cleaner world would constitute the main elements of the Muslim ideal. For Muslims, the life of the Prophet is the triumph of hope over despair and light over darkness. For instance, Rahman argues that the practice of family law in Islamic history had not accorded females the equal rights to which they appear to be entitled based on the Prophet's example and teachings of the Qur'an.

Fazlur Rahman's goal was to reassess the Islamic intellectual tradition and provide a way forward for Muslims. In his view, a re-examination of Islamic methodology in the light of the Qur'an itself was a pre-requisite





Syed Tahsin  
Ahmed

Trees help cool the planet by taking in harmful greenhouse gases like carbon dioxide and releasing oxygen back into the atmosphere. Trees help clean the air we breathe and provide habitat to over 80% of the world's terrestrial biodiversity. They provide shelter to hundreds of insects, fungi, bacteria, and mammals.

### Tree Population

Although it is impossible to count all the trees in the world, satellite imaging has given a rough estimate. A study in the Journal of Nature estimates that there are more than three trillion trees in the world. According to a science journal, while it is indeed heartening to know this, the flip side is that about 42 million trees are cut down each day. With 642 billion trees, Russia has the highest number of trees in the world. The top 10 countries with the highest number of trees (in descending order) are Russia, Canada, Brazil, the USA, China, Australia, the Democratic Republic of Congo, Argentina, Indonesia, and India. According to the World Bank's assertion, Qatar, Greenland, San Marino, and Oman are four countries without any forest land.

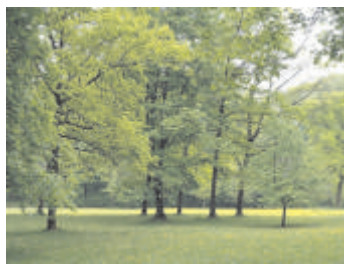
India, being one of the biggest countries globally, has a lot of trees, including medicinal trees. The total forest and tree cover in

India is 807.27 sq. km (80.73 million hectares), which is 24.56% of the country's total geographical area.

### Paid Planting

There is a saying, "A seed planted today grows its branches tomorrow." World Wide Fund for Nature –India (WWF India) plants trees on your behalf if a donation is given. You can also dedicate trees to your near and dear ones on their birthdays, anniversaries, and other special occasions. Many NGOs with online sites help you plant a tree with just a click on the mouse by paying an amount that varies depending upon the tree you select. I am not aware of the genuineness or otherwise of these facilities.

As Assistant Director of Mysore Palace, way back in 1986, I was instrumental in planting more than 20 saplings in the vehicle parking area of the Palace and nurturing them. My visits to Mysore give me immense satisfaction to see that they have now grown and become big trees. Likewise, in my stint as Additional Director of Horticulture, Lalbagh, a parking area was earmarked inside the Lalbagh East gate. We made efforts to procure perennial plants from Malnad and planted them there. Though the parking lot project was abandoned due to protests by some Associations, the trees have now grown with lush leaves, adding to the greenery of



Lalbagh.

### Tree Planting in Waqf Lands

It is common knowledge that vast areas of Waqf lands reserved for Khabrastans, Dargahs, Eidgahs, Ashoorkhanas etc., remain barren. We started a movement to plant and nurture trees in such barren Waqf lands. This movement got a fillip when the Karnataka State Board of Auqaf included the subject of "progress achieved in tree planting" in its monthly progress reports taken from all the District Waqf Committees of the State. The subject was even discussed in the meetings with the officers of the District Waqf Committees. The Azeezia Trust, Tumkur, headed by Mr. Mohammed Haseebulla, has planted trees in many Waqf lands in the Tumkur district. Yet, a lot more is required to be done in this direction, not only in Karnataka but also in all the other States in our country.

The Bismillah Idgah and Khabrastan Trust, which has established a Muslim burial ground on 8 acres of land near Bannerghatta National Park, Bangalore, has planted more than

200 fruit and other trees like coconut, mango, jackfruit, tamarind, teak, sapota, avocado, papaya, guava, fig, lemon, etc. These trees have now started yielding fruits that help the institution meet a part of its maintenance expenditure, apart from making the institution environmentally friendly. The credit for this goes to Mr. Sadeer Ahmed Junaidi, a Trustee who has a passion for horticultural activities.

### Tipu Sultan And Tree Planting

Tipu Sultan's liking for horticulture was so immense that he linked this with the dispensation of justice. For petty offenses, convicts had to plant fast-growing plants, and for major offenses, they had to plant trees like *jamun* (black plum), mango, and coconut. In 1788, Tipu Sultan issued a circular to all amildars, and in 1792 he passed a regulation stating that the fines of the farmers shall be commuted if the offender plants two trees, waters them, and nurtures them till they reach a certain prescribed height. Hyder Ali and Tipu Sultan established the famous Lalbagh, an island of greenery in the bustling city of Bangalore. Tipu Sultan gave a big impetus to the development of horticulture in his territories. Tipu Sultan sent several diplomatic and trade missions to countries like Muscat, Oman, Jordan, Iraq, Iran, and Penang, export and import of horticultural produce were a major component.

### The Final Word Par Excellence

Prophet Muhammad (peace be upon him) has said, "If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (*sadaqah*) for him" (Imam Bukhari). In order to protect land, forests, and wildlife, Prophet Muhammad (pbuh) created inviolable zones, known as *Haram* and *Hima*, in which resources were to be left untouched. He established a *Hima* to the south of Madinah and forbade hunting within a four-mile radius and destroying trees or plants within a twelve-mile radius. Thus, Prophet Muhammad (pbuh) introduced the green belt concept 1443 years back.

Anas ibn Malik reported: the Messenger of Allah, peace, and blessings be upon him, said, "Even if the Resurrection were established upon one of you while he has in his hand a sapling, let him plant it" (Musnad Ahmad 12902). It means finish planting trees, even if the Last Day is established. This shows the importance of tree planting by the Prophet (pbuh). Islam teaches its followers to take care of the earth. Muslims believe that humans should act as guardians or Khalifah of the planet and that they will be held accountable by God for their actions. All Muslims must respect, nurture and care for the environment.

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

## BOOK REVIEW

### "The Apprehensions of Indian Muslims and Dalits"

The title of the book "The Apprehensions of Indian Muslims and Dalits" is intriguing, and it leads you to the question: what are those apprehensions? However, to get an answer, you have to detour topics like the conditions of Indian Muslims, the issue of Talaq, the common civil code, changes to Mohammadan law, the past glory of Muslims, and the stand of present-day Muslims on various issues. But this straying from the main topic is also rewarding since the author introspects about the practices of present-day Muslims and in what matters they require a course correction.

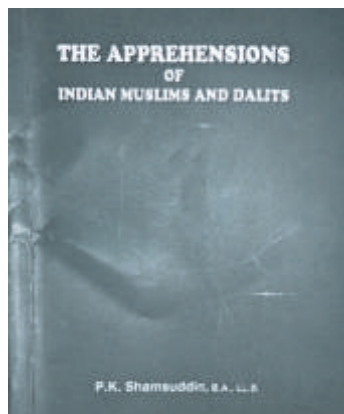
For example, a Madrasa student asks his *Ustad* how the moon grows each day until the full moon and thence reduces its size day by day. The *Ustad* replies in a loud tone: "It is Allah's *Qudrath*." The student is thus discouraged from having an inquisitive mind and to find scientific reasoning. The author speaks against the practice of Triple Talaq and argues that when the criminal laws of an eye for an eye, hand for hand, or the death penalty for adultery are not applicable for Muslims in India, why the laws of marriage should not be changed?

The author is of the opinion that the

interest given by the banks on deposits is not usury. The Holy Qur'an says: "Oh, ye who believe! Devour not usury, doubling and quadrupling (the sum lent)" [Surah al-Imran-130]. Shamsuddin opines that usury is taking a return double or four times the money lent. Banks help the public from the clutches of cruel money lenders, and the Government has control over the banks, and it even varies the interest.

Further, the author says that there were no banks during the Prophet's (peace be upon him) time, and money-lending Jews were charging high rates of interest. He also calls upon Muslims not to discourage our youth from taking jobs in banks by terming it "haram." Shamsuddin also speaks out against calling Life Insurance, Insurance of property, and Health Insurance un-Islamic in the absence of any other alternative. Imagine the plight of a person whose shop is gutted in a fire, and he has not insured it because of such beliefs.

The author points out the paradoxes of Muslims wanting modern education for their girls but do not favour co-education;



**Title Of The Book:**  
The Apprehensions Of Indian Muslims And Dalits  
**Author:** P.K.shamsuddin  
**Publisher:**  
Ashiyana Publication, Ullal, Dakshina Kannada  
**Year Of Publication:**  
2019 (first Edition)  
**Number Of Pages:** 164  
**Price:** Rs.200  
**Book Reviewed**  
By Syed Tahsin Ahmed

will say acting, singing is un-Islamic but are proud of Dilip Kumar or Naushad; want their children to excel in sports but are against the dress code. Shamsuddin devotes a few pages

to highlighting the achievements of Muslim men and women in Islamic history. He touches upon the Babri Masjid issue and is of the opinion that Muslims should concede to the demand for shifting the mosque as a gesture of goodwill. However, this issue is now infructuous. The author quotes many passages from the book "Bunch of Thoughts" written by M. S. Golwalkar, Sar Sanchalak of RSS, highlighting Golwalkar's anti-Muslim diatribe.

The author takes up the issue of "Onde Matharam" terming it one of the contentious issues between minorities and the Sangh Parivar. "Onde Mataram" slogan is taken from a poem in the novel 'Ananda Mata' written by Bankimchandra Chatterji in the Bengali language. According to Shamsuddin, the objection of the Muslims stems from the Islamophobic context in which this slogan is used in the novel. Delving into the nativity of the Hindus and the history of Aryans and Dravidians, the author advances the argument that they have all come from outside.

After many digressions like the past glory of Indian Muslims, the excessive importance given to the

Urdu language, family planning among Muslims, beef-eating etc. the author sets out to answer the apprehensions of Indian Muslims and Dalits at the fag end of the book. The lynching of innocent Muslims, arresting Muslims for the crimes which were not committed by them, asking Muslims to prove their citizenship; all these incidents create "apprehensions in the Muslim community of a future larger peril for them to face" The present dispensation wants to "clip their (Muslims) political identity and Muslims should be conscious of all these impending dangers. For this they should debate and figure out a solution", says the author. His apprehensions arise from the Islamophobic views of M.S. Golwalkar and, since the present dispensation, upholds such beliefs. The apprehensions for Dalits, according to the author, are that if India becomes a Hindu Rashtra and Manusmriti becomes a law, Dalits will face disparity and injustice as they could be treated as Shudras.

It was expected that the author would employ an incisive approach by delving into the apprehensions individually and





Moqheeta

## Allah's World

Dear children, let us start with a simple riddle. It is a creation by Allah swt. We eat this everyday. We can be on any part of the earth, but we all consume this wondrous creation in some form or the other. Can you guess what it is?

It is a seed. What did you have for breakfast today? What was the original form of that food item before it came to your plate? It was in the form of a seed.

How much of our attention is drawn to these everyday signs of Allah? We see a seed every day but don't really pay much attention to it. Today we will spend some time appreciating this marvellous creation of Allah swt.

A dry seed which looks so dull and dead is actually a power house. Can you close your eyes for a minute and think of all the uses of a seed?

The plain seed we see on our kitchen cabinets or lying next to a park bench has the capacity to feed thousands of people and animals. Allah swt not only created it for food but for so many other purposes. You have learnt all these benefits in your science class. A tree gives us oxygen, wood, shade, medicines, perfume, clothes, house for animals and much more. You were given the information of what a tree does for us, but what you were not told is to think about the creator of the tree. How the khaliq, our Lord, has ordered a small seed to take the form of a huge tree.

Can you think of all the different sized seeds you have seen, inside a fruit or in a vegetable? And now can you imagine the size of the tree that has come out of this tiny seed. An apple tree, a guava tree, an orange tree, and so on.

### Seeds of different sizes



Allah swt has created seeds of different sizes. Some are almost a

foot long and weigh up to 15 kgs and some seeds are so small that can hardly be seen by the unaided eye. But they all do the job that Allah swt has asked them to do. They lay lifeless and spring to life only at the command of Allah swt. Not only in size, but Allah swt has also designed seeds in different colours and shapes.

### Travelling of seeds

Have you ever noticed a single tree in the middle of nowhere? Does it make you wonder, who must have planted a seed here, at this spot? Allah swt plans perfectly. He designed this whole universe and knew what should grow where and when. He created the seeds and plotted how they should move.

Allah swt orders the wind to disperse some of the smaller seeds or orders the water to carry some of the big ones. By the will of Allah swt, some seeds attach to animals' fur or feathers and are carried to far-off distances. Allah swt gave the seeds tiny wings that move with the help of wind. There are many ways a seed leaves its original place and ends up in a new location. Glory be to Allah swt's planning.

### Different germination period

Not all seeds look alike, and not all seeds germinate at the same time. Allah swt has set a different germination period for every seed. The germination experiments you are made to do in the classroom have a very quick germination period. But some seeds take up almost a month to just germinate. Allah swt has given seeds a very long life span which means by the will of Allah swt they will remain fresh for many years. A seed as old as 1000 years old can still germinate. And sometimes, a new seed that we want to plant doesn't seem to show any signs of life. What does this prove? No matter what seed we select, only Allah will give life to it.

Allah swt leaves his signs in every creation of His. There is a message for all those who want to ponder and acknowledge Him as **al Musawwir**.

To further involve your child in the series - 'Allah's world', write to us at [teachersgrowth@gmail.com](mailto:teachersgrowth@gmail.com). You can ask questions or leave your comments there. ■

## How A Cat Taught Us The Power Of Dua

A story by Zeyneb Ehsan



When we tell children to make dua with the belief that their dua will be heard in the heavens, we must believe it ourselves as well. Because it will be, and Allah will respond.

*"And your Lord says, 'Call upon Me; I will respond to you.'"* [Surah Ghafir: 60]

Like most young children, my siblings and I had a time when we were obsessed with getting a cat. But no matter how much we tried to persuade our parents, they never agreed to us having a cat at home.

As Ramadan drew near, I remember making dua fervently, desperately asking Allah to give us a cat. But how could we get a cat when our parents were so dead against it, and no stray cat ever came to our house? It didn't matter, and we made dua.

And the miracle happened. One evening around iftar time, a small kitty appeared at our doorstep and began to meow incessantly.

We gave her some milk and food - my parents actively participated because how can you reject an innocent creature asking for food during iftar time?

From that day on, she stayed. We named her 'Cookie.'

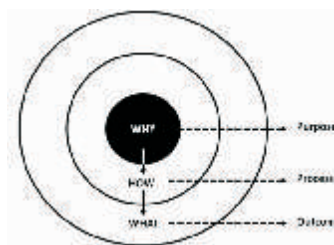
Cookie was an adorable, mild-tempered cat, and I still love her very much. My father, who was most actively against the idea of us having a cat, became the one who took the most care of her and became Cookie's favourite human in the house. In a few months, Cookie gave birth to 5 little kittens, of which four survived. From one, now we had five cats in the house! One calm and patient mother cat and four squeaky little kittens.

Every time I think of Cookie, I feel about the miracle kitty that she is and of how much dua we made to have her.

So remember, if you want something, don't ask your parents or any human being. Ask Allah, who controls their hearts more than they do themselves! ■

## Golden Circle

Mohammed Rafiq



One of the important studies in the behavioural sciences is understanding what makes a person behave in a certain way in a given situation.

In conventional behavioural studies, it was observed that three important questions typically get answered before an individual behaves in a given situation. The questions that arise are "what," "how," and "why." The sequence and direction in which the questions are answered profoundly impacted the outcomes in the recent past.

The questions are typically put in concentric circles, with the innermost circles being "why," the middle being "how," and the outermost ring being "what." The most popular and less effective in terms of outcome and effectiveness has been the outside-in approach. The level of difficulty increases as one moves from the outermost circles to the innermost. Perhaps the most challenging question to answer is the "why" of the innermost circle. It has been observed that behaviour that follows the outside-in path finds it easy to answer the behaviour as they move inwards, answering the questions. The most difficult to answer is the innermost "why." But those who have managed to get a satisfactory answer to the innermost circle can find a more convincing purpose in one's actions.

A recent talk by Simon Sinek on the golden circle unraveled the secret of success among a few organizations vis-a-vis its competitors. Companies that followed the inside-out approach found themselves exceptionally successful among their competitors. However, they did not command any competitive advantage due to technology,

processes, financial strength, or intellectual property. Their purpose as to why they make a particular product or service was a distinct and guiding principle in achieving stupendous growth and results.

People tend to practice many activities in the real world, including the spiritual ones. The individuals who find the "why" of the inner circle first lead a relatively more fulfilling life with a sense of achievement. The reason is that they tend to follow the path of the heart and spend time connecting with the inner-self and creator. The others who merely depend on doing practices tend to follow the path more like a ritual, find no purpose, and experience less than expected outcomes. It is an attempt of lost endeavour that does not take them in any direction whatsoever and is stuck in the rituals' grind. In any of the instances that they are shaken out of the circumstances, they give up and withdraw. A balanced and proven practical approach would be following the golden circles entirely and in the inside-out orientation to reach the pinnacle of success and satisfactory outcomes.

We, the believers, are asked by our Lord in the Holy Quran, *"O you who have believed, enter into Isl m completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."* (S2:V208). Completely following refers to the clear intent and awareness of all being done as part of *Ibadah*. ■

## Children celebrate WORLD BOOK DAY in Aurangabad



**Aurangabad:** The Maryam Mirza Mohilla (neighbourhood) library movement celebrated World Book Day with enthusiasm. Under the aegis of the Read & Lead Foundation, several book reading and

distribution events were held in city mosques and Urdu schools. At the event, Mirza Abdul Qayyum Nadvi, the Foundation's President, announced the launch

## DID YOU KNOW?



Masjid Al Aqsa is the second oldest masjid built on this earth, the first being the Kabah. Masjid Al Aqsa is in Palestine and the third most holy place for Muslims.

Al Aqsa has a rich history and is the only masjid where all the prophets of Allah swt prayed together at the same time. ■





Dr. Yaaseen  
Maswood

Allah says: "Indeed Allah only accepts from the righteous (who fear Him)". (5:27)

It is from the wisdom of Allah that although He has legislated obedience of His slaves to Him by doing acts of righteous deeds and by abstaining from His prohibitions, He has chosen to keep the knowledge of the acceptance of the righteous deeds with Himself. Therefore, we, as Muslims, are expected to keep obeying Him throughout our lives while simultaneously being concerned about the acceptance of good deeds. Scholars of Islam stipulate the following conditions for the acceptance of the deeds:

1. Deeds are done solely for the sake of Allah.

2. Deeds did in accordance with the teachings of our Prophet (SAW).

Any righteous deed which does not fulfill the above two conditions will be devoid of its rewards in the Hereafter. Allah's protection is sought! Therefore, a Muslim should strive to do his deeds in accordance with the above conditions and be equally concerned about the acceptance of the deeds by Allah. This is evident from the way two of our great Prophets, Ibrahim and Ismail (alaihimssalam) were supplicating while fulfilling the command of Allah to raise the foundations of Ka'ba, the first house of worship of Allah on the

face of earth, thus: "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing." (Al-Baqarah: 127). Although these two Prophets had completed the most virtuous deed ordered by Allah at that point in time, they were not contented with their accomplishments, and they invoked Allah to accept it from them. This incident clearly portrays the humility personification of these two great prophets after the completion of a great virtuous deed. From this, it becomes clear about the need to be concerned about the acceptance of the deed at the end of the performance of any righteous deed.

In the commentary of the above verse, Imam Ibn Katheer mentions thus: The Prophets Ibrahim and Ismail were performing a good deed, yet they asked Allah to accept this good deed from them. Ibn Abi Hatim narrated that: Wuhayb bin Al-Ward recited the above ayah and cried and (addressing Ibrahim alaihisalam) said: "O Khalil of Ar-Rahman! You raise the foundations of the House of Rahman, yet you are afraid that He will not accept it from you. (Tafseer Ibn Katheer). He then prayed to Allah: "O Merciful! Your friend is building Your house fearing that the deed will not be accepted (whereas we think that our small efforts are accepted".) (Tafseer Anwarul Bayan).



Our Prophet (SAW) used to supplicate: "My Lord accept my repentance, wash away my sins, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue, and draw out malice in my breast." (Sunan Abi Dawood). If our Prophet (SAW) whose past and future sins were forgiven by Allah, had to ask for the acceptance of his repentance, then to what extent we should all be concerned about the acceptance of our deeds?

We find similar attitudes in the lives of the companions of our Prophet (SAW) also. On one occasion, a beggar came to Abdullah ibn Umar (radiyallahuanhu), and he told his son to give the beggar a gold dinar. When the beggar left, his son said to his father, "May Allah accept it from you, O beloved father." Ibn Umar (radiyallahuanhu) said to him, "If I knew that Allah had accepted from me one prostration or charity of a single dirham, it would be more beloved to me than anything, but do you know from whom He accepts? **Indeed, Allah only accepts from the righteous [who fear Him].**" (Al-Maida: 27).

Abu Ad-Darda (radiyallahuanhu) said: "If I become certain that Allah has accepted even one prayer from me, it will be better for me than this life and all that is in it."

(Tafseer Ibn Katheer).

Similarly, Abdullah ibn Mas'ud (radiyallahuanhu) also said: "Indeed it brings me greater joy to know that Allah has accepted one good action of mine, than owning the entire world full of gold."

While Allah describes the people of good deeds in Sura Al-Muminoon, He says: "And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord." (23:57). Our mother, A'ishah (radiyallahuanha), asked about these people to our Prophet (SAW): "Are these the ones who steal and commit zina and drink alcohol while fearing Allah?" The Messenger of Allah (SAW) replied: "No, O daughter of As-Siddiq, they are the ones who pray and fast give in charity while fearing that it will not be accepted from them." (Tirmidhi). This is the behaviour of sincere believers, who, after carrying out deeds of righteousness, do not indulge in self-glory, but rather are afraid that the good deeds might not be accepted by them.

Elsewhere, in Sura Ahqaaf (chapter 46), Allah advises us about the parents and then says: "those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised." (Al-Ahqaf: 16).

From this verse, it becomes clear that those from whom Allah will accept the best of what they did and overlook their evil deeds will be the people of Paradise. These are those who repent to Allah, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness. Many of their errors will be forgiven, and Allah will

accept a modest amount of deeds from them. (Tafseer Ibn Katheer).

It is this virtue that most of us lack. Once we perform the deed, we take it for granted that it would be automatically accepted by Allah, despite the lack of sincerity of our actions for the sake of Allah and the non-conformity to the teachings of our Prophet (SAW). What could be more damaging than finding the rejection of our righteous deeds in the akhirah, despite having laboured the whole of our lives with such deeds. This is why our pious predecessors used to be concerned about the acceptance of their Ramadhan fastings for about six months after Ramadhan, and even when they greeted each other during the festival of Eid, they used to say: "Taqabbalallahu minna wa minkum" (May Allah accept from you and us).

Concerning the statement of Allah, "which of you is the best in deeds" (11:7) from Sura Hud, Imam Ibn Katheer states: It is important to note here that Allah did not say, "Which of you has done the most deeds." **Instead, He said: "Best in deeds." Therefore, in the final analysis, what matters is quality over quantity.**

Whatever be the magnitude and nature of the righteous deed, it will benefit the individual in the Hereafter only if it results in the acceptance of the deed by Allah. Hence, it is only befitting that one supplements all their good deeds with the supplication towards that effect. We ask Allah to forgive our shortcomings and accept our efforts to obey Him.

**"Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing."**

(The author can be reached at maswood@gmail.com)

**"Whatever be the magnitude and nature of the righteous deed, it will benefit the individual in the Hereafter, only if it results in the acceptance of the deed by Allah."**

Page 14

## Children celebrate WORLD BOOK DAY in Aurangabad

of a "Book at Home, Book at Every Home" campaign. He claimed that the book-reading awareness campaign was launched only because the emergence of new technological gadgets, particularly smart phones, has caused today's young population to lose interest in reading.

Books in Urdu, Marathi, and English were presented to youngsters at the Maulana Syed Abul Hassan Ali Nadvi Mohalla Library in Masjid Faiz Beri Bagh, Harsol, Aurangabad's historic city.

It should be emphasised that the Read & Lead Foundation has been operating 28 libraries in Aurangabad for the past year in



various parts of the city, slums, mosques, Urdu schools, and neighbourhoods. These libraries are home to more than 5,000 children.

The Imam of Masjid Faiz, where

the Maulana Syed Abul Hassan Ali Nadvi Mohalla Library is located, Maulana Sheikh Yusuf Nadvi, promised that he would do everything in his ability to ensure that the library serves the

children and women of the region as much as possible. He also announced the start of the door-to-door book drive after Friday prayers.

Sheikh Nargis Fatima, Headmistress of Al-Huda Urdu High School, remarked that her school's students and instructors would be more involved in the campaign and would lend any assistance they could. A school teacher, Farhat Jahan, and several teachers attended the lecture and shared their thoughts. Members of the aforementioned libraries received monthly children's periodicals such as "Bachu ki Dunia," "Umang," "Taleemi Inquilab," "Majhi

Marathi," "Meri English Kitab," "Gulzar Urdu," and other books, magazines, and journals.

It's worth noting that mosques house eleven (11) of the 28 libraries dedicated to children. Masjid Shadab Hina Nagar, Ahmadi Masjid, Shatabdi Nagar, Misrarwadi, Qazi Iqbaluddin Mohalla Library, Bismillah Masjid, Madrasa Falah Darin Ghulam Mustafa, Sher Khan Pathan Mitra Mandal Library, Narey Village Mohalla Library, and more locations World Book Day was also observed in Al-Huda Urdu High School Baijipura, the Dr. APJ Abdul Kalam Mohalla Library Baijipura, and other libraries.



Norhan Abd  
Al-Baki Ahmad

## Islamic Identity

### The Muslim's Purpose of Life

Islam is a religion that provides every Muslim with a code of conduct for their life. It's not only a religion in which we practice the acts of worship (like prayer, fasting in the month of Ramadan, Paying the obligatory Zakah, and performing Hajj) without linking all these acts of worship to other aspects of life.

Instead, Holding good manners with other people, giving charity to the poor, trading, or working; are things on which the acts of worship should be reflected.

The Muslims who pray five times a day should realize that this prayer provides their soul with an energetic and positive perspective on life. In prayer, we make Dua and ask Allah swt about things we need in our life.

Likewise, we fast in Ramadan to learn patience in putting off our desires- like food or drink - to face life after Ramadan with more strength.

Islam aims to strengthen the Muslim's soul to hold life's

responsibility and face tribulations and trials with a stronger heart.

This means that the believer should deal with acts of worship this way. That is to perform them in a way that reflects in one's heart, mind, soul, and behavior.

The disorders in one's personality are actually a hesitation or problem in the "faith/Iman" of one's heart, which reflects something wrong in one's input of acts of worship. As for it is supposed to be reflected in one's heart.

The Prophet (SAW) said, *"If one does not eschew lies and false conduct, Allah does not need that he should abstain from his food and his drink."* [Al-Bukhari].

The Hadith refers to the fact that fasting in Ramadan is abstaining from food and drink and other evil acts (such as lying, backbiting, gossip, ... etc.).

The Muslim who is trying to stick to the Islamic morals and ethics in every aspect of life understands



**Islam is a complete religion, and it should be our essential real Identity that continues with us till death and is not left behind as a profession or any other thing.**



well that Islam is a way of life that preserves the Identity of one to be identified only as a Muslim who should worship only one God. It is the sound, solid belief inside the hearts of all Prophets and messengers, like the Prophet Yusuf (may Allah be pleased with

him) said in Surat Yusuf:

*"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?"* (Surat Yusuf: 39).

So the sound belief in one's heart that is performed in acts of worship, which should be reflected in one's behavior with others and in his doings, actually represents the "Real Identity" of the Muslim. The Muslims should try to acquire their Identity only from the sound belief in Allah and should struggle to get this reflected in a person's daily life, in everything.

Every Muslim should try to form their Identity based only on believing in Allah and doing everything only for the sake of Allah.

If every Muslim deal with Islam as an entire Identity, this will get him far from turbulences that might storm with one's heart far from Allah.

The Muslim's real Identity is not

one's own profession or job as a Doctor, Engineer, or teacher. But instead, the domain is the reflection of one's Islamic real stable Identity that should govern all his traits, starting intrinsically from one's heart and reflected on his behavior with others.

The profession that holds a meaning attached to one's Identity gives the Muslim a purpose in life as genuine as the message of Islam. For instance, the doctor, teacher, engineer, or anyone who uses his profession to serve others for Allah's sake, and has this intention to apply Islam as his way of life, will then hold a real steadfast faith that preserves one's soul from anxiety.

Anxiety is the door to one's personality illnesses, and simple Islam preserves one's soul from these troubles.

Islam is a complete religion, and it should be our essential real Identity that continues with us till death and is not left behind as a profession or any other thing.

We ask Allah swt to grant us with sound heart, increase our faith in Him, and bring our Islamic belief as our everlasting way of life, Amin. ■

Md. Mekail Ahmed

### The History of Human Origin

The great craftsman Allah Ta'ala has created mankind as the best nation. The man was designed to be the best at whatever he did. At a pivotal moment in history, Allah (SWT), the All-Knowing, created Adam (AS) as His solitary representative. He then instructed the angels to prostrate themselves in front of Adam (AS) to carry out a dignified and remarkable ritual. In revenge for being awarded superiority, Iblis disobeyed Allah's order. Everyone else bowed down to Adam, but he did not.

He conferred wisdom on man and provided him with various tips to ensure that he always won the competition with Iblis. Meanwhile, after being beaten in the initial victory, Iblis and Adam (AS) must return to Earth. Iblis' unending pursuit for the ultimate loss of humanity began at that point. Adam (AS) was ashamed and begged Allah for pardon after being vanquished by Iblis' fraudulent and diplomatic scheme. Allah, the Most Merciful, pardoned him and sent him to a brief exile on Earth with specific directions. Adam's (AS) subsequent life was fortunate.

The Holy Qur'an's account of Adam's (AS) birth and the initial calamity is summarized below. Allah says *'When your Lord said to the angels, 'I am going to make a representative on earth,' the angels said, 'Will you create someone on Earth who will cause strife and cause bloodshed? But we are always praising you and remembering your holy being. He*

*said: Surely I know what you do not know. And Allah taught Adam the names of all things. Then he presented the whole thing to the angels. He said, 'Tell me the names of these, if you are truthful.' They said, 'You are holy! We do not know anything, but what you have taught us (besides them), surely you are the one with the true knowledge and wisdom. God said, O Adam! Tell the angels the names of these. Then, when he mentioned the names of all of them, he said, 'Did I not tell you that I know all the secrets of the heavens and the earth?' And I know what you reveal and what you conceal. When I commanded the angels to prostrate to Adam, they all prostrated except Iblis. He refused to obey orders and showed arrogance. As a result, he became one of the disbelievers'* (Surah Baqarah: 30-34).

The great book Al-Quran contains a comprehensive discussion concerning the miraculous origin of the human race and the course of events, which is one of its unique aspects. Their goals, purposes, and meanings are undeniably similar. The verses above have been repeated so many times that no one can get away with creating excuses to be content. It is hardly an exaggeration to state that the Prophet Adam (AS) was instructed to prostrate here, albeit indirectly, to the best human spirit and the entire human race. As a result, the beautiful verses of the Holy Qur'an are an infallible means of raising any human soul.

Soil is definitely one of the fundamental sources of human genesis in the verses so far considered. As a result, he has the temperament and behavior of a man of the Earth, a man who is very tolerant and tranquil. The message of human ancestry, nature, and arrival is clean. Adam (AS), the human race's leader, fell to Iblis to establish his true, plain, simple humanity - a vital lesson for him to learn throughout his life. It acted as a beacon for him, but it also functioned as a beacon for his children later in life.

After Adam (AS) was briefly exiled from heaven and descended to Earth, their reproduction began according to God's will. The Almighty God launched human birth in a major effort to earn the world's people's undivided obedience, real regard, reverence, devotion, love, etc. This has also been beautifully described in the Holy Quran. *'It is He who created you from a single soul, and made from it its mate, that he might find comfort with her. So when he had covered her, she bore a light burden and passed [some time] with it. When she had grown heavy, they both invoked Allah, their Lord: 'If You give us a healthy [child], we will be surely grateful.'* (Surah A'raf: 189).

Then, in a similar message to the above verse, Allah called upon mankind all over the world and said, *'O human society! Be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from them two,*

*many men and women; And be careful of (your duty to) Allah, by Whom you seek one another, and be careful of (your duty to) relatives; Surely Allah is aware of you'* (Surah Nisa: 1).

Allah Almighty has created man in beautiful shape. Modern scientists continue to unravel the mysteries of God's creation through new research. Allah the Almighty says in the Qur'an, *'O people who have eyes! You study and learn'* (Surah Hashr 59/2). Throughout the ages, scientists

have been more astonished at the creation of space than at the creation of man and the discovery of new information day by day. Allah the Almighty said in Qur'an in this regard, *'The creation of the heavens and the Earth is more difficult than the creation of man. But most people do not realize it.'*

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### Islam Needs Renewal and not Change

for any reform in Islamic thought. At the same time, there needs to be abundant caution. Reform is an unruly horse that can go berserk unless it is adequately saddled. In several societies, the hardliners have served as vigilantes and sentinels of their faith. Their resistance has helped in winnowing the weaker strands in formulating new trajectories of thought and discourse. The bigoted and intolerant forces can acquire aggressive postures to suit their distorted understanding and ideological positions. Akbar is considered a great liberal king. However, we must not forget that he made extraordinary efforts to subvert Islam by attempting to reinvent the faith.

Hardliners have their unique place in all discourses, and their presence helps in reining unchecked and anarchic impulses. No matter who you are, how experienced you are, and how

knowledgeable you think you are, always delay judgment. Give others the privilege to explain themselves. What you see may not be the reality. Never conclude for others. We should never focus only on the surface and judge others without fully understanding their perspective. This requires an enormous amount of tolerance.

Islam is at crossroads today, and Muslims are poised at a critical juncture in their history. The stagnation in Islamic thought is patent in the couplets of Muhammad Iqbal:

*You are one people; you share in common your weal and woe. You have one faith, one creed and to one Prophet Allegiance owe. You have one sacred Ka'aba, one God, and one holy book, the Qur'an.*

*Was it so difficult to unite in one community every single Mussalman?* ■





Dr. Taseer  
Salahuddin

Existing models of capitalist systems have proven to be failures, creating disasters after disasters. An environmental collapse looms upon us due to maximal extraction of profits without regard for social and human considerations or future generations. This is because they teach at Harvard that your job is to maximize profits regardless of social consequences. Hence, there has been an increasing interest in Islamic sharia principles of finance. However, if we try to mould Islamic Economics under any pressure to match current conventional finance practices, it will take away the crux and true beauty of Islamic Economics Principles. This is the main issue facing the Islamic world today: two versions of Islamic economic ideas are at battle with each other. One of them is the group of Islamic economists who say that we need not use the word Islamic we can just call it “ethical finance.” It is a

## Islamic Financial Principles: A Comparative Strength

cost-benefit analysis and involves social accounting. So, in essence, what they were saying is that Islamic ideas are nothing new, and these ideas already exist in western finance.

This idea is absolutely false, but unfortunately, Muslims are so under the spell of the Western ideas and institutions that they try to modify Islam to fit into Western models. To understand true Islamic financial models, we first need to go to the underlying spirit of the transactions. **It is not the form but the spirit that matters.** In markets, there reigns an adversarial mentality. For example, for an

interest-based transaction, you give a loan to a person to buy a house. The mortgage loan uses the house as security. If the person doesn't pay back the loan, you cease the house. In this situation, the bank is perfectly safe, and it can give loans to anybody at all. And this is exactly what is happening. Their interests are precisely opposite to each other.

The global financial crisis occurred because the banks gave the loans to the people knowing that they would fail to pay back, and then the bank would cease both the house and the deposits. This was an adversarial transaction. Opposed to

this, if we made a diminishing **musharika** type loan where both the parties—the bank and the buyer—own the house jointly and if the housing market collapses, both will suffer, the bank no longer has the interest to give the loan to someone who will fail because they will also lose if there is a problem. Similarly, **Takaful** and insurance also show the difference between adversarial (market) and cooperative (Islamic) transactions. In insurance, a company selling insurance is gambling against you that if you sell them a claim, the company will try to minimize the damage you have suffered. On the other hand, you will try to maximize the damage.

Here again, their interests are in a crossword position. This kind of transaction creates hostility and animosity in society. As opposed to that **Takaful** is a group of people who get together to help each other in their time of need. Everybody puts in some money in a common pool. If one suffers damage in an Islamic framework, people in the

cooperative will try and convince him to take the money from the common pool, and he will use it sparingly so as for other brothers to have in time of need.

“**Bank and waqf**” is another example. A person in a capitalist society puts his money in a bank to try to make even more money. Still, a person with excess money in an Islamic society tries to make it available to others via ‘waqf’.

So if you have one million dollars, capitalism says make another million with it. In Islam, Prophet Muhammad (pbuh) was approached by someone saying that I have a lot of money. He said, “Create a ‘waqf’, you will do well, and this goodwill lasts until the ‘waqf’ lasts.”

So this is the key difference between the spirit of transactions in Islamic finance, which is “cooperation, generosity and social responsibility: and the spirit behind capitalism is “greed, competition, individual pursuit of pleasure and hedonism.”

(The writer holds a Ph.D. in Economics and is Assistant Professor at GSCWU, Bahawalpur.) ■

**So if you have one million dollars, capitalism says make another million with it. In Islam, Prophet Muhammad (pbuh) was approached by someone that I have a lot of money. He said, “Create a ‘waqf’, you will do well, and this goodwill lasts until the ‘waqf’ lasts.**

## SPIRITUALITY

### Yunus Emre: A kın Yolculu u

#### I need You only You



of his I-ness so that to make him **Hanif** and **Mukhlis** (upright and sincere) in Love towards his God by invoking the Divine attribute of **Jalal** (Majesty) believing that one can reach his destiny more quickly by experiencing the Divine attribute of **Jalal** (Majesty) than experiencing His attribute of **Jamal** (Beauty). He guides Yunus in crossing the different stages of **Nafs** – like **Nafs al Ammara** (the evil commanding self), **Nafs al Lawwama** (the reproaching self), **Nafs al Mulhima** (the inspired self), and directs him to reach the door of **Nafs al Mutma'innah** (the satisfied self). Here he becomes exposed to the secret of **al-Haqq** (The Truth). After **Nafs al R ?iyyah** (the pleased self) and **Nafs al Mar?iyyah** (the pleasing and gratifying self) he brings him to the stage of **Nafs al S fiyyah** (the complete self). He reveals to him the secret of **Wil yat** (companionship of the Beloved). Reaching this level, every speck of Love for other than God vanishes from his heart, and he becomes **Arif**— he knows himself

and finds his Beloved. And from here, his **Baqa** (Subsistence) starts, and now he lives **with** and only **for** his Beloved God.

The drama serial shows Yunus Emre, the hater of poetry, in the beginning, and it finishes turning him into a full-fledged Sufi poet. When his heart begins to speak, it speaks in the form of poetry. He chooses for his poetry plain spoken Turkish - the language of the common people at large and not the literary language of his time. Eventually, He becomes the poet of the people, pouring eternal truths into their hearts with clarity and making them unite with God. Through the medium of poetry, he expresses Divine Love and mystical concepts like **Wahdatul Wajood** (Unity of Being), which presents the message of tolerance and Love for humanity, and other things. This serial is a beautiful piece, filled with Love in the form of melancholy and ecstasy resulting from **Jalal** and **Ikr m** (Majesty and Honor) of the Beloved, who is **Dhul Jalal- i wa al Ikr m** (The owner of Majesty and Honor). The Love turns the life of Yunus Emre into what is called **Sokhtan N tam m** (ever-burning fire of longing) manifested through his cravings for seeing his Beloved:-

*Bize didar gerek dünya gerekmez.*

*Bize mânâ gerek dâvâ gerekmez*

We need to see God Himself; we do not need the world

We need meaning; we do not need the contention

It is brimmed with rich dialogues and moral lessons, this serial answers many abstruse and

philosophical questions in a beautiful, clear, and distinctive way. It depicts Turkey's glorious legacy in particular and the Muslim world in general. It would not be exaggerating to say that Turkey has proved that media could build rather than corrupt and devastate society morally. That entertainment is much more than it is considered today. ■

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### “The Apprehensions of Indian Muslims and Dalits”

examining how they can be dealt with, what measures are suggested, who should take the responsibility, what should be the approach, what are the advantages of such actions, what are the economic and political ramifications and then suggest a road map. But the book merely warns the Muslims and Dalits about the perceived dangers. The author adopts an expressive, breezy, and candid writing style and takes the reader along throughout his narrative. Shamsuddin has painstakingly culled out information and facts from various sources, and this makes the book quite interesting to read and informative. You will also come across many rare snippets, such as the information that Swami Vivekananda was a meat-eater. The book's printing is good, but the cover page could have been more attractive.

Quite an enlightening and thought-provoking book. But the author could have remained focussed on the core issue by linking the many related issues spread over the book with the perceived apprehensions. ■

The Turkish showbiz industry is producing megahits back to back. Who is unaware of the riveting hits like **Dirili : Ertu rul** and **Kurulu : Osman** nowadays? These serials, in fact, attracted a large viewership equally in the country itself and abroad. In the queue of these serials, one blockbusting serial is **Yunus Emre: A kın Yolculu u** (Yunus Emre: The Journey of Love). Originally produced in 2015-2016, the biographical and historical drama serial is based on the life of the famous Turkish Sufi poet Yunus Emre who lived between the thirteenth century and the first quarter of the fourteenth century Anatolia (Turkey). Like **Dirili : Ertu rul**, on the recommendation of Prime Minister of Pakistan-Imran Khan, this drama serial was broadcast on the state-run Pakistan Television, with Urdu dubbing, under the title **Yunus Emre: Rah-e-Ishq** (Yunus Emre: path to Love) and has gained popularity among its mass viewers. It is also available with subtitles in different languages on various channels of YouTube and other social media networks.

Replete with the spirit of Tasawwuf, the serial covers the important concepts of **Shari'at** (exoteric path), **Tariqat** (esoteric path or the path to realization), **Haqiqat** (the inner Truth) and **Mu'arifat** (the self-realization and realization of God) seen in the **Journey of Love** taken by its protagonist—**Yunus**. Beginning as a **Qa'i** (judge) of Nallihan (a town in Turkey), he claims to have mastery of the knowledge of **Shari'at**. He is curious, eager, bold, and confident enough to

implement it. Meanwhile, he meets a Sufi Sheikh- Tapduk Emre, apparently an illiterate old man, with whom he finds an actual treasure trove of **Ilm** (knowledge and wisdom). Impressed by his wit, vision, and knowledge, and humility, he leaves his profession and accepts to be a Dervish in Tapduk Emre dergâh (lodge) and starts to walk on the path of **Tariqat**.

Breaking through a series of trials and temptations with **Riy ?at** (religious exercise or devotion) and **Adhk r** (remembering and praising God), he gradually reaches **Haqiqat** (the inner Truth). He becomes a visible manifestation of the **Hadith e Qudsi**, which mentions “...My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask Me, I would surely give it to him, and were he to ask Me for refuge; I would surely grant it to him....” In other words, **Qa'i Yunus (Shari'at)** gives birth to Dervish Yunus (**Tariqat**), which in turn gives birth to Yunus Emre (**Haqiqat**). As one of the serial dialogues suggests, **Emre means Lover (A ik)**. This all becomes possible through the strong **Musa and Khi'r** bond between Yunus Emre and his **Murshid** (spiritual guide)- Tapduk Emre. Tapduk Emre facilitates **Fana** (annihilation) of Yunus's self-consciousness, i.e., he helps him to shun the multiple identities



## OBITUARY

## UAE leaders mourn the death of President Sheikh Khalifa



UAE leaders have paid tribute to the President, Sheikh Khalifa, who died on Friday, 13<sup>th</sup> May 2022, at the age of 73.

The news was announced by state news agency Wam. Funeral prayers were performed after

establishment of the UAE, and we have worked together along with the Founding Fathers, the late Sheikh Zayed bin Sultan Al Nahyan, and the late Sheikh Rashid bin Saeed Al Maktoum, and when he assumed leadership, he launched an empowerment programme and supported the process of development.

"His giving to the country was unlimited, and he was preoccupied with enhancing citizens' well-being.

"For more than 50 years, as the Deputy Supreme Commander and then the Supreme Commander of the UAE Armed Forces, he worked hard to establish and



maghrib prayer in all mosques across the country.

Sheikh Mohammed bin Rashid, Vice President and Ruler of Dubai, expressed his deep sadness at the news.

"With great sadness, we mourn the death of our leader and President Sheikh Khalifa bin Zayed Al Nahyan. I pray to Allah Almighty to grant him peace in Paradise," he said.

"Sheikh Khalifa was a dedicated leader who served and loved his people, a love they reciprocated, and we ask Allah Almighty to grant us solace and patience.

"I knew him before the

develop the Armed Forces and enhance their stature.

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## Ziaulla Sheriff- Clarifies Some Points raised during the Press Meet:

bank can sell its branches which will fetch 100 Crores and use this money for lending to generate revenue for the bank. There are many more such schemes which he has to explore.

Further I want to conclude that I am not interested in closing my cases as I don't have any cases against me. Let the cases go on.

We know how to secure our wealth. I am not interested in any position in the Bank and I am only interested in

safeguarding the reputation of the Bank. I will nominate the best banker in the country by offering a salary of Rs. 1 million per month who can take the Bank to greater heights.

Last but not the least, I would like to clarify that I have not given medical college to my daughter which is a false rumour. A Public Charitable Trust cannot be gifted or sold or handed over in wrong hands.

I have donated more than Rs. 100

Crores to the Medical College and will continue in future by building a world class Cancer Centre, Heart Centre, Brain Centre, Kidney Centre for the sake of community where backward poor people of our State is benefitted.

I thank everyone for their patience and co-operation. Any clarification required will be gladly furnished.

Regards,

Ziaulla Sheriff ■

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Late Dr. Mumtaz Ahmed Khan Sahib was a sincere social worker who was concerned about the upliftment of the community. My relationship with him was over 5 decades. In 2002, Dr. Sahib was managing the Al-Ameen Medical College at Bijapur and Amanath Co-operative Bank in Bangalore. In 2002 both the organizations came under severe financial crisis. The Medical College had borrowed Rs. 40 Crores from Amanath Co-operative Bank and the Bank directed to repay the loan immediately. The Medical College had no funds to repay the loan as the institution was in financial trouble. Since the Medical College was a Public Charitable Trust in nature, no other bank was willing to finance. In view of the above, in 2002, Dr. Sahib approached all the rich businessmen in the community to take over the Medical College by financing Rs. 40 Crores in order to clear Bank Liabilities. Being such a large and rich community, none came forward to invest Rs. 40 Crores for a Public Charitable Trust. Finally, while I was in America, Dr. Sahib requested me to help him to save the Public Charitable Trust and in good faith, I magnanimously accepted his request and on the security of my personal property, I borrowed Rs. 40 Crores from J & K Bank to save the Trust belonging to

## Ziaulla Sherif- Clarifies Some Points raised during the Press Meet:

the community. At that time Mr. Irfan Razack, Chairman & Managing Director of Prestige Properties was the President of Al Ameen Medical College could have easily taken-over because of his position. Unfortunately, he did not decide as this was not a business proposal for him to borrow money on personal guarantee to fund a Public Charitable Trust was a risky proposition. After arranging the money, I requested Mr. Irfan Razack to continue managing the medical college, he gracefully declined to take the responsibility. Any other person in his place would have accepted easily because he had nothing to lose, as I had got Rs.40 crores to repay the Bank in one stroke at my personal security and risk and consequently saved Medical College and the Bank. Never in the history of banking or Charitable Trust this kind of risk is taken by anybody else. The Medical College & Amanath Co-operative Bank management came into my hands. In order to save the bank, I provided Rs.60 Crores guarantee to the RBI which the bank had suffered due to fraud during earlier management. The maximum deposit amount with bank then was Rs. 450 Crores. Once



the fraud was unearthed the deposits were eroded by more than 50%. At that time, as a President along with New Directors of the Bank, I assured all the shareholders that their money will be protected at all cost and I have clarified in my various interviews that the damage was done to the community by its own people. Mr. Jaffer Shariff spoke to Mr. Deve Gowda and requested him to supersede the bank and he acted upon accordingly. Myself and all the present directors resigned from the Board and subsequently many administrators were appointed by the government and the downfall of the bank started. The deposits came down drastically to Rs. 100 crores. The bank was closed. After several years, in the interest of the community, I once again discussed with Mr. Rahman Khan Sahib how to revive the bank as all

earlier depositor's money was ceased by the bank. In order to revive the Bank, RBI directed that a fresh Rs. 14 crores had to be infused. I once again came forward and contributed Rs. 10 Crores and requested Mr. Irfan Razack and Mr. Azeez Mohammed contributed Rs. 2 Crores each to make up Rs. 14 Crores.

We thought Mr. Kabir, present President of Bank who is a Chartered Accountant by profession will be a right person to head the Bank, hence with our money and co-operation he became President of Bank and started filing cases against all the Directors. These cases are pending in various Courts and every Director is defending their case including me and we will do it with all sincerity to safeguard our name, reputation and money.

Since past 4.5 years, Mr. Kabir has never consulted on revival of the bank with us including Mr. Rahman Khan Sahib who is also a Chartered Accountant and former President of the Bank well versed in advice. Mr. Kabir has no bank revival plans or idea about how to get money into the Bank because bank runs on the Trust. Quote a saying:

**"TO BE TRUSTED IS A GREATER COMPLIMENT THAN TO BE LOVED"**

Nobody will trust the present President with their money who has no revival plans and not open to advice. Presently deposit of the Bank is less than Rs. 100 Crores which is only taking care of the salary of staff. In the recent press meet Mr. Kabir had mentioned that he is ready and willing to take Rs. 100 Crores deposit to save the bank, but has not given any plans or ideas how he is going to safeguard & return our money and invest.

In all fairness, I request Mr. Kabir should return Mr. Irfan Razack & Mr. Azeez Mohammed money who had infused at the time of reopening bank. I am not asking my money at all, Mr. Kabir can issue shares to me. If he has got any sense of responsibility, he should discuss bank revival plan with these gentlemen along with Mr. Rahman Khan Sahib who is a pioneer in banking industry.

I had even suggested that there are Government of India schemes where the Government gives Rs.2,60,000/- subsidy at 4% interest. In this regard, I already discussed with Mr. Irfan Razack to provide 1,000 affordable housing to weaker section of the society and the bank can buy these houses and give it to buyers at cheaper rate of interest by keeping security with the Bank.

There is one more suggestion that the

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**June 2022, Vol. 34-06, No. 415**

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

Published at: 3/1, Palmgrove Road, Victoria Layout, Bangalore-560047  
**Tel: 080 - 41126165, Whats App No. : 974 365 6929**

**June 2022** Editor: A.W. Sadathullah Khan  
Email: editor@islamicvoice.com

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

Posted at Mysore Road Bangalore PSO, BG 560026 on 1st or 3rd or 5th of Every Month. No. of Pages 20  
Licensed to Post without Prepayment, Licence No: PMG BG/WPP/61/2021-2023 Published Date: 31-05-2022

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