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TEACHERS:
A Historical Perspective

Syed Tahsin Ahmed

Page
11



The Road Not Taken

Alaisa Sehrish

Page
13



Men Deny Women Equality,
Not the Qur'an

Moin Qazi

Page
14

Vol 34-09 No 418

September 2022 Bengaluru Pages 20 Rs. 40

Safar / Rabi-ul-Awal - 1444 H

Rahman Khan named
for IOS's Prestigious
Lifetime
Achievement Award



New Delhi: The venerable politician K. Rahman Khan, a member of the Indian National Congress and a former Union Minister for Minority Affairs and Ex-Deputy Chairman of the Rajya Sabha, has been named by the Delhi-based think-tank Institute of Objective Studies for its 10th coveted Lifetime Achievement Award. The award was established to recognise those who have made significant contributions to the advancement and development of society in a variety of sectors. The award committee of the Institute of Objective Studies has put the seal on Rahman Khan's name.

Rahman Khan was born 5 April 1939 in Mandya, then Mysore State, who established his credentials as an accountancy

» Page 4

After 14 Years Jamiat Factions Moving towards Unification



Abdul Bari
Masoud

The two factions of the 100-year-old *Jamiat Ulama-i-Hind (JUH)*, an advocate of composite nationalism, have now really started the unification process after splitting up 14 years ago. Both factions have formally adopted resolutions empowering their respective presidents to lead this effort. In light of the country's current strengthening of fascist power, the action is seen as a positive step towards the unification of democratic forces. The change took place after the two-day meeting of the JUH (M) working committee, chaired by Maulana Mahmood Asa'd Madani, on July 22. The working committee of the Maulana Arshad Madani group also approved the merger last month.

According to the JUH(M) press note, "In today's meeting, the issue of the ongoing reconciliation process in the *Jamiat Ulama-i-Hind* was discussed for a long time. After long deliberation, it was unanimously approved that the Working Committee of the *Jamiat Ulama-i-Hind* appreciates the recent reconciliation process of



the organization and agrees to take forward the process of reconciliation. To advance this process, the WC authorized the President of *Jamiat Ulama-i-Hind* Maulana Mahmood Asa'd Madani to continue the process of reconciliation per Jamita's Constitution and it also considers it necessary that the concerned parties should not only limit themselves to verbal discussions but present their suggestions and positions in written form.

Besides that, to strengthen and complete the reconciliation efforts, the WC passed a resolution that all the members of the Working Committee, special invitees, state presidents, and general secretaries should submit their resignation to the President

of *Jamiat Ulama-i-Hind*, Maulana Mahmood Asa'd Madani".

Similarly, the Arshad group also passed the resolution to this effect at its working Committee meeting held on June 18.

The resolution read as: "It is to be noted that the topic of unification of both Jamiat was also discussed in the working committee. In view of the importance of the subject, each member was allowed to speak freely. After an hour of discussion, all the members unanimously gave full authority to Maulana Arshad Madani to finalize the process of unification of both Jamiat".

Maulana Arshad Madani said that it is expected, "If Allah wills, that the process of unity will come out with goodness and blessings, and

the servants of Jamiat Ulama will be able to work with unity and consensus for the service of the people with more enthusiasm."

"When I spoke at the meeting, I predicted that there would soon be a day when this Maidan would be home to every member of both groups collectively. The members enthusiastically embraced this declaration. So, we believed that the merger was possible. On Saturday, June 18, we had a working committee meeting, and we approved a merger resolution," he said.

The merger process has got impetus due to the prevailing dire situation in the country. This was also vouched by Jamiat leaders who told *Radiance* that in the wake of rising communalism and anti-Muslim prejudice in the country, it was thought necessary to combine the JUH's two factions.

The current terrible circumstances in the country have given the merger process momentum. Additionally, Jamiat authorities confirmed to *Islamic Voice* that the JUH's two factions were considering to merger due to growing communalism and anti-Muslim prejudice in the country. This was further emphasized by Arashd Madani saying "it was

» Page 8

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Spl Correspondent

New Delhi: Prof. Tariq Mansoor, Vice Chancellor of Aligarh Muslim University (AMU) On August 15 inaugurated a permanent gallery at the Maulana Azad (MA) Library that showcases rare photographs and writings of prominent AMU alumni who played a seminal role in propelling the freedom struggle of India.

More than 40 independence fighters, including Maulana Mohammad Ali Jauhar, Hasrat Mohani, Khan Abdul Ghaffar Khan, Bharat Ratna, Dr. Zakir Husain, Raja Mahendra Pratap, Abdul Majeed Khwaja, and Qazi Adeel Abbasi, are honoured in the gallery for their inspirational contributions.

Speaking on the occasion, Prof Mansoor said, "We decided to establish a separate gallery at the MA Library that would hold the writings and photos of freedom fighters from the university to call

Gallery on Role of AMU Alumni in Freedom Movement Set Up



attention to the significant but little-known contribution of AMU alumni to the Freedom Movement".

The Freedom Fighters Gallery has been motivated by the speech delivered by the Prime Minister at the AMU Centenary Celebration in December 2020 in which the Prime Minister, Narendra Modi advised AMU to highlight and do research regarding Freedom Fighters, he added.

AMU Librarian, Prof Nishat Fatima underlined, "Focus has been placed particularly on women freedom fighters such as Begum Nishatunnisa Mohani and Begum Khurshid Khwaja who fought with true spirit and undaunted courage

and faced hardships to earn us freedom".

"When men fighting for independence were imprisoned, the Indian women including prominent AMU

alumni came forward and took charge of the struggle. The list of

these great women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one", she pointed out.

Prof Nishat said: "It not only displays the contribution of political figures but also showcases books and other writing works of

literary greats such as Saadat Hasan Manto, Hayatullah Ansari, Ali Sardar Jafri, Josh Malihabadi, Ismat Chughtai, and Khwaja Ahmad Abbas who helped to shape the Indian conscience during the freedom struggle. More than one hundred books in English, Hindi, and Urdu by AMU freedom fighters are put on display at the gallery" ■

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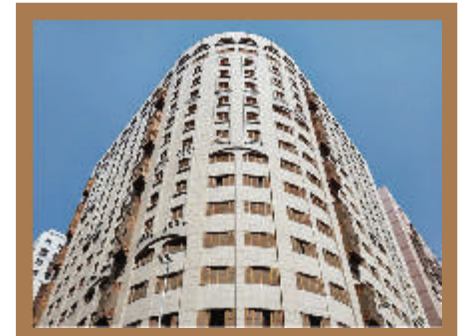
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Staff Writer

Calicut- A book featuring illustrated brief biographies of 75 heroes and heroines from the history of the Indian anti-colonial struggle was released on August 15, 2022, here at a function held at IOS Hall, Meenchantha, Kozhikode.

The book named "*The Unsung Heroes of Indian Freedom Struggle*" was published by the Popular Front of India national committee as part of the organization's celebration of the 75 years of Independence.

Addressing the function, O M A Salam said that the celebration of Independence Day should be about

Book on 'The Unsung Heroes of Indian Freedom Struggle' Released



commemorating the legendary history of our forefathers who achieved freedom with their life and blood.

"It is not just a ritual to be

performed. Celebrating Independence Day should convey a message to society," he said.

"Attempts to distort the freedom struggle are rampant. Even the freedom fighters are being deliberately forgotten and erased from history through discrimination. At this stage, people must unite to reclaim the true freedom that we have lost."

"Even as India is growing, there is

concern about the path the country is taking," said Salam.

"The Sangh Parivar is trying to commemorate the partition of India as the entire country is celebrating Independence. The RSS says that Gandhi was behind the partition of India, and the BJP says that Mohammad Jinnah and Jawaharlal Nehru were behind the partition. Society should be vigilant against such sinister moves that spoil the spirit of the Independence Day celebrations." ■

The Incredible Power of AMU Alumni Camaraderie

Spl Correspondent



New Delhi: Aligarh Muslim University alumni girls from Delhi and the National Capital Region gathered for a Sunday lunch reunion at India Habitat Center while donning the bright colours of the Monsoon. This was a much-needed respite after a protracted period of turmoil due to the Covid-19 pandemic that allowed everyone to come together.

The goal of the meeting was to unite, support, and encourage one another while also honouring their alma mater by singing the AMU anthem, said the coordinator Huma Khalil.

More than 150 girls, ranging from the 1960s batch to the graduating class of the most recent year, attended the reunion event.

Padmashree Dr. Najma Akhtar,

Vice Chancellor of Jamia Millia Islamia, graced the function. Dr. Hameeda Tariq, a pediatrician, and Naima Gulrez, the principal women's college in Aligarh, served as honorary guests. All three are employed in the field of education and are AMU graduates.

The impromptu Reunion was organized and planned by AMU alumni girls from different walks of life, Ms. Sheeba Jairajpuri (Cuisine curator) Faryal Shaadab (Golfer) Huma Khalil (Author, Filmmaker) Saima Kamran (Designer), Musharraf Taj (Academician), Albeena Abbas (Academic Director AAFT Film City, Noida) Nida Khanam (CHRO n Executive coach) Sirat Rehan (Designer), Sabina Kamal (Founder/ CEO and chief digital officer at Paytm).

The compilation of a directory of AMU alumnae women residing in Delhi and the NCR is currently underway, according to Huma Khalil. These women can connect based on their occupations and hobbies thanks to this directory. ■



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Spl Correspondent

New Delhi: At the drop of a hat, the Aligarh Muslim University (AMU) and Jamia Millia Islamia (JMI) have removed the books of two internationally acclaimed Islamic thinkers and authors Syed Abul Ala Maududi and Syed Qutub Shahid from their curriculum of Islamic Studies after a group of 25 academics with purportedly Hindutva backgrounds wrote a letter to Prime Minister Narendra Modi in this regard. Interestingly, none of the signatories of the letter has ever read any book of both the authors who sought a ban on their teaching in the abovementioned universities established by Muslims and privately-run Jamia Hamdard. The authors of the two Islamic scholars' texts, according to the signatories, "encourage violence and terrorism." However, they have not cited even a single passage that encourages or supports violence in the works of the two authors. Syed Qutub was an Egyptian Islamic scholar, and Maududi was born in India before moving to Pakistan in 1947 when the country was divided. Both were contemporaneous and had an impact on how Muslims of their own generation felt about Islam, and their writings still have an impact on Muslims around the world today. The "open letter to PM Modi" dated July 27, 2022, has similar accusations. On social media, this letter has also gone viral. The letter was signed by 25 academics, most of whom are from India and some from other countries. In the letter, these academics said that this concept and in particular Maulana Maududi's political beliefs constitute a grave threat to national security.

«Page 1

Rahman Khan named for IOS's Prestigious Lifetime Achievement Award

professional before his desire for helping the public at large moved him into politics. Rahman Khan graduated in business and is a fellow chartered accountant and a D. Lit. The Karnataka Legislative Council elected him as a member in 1978, and he advanced to become its chairman in 1982-84 and the head of the Karnataka State Minorities Commission (Cabinet level) in 1993-94. During his time as Karnataka Minorities Commission Chairman, his proposals led to a door-to-door assessment of the socio-economic status of minorities, which led to 4% reservation for minorities in State Government offices and educational institutions. He was first elected to the Rajya Sabha (Upper House) of Parliament in April 1994 and re-elected in May 2000 for a second term. From May 2000 to July 2004, he served as the Deputy Leader of the Indian National Congress in the Upper House. He was appointed as the Minister of State for Chemicals and Fertilizers in the Union Cabinet

AMU And JMI Meekly Surrender to Hindutva Onslaught, Remove Maududi and Qutub Shahid's Works from Syllabus

Meanwhile, Mohammad Ismail, Chairman, and Professor of the Department of Islamic Studies, confirmed that AMU had removed Maududi and Syed Qutub from its curriculum. He decided the vice-chancellor of the university, Prof. Tariq Mansoor's, instruction, he added.

However, Prof. Ismail defended the ideas of Maulana Maududi and Syed Qutub by stating that the two Islamic scholars were covered in the AMU Islamic studies curriculum and that university students read their works. He claimed that both of them have harshly opposed monarchy and dynastic control in their writings, contending that both systems of government are in opposition to the ethical precepts of Islam. Prof. Ismail noted that the Kingdom of Saudi Arabia had banned all of Maulana Maududi's writings for this reason.

In response to the letter written to PM Modi, he made the snide remark, "However, no one who read their books became a terrorist." Important publications by Maulana Maududi, his ideas, the key ideas in his tafsir (exegesis) of the Quran, *Tafheemul Quran* (Towards Understanding the Quran), and the idea of the Islamic State were all covered in the course programme. A book that was recommended for reading was *The Milestone* by Syed Qutub.

In reference to the letter written to the PM, Prof. Ismail claimed that not even one offensive word or paragraph from the works of Maududi or Syed Qutub was referenced in the letter.

In a video shared on social media, Prof. Obaidullah Fahad, who is

also a teacher in AMU's Islamic Studies department, claimed that "the Western world has launched a vilification campaign against Maulana Maududi because Maududi's voice is the strongest in the Muslim world against Western colonization."

"For the past 50 years, I have been reading Maulana Maududi. Throughout my academic career, I have taught about his works and have also overseen several research projects on them, but I have yet to come across even one word in his writings that advocates for terrorism, violence, or other illegal activity," said Prof. Fahad.

He added that "During the rule of Army dictator Ayub Khan in Pakistan, he gave orders to his cadres not to use force or engage in illegal activities against the government."

Following AMU's lead, the Jamia also removed Maulana Maududi and Syed Qutub from its curriculum and its library as soon as the letter went viral on social media.

On condition of anonymity, a senior Jamia official confirmed that the institution had not yet received any instructions from the Prime Minister's Office, Education Ministry, or University Grants Commission to remove Maulana Maududi and Syed Qutub from the Islamic Studies curriculum.

The Jamia syllabus does not include any required or elective coursework on Syed Qutub or Maulana Maududi. Only some of the themes have been advised to be read in their books. The freedom to read books by other authors on the same subject is extended to the students, he said. *Deeniyat* (Islamic Religious Beliefs) and *Tafheemul*

Quran are the only works by Maulana Maududi listed in the reference section of the course syllabus (Towards Understanding Quran).

Universities are hubs of knowledge where various philosophies are taught to students. Students must learn about other viewpoints to challenge and oppose those viewpoints and ideas. The official questioned how pupils could learn about significant ideas if they weren't taught about them or weren't even permitted to examine them.

A Jamia source questioned the authors of the letter to the PM's locus of authority. "Do they believe that people in charge of the Jamia are ignorant of what is best or worse for the nation? According to the letter's content, which was reported by the media, it appears they are not interested in education but rather have other goals, the source said. He said, "Should we adjust the curriculum in response to any Tom, Dick, and Harry's requests?" He added that all major world faiths are included in Jamia's Islamic Studies programme.

The AMU library has removed more than 100 volumes by Maulana Maududi and 40 books by Syed Qutub. Syed Qutub was an Egyptian Islamic scholar, whereas Maududi was an Indian citizen who moved to Pakistan in 1947 when

that country was divided. Both lived at the same time.

There were only five signatories who could be reached by phone out of the 25 (three of whom were located abroad). Readers may be startled to learn that none of the five directly acknowledged writing the letter, nor did any of them acknowledge reading Maulana Maududi at all. Then, who wrote the letter? And on what grounds did the authors and signatories make serious and unfounded accusations against a social movement like *Jamaat Islami Hind*, which has a unique reputation in academic and intellectual circles for standing up for justice and working to bring about inter-communal harmony in the nation?

The telephonic conversation with them suggested that the letter was created by a think group that focuses on Islamophobia globally and that the signatories had made a deceptive claim about presenting evidence for unfounded accusations.

Prof. Anand Kumar, a National Fellow at the Indian Institute of Advanced Studies in Shimla, Himachal Pradesh, is one of the signatories. Despite making every effort to defend the letter's contents, another signatory Prof. Bharat Gupta, a retired professor from Delhi University's English Department, unequivocally stated that he had not read any of Maududi's publications. I'd rather not comment further. ■

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A B Masoud

New Delhi: The Fiqhi division of *Jamiat Ulama-i-Hind* declared that medical insurance may be obtained if necessary and that it was OK to use the interest money received from the government for GST payment. These fiqhi rulings were made at the 17th three-day jurisprudential conference, which took place from August 12-14 at Bangalore's Hajj Bhavan.

Seminars are held by *Jamiat Ulama-i-Idarat Hind's* Al-Mabahid al-Fiqhiyyah to explore Sharia-compliant answers to contemporary issues.

Important Shariah decisions were made in the meeting following careful consideration of subjects such as limited companies, the usage of interest revenue in GST, and health insurance. In addition to this, a proposal was also moved regarding the country's present anti-Islamic climate.

More than 200 scholars from throughout the country attended the seminar and gave written papers, including those from Darul Uloom Deoband, Nadwat Ulama, Lucknow, Jamia Qasmia Shahi Moradabad, Mazahir Uloom Saharanpur, and other renowned institutions in South India.

The Islamic scholars extensively debated the topic of medical insurance and unanimously agreed that Islamic Sharia allows for it in light of the existing domestic and international circumstances if the needy people receive benefits from the policy out of concern for incurring any unaffordable costs. It is preferable to negotiate with the insurance provider that in exchange for the annual premium, the provider will do a medical examination at least once per year; in this scenario, using a health insurance policy is also permitted. Concerning the question of using interest money for GST, it was decided that if the money given in GST is not anticipated to be returned to the consumer or

Medical Insurance can be availed if required: Jamiat Fiqhi Seminar



merchant and is instead directly or indirectly owed to the government, then it is acceptable to utilize the interest money. And if the retailer receives the designated value in the name of GST from the customer (buyer), they must inform the government of this sum. It is improper to have the shoppers conceal it.

Regarding the limited company issue, it was found that, in theory, a limited company is akin to a *mudharabat* (a term used in Islamic law), as long as its primary business is not gambling, interest-paying, or trading in *haram* items. It is legal to create this type of business, participate in it, work there, and benefit from it. If such a limited company goes bankrupt, the responsible parties must sell their movable and immovable property and assets to pay off their debts and other arrears. Even after that, if there is any outstanding liability or if the responsible parties have been careless or negligent, payment will still be required of them.

During the seminar, the Islamic scholars also passed a resolution on the current anti-Islamic environment in the country.

It reads:

"It is evident that organized efforts are being conducted at the national level to undermine Islam and Muslim identity. Additionally, media and social media are heavily utilized as instruments to increase their effectiveness. Some media outlets air programmes where viewers are encouraged to voice their opinions against Islam, particularly those who for

whatever reason left Islam and have now become tools in the hands of anti-Islamic organizations. The *Jamiat Ulama-i-Hind* meeting vehemently rejects all such endeavours. It anticipates that the media outlets will express interest in topics connected to the advancement of the country. Programs that make misleading claims about Islam encourage communalism, which is particularly detrimental to the country's progress.

This gathering urges Muslims to seek out religious guidance from religious scholars rather than being affected by the blasphemous programmes that are broadcast in the media and on social media. However, take legal action and file an FIR against channels and platforms if objectionable content is broadcast on any channel or at the social media platform."

Maulana Arshad Madani and Maulana Mahmood Madani presidents of *Jamiat Ulama-i-Hind*, Maulana Mufti Abul Qasim Naumani rector *Darul Uloom Deoband*, Maulana Rahmatullah Kashmiri, Mufti Muhammad Rashid Azmi, Mufti Atiq Ahmad Bastavi, Mufti Salman Mansoorpuri, and others also spoke in the seminar.

While Islamic scholars like Maulana Sagheer Ahmed Khan Rashadi, Mufti Shoaibullah Khan Miftahi Bangalore, Maulana Maqsood Imran Bangalore, Maulana Mahmood Hasan Khairwa, Maulana Zaheer Bangladesh, Maulana Yasir Nadeem America attended the

gathering as special guests. Among some notable figures who participated in debates include Mufti Nazir Ahmad Bandipora Kashmir, Mufti Shabbir Ahmad Qasmi Shahi Moradabad, Maulana Mujibullah Gondwi Darul Uloom Deoband, Mufti Zainul Islam Mufti Darul Uloom Deoband, Mufti Syed Masoom Saqib Qasmi, Mufti Abdul Razzaq Amrohawi, and Mufti Amanat Ali Waqf. Darul

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Girls Islamic Organization elects its first National President and General Secretary



New Delhi: Girls Islamic Organization (GIO), one of the foremost women's organizations of India, elected its first National President and General Secretary on July 30. Advocate Sumaiya Roshan (from Karnataka) became the first President of the National Federation of GIO, and Samar Ali (from Kerala) became the General Secretary.

The first National President and General Secretary of the Girls Islamic Organization (GIO), one of the leading women's organizations in India, was chosen on July 30. The National Federation of GIO's first president is advocate Sumaiya Roshan from Karnataka, and its general secretary is Samar Ali from Kerala.

A notable change occurred when GIO, which had previously operated at the state council level, consolidated and became a National Federation. The new body will have a Federal Committee with members from every GIO state for a two-year term, and it will be led by a National President and General Secretary. The Federal Committee meeting took place from July 29 to July 31.

GIO is the Jamaat-e-Islami Hind's girls' wing and has been operating since 1984. Prior to this, the women's wing of the JIH served as the GIO's state council president and secretary. It has been actively involved in addressing a variety of

issues affecting women generally and Muslim women in particular across the country. Almost all of India's states are represented in the organisation. GIO has been working on the general development of Muslim women for the past few years and will keep doing so at the state level. The goals of the Federation at the national level will be to coordinate interaction and idea sharing between the states and to address and give voice to important national concerns.

It strives to give women a place to connect, express themselves, and refuel while empowering them to face societal concerns. Its focus will be on the aforementioned goals, not just Muslim issues but also general women's issues and matters of national significance.

Every person in the country must be given equal opportunity to develop as individuals and reach their full potential because they are a part of the largest democracy in the world, Sumaiya Roshan said. Despite significant progress and attempts, discrimination against women still exists in India, she rued.

The Mandal Commission's recommendations were made forty years ago, but there is still a glaring disparity in the chances offered to Other Backward Communities (OBC). The organization's main goals are to promote socio-political progression, entrepreneurship development, and equal access for women from underrepresented groups. The organization will make deliberate attempts to provide a free and open forum where everyone may speak out and protest the injustices they are subjected to, Samar Ali said.

National Campaign Freedom from Illiteracy Launched

Zeenat Akhtar

New Delhi: The Women Education and Empowerment Trust (TWEET), one of the Vision 2026 project's implementation partners, has launched a ground-breaking, one-year national campaign called "*Freedom from Illiteracy: Each One Teach Ten.*"

In the presence of Shaista Rafat, general secretary of TWEET, and Dr. Sharnas Muthu, treasurer of TWEET, the campaign was launched on August 7 by Rahamathunnissa A, chairperson of TWEET, at the Press Club of India here.

Speaking on the occasion, Rahamathunnissa stated, "The main goal of the 'Freedom from Illiteracy: Each One Teach Ten' campaign is to mobilize educated women around the nation to volunteer for the effort, educating at least 10 illiterate adult women and producing a great influence on their lives."

"TWEET also intends to address important concerns among the women such as unemployment, poverty, social backwardness and



unrest, discrimination, suppression, and many more through the successful implementation of the campaign," Shaista Rafat said when launching the initiative.

The campaign aims to teach functional literacy to adult women who are illiterate across the country. TWEET started the campaign as the nation prepared to mark its 76th Independence Day on August 15.

The National Literacy Mission of India defines literacy as having a working knowledge of reading, writing, and mathematics as well as the capacity to use such skills in daily life. According to the National Family Health Survey

(NFHS-5) 2019-21, the country's adult female literacy rate (15-49 years) is 71.5%, while adult male literacy is 87.4%.

It is to mention that TWEET is a national-level NGO with its headquarters in New Delhi that was created to carry out projects for women's empowerment under the banner of "Vision 2026," a project that was carried out by seven NGOs, including TWEET. Vision is a ten-year initiative to improve the socioeconomic standing of the nation's underserved and neglected groups. Vision has been operating several illiteracy eradication programmes since its inception.



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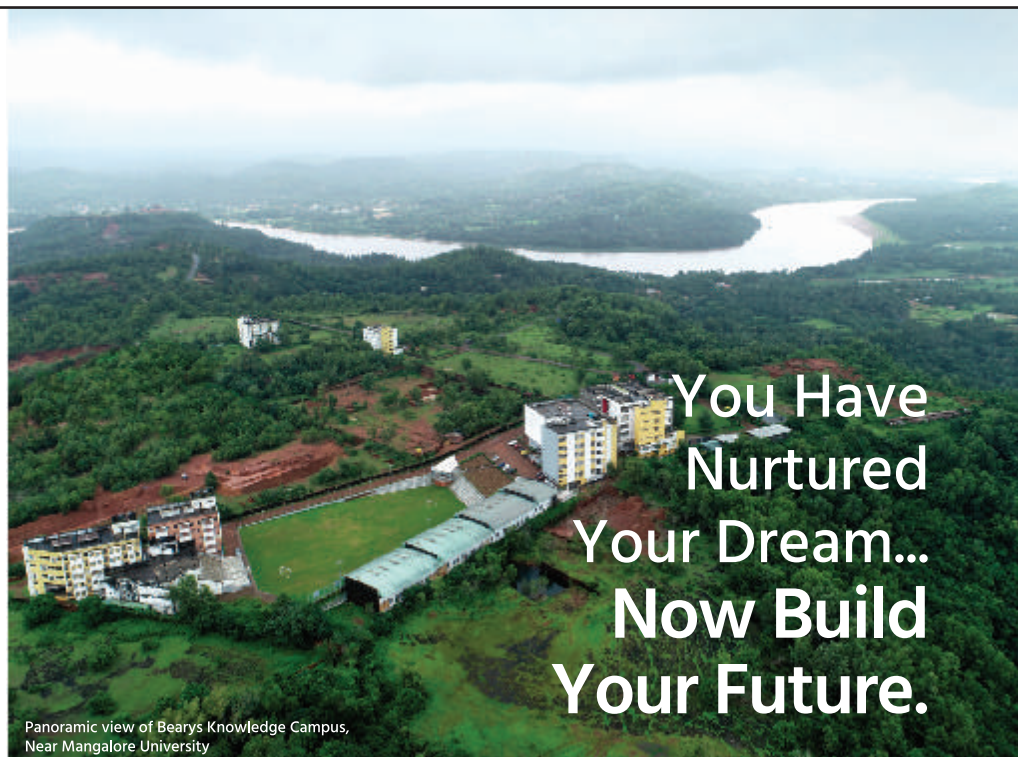
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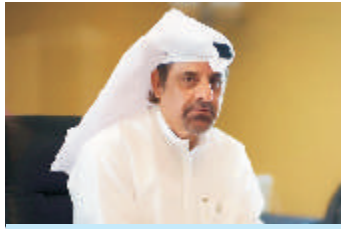
Panoramic view of Bearys Knowledge Campus,
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Emirates Islamic wins global awards for 'Best Islamic Bank in UAE' Also won 'Best Islamic Bank for Customer Experience' and 'Best Credit Card' awards

Dubai: Emirates Islamic, one of the leading Islamic financial institutions in the UAE, has secured three prestigious awards at the World Finance Islamic Finance Awards 2022, recognizing the bank's excellence in products and services.

Emirates Islamic was named 'Best Islamic Bank in UAE' for the bank's stellar performance across banking segments and driving growth in the uptake of Islamic banking solutions across the UAE. The bank also won the accolade of 'Best Islamic Bank for Customer Experience' in recognition of its commitment to a customer-centric banking experience. The bank's third win was for 'Best Credit Card in UAE' for its Etihad Guest Credit Cards – a range of exclusive, co-branded credit cards with Etihad Airways. The World Finance Islamic Finance Awards bring together key players in the Islamic finance industry and recognize the most successful operators from around the globe. Now in their tenth



**Salah Mohammed Amin,
Chief Executive Officer of
Emirates Islamic**

year, the awards are held annually by World Finance, a leading bi-monthly financial magazine published by World News Media in the United Kingdom. The judging panel comprises senior financial and business journalists, supported by a research team as well as reader insight and experience to provide nominations to the judging panel.

Commenting on the awards, Salah Mohammed Amin, Chief Executive Officer of Emirates Islamic, said, "As a home-grown Islamic bank, we are honoured to be awarded these prestigious

international accolades. A key component of our success has been our pursuit of excellence in providing a comprehensive Islamic banking proposition to all our customers, backed by seamless, customer-centric banking experiences that are both rewarding and memorable. We continue to endeavor to strengthen our reputation as an Islamic bank that firmly supports Dubai's vision of becoming the global capital of the Islamic economy."

Emirates Islamic's Etihad Guest Visa credit cards enable cardholders to earn up to 3.5 Etihad Guest Miles for every USD spent.* The credit cards also offer benefits including fast-track enrolment to Etihad Guest Gold Tier status and unlimited 50% miles back on booking/upgrading a flight with Etihad Guest Miles. (<https://www.zawya.com/en/press-release/companies-news/emirates-islamic-wins-global-awards-for-best-islamic-bank-in-uae-mpnu2x85>)

China Focus: Diplomats from 30 Islamic countries visit Xinjiang

Editor: Huaxia

URUMQI: Envoys from 30 Islamic countries visited northwest China's Xinjiang Uygur Autonomous Region from Aug. 1 to 5 at the invitation of China's Ministry of Foreign Affairs. The diplomats from countries including Algeria, Saudi Arabia, Iraq, Yemen, and Pakistan visited the regional capital city of Urumqi, Kashgar Prefecture, and Aksu Prefecture, learning about the region's economic and social development. They witnessed Xinjiang's achievements in social stability, economic development, the improvement of people's livelihoods, religious harmony, and cultural prosperity, expressing their hopes that exchanges and cooperation with the region would be deepened.

"The fruit here is so sweet, just like the life of people here," said Hassane Rabehi, Algerian ambassador to China, adding that during this visit, he got to know the real situation of Xinjiang, where the rights of people of all ethnic groups are well protected. Hassane Rabehi said that Algeria hopes to conduct more cooperation with Xinjiang on infrastructure construction, modern agricultural development, education, and scientific research. Abdulrahman Ahmad H. Alharbi, ambassador of Saudi Arabia to China, said that Xinjiang's achievements are remarkable and its ties with the world are growing closer.

According to the ambassador, Saudi Arabia is willing to continue to strengthen cooperation with

Xinjiang, make good use of the advantages of both sides, and invest more in technology, knowledge, and other fields.

Bruneian ambassador to China Pehin Dato Rahman said that after years of effort, Xinjiang has made remarkable achievements in development. People of all ethnic groups here are living together in harmony and enjoying the freedom of religious belief. People's livelihoods have also been improved.

"We hope to work with China to jointly defend the multilateral system with the United Nations as the core, adhere to the values of peaceful development, and further strengthen people-to-people exchanges," said Anyin Choo, Guyana's ambassador to China. (Source: Xinhua)

On the 53rd Anniversary of Al-Aqsa Arson OIC Affirms the Status of the City of Al-Quds and its Holy Sites

Jeddah: The August 21, 2022 marks the 53rd painful anniversary of the sinful attempt to burn the blessed Al-Aqsa Mosque, the first of the two Qiblas and the third of the Two Holy Mosques, on the backdrop of the escalating frequency of violations by Israel, the occupying power, and its attempts to impose the temporal and spatial division of the blessed Al-Aqsa Mosque, and its policies aimed at changing the geographical and demographic character of the city of Al-Quds and isolating it from its Palestinian surroundings, in flagrant violation of international law and relevant United Nations resolutions. On this painful anniversary, the Organization of Islamic Cooperation (OIC) renews its absolute support for the right of the Palestinian people to sovereignty over its lands occupied since 1967, including the city of East Jerusalem, the capital of the State of Palestine, stressing the

importance of protecting the Arab identity of Al-Quds, and preserving the legal and historical status of its Muslim and Christian holy sites.

The OIC stressed that the blessed Al-Aqsa Mosque / Al-Haram Al-Sharif, with its entire area of 144 dunums, is a place of worship purely for Muslims, calling on the international community to take serious action to put an end to all repeated Israeli aggressions and violations, and to engage in sponsoring a serious peace process that leads to ending the Israeli occupation, enabling the Palestinian people to exercise their inalienable national rights, including the right of return, self-determination, and establishing the Palestinian independent and sovereign state on the borders of 04 June 1967, with East Jerusalem as its capital, on the basis of international law, relevant United Nations resolutions and the Arab Peace Initiative. ■

Muslim World Observes Islamic Day for Human Rights and Dignity

Staff Writer

Jeddah: The Islamic world celebrated on August 5th every year the Islamic Day for Human Rights and Dignity as per the resolution adopted by the 48th Session of the Council of Foreign Ministers (CFM) held in Islamabad, the Islamic Republic of Pakistan, in March 2022 that designates August 5th "The Day for Human Rights and Dignity in Islam."

On the occasion, the General Secretariat of the Organization of Islamic Cooperation (OIC) called on all Member States, the Independent Permanent Human Rights Commission (IPHRC), and the relevant organs to commemorate this day in solidarity with the Muslims under foreign occupation and respect of the fundamental human rights of these peoples.

In its appeal, the OIC said the day should be seized to take concrete measures to promote and elevate

human rights in terms of dialogue, cooperation, education, and awareness, per Islamic teachings and values.

It is worth noting that such a celebration aligns with adhering to the eternal teachings of Islam related to freedom, justice, peace, brotherhood, and equality among human beings, and awareness of the universal nature and comprehensiveness of Islam's rulings on human rights, the lofty status granted to human beings, dignity, and rights guaranteed by Islamic law for all humankind? .

The celebration of this day also comes in line with the objectives stipulated in the OIC's Charter to promote and encourage respect for human rights and fundamental freedoms for all people and to affirm the civilizational and historical role of the Ummah, which has granted humanity a global and balanced civilization based on harmony between worldly life and the afterlife. ■



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Inter-religious Abraham Conference, Recovering faith in Faith

Sydney: Environmental stewardship, global poverty alleviation and addressing challenges related to materialism and individualism were some of the big priority areas identified by the speakers and participants at the 2022 Abraham Conference held in Sydney on 14 August at Amity College, Auburn.

The inter-religious Abraham Conference is an annual event in Sydney, Australia that brings together Jewish, Christian, and Muslim believers to discuss contemporary topics. The theme for this year was 'Religion for the 21st Century Recovering faith in Faith'.

Historically, the Abrahamic religions shaped lives and civilizations. In the last century, they are becoming increasingly marginalized, seen as a matter of private devotion and personal morality at best, or divisive and violent at worst.

The recent census shows a decline in the Christian percentage of the Australian population and an increase in those who are not affiliated with a religion, further evidence of the loss of reputation of religions.

But religions remain a powerful



social force. With the issues that we face in our globalized, pluralist world, how can we recover faith in Faith

"Our collaboration for this conference dates back to nearly 20 years ago. Since then, we have shared the wisdom of our Spiritual traditions with one another. This humble conference platform also aims to produce some solutions for our society through its distinguished speakers, and audience," Mr. Polat said.

He further added, "I believe this event reminds us that such insights and commonalities can foster productive conversations between Jewish, Christians, and Muslims. The Abraham Conference is a symbol of unity, knowledge, and peace and is a great platform for spreading love

and peace between all people. Today we will discuss the issues that we face in our globalized, pluralist world, and how we can recover faith in Faith."

Exploring the theme, Geraldine Doogue AO, renowned journalist and radio and television presenter engaged in conversation with John Cleary, veteran ABC broadcaster together with three panelists from the Abrahamic faiths: Rabbi Moshe Givental, North Shore Temple Emanuel; Rev Dr. Rob McFarlane, Presbytery Relations Minister, Uniting Church in Australia; and Associate Professor Salim Farrar, Sydney University Law School.

The moderator of the event John Cleary started the conversation with Geraldine Doogue with a quote from an American Historian, Will Durant: 'A certain tension

between religion and society marks the highest stages of every civilization. Religion begins by offering magical aid to harassed and bewildered men; it culminates by giving to a people that unity of morals and belief which seems so favorable to statesmanship and art; it ends by fighting suicidally in the lost cause of the past.'

"Institutional religion has been in steady decline in Australia and other countries including the USA since the 1960s. Do you have any observations regarding factors within our traditions that may have contributed to this decline? John posed the question.

One of the highlights of this year's conference was the small group discussions which allowed participants to chat with people they may not normally get to

encounter. Working in diverse teams, participants were asked to identify four priority areas for Abrahamic Traditions as they move forward in a world where some are 'losing faith in Faith.'

Rev Dr. Patrick McNerny finally presented a summary of the discussion saying, "Our job is not to pass the moral voice to the world but it to convey the prophetic message to all humanity."

Events such as the Abraham Conference provide a good opportunity to challenge our thinking about the other and recognize that although we have marked differences in beliefs and practices, there are many commonalities too particularly related to local and global issues.

(Courtesy Australian Muslim Times) ■

«Page 1

After 14 Years Jamiat Factions Moving towards Unification

essential for the groups to unite and "fight discrimination against Muslims, collectively."

In agreement with him, Hakimuddin Qasmi stated that it was considered that two groups needed to come together to face the problems posed by growing communalism.

It is important to remember that in March 2008, the organization split into the Arshad group and the Mahmood group. In February 2006, Arshad Madani succeeded his brother Maulana Asad Madani as president. Maulana Asad Madani had presided over the group for 41 years. Asad Madani, who succeeded his legendary father Maulana Hussain Ahmad Madani, had led the organization for 41 years. The composite nationalism thesis was introduced by Hussain Ahmad Madani at the height of the freedom movement. The JUH faction was progressively taken over by Maulana Mahmood Madani, the son of Asad Madani, first as its

general secretary and subsequently as its president.

Usman Mansoorpuri served as the Mahmood group's president from his appointment in May 2021 till his passing. Mahmood Madani assumed the presidency in an acting capacity before being sworn in as president on September 18, 2021.

Conflict within JUH began in 2006 when Arshad Madani became the organization's new leader. Its general secretary was Mahmood Madani, who was also Arshad Madani's nephew.

A source did note that the disagreement was not over an issue of ideology. "The organization's reluctance to accept the president's functioning at the time led to the division. The working committee's members have voiced their disagreement. It was not an ideological issue; it was only a matter of organization. The working committee Mahmood group also passed a resolution asking all working

committee members, special invitees, state presidents, and general secretaries to resign to allow the merger to take place. However, neither side has disclosed the timeline or terms of a merger. When this reporter spoke about the matter with Hakimuddin Qasmi, general secretary of the JUH (M), he responded, "We would cross that bridge when we came to it."

He added that the working committee unanimously approved the idea for this merger and complimented the efforts of Mahmood Madani and Arshad Madani in this regard, saying that everything has been reported in the press and is in the public domain, so there is no need to say anything else.

However, it is yet unknown how the members of the two working committees would be accommodated after the merger. The working committee usually has between 30 and 35 members. The two groups' working

committees currently consist of around 60 people in total.

One of the most well-known groups of Deobandi-leaning Islamic scholars in the country is called Jamiat. It was founded in November 1919 to oppose colonial rule by a group of religious scholars that included Sanaullah Amritsari, Muhammad Ibrahim Mir Sialkoti, Kifayatullah Dehlawi, and Abdul Bari Firangi Mahali. Since Maulana Sanaullah Amritsari was an adherent of the Ahle- Hadith School, it was initially not associated with any particular school of thought.

The Ulema's fight against British control culminated in the creation of Jamiat. Ulema made unmatched sacrifices for the country's freedom from the colonial yoke, according to history. Jamiat was an active member of the Khilafat Movement. Additionally, it supported composite nationalism, which maintains that Muslims and

non-Muslims collectively make up one nation, and opposed India's split. A small breakaway faction within this group, the Jamiat Ulema-e-Islam, decided to support the Pakistani cause. Kifayatullah Dehlawi authored the Jamiat's constitution.

As of 2021, it has various established wings and branches including the *Jamiat Ulama-e-Hind Halal Trust*, the Legal Cell Institute, and the Jamiat Youth Club. It has grown to encompass multiple states. It claims to have 1.5 crore followers and members.

"The Jamiat has a history dating back more than a century. We stayed throughout the time of Partition when some Muslims advocated the notion that Hindus and Muslims could not coexist. And the current regime is encouraging this communal mindset. The Jamiat must unite at this point for the sake of amplifying our voice," concludes Arshad Madani. ■

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To counter the multiple increases in communalism and hatred against Islam and Muslims, the Jamat-e-Islami Hind Pune branch organized two programmes on the 4th and 5th of August 2022.

At Gandhi Bhavan, two eminent speakers spoke. Kumar Saptarshi, a medical doctor, social activist, and founder of Yuva Kranti Dal (YUKRANT). Kumar Saptarshi advised that Muslims in India should never feel alienated. This is their land. For centuries they have been living here. So with confidence, they should face the challenges and success will come. Prophet's life is an example for everybody. One night Prophet found one *mohar* (coin) in his pocket. It was from the public funds (Private and public funds must be separated). The whole night he could not sleep. "How did it happen?" he was questioning himself. He did not get peace until he deposited this one *mohar* back into the treasury the next morning! At the time of communal riots during Partition, Gandhiji was walking on a deserted road. He wanted to instill confidence among the people. So invited children in that locality to come to play cricket. A young Muslim man wanted to harm Gandhi. Then Gandhi read the verse from Quran which says "If you kill one innocent man you will be killing the whole mankind. After hearing this, the young man retreated. This is the moral power **Maha Purush** had.

What can we do today? We should stay united. Communal riots don't happen like that. They are planned. So the public should be aware and don't play into the hands of the communalists.

The second speaker was Swami Lakshi Shankar Acharya, the Founder of Hindu Muslim Jan

Prophet Muhammad (Pbuh) The Benefactor of humanity

Prophet Muhammad (Pbuh) was not only a spiritual leader but also a commander, best reformer and best at many other things benefitting the humanity. Today some miscreants create trouble regarding Prophet because they are ignorant



Ekta Manch. He explained that in Arabastan, great falsehood and injustice were being perpetuated. So God Almighty sent the Rasool to establish truth and justice.

In Sanatan Dharm, Rishis found the truth of the oneness of God. Vedas and Upanishads talk about the oneness of God (Ekeshwar) which is Islam's fundamental preaching i.e. Tauhid. Bhagavad Gita has listed the qualities of a Maha Purush which all benefit Paigambar Sallam.. He quoted several verses from the Quran to support his arguments.

Prophet Muhammad (PBUH) was not only a spiritual leader but also a commander, best reformer, and best at many other things benefitting humanity. Today some miscreants create trouble regarding Prophet because they are ignorant. He had the best character. With examples from Quran and Hadees, the Swamiji confirmed the truth about the Prophet Sallam.

Swami informed that he read one book "*History of Islamic Civilization*" which was translated into Hindi at the behest of Bal Thakare, the Shiva Sena founder. To understand the Quran we need to study the context of the

revelation. Swami has written two books on Islam "Quran: An Art of Living" and "Islam: Aatank or Adarsh" (Terror or Ideal). He concluded that "Prophet Muhammad (PBUH) is the best man ever born. No other best man would be ever born." Islam is not just for Muslims. It is for all

humanity and its welfare.

On 5th August, many eminent speakers from different religions took part in this inter-religious dialogue. Father Malcolm Sequeira, Vicar General, Saint Patrick's Cathedral, Pune, stated that Prophet Muhammad (PBUH) gave peace to all mankind. He is

the best model for mankind. Today efforts are made to take away the peace of common people. Living together, and doing business together is becoming difficult. Let us follow his model and not allow anybody to destroy the peace of the common people.

Dr. Bhagwat Ajaychandra (Guruji), Gurukul Vishwapeeth, Vadgaon Sheri, Dr. Ikram Katewala, Islamic Scholar, Ahmed Nagar, Mrs. Abeda Inamdar, Vice President, M.C.E.S., Maulana Razin Ashraf Nadvi, Shaikul Hadees Maulana Nizamuddin Fakhruddin, Mohatamim Darul Uloom Nizamiya Sufiya and Prof. Azhar Ali Warsi, City President, Jamaat Islami Hind were the other speakers.

An exhibition on the life of Prophet Muhammad (PBUH) which aimed at dispelling the myths about the Prophet (PBMH) was also organized on the 5th, 6th and 7th at the Azam Campus. ■

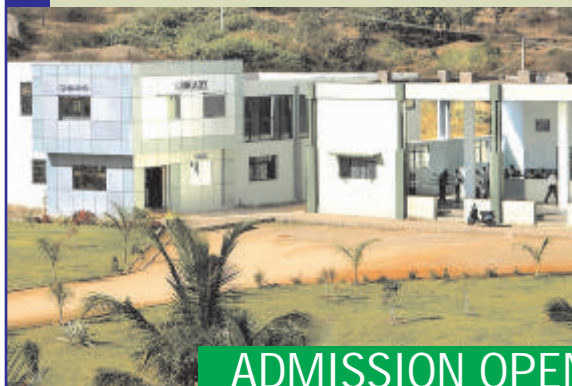


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On 5th August, many eminent speakers from different religions took part in this inter-religious dialogue. Father Malcolm Sequeira, Vicar General, Saint Patrick's Cathedral, Pune, stated that Prophet Muhammad (PBUH) gave peace to all mankind. He is the best model for mankind.

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Ashraf Ehsan Fagih, author and head of programs at Ithra. (Supplied/Ithra)

Dhahran: The route from Makkah to Madinah passing through Saudi Arabia's rocky Hijaz mountains is not a well-trodden one today. But 1,400 years ago, the Prophet Muhammad took it when he had to leave Makkah to escape persecution for his religious teachings. He and his followers set off overland for Madinah, some 450 kilometers to the north, on a journey that became known as the Hijrah.

To mark the anniversary of the defining moment in the history of Islam, the journey undertaken in 622 has been told through a comprehensive exhibition in Dhahran, in the Kingdom's Eastern Province. The display aims to share the impact and relevance of the Hijrah through its themes of love, peace, freedom, tolerance, perseverance, courage, and companionship.

Ashraf Ehsan Fagih, head of programs at the King Abdulaziz Center for World Culture (Ithra) where the exhibition is currently taking place, told Arab News: "We are targeting a global audience, not Arabs or Muslims per se, with this exhibition. We are targeting everyone who wants to be enlightened by the universal messages of Hijrah." Ithra is one of the Kingdom's foremost cultural institutions,

The Hijrah

The defining moment in the history of Islam, the journey undertaken in 622 has been told through a comprehensive exhibition in Dhahran, Curators say the exhibition aims to make the Hijrah story accessible to an international audience.



The Ithra team spent three years preparing the show, which includes Islamic artifacts, contemporary artworks by Saudi and Arab artists, interactive installations, photography, and videos. (Supplied/Ithra Center)

built by Saudi Aramco and inaugurated by King Salman in December 2016.

The team at Ithra spent three years preparing the exhibition, titled "Hijrah: In the footsteps of the Prophet," which will run for five years. Following its initial nine months at Ithra, the exhibition will move to Riyadh and Jeddah before heading overseas.

It was curated by Ithra's in-house team of experts in collaboration with Dr. Abdullah Hussein Alkadi, who is considered the world's leading authority on the Hijrah and one of the greatest living biographers of Prophet Muhammad.

The first-of-its-kind exhibition charts the sequence of events that led to the Prophet Muhammad's decision to leave Makkah for the city of Yathrib, the pre-Islamic name of Madinah, and the struggles he faced along the way. "The Hijrah journey marks the passage of time and the beginning of the Islamic calendar and for over 1 billion Muslims all over the world, Hijrah is considered the mother of all journeys," Idries Trevathan, Ithra's in-house curator of Islamic art and culture, told Arab News.

"It marks when the Prophet

Muhammad and his followers went from being a persecuted minority to being a community in world civilization. It was the most important event of his life, and it changed the course of history."

To curate the exhibition, the team extracted the story from old manuscripts written during the first century of Islam, before, as Fagih described, they "walked the walk." The team spent around a month trekking from Makkah to Madinah, following in the footsteps of the Prophet Muhammad.

"We spent days climbing to the tops of various caves, experiencing muscle soreness, and also admiring the beauty of

the landscape. We experienced the perseverance the Prophet Muhammad needed for the journey." "When you walk the route, it is a spiritual experience. It is difficult, and most of the route is still inaccessible by car. You must walk it," he said. "It was an enormous privilege to walk that route myself and to have a connection with the Prophet Muhammad through the landscape.

The exhibition was established in collaboration with the Prince of Wales' Turquoise Mountain, a charity supporting arts and heritage in the Middle East, the National Museum of Saudi Arabia in Riyadh, the House of Islamic Arts in Jeddah, and the King Abdulaziz

Complex for Endowment Libraries in Madinah, all of which contributed pieces to the display. It includes Islamic artifacts, specially commissioned contemporary artworks by Saudi

Kumail Almusaly, Ithra's in-house curator of traveling exhibitions, told Arab News: "You reach a different level of consciousness during the journey."

and Arab artists, as well as interactive installations, photography, and videos, which recreate the experience of the Prophet Muhammad's arduous journey.

The theme of brotherhood is also emphasized throughout the show. Indeed, the Prophet Muhammad and his followers were accepted as muhajirun, or immigrants, by the feuding Al-Khazraj and Al-Aws tribes, who overcame their differences to serve a greater common cause. This is viewed as one of the miracles of Hijrah and a lesson about tolerance, which the organizers hope will resonate with global audiences.

(Reported by Rebecca Anne Proctor for Arab News)



Also commissioned specially for the exhibition were several works by master craftsmen from Afghanistan, India, Saudi Arabia, and Syria. (Supplied/Ithra Center)

REFLECTIONS: PARENTING

Sound Mind or Report Cards

When we are taking pressure and passing it on to our children, then it will reflect negatively on the healthy atmosphere and relationship between family members.



Nasira Jibeen

These days, we are witnessing that parents have a lot of awareness about new streamlines for their children and better prospects in comparison to previous days. No doubt, it's a good development, but at the same time, it carries adverse effects on their own children's mental wellbeing. Here, the question arises how?

In the olden days, people were more concerned about the happiness and peace, and personal growth of their family members. Nowadays people are running after false status, managed by money and the heaviness of bank accounts, and their own children have become the source of income, source of earning,

and source of appraisals for them. It's quite natural, to feel proud if their children are getting good marks on their report cards, but a comparison of report cards is an unhealthy practice for the children's mental health. Marks in the report cards are a presentation of a good memory or the time spent on memorizing the matter and keeping it till the examination day. It is that moment when he or she was able to recollect the chapter, he or she understood or memorized and wrote accurately. This is definitely a very good sign of the presence of the mind, but that is not the mirror or evaluation of his or her life skills. Generally, those children who are getting a positive atmosphere at

home can memorize and write in the examination. But the child who goes through tough times in his or her house and performs well in the examination is having high willpower and determination which will help in his or her coming days to cope with difficult situations. So helping our children to understand their strengths and using them as life skills is more important than pressurising them to score well on the report cards.

Comparison between human beings' capabilities and personalities is an unfair gesture. Though every child is unique and every human being has been created with one's own attributes, Allah has blessed each and every one with

certain qualities, and using those strengths to the fullest can make a better society. Instead, parents are emphasizing scoring high percentages and getting good ranks in the classes from toddlers to adult children. As a matter of fact, we are killing our own children's kind side and gentleness which was programmed by Almighty Allah.

Nowadays every family member feels emptiness and loneliness. When we are giving this unkind treatment to our children, how can we expect a cheerful atmosphere at home? When we are taking pressure and passing it on to our children, then it will reflect negatively on the healthy atmosphere and relationship between family

members. When we will not empathize now with our children and will not listen to them, how do they feel about this pressure, then how can we expect later they will realize our emotional needs when we will be weak and need them?

A child is a best friend, a helping hand, and a guide. We should try to enhance these qualities in them first so that a sound mind will give you that happiness that you want. No matter if he or she doesn't score well in mathematics because you want him to clear CS or CA, he or she may be a good writer and become a motivational speaker or change maker which will bring you much fame and name for you and your family. Let them live and feel happy seeing them leading this life to the fullest.

(The writer can be reached at njibeen@gmail.com)



Syed Tahsin
Ahmed

Teacher's Day

World Teacher's Day is held annually on 5th October to commemorate the signing of the 1966 UNESCO Recommendation regarding the Status of Teachers. In India, Teacher's Day is celebrated on 5th September. After Dr. Sarvepalli Radhakrishnan, a highly respected teacher and philosopher took the office of the President of India in 1962, his students approached him seeking permission to celebrate his birthday on September 5th. Dr. Radhakrishnan instead asked them to observe September 5 as Teacher's Day to recognize the contribution of teachers to society. He was of the opinion that "teachers should be the best minds in the country". Teachers are one of the first role models and mentors that students have in their lives.

Glimpses From History

Aristotle, the great Greek philosopher famously said: "Those who educate children well are more to be honoured than they who produce them; for these (parents) only gave them life, those (teachers), the art of living well". The history of teaching can be traced to Confucius (561 B.C), a Chinese philosopher who is considered the first famous private teacher. His philosophical teachings called Confucianism gives importance to personal and governmental morality, the correctness of social

relationships, justice, kindness, and sincerity.

Greek philosophers cultivated a student-teacher relationship. Plato became an enthusiastic and talented student of Socrates, the famous philosopher in ancient Athens. Plato wrote the famous treatise "The Republic" which discusses the meaning of justice and the structure of an ideal society. Aristotle was Plato's best student. Aristotle went on to become a very well-paid tutor of Alexander, the Great. Aristotle believed that happiness is the goal of life and also believed in the concept of *The Golden Mean* to avoid "extremes".

Ancient India

In ancient India, the most common form of education was *gurukul* based on the *guru-shishya* tradition. The teacher's role was deemed very important. The act of giving *guru dakshina*, or an offering to the teacher was a glorified tradition. The *guru-shishya* tradition was not just restricted to education, but it also extended to music and sports. The teacher-pupil combination of Chanakya and Chandragupta Maurya is often spoken about. Chanakya, a wise statesman, and philosopher (375-283 BCE) became a counselor/adviser to Chandragupta and is widely believed to have played an important role in the establishment of the Mauryan Empire.

Moving forward to more recent times, Fatima Sheikh (b.1831) is generally considered to be India's first Muslim woman teacher. She



Educators and Teachers go beyond the syllabus and focus on molding the students for leading a better and more purposeful life. Teaching is a noble profession, but Teachers who are Educators are still nobler and deserve greater respect.



worked with the social reformers Jyotirao Phule and Savitribai Phule, the first Indian woman to

become a teacher and also to start a school for girls.

World's Best Teacher

If anybody can be called the world's best Teacher, it is undoubtedly Prophet Muhammad (peace be upon him). Ghulam Nabi Falahi states in his work 'A teacher to mankind': "A vast corpus of individual narratives, consisting of supposed eyewitness accounts of Muhammad's (pbuh) every act, his orders, prohibitions, recommendations, approval or disapproval, covers every conceivable aspect of personal, private, domestic, public, political, commercial, military, fiscal and administrative, as well as a strictly religious activity undertaken hour by hour, day by day, week in week out, year after year of the twenty-three years of his public ministry." That his teachings are still being religiously followed by a vast majority of Muslims all over the world even after 1400 years is a testimony to the fact that he was the greatest teacher humanity has ever known. The various methodologies of his teaching are enumerated in great detail in Ghulam Nabi Falahi's book (ibid).

Teachers in Numbers

Teaching is the world's largest profession. According to World Bank data, there are close to 85 million teachers worldwide.

Primary school teachers are by far the most numerous worldwide as compared with secondary school teachers and University teachers. In most industrialized countries, female teachers are more in number at the primary level.

Teachers As Educators

We all had teachers who inspired us and brought about a difference in our lives. A great teaching session can ignite a passion for a subject that can last a lifetime. On the flip side, it can be said that lackluster teaching can kill any desire for learning. Earlier teachers were the main source of knowledge. But now there is a paradigm shift in this aspect due to the easy access to the Internet for accessing information.

There is a huge difference between a teacher who is an instructor and a teacher who is an educator. Ordinary teachers are instructors who concentrate on academic activities and prepare students for exams. Educators and Teachers go beyond the syllabus and focus on molding the students for leading a better and more purposeful life. Teaching is a noble profession, but Teachers who are Educators are still nobler and deserve greater respect.

(The author is a retired KAS officer who has served as an English lecturer in Al Ameen Arts Science and Commerce College, Bangalore. He can be contacted at tahsin789@yahoo.com)

Hadith: Guidance From The Prophet

The Muslim Community Must Regain its Position as Teacher of Mankind

**"Teach others, make things easy, not difficult.
When any of you is in a state of anger, let him keep silent."
(Related by Al-Bukhari in Al Adab Al Mufrad and by Ahmad)**

Commentary by
Adil Salahi

Islam urges Muslims to make things easy for others and shun rigidity

The most important task of Muslims is to make the last divine message known to all mankind. This places the Muslim community in the role of a teacher to the rest of mankind. Since no one can assume the position of a teacher without having first obtained the necessary qualifications, the Muslim community must be qualified for that role. This it can do by having a thorough understanding of the faith of Islam. Unless the Muslim community understands its message fully, it cannot convey it to other people. This is stating the obvious. A person who does not have something cannot impart it to

others. Without such a profound understanding of the message of Islam, the Muslim community remains unqualified to fulfill its role. In practice, there have been periods in the history of Muslims when they could not fulfill any task given to them by Allah because they became ignorant of the message of Islam and its role in human life. The most recent period of this type was during and immediately before the colonial rule of much of the land of Islam. Only recently has the Muslim community in different areas of the Muslim world, begun to show certain indications of regaining its interest in Islam and trying to develop a proper understanding of its message as it relates to modern life. When this trend has been well established, it will help the Muslim community regain its position as a teacher of

mankind. This is by no means an arbitrarily assumed role. The Muslim community is entrusted with divine guidance which must be implemented in human life. It has only to give a practical effect to its beliefs so that it can become a model to be followed by others.

The Prophet (Pbuh) took every opportunity to emphasize the importance of the teaching role of the Muslim community and to stress some important fine touches which every good teacher has to acquire.

Consider the following Hadith which is stated in no more than seven words of Arabic: "Teach others, make things easy, not difficult. When any of you is in a state of anger, let him keep silent." (Related by Al-Bukhari in Al Adab Al Mufrad and by Ahmad).



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Mind the words – Mine the destiny

Mohammed Rafiq

It has become a norm on any media and more so on social media to denigrate Muslims as a community for their backwardness in the educational, economical, social, political, and moral arena. Surprisingly it is normal in the discussions within the community, friends, and family circles as well. Invariably a majority of the parents seem to acknowledge the backwardness of their wards due to teachers, friends circle, and relation circles. Every other person seems to have concluded that the community has by far reached the lowest point of no return and self-destruction is the only possible outcome anticipated. Recently a forwarded message about some action by a Muslim was in circulation and it was surprising to see another reply to the forward quoted Muslims are good at 'Marriage', 'Garage', 'Garbage'.

If the content and context of the discussion are so shrill that none of the young and old can escape unaffected. It reminds me of the famous line of Allama Iqbal

"Barbaadgulistan karne ko bas ek hi ullukafitha"

"Harsh hpeull baith haijanj me-gulist nky hog"

What does the creator of the universe have to say? Allah (SWT) says "I (SWT), swear by the time, Man is in the state of loss indeed" (Surah Asr, V1-2). Every person walking on the face of the earth is at loss and by no means are Muslims an exception except those that have adhered to the right path as ordained. Life is a struggle to make the good out of the available resources that are acceptable to the pleasure of Allah (SWT). Unfortunately, the criteria for loss and gain, success and failure have been revised to the standards devised by humans.

An Allah (SWT) fearing and Prophet (SAW) following Muslim cannot be a failure either here or in the hereafter. It is not a cliché that is uttered casually, but a society of performers, achievers, and givers has already set a standard for its followers till the last day. The "Haq" referred to in the same Surah is absolute truth coming from Allah (SWT), which needs to be adhered to by submitting willingly and unquestionably.

The normal course of discussions is having an unprecedented effect on the morale and mindset of the community. Infact in the current context, the discussions need to be flipped to encouraging, supporting, and compassionate. The demand from the scholarly class is very high and restricted to just passing discouraging and demotivating remarks. Narrated Abu Huraira: The Prophet (SAW) said, *"Whoever believes in Allah (SWT) and the Last Day, should not hurt his neighbor and whoever believes in Allah (SWT) and the Last Day,*



should serve his guest generously and whoever believes in Allah (SWT) and the Last Day, should speak what is good or keep silent." (Sahih Al-Bukhari, Book 78, #6136).

"You cannot please everyone, so try pleasing the only one. Then you see, he will fix everything for you" Our discussions at home, workplace, schools, mosques, and other meeting places while dealing with children or elders, women or men need to be of respect, gratitude, and encouragement. Unless we see each other with love and affection we cannot have a society of mutual respect. Further, if we refrain from being courteous within the community then expecting from others is a tall ask. The bias has to be fixed first and then expect from others.

The act of an individual is an outcome of many influencing parameters. A recent behavioural sciences study reveals that "behavior is not the individual". It means actions and individuals are different entities. Therefore there is ample scope to change the behavior by changing the words, thoughts, and perceptions. Indeed this is precisely why the Allah (SWT) also promises to pardon misconduct of his supreme creation 'human being', to err is its nature. However, individuals need to be aware and realize the wrong, seek pardon, and promise.

O, refrain from misconduct in the future. The best example is that of Adam and Hawa (PBUT). However, Muslims tend to follow the sunnah of their own which is contrary to Allah's (SWT), expectation of overlooking the shortcoming by practicing LA-nothingness instead of carrying opinion, judgment, and complaints as the core in dealing with others.

Let us take an example of irregular studying as an act seen from different levels

You tend to take it easy on studies whenever your cousins visit us (Environment)

You tend to take it easy on studies when exams are not around (Behaviour)

You are not using discipline and consistency to perform at your best (Capabilities)

I believe that you cannot do well in the exam at this rate (Values & Beliefs)

You will never do well in studies (Identity)

You are fit for garage work and

likes (Purpose)

The above statements are quite common in use in many homes. But each of them will have a different impact on the takers. The sentence aligned to the lower level of the pyramid has a lesser impact on the psyche of the person. Unfortunately, it is observed that the informal conversation in our daily usage point to higher levels. Perhaps it would not be an exaggeration that most of the utterances are aligned at the 'identity' level. These constant bombardments of substandard utterances get deep into the unconscious mind and the individual may play to acquired self-Image and reinforced belief.

Evaluate every word that is uttered intentionally or unintentionally. Perhaps all said and done there is going to be no externality that will set the condition right. Allah's (SWT) support is conditional as said "Verily, Allah (SWT) will not change the condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah (SWT))" (Surah Ar-Ra'd V-11)

Famous quote by M K Gandhi

"Your beliefs become your thoughts,

Your thoughts become your words,

Your words become your actions,
Your actions become your habits,
Your habits become your values,
Your values become your destiny."

We are not a set of headless chickens but are humans being guided by the book of Allah (SWT), *"We said: 'Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve'"* (Surah Baqarah, V-38). It is not unusual that there will be challenges and hardship on our way to success *"Do people think that they will be left alone because they say: 'We believe,' and will not be tested (Surah Al-Ankabut V-2)* Hazrath Ali (RA) says *"Three things cannot be retrieved: The arrow once sped from the bow, the words spoken in a haste, the missed opportunity."*

Will it not be good that we as a community bring compassion and respect in our conversations? For this to become the norm it is we who will have to be standard bearers and initiators. Let us for a change be torch bearers of the change we want to see by being a player and not just being a commentator in the commentary box.

*dil se jo
baat nikalt hai asarrakht hai
par nah nāt qat-e-
parv zmagarrakht hai*

(by Allama Iqbal)

(The writer is an IT Professional, Coach & Teacher)

READERS RESPONSE

"Ethnicity Factor in Muslim Marriages"

The article "Ethnicity Factor in Muslim Marriages" was written by Syed Tahsin Ahmed. It is a good choice of topic that needs to be sorted out on priority.

But imagine this ethnicity-related exogamy has survived nearly a Millennium of prejudice. It should be addressed in the khutbas in masjid. No other way can it be overcome and should be a consistent effort. I remember one day a person who was talking to me about his son's alliance was in tears and wondering why he had not taken the step to remove a surname while admitting his son to school. He was lamenting that no one wanted to marry his son because of the surname and they felt outcasted.

These Khan, Pathan, and Syed historical rivalries between the ethnic lobbies in the kings' court have unfortunately been so strong that these archaic divisions have continued and are damaging Muslims in India today. A workshop on how to address this issue would be the first step to coming out with solutions and cleaning the Augean stables. I would help out any organization that would take up this topic. My small contribution to the topic.

Nikhata Abroo Tabassum,
IAS (Retd.), Bangalore

The article "Ethnicity Factor in Muslim Marriages" is so very well worded. Mr. Tahsin Ahmed has covered all issues confronting the community relating to this complex issue in marriages. He has also relied on Qur'an and Hadith to convince and prompt the readers to view things in the right perspective and go for corrective measures..

Arif Mekhri,

Ex- chairman, District Waqf
Advisory Committee, Mysore.

"Ethnicity factor in Muslim marriages" by Tahsin Ahmed in the August edition of IV, broaches a touchy subject, still being practiced in India rampantly and all over the world, probably to a lesser extent.

The writer has gone quite in detail to point out and explain various titles by the virtue of descendency or titles bestowed by the ruling royalties or various ethnic sects and creeds. Even though the titles may have lost their importance and may not wield the respect, honour, and power they once did, these titles are carried along, generation after generation. Many times these titles are becoming taboo in matrimonial alliances. People fail to understand that any title or surname added to a name is not going to make that person a harsh-tongued, hard-hearted, or short-tempered person. It is the upbringing, education, home environment, and appropriate adherence to the religion which matters the most.

The author, right in the beginning mentioned the last sermon of the Prophet (saw), in which he



mentioned that the superiority on the day of judgment will be strictly based on the good deeds of the individuals and not based on ethnicity, colour, or lineage. This sermon should have ended all the discriminating, biased, and bigoted thoughts.

In search of a matrimonial match, it's okay to take precautionary steps during matchmaking. Getting the background check and enquiring about the family and the upbringing of the prospective match is acceptable. But rejecting a proposal based on age-old titles is uncalled for. Can anyone guarantee that if one gets married in the same clan, the married couple lives happily ever after? Are there no issues or problems in their extended families who got married in the same clan? Aren't there many examples of those who got married outside of their clan and are living happily ever after?

If this kind of thinking has any weight then, what will happen to "Neo reverts"? What about the people with no titles or last surnames?

Apart from these, nowadays social differences are creating havoc in matchmaking. Academically girls are doing far better compared to boys in Muslim communities. Getting a match for a highly educated girl has become a difficult task. Many girls have crossed their prime age and have remained spinsters for one or the other reason.

Qazi Minhaj Azher,
USA

I read with interest the article "Ethnicity factor in Muslim marriages".

Regional labels attached in the olden days do persist in certain groups still! But among educated people, these are not taken seriously. Of course, Hanafi, Shafi, and Maliki differences are considered, but it is worth rethinking when an offer is too good. This article has conveyed a good message, directly and indirectly to all Muslims that how silly it is to practice traditions against the foundation of Islam which is the Universal Brotherhood.

Prof. Neelufer Sameena
USA

Thanks for publishing such an important article on the topic of Ethnicity Factor in Muslim Marriages. The issues raised are focused and relevant in the present-day context. I hope the community opens up its mind and reforms itself.

Farooq Ameen,
Retd. BSNL Officer, Mysore



Alaisa Sehrish

The Road Not Taken

In our lives we are faced with choices. And from moment to moment we have to make a choice, a decision of which road we want to travel.



The Road Not Taken

A famous poem was written by Robert Frost.

I took the one less traveled by,
And that has made all the difference.*

In this Poem, the roads represent the decisions we make and the choices we have in life and undergrowth represents the uncertainties in life. The Poet is standing at the crossroads and is trying to see further ahead into the future but is unable to as he has to be cautious in his choice.

After he tries to analyze the roads, they seem similar to him and the poet yet remains in a state of confusion.

Here, The poet realizes that there is no change in the situation and confusion still remains as it was earlier.

Naturally, these complexities of life

confuse a person. Most people choose the least risky and off-trodden ways of life. They fear taking any chance.

But the Poet dares to take the road which was less traveled and later, he realizes he may never be able to return to the road not taken but continues to walk on boldly ready to face the risks and challenges in life. The poet hopes to talk about this decision years later and he may be sad or happy or whatever but this would definitely make a difference in his life.

Similarly, in our lives, we are faced with choices. And from moment to moment we have to make a choice, a decision of which road we want to travel. This poem could be reflected in many ways, for example- the Road of *Huqq* (the truth) and the

Road of *Baatil* (the falsehood), or the Road of Submission (acceptance) or the Road of Denial. I would like to talk about the dilemma of choosing between The Road of Creating our life or the Road of Destroying our life. Every step we take in our life, every decision we take contributes towards creating our life or destroying it.

In recent times, we see individuals taking on the paths almost everyone is walking on or more say, most of us have become sheep of the herd. The sheep blindly follow the path on which they see others moving on without consciously pausing and seeing if this path would lead to their benefit or their destruction.

It's apparent that not many people (like the poet) dare to walk on the path that would actually create life in this world and also the hereafter. Hence, walking on the road of destruction has become easier in our time but it isn't impossible to walk on the road not taken.

Now If we go back to the poem, in the second stanza we get an idea that the poet had started to walk on the path more traveled but as he is walking, regrets his decision.

Hence, he strongly feels he would take the other road to know what was in there as he already knew

what was on the road he had taken. It symbolizes that in life we rethink our choices, but it is not easy to reverse back the time. For he understood that in the journey of life, we may come across many roads, take the ones we will regret later on, and try to make fresh decisions. But though it is not feasible ALL THE TIME to do the same, The Poet takes the risk to start his journey on the Road not taken.

Now, you and I have a choice.

Which road do we take?

And which is the road not taken?

Whichever it might be, it shall definitely have an impact on our life.

(The writer can be reached at alaisa10@icloud.com)

Blurb: This poem could be reflected in many ways, for example- the Road of *Huqq* (the truth) and the Road of *Baatil* (the falsehood), or the Road of Submission (acceptance) or the Road of Denial. ■

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Moin Qazi

Men Deny Women Equality, Not the Qur'an

A mother is a school. Empower her and you empower a great nation.
– Hafez Ibrahim, Egyptian poet



(Photo Courtesy: The Conversation)

A non-Muslim woman goes to her Muslim neighbour and asks if she could borrow a copy of the Quran. "Of course," says the Muslim. "We've got plenty! Let me get you one from my library."

A week later, the non-Muslim comes back to return it.

"Thanks so much," she says. "It's really fascinating. But I wonder if you gave me the wrong one, could you give me a copy of the other Quran?"

"Um, you're holding it," says the Muslim.

"Yeah, I read this," replies the non-Muslim. "But I need a copy of the Quran that's followed by Muslims."

The joke is right. All this talk about the oppression of women is not what the Quran says!

The portrayal of Muslim women in the media is grim and sombre. The public perception of them is one of the stubborn stereotypes: supposedly powerless and oppressed, bereft of even fundamental rights.

This picture keeps reinforcing itself, largely because this is how the Western media caricatures women in Islam. Recurring images beamed into our homes and phones keep strengthening the belief that Muslim women are being denied access to education, social space, privacy, and educational and development programmes for socio-economic uplift.

It has also reduced Muslim women to a stereotyped singularity, plastering a handy cultural icon over much more complicated historical and political dynamics. This powerfully flawed narrative dominates our newsfeeds. It overshadows the reality that nine Muslim women have led their countries in the last three decades, while the US couldn't even elect its first real female presidential candidate in 2016. In many Arab countries and Iran, more women are in university than men. In Egypt, women make up a larger percentage of engineering and medical faculties than women do in the US.

It is true that in societies trapped in

poverty, illiteracy, and ignorance, women continue to receive abominable and oppressive treatment. But then, this is true of all societies. Muslims cannot be singled out for such a flawed social order. This distortion, however, should not deflect our focus from some path-breaking and stellar contributions of Muslim women, not just to Islamic civilization but the secular society as well.

Muslim women across South Asia are slowly getting empowered to stand up to patriarchal practices that undermine their dignity. In literate societies, Muslim women, like their counterparts in other creeds, are an empowered community. They believe that rights have been accorded to them in foundational Islamic texts, but that interpretation of these same documents with the prevalent cultural lens disallows what is rightfully theirs. They do not call this a feminist struggle but describe it as a reclamation of their faith.

Muslim women's activism around education and equal opportunities are often underpinned by their emancipator readings of foundational Islamic texts. They are also challenging the patriarchy that all women experience around unequal power hierarchies in society and the objectification of women's bodies in some sections of the media. In this regard, they stand with their sisters of all backgrounds.

Although traditionally excluded

from the male public domain, Muslim women have been privately involved in the study and oral transmission of Islamic source texts (the Quran and Hadith). In modern times, they have entered both secular and religious forms of education with enthusiasm, supporting their long-standing role as family educators and moral exemplars, as well as training for professional careers in the workplace outside the home.

Central to Islamic belief is the importance and high value placed on education. From the true Islamic point of view, education should be freely and equally available to women as much as men.

Islamic scholar Sheikh Mohammad Akram Nadwi's epic work *al-Muhaddithat: The Women Scholars in Islam*, stands as a riposte to the notion, peddled from Jakarta to Morocco, that Islamic knowledge is men's work and always has been. "I do not know of another religious tradition in which women were so central, so present, so active in its formative history," Akram writes. Women scholars taught judges and imams, issued fatwas, and traveled to distant cities. Some made lecture tours across the Middle East.

The Quran's message of equality resonated in the teaching that women and men have been created from a single Self and are each other's guides who have the mutual obligation to enjoin what is Good and to forbid what is Evil.

None of the inspired women who were strong, vocal, and fighting for their rights felt that their faith was at odds with their conviction that they, as women, should be equal citizens.

Islam anticipates the demands of western feminists for more than 1,000 years. A stay-at-home wife can specify that she expects to receive a regular stipend, which is not that far from the goals of the Wages for Housework campaign of the 1970s.

Elsewhere, the fully empowered Muslim woman sounds like a self-assured, post-feminist type, a woman who draws her inspiration from the example of Sukayna, the brilliant, beautiful great-granddaughter of Prophet Muhammad. She was married several times and, at least in one of her marriages, stipulated in writing that her husband was forbidden to disagree with her about anything.

All these conditions are based on the canons of Islam and early Muslim practice. A Muslim woman cannot be forced to enter into marriage without her agreement; indeed she has the right to revoke a marriage to which she did not agree in the first place.

We now have an inquisitive and empowered generation that will not easily accept rules and codes without reasoning them out and arguing on every strand before embracing them.

Few Muslim women outside the urban areas may want to behave like western women. The high rate of divorce and sexual disease are common consequences of the reckless drive to equate the sexes

and "free" sexual relationships. It is important to point out that, until 100 years ago, western women had virtually no rights in law or practice. Over 1,000 years before the first European suffragette, Islam gave far-reaching rights and a defined status to women.

Muslim women certainly do not share the western notion of feminism. These women do not accept that being feminist means being western and believe that western women should be respectful of other paths to social change. Western thinkers and practitioners must reconsider their assumptions about the role of Islam in women's rights and approach this topic with a more nuanced lens. They must understand the necessity of recognizing and consciously accepting the broad cultural differences between western and non-western conceptions of autonomy as well as respecting social standards that reflect non-western values.

Women are now elbowing their way into political and civil society, and universities. Despite present cultural and political obstacles, they are finding opportunities to rise and to bring their societies up with them. They feel the key is to do so within Islamic paradigms.

The protagonists of the western brand of feminism should heed what then First Lady Michelle Obama expressed to hijab-wearing students when she told them: "You wonder whether anyone ever sees beyond your headscarf to see who you really are, instead of being blinded by the fears and misperceptions in their own minds. And I know how painful and how frustrating all of that can be."

(The author can be contacted on Email: moinqazi123@gmail.com)

The Quran's message of equality resonated in the teaching that women and men have been created from a single Self and are each other's guides who have the mutual obligation to enjoin what is Good and to forbid

AFP

As it prepares to expand to serve a population now exceeding 20 million, the Cairo metro has recruited Egypt's first female train drivers, a novelty in a country where few women have formal jobs.

Since April 22, commuters on the network's newest line have seen women take the controls in the driver's cab, with reactions ranging from raised eyebrows to

On Track: Cairo Metro Employs Egypt's First Women Train Drivers

Launched in 1987, the Cairo metro is the oldest in the Arab world but it has fallen behind other Arab countries in providing employment opportunities for women.

outright disapproval, according to the two pioneers.

Egyptian women have had the right to vote and stand for office since 1956, but patriarchal legislation and a male-dominated culture have severely limited



In the driver's seat!

personal rights.

The Cairo metro itself provides reserved carriages for women who do not wish to ride with men in an attempt to protect against sexual harassment.

Business graduate and mother of

two Hind Omar said she had rushed to apply to be a train driver, eager to be a pioneer in a country where only 14.3 percent of women are in formal employment, according to 2020 figures.

"I have several thousand lives in my hands every day," the 30-year-old told AFP, proudly wearing a fluorescent jacket emblazoned with the RATP-Dev logo of the foreign operations arm of the Paris



Moqheeta

Spider



Today we will talk about the eight-legged creepy crawly we usually see in abandoned or ill-maintained houses. A seemingly small creature of Allah swt but funnily enough holds the power to strike fear in young and old alike. Most of us are scared of spiders even though we have never had any painful encounters with them. The fear of spiders is known as Arachnophobia. Many films have been made based on the theme of Arachnophobia; many types of research have been conducted and many made-up stories also do rounds on these arachnids.

Today we will look at the spiders from a Muslim's perspective. Why did Allah swt create these creatures? It surely wasn't just to cause fear in human minds. Every spec of Allah's creation is for a great purpose. The purpose is to benefit humans and to remind us of Allah's supremacy over all things.

So let us start knowing more about this creature as Allah wants us to know.

mastery of making webs. Some spiders live in crevices and holes

- At first glance, all spider webs might look the same. But no! Allah swt has given them the ability to release around seven different types of silk. One might wonder what is the need for so many types of silk. The spiders use different types of silk for different purposes, such as moving across the web, as their shelter, protecting their eggs, or catching prey.

- A female spider has been given the ability by Allah swt to lay 3000 eggs at one time!! That's a lot of eggs, I wonder what the size of each egg would be.

in a manner that benefits humans either directly or indirectly. The same is the case with spiders. At first look, they seem not useful to us but spiders act as natural pest controllers. They feed on mosquitoes, flies, cockroaches, and moths. A single spider can eat almost 2000 insects in a year. Now isn't that helpful?!

Spider webs are not only useful to spiders but hummingbirds as well. The hummingbirds collect spider webs to weave their own nests. Spider webs are light and strong in weaving.

Before we end, let us have a look at what Allah swt says about the spider in surah Al Ankabut.



- In Quran Allah swt has named a surah on the spider, '*Al Ankabut*' surah 29. Ankabut means spider. We will find out what Allah swt says in this surah about spiders nearing the end of this article.

- Allah *azwajjal* has made many varieties of spiders, both big and small in size. In all these years, humans have discovered around 45,000 species of spiders. That's a lot of different types of spiders!!! But scientists believe there might be many more species yet to be discovered. They will be discovered when Allah swt wants them to be discovered, till then they will remain unknown to us.

- The size of the smallest spider Allah swt created (known to humans) is one-fifth of a pin's head. And the biggest spider that one has seen to date is almost the size of a foot.

- Allah swt created animals and gave them the ability to build their homes. We see how birds build their nests, and how bees build their hives, similarly, Allah *ta'ala* gave spiders the ability to build webs as their homes. But not all spiders have been given the

- There is another astounding use of the web. The spiders use it as a food source when there is no food around. Yes! Unbelievable, isn't it? They eat their own silk to reuse its proteins when they need to produce new spider webs. Allah swt provides food in so many interesting manners.

- How many knees do we have? 2. How many might spiders have? Would you believe if I say that Allah swt has given them 48 knees? Each of the spider's legs has 6 joints, hence the number of knees. (6X8=48)

- Another amazing fact about spiders is, that Allah swt has given them blue blood!! Now, don't you set out on a spider-killing spree just to confirm this fact? Allah swt is the maker of every living thing and everything inside it, blue blood is nothing difficult for Allah *ta'ala*.

- Even though we are scared of spiders and think their bites are fatal, not many spiders are poisonous. Even the scary hairy tarantulas are mostly non-poisonous and have become a popular choice of pet for many. Allah swt has created all creatures

"... but verily, the frailest (weakest) of houses is the spider's house - if they knew" (Surah 29 ayah 41)

This is the only ayah in the whole Quran, where Allah mentions the spider.

Allah the Almighty has set this as a parable for the disbelievers who seek gods other than Allah the Almighty for support, food, and assistance in hardships. The spider's web here, with its fragility and frailty, shows that holding on to such gods who possess no kind of power whatsoever is just like holding on to a spider's web that is of no use. Had they known this, they would not have taken protectors other than Allah the Almighty. (Ibn Kathir)

So from next time, whenever we see a spider web, it should remind us of what Allah compares it to and what He is trying to warn us of.

If we look around from the eye of a Muslim, every part of the world looks fascinating and useful and every creation appears to be an ayah of Allah. There is so much to learn from every creation. ■

Man-created beliefs!!

Sahera Jamal

Oh no!! A black cat just crossed my path. It's a bad omen! My right palm is itching. I am going to receive money. Stop! Eat curd before leaving the house.

How many times have you heard these statements in Indian homes? Each time I return from a function my grandma rushes to get salt to ward off *nazar* or evil eyes. Some I am told use lemon and chilies while few others even use egg and these are left at crossroads.

Superstitions!!! We may have progressed and added more titles and qualifications, but for some reason, we have not given up on some of these superstitions.

What's more astonishing is there are superstitions around plants and trees as well.

The Champa or Sampangi or plumeria Alba plant has a beautiful inflorescence of peach and lovely fragrance. But the myth that this plant attracts snakes, stops many from planting them in their gardens. Dumb cane or daphenbacea is an oxygen-producing indoor plant that adds to the aesthetics of our homes with its lovely foliage. But the sap of the leaves, if consumed can be dangerous, and also its seeds, but why would anyone want to consume its sap..unless it's a child who accidentally does? I recently came across a broadcast message shared by a doctor to keep this plant away. A blanket warning based on one stray case is like treating all Muslims as terrorists.

I had a succulent and cacti corner in the front yard for several years. Every other day someone would walk up to me and give me a lecture on why I shouldn't have thorny plants in the garden,

especially in the frontyard.

I have had questions from neighbours about my jade jungle on the terrace that contains neither fruits nor flowers. I have been warned by many not to grow banana plants and ficus (banyan) at home. This is bad for the house and that is of no use so why waste space etc.. etc.. the list is endless. These superstitions and myths are examples of our limited thinking and selfish attitude we have towards these wonderful creations of the Almighty.

We grow up learning about the benefits of plants and trees from nursery and by the time it's time to transfer that learning to our offspring we have already changed our perspective.

'What's in it for me?' cannot and should not apply to nature.

We have a choice of growing or not growing a particular plant in our garden, but advising others and imposing our beliefs upon others is inappropriate.

Alhamdulillah, Islam is a religion of equality towards all living beings created by Allah SWT. Ayat means 'sign' and every creation in the universe is a sign of Allah's power. Every Ayat (sign) in the Holy Quran emphasizes this important fact and reminds us of His signs that are outside and around us. Allah SWT is Al Khaliq and only He is the owner of His *makhloq*. Who then are we to question their existence and find irrational reasons to erase them!?

Superstitions and Myths have no place in Islam!! It's a duty of every Muslim to respect, appreciate and be responsible for Allah's *maqloq* (creations) while also educating others around them. ■

Things You Shouldn't Say to Someone Who has Depression

Sana Rubiyana

Let's unpack some of the unhelpful things people who have depression may hear.

Everyone gets sad sometimes

That's true, but depression is not just sadness- even though that can be one element of depression.

Depression is not a temporary feeling, it's a disorder that often severely impacts your quality of life if left untreated.

Are you sure? You don't seem depressed

This is not the compliment you might think it is. It can make them question whether they're really depressed, which may lead to not seeking help. Depression doesn't have a look- someone can seem happy and bubbly and still have depression.

There is no reason for you to

be depressed

Depression can impact anyone, no matter how perfect their life may seem, and no matter how well off they are. Depression isn't a sign of not being grateful, just like a fractured arm isn't a sign of that either.

Just snap out of it. Happiness is a choice

Yes, people can contribute to their own happiness. But depression is much more complex than just feeling sad or unhappy.

This also increases guilt about not being able to just snap out of it, and implies that those who have depression aren't trying hard enough (which is false).

(The writer can be contacted at sanarubiana@gmail.com) ■

Md. Mekail Ahmed

The Role of Hajj in Eradicating Racism

Hajj is a great conference of the Muslim nation. A big opportunity to purify the human heart. It is the golden time to remove all ego from the heart. Hajj is a place of peace. A place to strengthen mutual bonds. A journey to gain God's pleasure and proximity. Ocean of thought for thinkers to dive into. From where the dirt of the mind, pride, envy, and hatred are cleared. There is no royal court, parliament, or association in the world where there is no variation in rank and role. It is rare in history that the king and his subjects to eat in one row, in one chair, and in one pot. What a secret is hidden in the field of Hajj. Heads of state, prime ministers, ministers, MPs, leaders, billionaires, millionaires, businessmen, teachers or common people of all the powerful states of the world forget all false arrogance, bravado, socio-political-economic status for a few days. Even those who never go outside without a high-level security system or special protocol forget all those worries. Because Allah is the best protector. The white people who

behave racistly with the skin colour of the black people, despise them, laugh at them, there is a wonderful change. Those who don't wear anything except expensive clothes, shoes, watches, and sunglasses of world-famous brands, those who use AC in house, car, or office because they think it will be hot, and those who don't go out for fear of the sun, how those people change in a moment. One chant on everyone's lips: That is, 'I am present, O Allah, I am present, you have no partner, all praise and blessings are yours alone, all kingdoms are yours.' Indeed, all praise belongs to Allah alone. Who else is so majestic besides Him? Who has gathered all the kings of the world, rich and poor, white and black, millionaires, billionaires, arrogant fakirs or insolent people in one row, brought them to Arafat in the hot sun, on the ground in Muzdalifah without any comfortable chairs or sofas. Who else can be a better planner? Hajj is a type of economic worship. Hajj is a wonderful combination of spiritual, physical, and financial worship at the same

time. Hajj means renewing faith. In Hajj only the desire to gain the pleasure of Allah is absolutely necessary. No otherworldly purpose, interest, or attraction is desirable in the Hajj journey towards Baitullah. Hajj once in a lifetime is obligatory upon every healthy, adult, intelligent, and capable Muslim man and woman. After that, every time Hajj is performed, it will be considered Nafal. People usually wear a shroud when they die. But during Hajj people have to wear Ihram cloth or shroud cloth while alive. Just as a dead person bids farewell to his family, so a person on a journey to perform the holy Hajj pays all debts while he is alive, repents for wrongdoings, bids farewell to family, relatives, friends, wealth, houses, and so on. One has to give up the allurements of money, expensive jewellery, hobbies and seek the satisfaction of the great Lord alone. That is, Hajj teaches people to sacrifice. It is more difficult for a living person to leave the illusion of so much that it is difficult for a dead person to leave everything and travel to the

land of the grave. From this it can be understood that Hajj is the name of great sacrifice and test in human life. Hajj reminds us to put on the shroud and leave our relatives for the journey to the hereafter. One should go to the court of Allah with a heart as pure as the cloth of Ihram, because Allah does not like those who are corrupt in heart, proud and arrogant. Humans are very weak. So pride is totally incompatible with humans. Man has nothing to be proud of.

Hajj has political, social, and international significance. Because Islam is not a religion with some rules only. Islam is the name of The Complete Code of Life. Islam is a religion of peace and beauty. A religion of equality and friendship. A religion of universal brotherhood. And there is a great opportunity to strengthen the bonds of world brotherhood in the field of Hajj. Islam is a religion of welfare, humanity and public service. The welfare of the world Muslim community is sought during Hajj. There is no place for racism in Islam.

The soul of Hajj is sincerity. In Hajj, like all other acts of worship, one must be sincere. In other words, performing Hajj is only to attain the pleasure and closeness of Allah Ta'ala. Any worldly gain such as worldliness, fame, etc. is contrary to the main purpose of Hajj. So sincerity is very important. No deed without sincerity is accepted in the court of the great Lord. The Prophet (peace be upon him) said, "Whoever does a good deed to preach to the people, Allah Ta'ala will inform the people of the true purpose of his deed." And whoever does a good deed for the sake of showing off to the people, Allah will reveal his true intentions to the people (Bukhari, Muslim). For this reason, one should pray to Allah for the acceptance of Hajj. The Prophet (pbuh) used to make this dua, O Allah! Accept my Hajj as a Hajj free from hypocrisy and desire for fame (Bukhari).

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«Page 11

It is against the teachings of the Prophet (Pbuh) to make things appear difficult. Allah wants to make them easy for us and we, or at least some of us, try best to make them difficult

The first instruction in this Hadith is that Muslims should teach others. Of course, they have only one thing to teach them, namely, Islam. It is Allah's final message to mankind that guides them on how to conduct their lives in a way that brings them peace and happiness in this world and eternal bliss in the world to come. They have to teach them that divine guidance is provided for their own sake. Allah does not benefit from people's adherence to His guidance. It is they who benefit. They learn the method which spares them the need to go through the process of trial and error in running their affairs. They have to teach them how to submit themselves to Allah and associate no partners with Him. It is this submission that brings their lives in harmony with the life of everything in the universe. All creatures submit to Allah's will. Man only has been given the ability to rebel. It is to counter that element of rebellion in the nature of man that divine guidance has been provided. When the Muslim community teaches people how to follow divine guidance, it has only one purpose in mind. To bring happiness within reach of mankind.

It is important through this process of teaching that the Muslim community adopts the attitude of showing things as easy for people to follow. This involves no deception.

Hadith: Guidance From The Prophet The Muslim Community Must Regain its Position as Teacher of Mankind

Islam is made easy to practice. People need only to understand the wisdom behind its legislation to implement it with a keenness to excel. Past generations have benefited from the implementation of Islam. Future generations may reap the same benefit and even more if they implement Islam with a proper understanding of its message which confirms that Allah has made this religion easy for people to follow.

Certain people have the habit of portraying everything relevant to faith in a very rigid light. That is bound to make people feel that the implementation of Islam is very difficult. Yet if we study carefully the life of the Prophet and the life of the first Muslim generation which is the model for us, we find that their approach to the implementation of Islam was an easy one. Why should we portray it in any other light? It is needed against the teachings of the Prophet to make things appear difficult. Allah wants to make them easy for us and we, or at least some of us, try our best to make them difficult. For this reason, the Prophet instructs us not to follow such an approach.

The final part of the Hadith speaks of the need to exercise self-control in case of anger. A teacher must never allow his anger to get the better of him. If he does, he is bound to regret whatever he does in a flight of anger. The most important characteristic of man is to exercise

choice between alternatives whenever he has to make an important decision. If he allows his anger to impair his judgment, then he forgoes the privilege of free choice. Moreover, allowing anger to get the better of oneself is highly unbecoming of a teacher. If it does not suit a teacher of mankind, whose subject is divine guidance.

Here the Prophet teaches us one way of exercising self-control and allowing our anger no chance of impairing our judgment. He tells us to remain silent when we are angry. If we do so, we are certain not to say

a word that we later regret. People may say all things when they are possessed by anger. In order not to allow ourselves to be in that position, the safest approach is not to say anything.

The Prophet has stressed the importance of self-control in case of anger on numerous occasions.

He once described strength in terms of self-control. He asked his companions to define who is a man of strength. They answered that such a man is the one who can beat others while they cannot beat him. Showing that this is merely a superficial view, the Prophet gave the following definition of strength: "A strong man is not the one who beats others; he is the one who exercises self-control when he is possessed by anger." When we reflect on this Hadith, we are bound to agree with the Prophet.

The Holy Prophet (Pbuh) asked his followers to keep silent when possessed with anger. This is the best way to control the self

»Page 14

On Track: Cairo Metro Employs Egypt's First Women Train Drivers

metro beneath her black and white headscarf. Omar acknowledged that she had been lucky to have the support of her family. "My parents found it strange at first but they ended up supporting me," she said. "My husband was enthusiastic from the start and always encouraged me." A key factor had been the exemption from night shifts offered to women drivers, she said.

Omar said the tests for would-be drivers had been grueling, requiring candidates to demonstrate their "attention span" and "endurance". She said drivers had to remain "extremely vigilant for long hours" during a six-day working

week.

'Some passengers were afraid'

Omar was one of two women accepted for the training programme run by Egypt's National Authority for Tunnels in cooperation with RATP-Dev.

The other, Suzanne Mohamed, 32, recalled the first time commuters on the platform saw her in the driver's cab. She said she could understand "they were surprised" in a country where women have limited access to many careers.

"Some passengers were afraid," she told AFP. "They doubted my skills and said they didn't feel safe with a woman at the controls."

Launched in 1987, the Cairo metro is the oldest in the Arab world but

it has fallen behind other Arab countries in providing employment opportunities for women.

Moroccan Saidia Abad became the first female train driver in Africa and the Arab world in 1999.

Even in Saudi Arabia, where until recently women were banned from driving cars, the first group of women is currently in training to be drivers on the railways.

With the Cairo metro planning to add three new lines as well as Egypt's first monorail system, Omar said she hoped her example would help "pave the way for other women" to become train drivers and ensure "that there's a lot of us".

Some of the Participants share their Experiences.

- A Life changing workshop
- It opened my eyes to reality
- The workshop helped me to choose between what is right and wrong and it opened my eyes.
- Alhamdulillah, it was a worthwhile experience. My mother and sister are happy to see the changes in me.
- This workshop is the need of the hour. I recommend all parents and youth must attend.
- An eye-opener and my perspective on Islam has changed. Got the basics right now.
- A life-changing transformational workshop. I could see immense changes in my life by operating from my heart.
- The workshop gave me more clarity and peace of mind.
- This is my 2nd workshop and each time different methods of explanation, especially about internal and external life.

Sadathullah Sir is a Legend!

The Discover Yourself workshop was held in Bangalore on 22-24 July 2022.



NAZEER: Before the workshop, I used to get upset easily if things are not happening the way I wanted to. Now I don't think so. Before I used to think that Jannah is compulsory for me as I used to complete all five tenets of Islam religiously. Now the fear has appeared in my Nafs whether Allah actually is pleased with my good deeds.

SHAZAR: I was hyper and taking things and thinking in a rational way, connecting to my heart changed the way I look at things. My daughter was surprised to see I am asking questions to improve

myself. I have received lots of feedback which I will work on improving. I need your help to pass this knowledge on to students in schools. I got the right eye to look at things. I can now differentiate between Haqq and Batil and I am committed to honouring my word.

ANEES: I never committed to anything before the workshop. I always used to make resolutions and not honour my word. I used to lie sometimes to escape from awkward situations. I always used to spend a lot of time thinking about my mistakes in the past.

Alhamdulillah, now I can tackle all the above weaknesses of mine after the workshop. My love for family members has also increased a lot. Sir, is a true legend. He made us think about ourselves in such a way that we never imagine we could. I really want to thank sir, for taking this workshop. Sir has a totally different approach to teaching things.

RIZWANA: Firstly I am very happy I decided to attend this enlightening workshop. I saw how I need to choose the response in every situation. Moving from

denial to submission and dealing with reality. I will be in integrity in all areas of my life as I am answerable to Allah for every single deed. I realized the two worlds I was living in and where my actions were coming from (mind or heart) affect every moment of my life. It opened my eyes to reality. Thank you, sir.

FATIMA: Before I was staying in the past and future, confused and in denial. After the workshop, I am enjoying the present moment, clarity, and in submission. I could see small changes in my daily life. I am willing to submit to reality, which I never did before. I am at peace.

RASHIDA: I was a person who used to generally stress about things and overthink, wanting everything to be perfect. Now, I feel this workshop made me realize you do not have to be perfect, you just have to do things willingly and play the game and leave the result to Allah. What has to happen will happen worrying won't change the reality. ■

Some of the Participants share their Experiences.

- It is a true life-changing workshop. I could find changes in my life.
- This workshop is very interesting and very funny. I was very excited when I came to this workshop. My family members said I am better than before.
- It helped me to control my mind and use my heart.
- I changed from becoming a human being to Being human.
- Before my life was not at peace and now after attending I am at peace.
- It was useful because it removed the barrier between me and the truth.
- Before I attended this workshop I was very angry and sad. But after this workshop, my anger has come down and I am living a very happy life.
- It helped me overcome stress and anxiety.
- The only thing I can share is I used to understand Quran, now I am experiencing Quran. May your message reach every corner of the world.
- Excellent workshop to know who you are and how to connect to Allah. After the workshop, I got to know how to concentrate, follow the heart and live in the present.
- Before the workshop I was a

Harmony of Hearts in Hyderabad!

Changing From a Human Being to Being Human!

The Discover Yourself workshop was held in Hyderabad on 19th -21 August 2022



Shaitan and I still am, but now I have the key to unlock my "LOCKED" fithrah.

• Before the workshop, I was disturbed and after the workshop I got peace and I experience that. Life is simple but we make it miserable.

• After attending this workshop I became straightforward and confident. I start praying all five times prayers.

• What I should do to please Allah? I got the answer. Many changes have occurred in me.

ZUHAIR: Before the workshop, it was all about me (I-Mai), now I try to focus on others who are impacting my daily life. My family members are delighted by the changes occurring in me.

FURQAN: I used to shout at small things. After I attended this

workshop I got the solutions to all my problems. My relatives, family, and friends are so impressed with me. Jazakallah Khair for this.

SAYEDA: Amazing journey of three days. A path for a successful life here and hereafter. I was short-tempered, judging people easily, thought to be alone, and mostly negative thoughts were on my mind. But after attending the workshop I feel at peace and my mind is empty and I am clear about everything.

SUMAYYA: Before I used to think that life is all about suffering, and sorrows, we must just need to experience it all and still be silent and should not respond. I got to know Alhamdulillah that life can be enjoyed and people can be changed. I got how to deal with these types of people and

situations. I thank Allah for this gift and I also thank sir too for these wonderful lessons which are priceless.

ARIFA: Family members are saying that the transformation is visible as I came out of the imaginary world to the present happening real world. Now Allah(swt) is sufficient for me. I express my gratitude to the organizers.

NEHA: Before I was lazy and short-tempered. After attending I started doing everything on my own. I used to see my younger siblings and maid in the wrong way and now my view has changed. I started respecting others and becoming responsible.

SAYYAD: I am so happy, attending this workshop leaving all the worries just believing in Allah. Sadath sir taught me a simple way of life 'ISLAM'. I started submitting and all my worries and problems faded away. Submitting to Allah's will changed my life. I recommend that everyone should attend at least once in their lifetime.

SUMAIRA: It was a very unique experience. The most obvious change that both I and my family have observed is that I have been thinking twice, earlier I used to instantly react. I have learned new insights about life and this world.

HUSNA: I used to judge people or got negative thoughts or feel upset about what people will think or say but now I got the clarity and how to deal with such things. Connecting to the heart makes us feel at peace. ■



(Photo: Nawab Shah Alam Khan College of Eng & Technology)



(Photo: Telangana Mahila Viswavidyalayam Women's University, Hyderabad)

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Dates: 01, 02 & 03 October 2022

(Saturday, Sunday & Monday)

TIMING: 8.30 am To 6.00 pm

LANGUAGE: ENGLISH & URDU

VENUE: SEVA KENDRA

Chowdhury Road, Near Loretto Convent Entally, Kolkata -15

For Registration Contact

98316 39288

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For More Info Visit:

www.discoveryyourself.in

Renowned Islamic Scholar Maulana Syed Jalaluddin Umari Passes Away

New Delhi: Renowned Islamic scholar Maulana Syed Jalaluddin Umari, former president of Jamaat-e-Islami Hind and author of more than two dozen books passed away at Al Shifa Hospital in New Delhi at around 8.30 pm on August 26. He passed away at the age of 87, leaving behind two daughters and two sons. His burial was performed in a nearby cemetery in Shaheen Bagh after his funeral prayer was held at the JIH Markaz mosque (Masjid Ishaat-e-Islam), Abul Fazal Enclave, Okhla, and New Delhi. His funeral was attended by people from all schools of thought and community organizations.

Maulana Umri was born in 1935, in Tamil Nadu province of British India in the village of Puttagram, District of North Arcot. He was a Jamia Darussalam graduate from Omerabad, Tamil Nadu. Jamia Darussalam awarded him a master's degree in Islamic studies. Aligarh



Muslim University also awarded him a bachelor's degree in English literature.

While still a student, Maulana Umri started working with Jamaat-e-Islami Hind. He committed himself to the organization's research section after finishing his studies. In 1956, he joined it formally. He served as the city Ameer of Jama'at of Aligarh for a decade and the editor of its monthly *Zindagi-e-Nau* for five years. Later, he was chosen by the Jama'at to serve as its All-India deputy ameer, a position he held for

four consecutive terms (sixteen years). He was chosen as the Jama'at's Ameer in 2007 by the Central Council of Representatives (Chief). He was chosen to serve as Jama'at's Ameer once more.

He was elected as Ameer, Jamaat-e-Islami Hind for the fourth term (April 2015 – March 2019).

Maulana Umari was rendering his valuable services as the chairman of the JIH Shariah Council since 2019. He was also Vice President All India Muslim Personal Law Board, a premier umbrella body of Indian Muslims. He was also the founder and Editor of the quarterly Islamic research journal – *Tehqeeqat-e-Islami* since 1982.

Being a noted Islamic scholar, educationist, researcher, orator, and author Maulana Umari has penned over 40 books in the Urdu language and contributed hundreds of research articles in various journals and magazines, on various topics

including Islamic doctrines, Islamic jurisprudence, Dawah, Islamic social system, human rights, contemporary challenges, and political issues. Later, a large number of books were translated into various languages from the original Urdu ones which include: He was widely considered, among the Islamic circles of India, an authority on human rights and the Muslim family system who wrote over two dozen books that were translated into various languages:

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Islam Aur Manav Adhikkar

State of Our Community and Nation and Our Responsibilities. ■

MATRIMONIAL

WANTED GROOM

Kuwait-based Sunni Muslim parents seek Alliance for their daughter, 24 years, 5'7", Weill Cornell Medicine, Qatar, and 1st year resident in Neurology, Case Western Uni, Cleveland, Ohio, USA. Groom should be from Bangalore based well-educated family, Doctor/Engineer, smart, good-looking, religiously inclined and practicing Muslim, able to balance Deen and Duniya, Respectful, Kind Hearted, and having good humor, working in the USA. **Contact: +96597861271, +96566594660.**

Bangalore-based Sunni Muslim parents invite alliance for their daughter, 32 years, CA. Seeking alliance from a well-educated family (Working in Bangalore/ Abroad). **Contact - 94839 62324 / 81477 17659 / 89519 48440**

Sunny Muslim parents from Davanagere are looking for a suitable alliance for our 28 years old daughter who is B. Com, B.Ed. working as a teacher. We are looking for an alliance with an Urdu-speaking family from Bangalore or Davanagere or nearby Davanagere areas, whose Son is working in Bangalore. The prospective groom should be broad-minded with a background in Islamic values and a professional. **Contact: +919880235683, +919606282918**

WANTED BRIDE

Syed Sunni Muslim Educated family seeks alliance for their son 27 yrs. 5'7", M. Tech. working as DYNASCAPE Software Inc. in Canada. The girl should be religious and have a well-educated family BE. or MBBS. Early marriage preferably. **Contact: 9986425979**

Kerala: Sunni Muslim Dentist MDS, 50 years, 5'7", Fair, bachelor, very Islamic. Seek alliance. Divorcee with 1 girl Kid is also acceptable. Please Send details First to WhatsApp: 8075479568

Bangalore-based Sunni Muslim parents seek alliance for their son B.E, 32 years, 5'10" in height. The girl should be from a decent family, working, fair, and religious. **Contact 9483022744, 9980091891 Email-ameenmssyed@gmail.com**

Sunni Muslim Bangalore-based parents invite alliance for their son working in Chicago, USA, 31 years, 5'9", Ph.D., Divorcee by Mutual Consent. We are looking for a graduate, religious bride from a respectable family with roots in Bangalore. **Please email or WhatsApp profile to shaikilyas@hotmail.com, Mob +919740302542, +97455226847 (Qatar)**

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That's the objective with which Sri Shankara Cancer Foundation (SSCF), a not-for-profit organization in Bangalore, started Sri Shankara Cancer Hospital and Research Centre (SSCHRC) on 15th August 2012. 10 years since the hospital has achieved this goal and how!

As a 520 bedded comprehensive cancer institute, the hospital has registered and treated more than 70,000 cancer patients of which more than 20% have received completely free or subsidized treatment. Accredited by NABH and NABL, SSCHRC is proof that high-quality treatment doesn't have to come at a hefty price.

To mark this milestone of completing 10 years of dedicated service to cancer patients, SSCHRC organized 3 days of festivities for fellow medical professionals, donors, and patients from 13th to 15th August 2022.

The celebrations began with the unveiling of a Coffee Table Book by Justice M N Venkatachaliah, former Chief Justice of Supreme Court of India who was the Chief Guest for 13th August 2022 along with Smt Susmita Bagchi and Sri

Sri Shankara Cancer Hospital & Research Centre celebrates 10 years of service!

"Affordable, accessible, equitable, and high-quality cancer treatment for all."



From Left to Right: Smt Susmita Bagchi, Sri Subroto Bagchi, Hon'ble Justice, Sri M N Venkatachaliah and Dr B S Srinath

Subroto Bagchi, entrepreneurs, authors and a philanthropist couple.

Following the unveiling of the coffee table book that celebrates the journey of SSCF and expresses gratitude to the donors, patients, faculty, and supporters of SSCF's vision, Justice Sri M N Venkatachaliah addressed the gathering with his words of wisdom on the nobility of charity.

Sri Subroto Bagchi delivered an inspiring keynote lecture on "Integrity in Life" that was highly appreciated by the faculty in the high-stakes field of healthcare.

Oncology care is intensive on all forms of resources – infrastructure, extensively trained manpower, and time which indirectly translates to the requirement of high financial inputs. This makes high-quality cancer care difficult to access and

afford. However, many organizations in India have been working towards overcoming these hurdles to provide cancer care to patients. A panel discussion with the heads of various charitable or not-for-profit cancer hospitals was held to address these challenges. Moderated by Sri Shankara Prakash, the panel brought to light the various challenges faced by not-for-profit cancer hospitals across India and the unique ways in which each organization has tackled these challenges. The panelists discussed costing optimization, funding opportunities, and quality enhancement.

On 14th August 2022, the donors who contributed towards the hospital and its services were honoured as part of the donor's meet. Over 1000 donors visited the hospital premises to witness the milestone and the impact that they have enabled. Audio visual displays, a tour of the hospital, and a token of gratitude from SSCF

were shared with them. Azadi ka Amrit Mahotsav, India's 75th Independence Day was celebrated with great enthusiasm as the day also marked the official 10th anniversary of SSCHRC. The day started with the Flag Hoisting by Padma Shri Dr. V R Gowrishankar. This was followed by a first-of-its-kind event where the doctors organized a cultural performance as a dedication to more than 300 of their patients who have successfully fought cancer. The cancer survivors celebrated this milestone with their doctors and hospital team. The doctors of the operation theatre team performed their take on the iconic movie "Sholay" in a short skit called "Chole!", Sitar performance in the fitting raag "Des" by Dr. Prithvi S Balepur, mesmerizing songs sung by Dr. Praveen K S and his wife Smt Vani and joyful flute performance by Dr. Manasa was a special treat to everyone's senses. The grand finale, a medley of songs in raag "Bhairavi" performed by 10 doctors to mark 10 years of the hospital's service brought an exhilarating end to the grand festivities of this milestone.

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