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Rabi-us-Sani / Jamadi-ul-Awwal - 1444 H

Delegations from 50 countries participate in a conference on a biography of Prophet Muhammad



RIYADH: Delegations from 50 countries, including muftis, scholars, and ministers participated in the 35th International Conference on the Biography of Prophet Muhammad in Nouakchott last fortnight. The Muslim World League's Secretary General Mohammed bin Abdul Karim Al-Issa was the guest of honor at the event and delivered a speech. The Muslim World League's Secretary General Mohammed bin Abdul Karim Al-Issa was awarded the National Order of Merit by the Mauritanian President Mohamed Ould Cheikh El-Ghazouani. Al-Issa was awarded the National Order of Merit by the Mauritanian President Mohamed Ould Cheikh El-Ghazouani and said he was delighted to visit the country. "I appreciate President El-Ghazouani's confidence, formal invitation, and hospitality. It was a pleasure to take part in the special edition of the International Conference on Moral Values in the Biography of the Prophet," Al-Issa said. ■

Muslim Board's Decision to Suspend Women's Wing Irks Women Members



Abdul Bari Masoud

New Delhi: The decision by the All India Muslim Personal Law Board (AIMPLB) to suspend its women's wing has created confusion and uproar in the community while social media was buzzing with reports of "disbanding" the women's wing which came into existence in 2015. The bad press has forced the Board to issue a public statement clarifying that there was a misconception in some circles that it had done away with the women's wing. The statement said the news about abolishing the wing is completely untrue and unfounded. But, the clarification did not cut

much ice as the board faced criticism from many quarters for allegedly "clipping the wings of the women members who were vocal and assertive".

AIMPLB general secretary Maulana Khalid Saifullah Rahmani notified Dr. Asma Zehra, the head of the women's wing, in a letter that the wing had been suspended and that the women were not allowed to host any events under the wing's name. Additionally, Dr. Zehra was tasked by Rahmani to close all social media accounts used by the wing's members. The letter stated that it will be suspended "until guidelines are developed."

It is recalled that on the advice of the board's then-general secretary (late) Maulana Wali Rahman the women's wing was constituted in 2015 to promote women's

involvement in the Board's activities and raise awareness about Shariah and Islamic teaching in the womenfolk.

After receiving the letter, women wing chairperson Dr. Asma Zehra went to social media. She insisted that the women's department be abolished and not suspended.

In his clarification, Maulana Saifullah Rahmani said it was wrong to say the wing was abolished.

"The truth is that by including more women in the board's various departments, the representation of women members has increased; however, because the women's department is currently undergoing the development of new rules and regulations, the activities of the women's wing have been temporarily put on hold. Yes, this department's operations will begin very soon."

Some board members, particularly senior working committee members, have described the AIMPLB decision as "arbitrary and unilateral." Only five women make up the working committee's 51 members, making the board heavily male and maulvi dominated.

Speaking with Islamic Voice, Dr. Asma Zehra said she was not given a chance to explain herself.

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Author of seminal books on Indian Muslims, Prof Barbara Metcalf was chosen for Sir Syed Excellence International Award



Spl Correspondent

Aligarh: The recipient of this year's Sir Syed Excellence International Award is Barbara Daly Metcalf, Professor Emeritus of History at the University of California who is the author of seminal books on the history of Muslims of the subcontinent, and internationally acclaimed historian of South Asia and Islam. While the Maulana Azad Education Foundation, New Delhi has been selected for the Sir Syed Excellence National Award. Both recipients were presented the Awards at the Sir Syed Day Commemorative Meeting held at Aligarh Muslim University on October 17.

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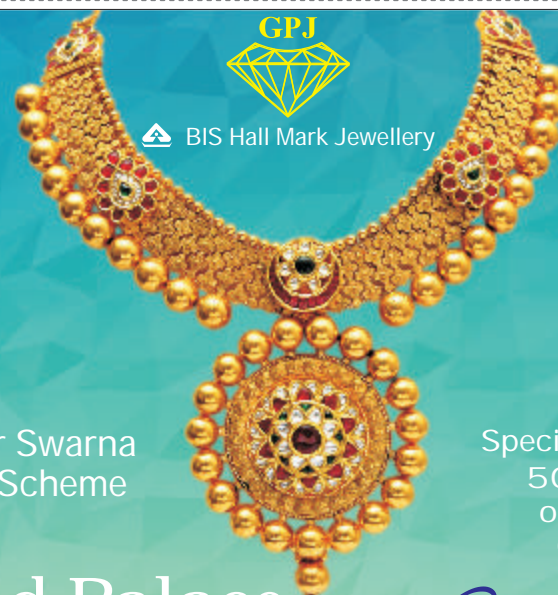


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«Page 1 Muslim Board's Decision to Suspend Women's Wing Irks Women Members

"We were not allowed to defend ourselves. These guidelines need to have been made available if the board expects us to follow them. We were told to stop conducting events and delete any social media accounts we had created while the pandemic was going on. This has really damaged us," said Dr. Asma Zehra, a Hyderabad-based physician who runs a hospital. The women's wing has accounts on Youtube, Instagram, WhatsApp, Twitter, Telegram, and Facebook. In addition to Tarbiyat and the protection of our daughters, we had been attempting to campaign for social reform. If this is a targeted attack, shame on the perpetrators, said Dr. Asma Zehra.

A source in the Board told Islamic Voice that the Women's wing was running a parallel organization and asked how a subsidiary organization can take the independent mantle from the parent organization.

In response to this, Dr. Asma Zehra quipped that we the Women Members ask the Concern Caring Senior Ulemas, Men and Women to kindly visit the Women's Wing's Twitter, Facebook, Instagram, and YouTube channels in response to Janab Qasim Rasool Lyas' press release on behalf of the All India Muslim Personal Law Board.

We condemn such moves of "unconstitutional dissolution", said Dr. Asma Zehra.

On the advice of a four-member inquiry committee established in March 2022, the board suspended the wing and it was informed Dr. Asma Zehra on October 11 through

a letter.

However, it was reported on numerous Muslim social media sites that the board had "dissolved" the women's wing. "The wing has merely been suspended; it has not been dissolved. By providing them a presence on several committees, the board has empowered women, according to Dr. Qasim Rasool Ilyas, a member of the board's Executive Committee and the chairman of the committee that proposed suspending the wing.

Tahniyat Ather, a Board member from Hyderabad, claimed in an open letter that the wing's dissolution was the result of the men being unhappy with its growth in popularity and that the dissolution will be remembered as the Board's "Black Day." "We were not informed of the decision, and we are unaware of what transpired. We were working actively and are startled by the choice. At this time, I won't be able to say anything more," Ather remarked.

Dr. Ilyas responded that there had been numerous complaints and reservations about wing members going above and beyond their call of responsibility when questioned about the decision. "They had started initiatives like teaching women how to sew, tailor, and stitch. Students were receiving scholarships from them. These operations are outside the scope of the board, he said.

Dr. Asma believed that AIMPLB should take active measures in defending the issues of Muslim girl students since the issue of Udupi girls experiencing prejudice in

PUC College due to wearing a headscarf. Another states in her letter, "She had regularly written letters to the Senior Members and Responsible Persons either to do it themselves or to allow her to take a major position in the hijab matter. Dr. Zehra thought that the Board was not doing enough and that the issue could not be resolved by representation alone, according to Ather's comments in the letter. "Active efforts must be made to convey the importance of education for girls. You shouldn't use the situation to your electoral advantage. The silence of AIMPLB could cause more issues for Muslim girls.

Mumbai-based Director of Markazul Maarif Maulana Burhanuddin Qasmi expressed shock over the quick move and noted that the wing had performed "amazing" work, particularly during mobilization against CAA-NRC. "They brought lakhs of women onto the streets by using the services of the women's wing. And today, a handful of independent choices made are referred to as sins. Meanwhile, according to Maulana Rahmani, the board secretaries and a few board members met to discuss this issue on October 22. Dr. Asma Zehra (Hyderabad) and Ms. Atiya Siddiqua (Delhi) also participated. All the gentlemen agreed that the women's department (also known as the "Women's Wing") is crucial. It emphasizes that strength lies in unity and refutes those who suggested that the women's wing was dissolved. ■

Jamaat-E-Islami Hind Women's Wing Welcomes Justice Dhulia's Verdict in Hijab Case



Staff Writer

New Delhi: Jamaat-e-Islami Hind Women's Wing welcomed Justice Sudhanshu Dhulia's verdict in the Supreme Court of India's Hijab issue.

In a statement, Mrs. Rahmathunnissa, national secretary of the (JIH) women's wing commended Justice Dhulia's stance that donning a hijab is a matter of choice.

"We concurred with Justice Dhulia's remarks that the "Karnataka High Court took the wrong path" and that Article 15 is "a matter of choice, nothing more and nothing else," she added.

The Supreme Court on October 13 gave a split verdict on the ban on wearing of hijab in educational institutions in Karnataka – with one judge Justice Hemant Gupta affirming that the BJP-led state government is authorized to enforce uniforms in schools and the other judge Justice Dhulia's calling hijab a matter of choice that cannot be stifled by the state. Appealing to the judiciary to expedite the matter, she said "It is already affecting many girls and

depriving them of their fundamental right to attend college and study in the education stream of their choice."

She also appealed to the government of Karnataka to withdraw its controversial order in view of Justice Dhulia's observation and make an end to the unwarranted controversy.

"the JIH feels that it is not the job of courts to decide about essential religious practices of any religion. We are not against the practice of uniforms in educational institutions. However, publicly funded schools, while deciding the dress code, should maintain neutrality and respect for the religious and cultural practices of the concerned students, and the dress code should accommodate their religious principles, cultural leanings, and the voices of their conscience. If the Karnataka HC order is upheld then it may exclude Muslim women from education and it goes against the stated policy of the government of including all communities and social groups in the path of progress and development. Education is a crucial national priority and it demands a conducive atmosphere where all could pursue their education without being forced to make any compromise on their faith or conscience," Mrs. Rahamathunnissa explained. ■

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Author of seminal books on Indian Muslims, Prof Barbara Metcalf was chosen for Sir Syed Excellence International Award

The International Sir Syed Excellence Award winner, Barbara Daly Metcalf is a specialist in the history of South Asia and has been privy to the colossal transformation of the Muslim community in the parts of the Indian subcontinent since her initial introduction to their issues in the 1970s when she started working on her doctoral project, *Islamic Revival in British India: Deoband, 1860–1900* (published 1982).

Barbara dispelled the misconception caused by the predominant historical narrative on contemporary India through her pioneering work. Her research on the writings of traditional religious leaders in Urdu was consolidated, and she created a historical perspective on India's colonial past that offered fresh insights into the ulema.

The worlds of this ulema who were considered "traditionalists" or "fundamentalists" were opened by Barbara's work. Barbara portrayed these religious scholars as existing in a considerably more nuanced intellectual and

institutional world.

Her other works manifesting profound academic rigour include *Perfecting Women: Maulana Ashraf 'Ali Thanawi's Bihishti Zewar* (1992), *A Concise History of India* (with Thomas R. Metcalf) (2002), *Islamic Contestations: Essays on Muslims in India and Pakistan* (2004), *Making Muslim Space in North America and Europe* (1996) and *Essay, "Traditionalist" Islamic Activism: Deoband, Tablighis, and Talibs* (2001).

Barbara completed her doctoral degree at the University of California, Berkeley in 1974, under the guidance of Ira Lapidus, a historian of the Islamic world, and Hamid Algar, a scholar of Persian and Islam. At Berkeley, she developed an interest in the modern history of the South Asian ulema, the religious scholars of Islam that were to mark her career as a historian.

Barbara previously held the positions of Alice Freeman Palmer Professor of History at the University of Michigan and Dean

of the College of Letters and Science at the University of California, Davis (2003–2009). In 1994, she served as the Association for Asian Studies' president; from 2010–2011, she presided over the American Historical Association.

The national award recipient, the Maulana Azad Education Foundation (MAEF) was established on the occasion of Maulana Abul Kalam Azad's birth centenary celebrations as a befitting tribute to Maulana Azad's eventful life and scholarship. He was a towering figure on the Indian political scene and a high-rated scholar and journalist in the realms of Urdu Literature.

The Foundation was established in 1989 to promote education amongst the educationally backward minorities in particular and other weaker sections in general. It is a voluntary, non-political, non-profit social service organization, fully funded by the Ministry of Minority Affairs, Government of India, and the

Minister of Minority Affairs is the Ex-Officio President of the Foundation.

It is mentioned that the Aligarh Muslim University (AMU) presents the International and National Sir Syed Excellence Awards each year to honour Sir Syed Ahmad Khan, the university's founder, and to honour his scholarship. These awards come with monetary rewards of Rs 200000 and Rs 100000, respectively. Eminent scholars or organizations are honoured for creating exceptional intellectually relevant works on the subjects of Sir Syed Studies, South Asian Studies, Muslim Issues, Literature, Medieval History, Social Reform, Communal Harmony, Journalism, and Inter-Faith Dialogue.

AMU Vice Chancellor, Professor Tariq Mansoor, on the recommendation of a jury comprising Prof AR Kidwai, Prof Ali Mohammad Naqvi, Dr. Mohammad Shahid, Mr. Tariq Hasan, and Prof M Shafey Kidwai, finalized the awardees. ■

Rahmani30 Achieves 92.30% Success Rate in CMA Exams

Patna: With a success percentage of 92.30% this year, the Rahmani30 Commerce Program, which trains students for the Law, CA, CS, and CMA exams under its Commerce Department, outperformed the national average.

In the Rahmani30 Commerce Program, which was launched by Maulana Md. Wali Rahmani under the auspices of the CSEET (CS Foundation) during the epidemic, 12 out of 13 students qualified for the CSEET (CS Foundation) exam, while 11 out of 13 female students qualified for the CSEET (CS Foundation) exam.

Maulana Wali Rahmani used to be very concerned about the decision-making of our young As our young kids passed the tenth grade, Maulana Wali Rahmani used to be very concerned about their decision-making. A student typically chooses biology (NEET) if he or she is weak in math (JEE)

Spl Correspondent

Azamgarh: The 107-year-old Dar Al Musnafin Shibli Academy denounced attempts to propagate false information to harm it and damage its reputation. It blamed the local group for running the cynical campaign on social media and print media to tarnish the image of Dar al-Musnafin which wants to make the academy wrestling ring for petty politics. In view of this, Nazeem Darul-Musnafin Dr. Zafarul Islam Khan issued a statement regarding its printing press.

He stated that the institution possessed three presses, one of which was a mini-offset press used for years to print everything, including *Ma'arif*. Two-century-old litho printing presses have been sitting idle for years because offset printing has rendered litho technology obsolete.

The printing press used to publish the *Sirat-ul-Nabi* has been preserved as a memento, while the third worthless machine which was merely rusting was sold for money. The decision to sell this idle equipment was made by the Moderator, the local members of the *Majlis* administration, and the Deputy Moderator. Using this as justification, efforts are being made to discredit the academy and give the community a false impression of the responsible academy, despite the fact that the press that is printing the false information is still present and safe inside the academy.

Dr Khan said a local group is behind this campaign that works hard to portray a poor image of the academy so that, like some other Avars of Azamgarh, local elements will try to enter the Shibli Academy and destroy it. The institution has consistently resisted such attempts because they would disturb the calm environment that has supported scholarly and creative work there.

Vested Local Group Trying To Tarnish Image of Dar Al Musnafin Shibli Academy

Academia has traditionally maintained its independence from local politics.

Some circles are also spreading the rumour that the academy hasn't produced a book in a year. One may get a good indication of the veracity of this rumour by looking at the list of books that have been released in the last year and those that are ready for publication which is provided below.

The following books have been published within a year:

(1) Mirza Dabir's poetry (2) Allama Shibli's contribution to the Muslim Educational Conference (3) Architects of Dar al-Musnafin (4) Khutbat Shibli (newly recovered) (5) Maktobat Shibli (enhanced edition), (6) History of Islamic Jurisprudence (New Edition) (7) Khalfa Rashidin (New Edition).

In addition, the press is publishing new editions of "*Al-Qalam*" and "*Sirat-ul-Nabi*." It is also important to note that *Sirat-ul-Nabi*, which comprises seven parts, will be printed for roughly one million rupees. In addition to this, Maarif Press of the Academy also publishes several textbooks and other works. To raise education to worldwide standards, steps have been done.

Apart from these books, the following books are ready to go to the press and will be given to the press as soon as the capital is arranged: (1) Musadar Sirat (2) Death of Maulana Ziauddin Islahi, (3) Makatib Syed Sulaiman Nadvi part. Second (4) Traditions of the Prophet's life (5) History of Saaf Samawi.

The Academy's campus mosque



has just been beautifully expanded and decorated, and despite difficult financial

circumstances, the entire campus is being cleaned. Six (6) residential apartments for Academy staff members are also under construction. With the assistance of the institution, a coaching centre for civil service and other competitive tests will shortly open on its campus.

After 107 years, the academy's new constitution has been registered following the new regulations, allowing for greater representation. However,

it will be made clear that the academy will not be permitted to serve as a platform for local politics. This institution has been in operation for a century as a result of this precaution. They wish to create the academy in the same way that some locals have created other local institutions, such as Akhara, but they have not yet had the chance, and God willing, they won't in the future. The readers should also be aware that within the same 12-month period, a sizable donation of Rs. 300,000 was made to the Maarif Corpus Fund. Despite the pandemonium, the administrators and students at the academy are grateful to Allah Almighty for providing him the confidence and chance to strive for the academy's growth. ■


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Jamiat Ahle Hadith Urges the Community to Spread True Message of Islam



Spl Correspondent

Delhi: At its National Executive Committee meeting held here at its headquarters on October 13, the Markazi Jamiat Ahle Hadith Hind passed a number of resolutions pertaining to the community and the country. Ameer Jamiat Maulana Asghar Ali Imam Mahdi Salafi presided over the meeting.

In his presidential remarks, Maulana Asghar Salafi focused on the reformation of belief, monotheism, adherence to the Quran and the Sunnah, piety and purity, unity and solidarity, brotherhood, good morals, and moderation. He added that all things and affairs should be transparent. He also placed a strong focus on the necessity of educating the brothers and the country about philanthropy, communal peace, and the numerous humanistic and enlightened teachings of Islam. He strongly denounced acts of public disorder, religious hatred, and provocation and exhorted the community to carry out its obligations to the Ummah with all of its faith, patience, discipline, courage, and wisdom.

The report of the Jamiat was presented in the meeting by Maulana Muhammad Haroon Sanabli, general secretary of the Jamiat Ahle Hadith Hind.

In the meeting, the Jamiat's activities were also discussed, and prospective *dawati*, educational, organizational, construction, welfare, and humanitarian programmes were taken into account. Additionally, the financial stability of the Jamiat was discussed at the national level, particularly concerning the Ahl Hadith Manzil and the multipurpose building that is currently under construction in the Ahl Hadith Complex. However, it was requested that the well-wishers offer greater assistance.

To clear up misconceptions regarding Islam and Muslims, the *Majlis-e-Amila* called for the dissemination of Tawheed and other Islamic teachings to the entire human race. The "*Taarif Seerat*" campaign started by the Jamiat was applauded as it emphasized the need for rapprochement, reciprocal love, and communal harmony.

In another resolution, the Jamiat's stance on numerous political, social, national, and international

concerns was explained, and the services provided by Islamic Madrasas were acknowledged. A recent survey of the Madrasas in some provinces was also discussed. It stated that the managers and administrators did not need to be afraid in order to participate in the survey. It urged the establishment of modern educational institutions with the assistance of religious and educational institutions.

The leaders, academics, and representatives of social organizations have all been forcefully urged to avoid voicing disagreements with one another in any situation and to always work to reach a consensus on significant religious and national matters. Similar to this, it has been requested that Muslim leaders not take part in controversial TV debates that focus on Islam and Muslims.

Concern over some narrow-minded politicians' minority and anti-constitutional statements were raised in the *Majlis-e-Amila* resolution. Government authorities, the judiciary, and the public were all urged to take legal action against these individuals. Regarding reckless and aggressive statements, Jamiat advised the electronic and print media to refrain from publishing such statements since they damage the reputation of the country and impede its growth.

In addition, we urge everyone to respect the *Dharma Gurus* of all religions, denounce all forms of terrorism, resolve the problems of young people imprisoned in jails around the country as soon as possible, and manage unemployment, the recession, and the rise in food prices. In addition, a prohibition on the use of alcohol and other drugs has been demanded.

The resolution expresses concern over the monetary losses brought on by the rain and flooding in many regions of the country and urgently appeals to the victims for their full cooperation and help.

Similar to the previous *Amila* meeting, the continuous conflict between various nations has been deemed a threat to mankind, and the world community has been urged to mediate a peaceful resolution of the issue and halt Israel's aggressive behaviour in Palestine. ■

Jamaat-E-Islami Hind's Appeal to Muslim Community to Face Prevailing Situation Courageously

New Delhi: At a recent meeting held on October 12, the Jamaat-e-Islami Hind (JIH) Central Advisory Council (CAC) passed resolutions on the economic state of the country, the Muslim community in India, and the conflict in Ukraine.

Regarding the situation of the Muslim community in India, the CAC "feels that presently the Indian Muslims are facing umpteen challenges. Personal law, Shari'ah, mosques and madrasas, their identities and religious symbols are being targeted. Insults are being thrown at the Prophet of Islam, Muslim youth, who ran a countrywide movement against CAA/NRC were sent behind bars on baseless charges under draconian laws. Similar baseless charges have been levelled against the civil society and justice-loving personalities, who had lent their support to this movement. The CAC appeals to Indian Muslims to face the situation with trust in God, patience, fortitude and courage, keeping away from fear and disappointment or reaction and extremism. They must strive together with peace- and justice-loving people to establish equity and justice, promotion of virtues and eradication of oppression and injustice in the country."

On the economic situation, the CAC is "gravely concerned that the economic condition of the country is going from bad to worse. Rupee is continuously depreciating, prices of essential commodities are skyrocketing, and the graph of unemployment in the country is increasing fast. To decrease the unemployment rate, the CAC feels, at least one crore jobs need to be created every year in the country so that we may lessen the worries of our unemployed youth who are falling prey to disappointment and hopelessness. The CAC believes that there is no paucity of resources in the country; the problem is their equitable distribution and flow of wealth from the rich to the poor. This requires fundamental changes in the policies of the country."

Condemning the ongoing war between Ukraine and Russia, the CAC says many countries are facing inflation and rising prices of essential commodities. The CAC wants Russia, Ukraine and the European Union to come to the table soon and stop the military operation forthwith. It appeals to the international community to devise a lasting peace between the two countries. We also demand from our Government to take interest in this issue and exercise its influence for its solution. ■

Sir Syed was a Strong Votary of Peaceful Co-Existence'

Spl Correspondent

Aligarh: In India, Sir Syed Ahmad Khan worked to promote inter-communal harmony, particularly in the years following the "revolt of 1857." Sir Syed spoke about peace and inclusivity in a setting that was rife with religious and sectarian controversies.

Speaking at a lecture on "*Sir Syed's Quest for Peaceful Coexistence*" held by the Department of History at Aligarh Muslim University (AMU) on October 13 in this city, panelists emphasized this point.

The event was a part of a calendar of activities to commemorate Sir Syed Ahmad Khan's birthday, also known as Sir Syed Day.

Prof. Abdur Raheem Kidwai, Director of the K.A. Nizami Centre for Quranic Studies at AMU, contextualized Sir Syed's efforts to foster inclusivity and plurality in the society of 1850s northern India in his address.

"This was a turbulent phase for the Muslim Community where the Mughal Empire had collapsed and Muslims were in a state of political, social as well as economic crises. Sir Syed wrote his works when the general atmosphere was dominated by orientalist biases, sectarian polemics, and rigorous Missionary activities", Prof Kidwai remarked.

He continued by saying that Sir Syed inspired the Muslims of his time to adjust and make accommodations to face the problems of modernity that western education brought with it. "His major objective was to bridge the gap between the rulers and the ruled. It was for this purpose that he wrote '*Asbab-i-Baghawat-i-Hind*', where he explicitly pointed out the flaws of the British administration in India that led to the revolt of 1857", said Prof Kidwai.

He further said: "*Sir Syed also wrote Tabyin-ul-Kalam and Tafsi al-Taurat wal Injil* to show commonalities between the Bible, the holy Quran, and Torah of the Jews. He was the first Muslim who attempted to connect these divine books. Moreover, his *Risala Ahkam-i-Ta'am fi Ahl-i-Kitab* instructed the people to maintain social relations with the British".



"Sir Syed also encouraged Hindu brethren to undertake the overseas journey for higher education in England. These attempts of Sir Syed bore results and eventually eighty donors out of hundred and twenty donors for the construction of M.A.O College were Hindus and Christians", Prof Kidwai highlighted.

"In this way, Sir Syed held not only the Muslims but the whole of India very close to his heart and nurtured civility and mutual respect in the society", he concluded.

Presiding over the lecture Prof. Shan Mohammad, Former Director, of Sir Syed Academy, AMU said, "Sir Syed's scholarship was an epitome of his farsightedness and brave attitude especially when he wrote in the times stricken with political turmoil. The destruction that the city of Delhi faced in the revolt of 1857 left the Muslim intelligentsia completely shocked and devoid of any support from the state. It was in these conditions that Sir Syed wrote his works to bridge the communication gap between the British government and the Muslims in India".

He further said, "his role as a historian and archaeologist also cannot be overlooked as his *Asar-us-Sanadid* still remains one of the most authoritative works on the monuments of Delhi".

Earlier, Prof. Gulfishan Khan, Chairperson, and Coordinator, of Department of History and convener of the program welcomed and formally introduced the speakers.

Both teachers and students attended the event, which offered a forum for academic engagement and intellectual interactions. ■

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Sir Syed is Founder of Urdu and Modern Journalism



Aligarh: "Sir Syed Ahmad Khan's contribution to journalism is not limited to starting 'Aligarh Institute Gazette' and 'Tahzib-ul-Akhlaq', two prominent periodicals of the 19th century, but his journalistic writings spelt out the contours of civil society in the nineteenth century".

This was stated by Professor Shafey Kidwai, Department of Mass Communication, Aligarh Muslim University (AMU) and a Sahitya Academy awardee, while delivering a special lecture on "Sir Syed and his Journalism".

The event was organized by Institute of Persian Research, AMU in connection with Sir Syed Day celebrations on October 12.

Continuing his address, Professor Kidwai said, Sir Syed brought out a bi-annual journal, *Khairkawah-i-Musalmanan-i-Hind* in 1860, and was associated with a Persian newspaper, *Zubdat-ul-Akhbar*, and wrote several articles for it.

Prof. Kidwai highlighted numerous facets of Sir Syed's life as a journalist by pointing out that Sir Syed incorporated editorials and reviews in his newspaper.

Additionally, he outlined Sir Syed's opinions on blasphemy, the ban on cow sacrifice, and support for the Waqf Bill for the holistic advancement of Muslims, and other topics.

In his remarks as president, Prof.

Shan Mohammad, a former director of the Sir Syed Academy at AMU, related amusing anecdotes from his study of Sir Syed and highlighted numerous strategies he used for the welfare of the country and their applicability today.

The two primary speakers for the day, Prof. Shafey Kidwai and Prof. Shan Mohammad, were introduced by Prof. Azarmi Dukht Safavi, Honorary Advisor of the Institute of Persian Research.

Prof. Safavi emphasized that the Institute Gazette, which Sir Syed Ahmad Khan founded, used to publish Persian articles and compositions as well. She highlighted the rich history of Persian at Aligarh Muslim University and stated that from MAO College, there has been a close relationship with Iran.

"In 1902, Moulvi Najaf Ali led a group from MAO College to Iran that brought twelve Iranian applicants for admission to the college. This Persian student exchange has been going on for more than a century," she added.

During the interactive session, Sir Syed Ahmad Khan and Mirza Ghalib were referred to as two icons of the 19th century with no contemporary counterparts by Professor Gulfishan Khan, Chair of the Department of History.

She described Sir Syed as the founder of modern journalism and Urdu journalism. ■

Center dillydallying SC status to Dalit Muslims and Christians

Syed Ali Mujtaba

The Ministry of Social Justice and Empowerment has filed a fresh affidavit before the Supreme Court, on giving SC status to Dalit Muslims and Christians in India. The affidavit filed on October 19 says that the government has formed a three-member Commission of Inquiry headed by former Chief Justice of India Justice K.G. Balakrishnan to look into all aspects of the matter.

The "issue is a seminal and historically complex sociological and constitutional question" that requires a "definitive study and extensive consultation with all stakeholders," the affidavit reads. In the latest affidavit, the Union government has said the Justice K.G. Balakrishnan Commission will be examining whether this "intelligible differentia" exists and if it concludes so "after field study and holistic determination of the issue", the classification as it currently exists would be sustainable.

"The Commission appointed by the Central government will establish, one way or the other whether the oppressive severity of backwardness remain the same or not, and till the time the same is established, it cannot be said that the impugned classification is discriminatory," center's affidavit reads.

The Centre further said that after conversion to another religion, the only way to establish the backwardness is to see if they are "still suffering from the 'same degree of oppressiveness as suffered by Scheduled Castes practicing Hinduism, Sikhism, and Buddhism'."

"It reiterated that there exists an intelligible differentia that these classifications are not a



mathematical nicety and the backwardness as pleaded by the instant petitioners is duly taken care of by the respective State governments by providing them benefits under the OBC class."

"The Dalit Christians and Dalit Muslims are already getting a reservation and other social benefits from being part of Central OBC lists and State OBC lists; and that the criteria for inclusion in the SC list is extremely social and education backwardness due to the practice of untouchability, which is a feature of Hinduism and its branches alone," says the affidavit.

The affidavit further says if such converts are "arbitrarily given the perks of reservation" in the absence of these principles, "it would cause grave injustice and abuse of the process of law, that would consequently affect the rights of the SCs," says the affidavit.

The mood of the Centre can be judged in the later pages of the affidavit, where it repeats the position taken in November 2019 where it argued that the petitions in the matter were "devoid of merits" and should be dismissed, "without prejudice" to the fact that a commission had already been appointed that has already considered these requests and rejected them.

Syed Ali Mujtaba is a journalist based in Chennai. He can be contacted at syedalimujtaba2007@gmail.com ■

Allahabad High Court Rules a Muslim Married Twice cannot Compel His First Wife to Live with Him

New Delhi: The Allahabad High Court has stated that a Muslim man who marries a second time against the preferences of the first wife cannot compel her to live with him. The observation was made by a two-judge panel made up of Justice Surya Prakash Kesarwani and Justice Rajendra Kumar as they heard a petition for conjugal rights submitted by a Muslim man. They argued that a Muslim guy shouldn't practice polygamy if he can't do justice and support four women.

"If a Muslim man is not capable of fostering his wife and children, then as per the mandate of the Holy Quran, he cannot marry another woman," the court observed.

A Muslim husband has the legal right to take a second wife even while the original marriage is still in force, according to the court's ruling. However, he cannot use this authority to force the first wife to live with him against her will by seeking the help of a civil court.

They argued that the man committed cruelty when he married the second woman while hiding the truth from his first wife.

The court said the first wife can't be compelled to go with the man in a suit filed by him for restitution of conjugal rights. ■

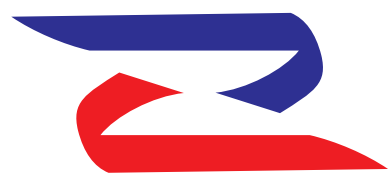
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Aborting Fetus, a Moral Crime, Court should Review its Ruling



Zeenat Akhtar

New Delhi: Jamaat-e-Islami Hind (JIH), which disagrees with the Supreme Court's decision on abortion, called aborting a fetus a moral crime and urged the highest court to reconsider its decision, which has granted legal abortion rights to all women, married and single, up to 24 weeks into pregnancy.

At the monthly briefing at its headquarters on October 1, JIH Vice-President Prof. Mohammed Salim Engineer said that the court's order will lead to an increase in the exploitation of women since males won't be as afraid of the repercussions of their behavior.

The Supreme Court recently declared that, in terms of abortion rights, there should be no discrimination between married and unmarried women and that this should equally apply to unmarried women in consensual relationships. The court also decided that women should have "reproductive autonomy," and that the husband's or any other family member's agreement was not necessary.

In response to the ruling, he stated that the matter concerned a fetus at the stage of development who was unable to assert his or her rights and that removing the embryo amounted to killing. He claimed that in such a delicate matter, the court's decision should have taken the rights of the unborn into account.

In response to a question from reporters, JIH women's wing

secretary Mrs. Rahmathunnisa said that the right to abortion could not be linked with public demand. She asked 'will people decide whether a fetus should come into the world or not?' She demanded that the government and the courts must protect every life, including the life of a fetus. She stated that abortion is unethical, immoral, and illegal.

Stating that a fetus has to be regarded as an unborn human being, the two JIH leaders said that since a fetus or an unborn child cannot defend its rights, it did not mean that we could dispense them at will merely for reasons of convenience. They said this amounted to murder and hence, abortion, except in extreme medical cases, should not be allowed. They warned that a blanket legal right to abortion would increase atrocities on women.

According to Mrs. Rahmathunnisa, who expressed concern over the rising number of atrocities committed against women in India, "the murder of Ankita Bhandari, the incidents of girls from Chandigarh University outraging their modesty, and a girls hostel in Kanpur all point to the fast slide in our moral values and our dismal record in accordance with giving women and the girl child their due place in society."

It is to be noted that India saw more than 4.2 lakh cases of crimes against women in 2021, according to the most recent National Crime Records Bureau (NCRB) data. That is an increase of 15% from the prior year.

Prof. Salim Engineer responded to a query regarding the ban on the Popular Front of India (PFI) by stating, "Jamaat-e-Islami Hind's stand is very clear that the culture of banning the groups goes against the democratic spirit and basic civil liberties. In cases where someone violates the law or commits a crime, the court will arrive at a conclusion."

Prof. Salim added, "21 September is observed as World Peace Day throughout the world. This highlights the importance of peace and non-violence for India. October 2 is recognized as the International Day of Nonviolence. JIH believes that both of these days are very important to India. The Constitution of our country, which is multicultural, multi-religious, and multilingual, is founded on the ideals of justice, liberty, equality, and brotherhood. These unwavering ideals require that we Indians coexist peacefully and harmoniously. Today, some forces are vying for control in the name of hatred and division, endangering both peace and advancement."

Workshop on 'Career opportunities in Social Sciences'



Aligarh: Social Science graduates, postgraduates and research scholars of the Aligarh Muslim University (AMU) were provided with perspectives and clarity on career choices available to them in the day-long workshop on 'Career Opportunities in Social Sciences' held recently at the Advanced Centre for Women's Studies.

The programme was conducted in collaboration with the General Training and Placement Office.

"Social science learners strengthen their analytical, critical thinking, and research abilities. They build strong communication and problem-solving skills that they gain from coursework, internships, and research papers. These skills lead to many

careers", said Prof. Azra Musavi (Director, of the Advanced Centre for Women's Studies).

She informed me that the Advanced Centre for Women's Studies

will also nominate some student volunteers from BA and MA courses to coordinate with the General Training and Placement Office in various activities.

Outlining the objectives of the workshop, Dr Shivangini Tandon said, "Humanities and Social Science is one of the fastest emerging disciplines in an exponentially dynamic environment, promising vast career opportunities".

Saad Hameed, the General Training and Placement Officer spoke about the interest of corporations in hiring social science students.

Anam Hafeez extended the vote of thanks.



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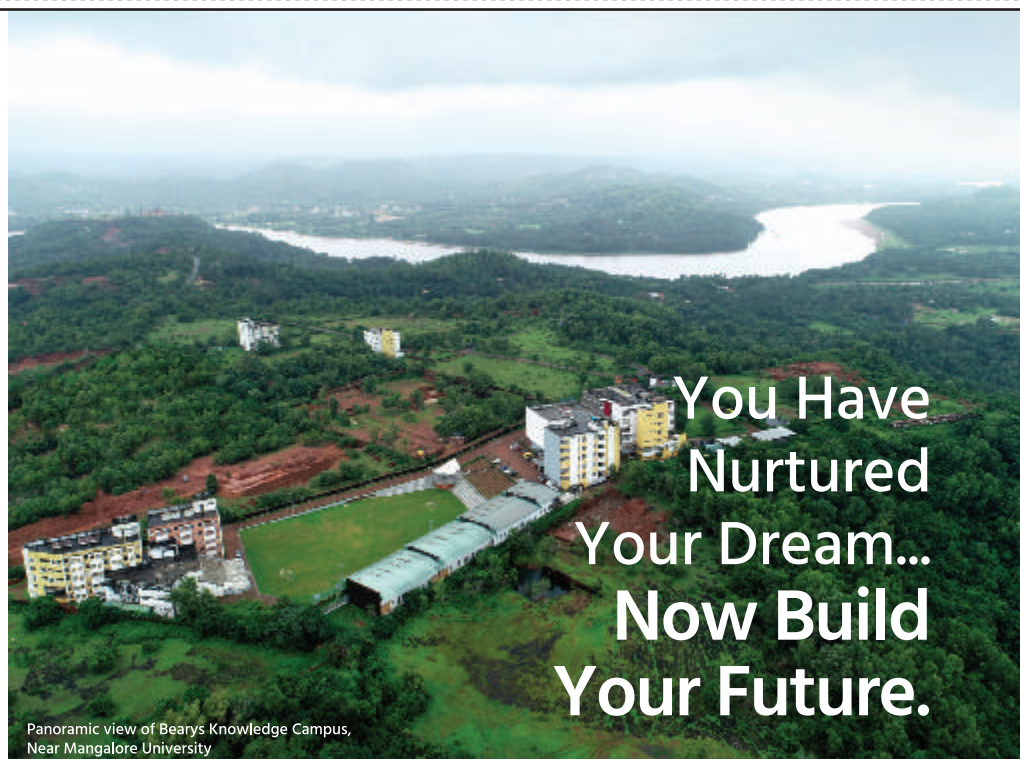
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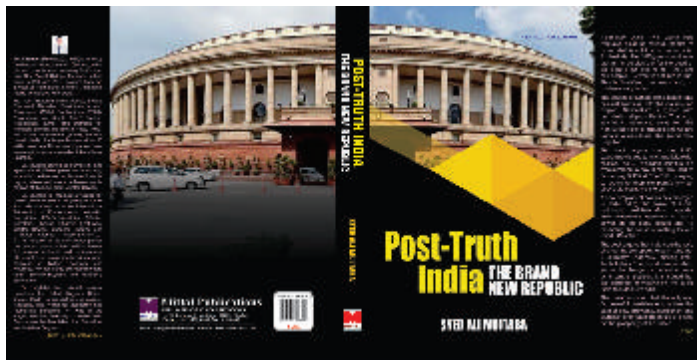
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Book 'Post-Truth India – The Brand New Republic' Released



Staff Reporter

New Delhi: A new book titled, 'Post-Truth India – The Brand New Republic', by Syed Ali Mujtaba was released at a glittering function in the Constitution Club of India on October 8.

The book launch ceremony was graced by prominent personalities like former Rajya Sabha MP, Mohammad Adeb, former Planning Commission member Dr. Sayyeda Hamid, senior journalist Vinod Sharma, and veteran journalist, and social activist John Dayal among others.

Authored by Dr. Syed Ali Mujtaba, a well-known author, and journalist, the book is a treatise on the contemporary situation in the country. Inspired by legendary Indian journalist and author Frank Morris' work 'Witness to an Era', this book can be called a witness to contemporary India, whose value will be appreciated by those who read it living in a different era. Speaking on the occasion, Adeb said the author through the book, raised the concerns of a citizen living at a time when the country's economy is in a mess, poverty, and unemployment is at an all-time

high and the social fabric of the nation is in tatters.

Adeb described the book as a testimony of the freedom of writing without fear. He lauded the author for the courage he displayed in speaking up about the truth at a time when it is considered a sin.

Addressing the gathering, well known journalist, Vinod Sharma, congratulated the author on bringing many aspects of contemporary life out of the closet. He expressed reservation over the title "The Brand New Republic" and said in the Post-Truth era that we are living, Republic is an

illusion. He stressed the need for a campaign to fight hatred with truth. In her turn, Syeda Hameed called the book 'candid and bold'. She said she found the book very direct and clear. "What fascinated the most about the book is that it talks about communal harmony and the re-establishment of real India," she said.

The author, Dr. Mujtaba recounted his predicament when publisher after publisher rejected his manuscript, and said, at one point in time; he had lost hope of the book seeing the light of day. After encountering 10 rejections, when eventually one publisher

mustered enough nerve to publish the book, he took a sigh of relief. He said through the book, he raised the concerns of a citizen living in this great country. I have used four positions to write the book, the author said, one as a concerned citizen, second as a journalist, third as an academic and professor, and last his own identity as an Indian Muslim.

There was a consensus among the speakers that the work will serve generations as a reference book to relate to and learn from the contemporary realities faced by Indians living in this era.

The book release function began with the felicitation to the author by different media organizations where his writings appear regularly. Website 'The India Observer' published from New York; 'Siasat Daily' from Hyderabad, 'Good Morning Kashmir' from Srinagar, 'Muslim Mirror' from New Delhi felicitated the author.

The book launch ceremony was a well-attended event. Even the rains could not dampen the spirits of the Nobel souls, who braved the downpour to make the event a grand success. ■

Islamic Broadcasting Union Contributes to Enhancing Islamic Solidarity in Radio and Television Broadcast

Staff Writer

Jeddah: The 8th General Assembly of the Islamic Broadcasting Union (IBU) was held virtually on October 2, 2022. OIC Secretary-General Hissein Brahim Taha said the meeting would be a step forward in realizing the IBU's goals.

In light of the IBU's annual report and strategic plan for the growth of its activity over the next five years, he expressed the hope that the conference would be a step toward completing the institutional reform of the IBU. He stated that this was in accordance with the decisions reached at past General Assembly meetings of the IBU and the OIC's demand for change issued by King Salman Ibn Abdulaziz Al Saud at the 14th

Islamic Summit, which was held in Makkah Al-Mukharam on May 31, 2019. He spoke of the need to develop the Organization and reform its organs to enable them to deal with the various challenges facing the Muslim world.

The meeting was chaired by Dr. Majid Al Qasabi, Acting Minister of Media of the Kingdom of Saudi Arabia, and chairman of the Executive Council of the IBU, with Dr. Amr El-Leithii, Director General of IBU in attendance.

The Secretary-General expressed profound gratitude and appreciation to the leadership, government, and people of the Kingdom of Saudi Arabia for hosting and supporting the headquarters of

the IBU. He said the IBU's effective institution contributes to promoting joint Islamic action in various aspects of radio and television broadcasting.

Taha also applauded the efforts embarked upon by the IBU in the past year under its new leadership which resulted in several and diverse initiatives, including full refurbishment of its headquarters and the supply of new furniture and equipment. The IBU has also established a new training centre for Member States' journalists in partnership with reputable media institutions and has provided training grants for journalists. It also has an integrated television studio established for technical production of its programmes and activities. ■

«Page 2» Rahmani30 Achieves 92.30% Success Rate in CMA Exams

and commerce if they are weak in science, meaning that their most important choice is usually dependent on their deficiencies rather than their hobbies or talents.

Despite the fact that all courses and streams offer a wealth of potential, they all demand a lot of work. Therefore, he used to counsel parents to support their children's decision to pursue any field of study based on their interests and the adequacy of the opportunities presented.

Maulana Ahmad Wali Faisal Rahmani, Ameer E Shariat & Patron Rahmani30, praised Allah and congratulated all the participants while also pleading with parents to enhance their children's involvement in streams like CA, CS, and Law (CLAT) in

light of the tremendous potential for greatness that education in these subjects may provide.

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Can India, a Hindu Nation, find a solution to the Hindu Muslim Conflict?

Main Points:

- 1-Since India is not yet a declared Hindu Rashtra, there is still an illusion of secular democracy, which will disappear by declaring it a Hindu state.
- 2-India's becoming a Hindu state does not solve any problem of minority and majority conflict.
- 3-For Secularism, to be successful, we need to secularize our society first.



Dr. Mohammad Ghitreef

London-based veteran Journalist and author Hasan Suroor in his recent book *"Unmasking Indian Secularism: Why We Need a New Hindu-Muslim Deal,"* argued for a Hindu Rashtra or being India declared a Hindu state.

He says that Secularism in India has been proven a mirage and unhelpful to minorities. It does not simply fit a nation deeply rooted in religious rituals. Now with reaching Hindutva people to the highest echelons of power, India virtually has become a Hindu Rashtra; you may concede this or not, but it simply does not matter. He also feels that the majority of Hindus have real or imaginary grievances and comprehensions towards Muslims, which should be addressed, and a new deal between Hindu-Muslim communities must be on the table. This proposed deal, in his opinion, maybe that India should be declared a Hindu state under which all minorities and Muslims in particular, should seek equal citizenship rights. He claims that just because it is called a Hindu state does not necessarily mean that it will be a Hindu theocracy. Theocracy does not function practically in today's world; thus its institutions will defend secular values in their dealings and executions; hence, it will function practically as an undeclared secular state. Suroor believes that England is the best example of a country where Christianity is the official religion but where the political system is fundamentally secular. The vigilante brigade regularly insults, beats, and massacres Muslims in the name of cow protection. Many BJP politicians and even some Hindu Dharam grues have been making

inflammatory statements as well. vows to exterminate Muslims, threats to deport them to Pakistan or graveyards, and everyday harsh media bombardment against Muslims. These are the issues Muslims deal with on a daily basis. According to Suroor, Hindus should be given a Hindu Rashtra or whatever makes the hurt Hindu mind happy.

I think Suroor is here confusing some facts.

1-The million Dollar question is that India is still nominally a secular country. When it becomes fully declared non-secular non democratic, will the dangers pointed out above increase or decrease? Today the print media is still keeping some illusion of Secularism alive. Even in the administration, everything has not been corrupted yet. When Secularism will no longer exists, then where will minorities go to stop these atrocities?

2-Secondly, suppose India one day ceases to be a secular state. In such a case, it will immediately be taken over by hard-core dominating Hindutva people who will dismiss its secular character and impose the Hindu code of life, as well as the "Varna Ashram" system, a caste-based conception of society, and disenfranchise Muslims. The claim that religious theocracy cannot work in this era is also a fallacy because we see that theocracy is running smoothly in many countries. Saudi Arabia for example is a purely theoretically declared monarchy. Its nature, values, and constitution all are anachronistic, yet because it has enormous oil resources, it not only survived but thrived for a century or so on its petrodollars. Likewise, a Hindu theocratic India will also be tolerable to the world because of its colossal market.

3- There is a considerable difference between Indian and British societies. Britain may be a declared Christian, yet the society

is deeply secular. Secular values, individual freedom, human dignity, equal citizenship, equality before the law, etc, are so embedded there that any Western society, the British one of them, cannot imagine a life without these values. But Indian society is totally different. It is obsessed with religious rituals so profoundly that, irrespective that they are false or real; no life is possible here without religious rites. That is to say; you cannot contrast the societies that locate themselves at two so different poles.

4-If Muslims have to make a hard choice, as Hasan Suroor suggested, then why not choose the way of resilience and resistance? There are still some true liberal voices and upholders of democratic values among Hindus, best exemplify in JNU, and JMI students et al, who resist the oppressive regime, so why not assist them and strengthen the weakening liberal forces? Stand with them and for them and thus buttress these voices. Likewise, some brave media men still bravely question the government and its hard-line moves against minorities.

5-Because a country ruled by theocracy India, in our case, cannot do justice to its minorities, as seen in the unannounced theocratic Islamic Republic of Pakistan and the theocratic Islamic Republic of Iran. The failure of Secularism in India is because the state had adopted this functional polity for sound political reasons only. However, Indian society remained still unsecular to the core. The state did not take sufficient steps to secularize the society. It rather did so far, all kinds of Hinduization acts in the country. The surge in the Hindutva movement is the outcome of the so-called secular state's unsecular moves, dualism, and hypocrisy and not the failure of Secularism per se. In western countries, Secularism is triumphant because the societies are deeply secularized. So, in South Asia or elsewhere for secular democracy to be successful, it is a pre-requisite that the respective societies should be secularized first. In the case of India, our forefathers and makers of new India were aware of this fact, Jawaher Lal Nehru in particular. So, when a ceremony of rehabilitation and revival of the famous Somnath temple, once destroyed by Mahmood of Ghazni, was being held there. And the president of India, Rajendra



Prasad, was invited to participate in the ceremony. Prime minister Nehru advised him not to go since he was a public representative. It is against the ethos of secular democracy to participate in religious ceremonies. But Prasad ignored his advice and participated in the ceremony with fanfare. In anguish, Nehru cannot help but quip: *"It seems that I am the only secular in this country."*

Muslim clergy and political leadership are also to be blamed. For they have been habitual in invoking Secularism when they are in danger and their religious and cultural identity is being threatened. Otherwise, they do not care much for this "damned ungodly thing" **called Secularism!**

That is why they are waging a holy war against secular polity in Muslim countries, not differentiating between Secularism in the Western context and Secularism in the Eastern context. Yes, some traditional Ulama like *Moulana Husain Ahmad Madni* and modernist *AbulKalam Azad* and *Deobandi* Ulama in general, except a few, were dynamic in their political view regarding Indian Secularism. Their stand is remarkable and appreciable. As Ali Miyan Nadwi commended their wise role, saying:

"Our Ulama's legacy in the freedom movement is very bright and it seems that our leadership was inspired with the wisdom that secular democracy will be the best option for this country in the given situation." (Khutbate Ali Mian Nadwi)

Many Ulama accepted secular

democracy; however, they also strongly opposed making Muslim society secular. I should be clear here that when I use the term "secularism," I mean a secular political system that must treat every citizen equally and without bias or prejudice. And not in the sense that it was thought to be in the West as an anti-religious idea. As a result, a great kind of disorientation and duality has been created in Muslim society. Most Muslims are suffering from an abnormal religiosity that becomes an obsession with a slight provoking incitement, as seen in incidents like the Odepur killing or the Amarwati murder.

I think Muslims have to do great exertion by adopting a two-pronged strategy. On the one hand, maintaining their religious and cultural identity, they should relate themselves with the mainstream of the country and give up their separating and ghettoized mentality on the other.

Anyway, what strategy Muslims should adopt in this country, and how they will be in toning with the mainstream of the country, sustain their religious and cultural identity, and go hand in hand with other fellow citizens is a debatable issue. Readers are welcome to give feedback, ponder upon the suggestion rendered by Hasan Suroor in his book, and come out with other options exploring relevant points to the debate.

(The author is a Research Associate with the Centre for Promotion of Educational and Cultural Advancement of Muslims of India, AMU Aligarh.)

“What strategy Muslims should adopt in this country, and how they will be in toning with the mainstream of the country, sustain their religious and cultural identity, and go hand in hand with other fellow citizens is a debatable issue.”

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TEHRAN (IQNA): The 36th International Islamic Unity Conference wrapped on Friday 14, October 2022 as participants issued a statement stressing the need to establish peace and avoid conflicts in the Muslim world.

The 36th Islamic Unity Conference titled "Islamic Unity, Peace, and Avoidance of Division and Conflict in the Islamic World; Practical Solutions" took place with the participation of a large group of scholars and dignitaries from the Islamic world, by the opening speech delivered by the Honorable President of the Islamic Republic of Iran, Ayatollah Seyed Ebrahim Raeisi and prominent figures of the Islamic world at the International Conference Center of the Islamic Republic of Iran along with simultaneous webinar held with the participation of some two hundred local and foreign scientific and cultural figures.

This conference was held at a time when all countries and especially the Islamic nations more than any time before require peace and justice. The objective behind the mission of the Holy Prophet of Islam, may God's prayers and peace be upon him and his household, was to promote Islamic morals in society and to teach justice and peace to the world, and he was a model of peace and brotherhood who encouraged Muslims to be brother, friend and avoid conflict under any circumstances. Undoubtedly, referring to the manner of the Holy Prophet (SA), would bring about justice and peace and avoid division in the Islamic world.

The World Forum for Proximity of Islamic Schools of Thought organized the 36th Islamic Unity Conference titled "Islamic Unity, Peace and Avoidance of Division and Conflict in the Islamic World" with an emphasis on implementation solutions and practical measures.

In the articles, speeches, discussions, and exchange of opinions among the participants of this round of Unity Conference, the following topics were examined:

1. Intellectual and religious freedom and acceptance of religious ijtihad
2. Confronting the flow of takfiri and extremist ideologies
3. Islamic empathy and avoiding conflict and strives
4. Mutual respect among Islamic denominations and respecting the norms of disagreement and avoiding affront and insult
5. The project of the unified Ummah and the union of Islamic countries and providing practical solutions to create a united Islamic Ummah

Here are the common points made and emphasized by scholars attending this conference in their speeches and exchanging of views:

1. The current state of the world requires that political decision-

36th Islamic Unity Conference Wraps Up as Participants Stress Need to Build Up Peace



makers from all intellectual, scientific, and media groups, strive to extinguish the flames of aggressive wars and work for the establishment of just peace throughout this planet. Achieving this goal requires sincere international cooperation and away from any pressure and threat, as well as the non-interference of enemies, who have used all their efforts to cause sedition and war in the world.

2. The crisis caused by war, conflict, and terrorism in the world, especially in the Islamic countries, along with the mismanagement and incompetence of the international community to deal with these crises, requires action by the Islamic countries to solve these problems. The only way to eradicate terrorism is to dry up the resources that feed this phenomenon with money, weapons, and extremist and backward ideas, and achieving this requires comprehensive awareness of the Ummah.

3. It is essential to promote the concept of Islamic brotherhood among Muslims in Islamic and non-Islamic countries, and future generations should be educated based on this concept. And the only way to realize this Islamic and human duty is to remove hatred from the hearts because brotherhood cannot be combined with sectarian grudges, racism, and selfishness. God has mentioned this issue in the Holy Qur'an and says: "As brethren they will be upon settees facing one another".

4. The participants in this round of the conference, while calling for increased scientific dialogue among the scholars and religious and cultural activists of the Islamic world, emphasized the necessity of exposing the ways the hegemonic system employs to destroy the Islamic brotherhood and promote terrorism. They also considered it necessary to elaborate on the tactics of confronting the domineering system and to make maximum use of the influence of the religious and social leaders of Islamic countries.

5. The guests of the conference, while paying attention to the Palestinian issue as the central question of Islam and the world, emphasized that establishing peace, security, and stability in the region and the world is possible only by destroying the center of global crises, namely, the global Zionism and its cancerous tumor of Israel.

6. The scholars present in this conference termed the normalization of relations with the Zionist regime as a great betrayal of the Palestinian people and emphasized that the regrettable rushing of some countries in normalizing their relations with the Zionists has encouraged this usurping regime to become more arrogance, cruel and aggressive. They also asked the authorities of these countries to reconsider their positions and called on the people of these countries to declare their positions regarding this humiliating action.

7. The guests of this conference, while expressing their devotion to the resistance groups, asked Islamic countries not to withhold their help and support from the resistance groups, because these groups are the source of honor and dignity for the Muslims in the world.

8. Regarding the unveiling of the book "Unity in the Intellectual System of the Supreme Leader" and the book "Islamic Future-Civilization in the Light of Imam Khamenei's Thoughts" at the opening ceremony of the conference, the guests of the conference emphasized the need to pay attention to the outstanding and comprehensive views of Grand Ayatollah Khamenei, as the pioneer of unity and proximity in the Islamic world and thanked the Supreme Leader of the Islamic Revolution for his continuous emphasis on the interconnection of unity and the new Islamic civilization, as well as the necessity of moving towards the establishment of the new Islamic civilization, as the most important objective of the Islamic Ummah.

9. The innovative proposal by the Secretary-General of the World Forum for Proximity of Islamic Schools of Thought titled "Union of Islamic Countries" explaining the conceptual model of this union, was widely welcomed by the participants in this conference and they called for the establishment of a committee to draw up a practical plan for setting

up the "Union of Islamic Countries".

10. The participants of the conference, based on its topic about cultural development, called for the following:

1. Raising the level of awareness of Muslims in various fields, especially about understanding Islam and its teachings and goals.
2. Raising the Islamic generation based on the culture of resistance and dignity with emphasis on the positive role of women and youth and other groups in society
3. Helping Islamic minorities in different countries of the world to preserve their identity and perform religious rituals and strengthen their role in society while respecting the rights of non-Muslims in Islamic communities
4. Creating a suitable platform for Cooperation and helping the needy in the Islamic world.

And also, in the area of research and thinking, the following issues were emphasized:

1. Expanding the concept of moderation through an understanding of the Islamic Laws (Sharia) taken from the Holy Quran and the noble tradition of the Prophet
2. Deepening the concept of proximity in various research works
3. Developing the logic of dialogue between Muslims

» Page 10

The objective behind the mission of the Holy Prophet of Islam, was to promote Islamic morals in society and to teach justice and peace to the world, and he was a model of peace and brotherhood who encouraged Muslims to be brothers, friends and avoid conflict under any circumstances. Undoubtedly, referring to the manner of the Holy Prophet (SA), would bring about justice and peace and avoid division in the Islamic world.

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Islamabad: In honor of the Muslim World League, the activities of the Pakistan International Conference on Islamophobia and its Impact on Relations between Islamic and Western Civilizations, hosted by the International Islamic University, kicked off in the Pakistani capital, Islamabad.

The two-day-long activities, sessions, and panel discussions of the conference were held with the participation of a group of senior scholars of the Islamic world, senior government officials, heads of academies, Islamic bodies, and international academic institutions.

His Excellency Secretary General of the Muslim World League and head of the Association of Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, was the guest of honor at the conference that also awarded him the "Religious Peace Prize" in recognition of his great contributions to promoting "civilizational communication, which made it possible to contain misinformation about the image of Islam."

During his speech at the conference, His Excellency Dr. Al-Issa cast light on the emergence and steady growth of the phenomenon of Islamophobia, touching upon the most important causes, including the negative debates and the resulting exchange of abuse and misunderstanding. Dr. Al-Issa explained that the Muslim World

1st Int'l conference on "Islamophobia", hosts the meeting of religious leaders in Islamabad



League has contacted a number of religious leaders and link tanks around the world along with holding dialogues and panel discussions that lasted for years, in order to clarify the true face of Islamic religion, and to correct some misconceptions.

Dr. Al-Issa added: "Our Islam guided us to follow the path of wisdom, to reconcile hearts and to treat people with kindness. We, are the owners of a message that carries goodness and guidance for all, and we deal with others politely as our religion order with ed."

His Excellency Minister of Religious Affairs and Interfaith Harmony, Mufti Abdul Shakour, delivered a speech in which he welcomed His Excellency Dr. Al-Issa and extended gratitude to him for his great efforts to combat the

phenomenon of Islamophobia through the Muslim World League platform.

Abdulshakur confirmed that the phenomenon of Islamophobia needs more research, study and discussion; to probe its depths and reveal its causes and secretions. He also said that the educated youth are responsible for confronting this serious phenomenon through reasonable dialogue and calm discussion, and work should be done to remove the causes of the continuation of this phenomenon within the Islamic world.

In turn, Director-General of the Islamic Research Academy, Dr. Muhammad Zia-ul-Haq, described Islamophobia as a disease that threatens the cohesion of human societies, stressing the

need to continue dialogue with non-Muslims; to show the truth of the message of Islam, and to dispel all the fallacies around it. Our true religion calls for co-existence and harmony, not division and fragmentation.

Then, President of the International Islamic University, Sheikh Dr. Masum Yassin, delivered a speech in which he described the visit of Dr. Al-Issa as great, considering that the Muslim World League conveys the true image of Islam to the whole world. Dr. Masum Yassin made clear that Muslims shoulder part of the responsibility for the emergence of Islamophobia due to their failure to highlight the true image of Islam. He pointed out that Muslims should follow the example of Dr. Al-Issa who travels to countries of the world to explain to them the truth of the message of Islam calling for tolerance and brotherhood among

human beings. Dr. Masum Yassin rejected the presence of the term "Hatred of West" as Islam attracts hearts and does not push them, accepts not rejects, and it is impossible to explain the reality of Islam to someone we hate.

Head of the Pakistan Scholars Council, Sheikh Hafez Muhammad Al-Tahir Al-Ashrafi, welcomed the visit of His Excellency Secretary-General of the Muslim World League and head of the Association of Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa to Pakistan in whose honor this religious meeting, the first of its kind in Pakistan, is being held. He pointed out that 70% of Pakistan faces problems and difficulties, but this did not discourage the MWL from attending at such a hard time.

The Secretary-General of the Muslim World League began his opening speech by describing the meeting as an occasion for understanding, dialogue and building bridges.

(Source: <https://www.egypttoday.com>)

"Our Islam guided us to follow the path of wisdom, to reconcile hearts, and to treat people with kindness. We, are the owners of a message that carries goodness and guidance for all, and we deal with others politely."

Islamic Coin Claims it Will Scale Like Bitcoin and Hit \$1 Trillion in Value

- Shariah-compliant Islamic Coin could scale like Bitcoin and hit \$1 trillion in value, its founders say
- That's based on an adoption rate of between 3% to 4% of the existing 1 billion Muslim internet users
- People in the Middle East are loosening their ties to Islam, especially in countries such as Iran



Islamic Coin (ISLM) is an emerging crypto currency that complies with the rules of Shariah. The founders of the coin have made a wild claim. Their Muslim-focused asset could scale like Bitcoin (BTC) and hit the equivalent of more than \$1

trillion in value. "We know that the adoption will happen gradually," Mohammed Alkaff Alhashmi, cofounder of Islamic Coin, told BeInCrypto. "However, if only 3-4% of the Muslim online community will hold Islamic Coin, it will become a bitcoin-scale crypto asset. It will generate a trillion dollars for its holders, and \$100 billion for the Evergreen DAO," he added. The language sounds incredibly bombastic, if not unbelievable. That's considering ISLM has not yet penetrated the market to the level of say Ethereum. ETH is the second-largest crypto asset with a market value of \$157 billion in capitalization. And that's not even mentioning Bitcoin.

Islamic Society of Baltimore now has a female resident scholar

CATONSVILLE, Md. (AP): Azam's ability to connect with her students is just one of the reasons she was recently named the Islamic Society of Baltimore's first female resident scholar.

Lead Resident Scholar Yaseen Shaikh said a resident scholar is another name for an imam who lives and serves within the community.

Responsibilities include planning and speaking at community events, addressing issues facing the Muslim community, and providing religious guidance, Azam said.

Azam wants people to understand that while she's certainly breaking stereotypes, roles like hers have



Maryam Azam was the first female resident scholar at the Islamic Society of Baltimore.
Kenneth K. Lam - member, The Baltimore Sun

always been open to women in Islam.

"Our religious legacy is basically: Women have been in this position

for years, or like in leadership positions for years," Azam said. "People often stereotype Islam with women don't work or women don't serve as leaders of the community and women are oppressed."

Azam added that while she's the first female scholar at the Islamic Society of Baltimore, women in her position are "actually more common than we know," it just may not be as prominent in certain cultures.

"When you learn Islam properly, you really realize that nothing is stopping you. Your religion is not stopping you, definitely," Azam said.

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36th Islamic Unity Conference Wraps Up as Participants Stress Need to Build Up Peace

4. Strengthening proximity studies in universities and research centers by establishing academic groups and increasing scientific messages and developing specialized scientific exchange

5. Examining solutions for cooperation and synergy in various scientific, political, social,

and economic fields in the world of Islam.

The participants in the conference paid tribute to all those who worked for the path of Islamic unity and proximity, including Seyyed Jamaluddin Asadabadi, Sheikh Mohammad Abdu, Imam Mahmoud Shaltut, Grand Ayatollah Boroujerdi, Imam

Khomeini, Imam Maududi, Imam Kaftaro, Imam Seyyed Musa Sadr, Ayatollah Waezzadeh Khorasani, Sheikh Ramadan Al-Bouti, Sheikh Ahmed Al-Zain, Ayatollah Taskhiri, Haj Qasem Soleimani, and Engineer Abu Mahdi, who God's mercy and blessings are upon them. (Source: Taghrib News Agency)

Better Use of Time

Alize Najaf



In today's fast-paced life, if we think about what is our most valuable asset? So, after a little consideration, we can say without hesitation that the most valuable asset of our life is time because it is our part of the time that keeps us alive in this world and we will leave as soon as it is over. In view of this fact, it can be said that we should protect this capital of ours the most, but the problem is that it is so valuable, but it often suffers from problems such as inefficiency and disorganization. The reason for this is of course the imbalance in time investment, which is called a lack of time management in other words. Due to this, we do not realize the loss of time, the negative consequences of which affect our entire life and we complain about the lack of time and absolve ourselves from all blame and responsibility. In order to get rid of this habit, it is important to invest our time in a plan. And spend it in

the right place which is also productive and helps in achieving the goal in life.

Before we discuss proper time planning methods, it is important to look at the factors that are the general cause of our time loss. According to experts, if we are asked where we have spent seven hundred and twenty hours in a month, then most of us would probably answer seventy percent of the time because that time is something. Lagi Bandhi lives in a routine that will include some household responsibilities and office or academic activities and some hobbies like sleeping and resting etc. But they have no idea about the remaining thirty percent because most of us for a period of time, could not determine our priorities, where to plan, opened social media, or spent hours on it, did not know. We were going somewhere, we met someone on the way, and we did not realize how time passed in the gossip. And sometimes I lay down for ten minutes to rest and fell asleep for hours. When I opened my eyes, I realized how much time has passed. Sometimes regular temporary enjoyable hobbies are chosen for spending time like playing games, watching entertaining videos for hours, and liking and commenting on all necessary and unnecessary content

» Page 16

READERS RESPONSE

Sir,

Apropos the article "Break up of marriages" by Syed Tahsin Ahmed (Oct' 22). Premarital counseling should be made mandatory before the Nikah. Wakf board can issue the direction. Counseling Centres can be established on the premises of the Masjid. Imams and women volunteers can be trained to be counselors. Payment to them can be made from pooled funds that should be collected from the parties counseled on per case basis. This can be an activity of the Wakf board.

Christians have made a two-month premarital Counselling course mandatory failing which some Churches do not conduct the marriage at all. As a consequence, you will hardly find them in courts. But our Muslims are wasting time and resources on marital discords.

Nikhat Abroo Tabassum,
IAS (Retd.), Bangalore

Sir,

Oct/2022 issue of IV carries an article by Syed Tahsin Ahmed titled "Breakup of Marriages". As it has been noted by the writer, this unpleasant and burning social issue has increased many folds in our community. The writer has rightly put his fingers on the raw



nerve of modern society in which girls are much more educated and liberated from the old cultural taboos. They have both worldly knowledge and understand both "Sharia Laws" and "Laws of the Land". However, men and their families are still living in patriarchal culture without recognizing the significant changes in the newfound liberation of the opposite sex.

The author of this article has gone in depth to fairly fish out all the causes and reasons in general, for the breakup of marriages, in the first two paragraphs.

Nowadays women have become more aggressive as the laws on abusive harassment, dowry and Triple Talaq have become more stringent.

Young men and women consider marriage as the license to indulge in satisfying hormonal desires but fail to understand the enormous responsibilities that come with

marriage. More so on the boy than the girl.

The author has rightly pointed out that counseling young men and women should be conducted before the marriage, highlighting the "Husband's rights over his wife" and "wife's rights over her husband".

Having complete knowledge and understanding of the rights and responsibilities of the husband and wife according to Sharia is the key to a successful married life.

Nowadays some wives have become a big bone of discontent. It is just wrongly assumed that the husband has the absolute right to the wife's income with no questions asked. But that's also the case according to Sharia law.

DMS Human Rights Foundation programs or similar programs should be part of every community Masjid. In a conservative society like here, it becomes difficult to take this campaign among girls and women.

Nevertheless, it is necessary since many families have been torn apart because of the lack of Islamic knowledge and a lethal combination of "Ego and Pride".

Qazi Minhaj Azher,
USA

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Syed Tahsin
Ahmed

Annie Besant (1847-1933) was a British socialist, theosophist, writer, orator, and women's rights activist. Annie Besant first visited India in 1893 and later settled in India. In 1907 she became President of the Theosophical Society based in Madras (Chennai). She also actively campaigned for Indian self-rule. In the year 1932, Annie Besant gave a talk on Islam in the light of Theosophy. She explains that 'Theosophy' is simply 'Divine Wisdom' and every religion in its turn has grown up from the great root of the Divine wisdom. This lecture was first published in the year 1912 by the Theosophical Publishing House, Adyar, Madras, and subsequently it was published many times in the form of a booklet with the title "Beauties of Islam". It is interesting to know the views of Annie Besant on Islam from this booklet as it contributes positively to Inter-faith dialogue. I have no alternative except to quote extensively from the book in order to convey the author's thought process in its original form.

Criticism Directed at Islam

Annie Besant rightly opines that Islam as a religion is often unfairly attacked because it is utterly misunderstood as to the greatness of its Prophet and the nobility of his teachings to the world. The three chief attacks the Westerners make against Islam are that it is fanatically persecuting and not progressive; that the position of women in Islam is not such as it should be and lastly that it does not encourage learning, science, and intellectual endeavour. She dismisses all these allegations with cogent reasons and factual arguments, often Quoting The Holy Qur'an And The Ahadees.

Prophet Muhammad (peace be upon him)

With regard to Prophet Muhammad (peace be upon him), Annie Besant points out that there is no intermixture in his history of

the mythic element. His life was led in the glare of history in the seventh century of the Christian era. To quote her: "How utterly ignorant are they who attack the Prophet Muhammad, is shown by history. Many do not know the history of his life – so simple, so heroic and so noble in its outlines; one of the great lives of historic men." Later she says: "And how simple and frugal his life! He mended his broken shoes, patched his own coat – tailor and cobbler for himself, even when, towards the close of his life, thousands around him bowed down to him as Prophet." She adds: "Where you have these two qualities in one character – the love of children and a character that makes the men around him call him the Trustworthy (Al Ameen) you have the elements of a hero, of a born

Leader, of a Teacher of men."

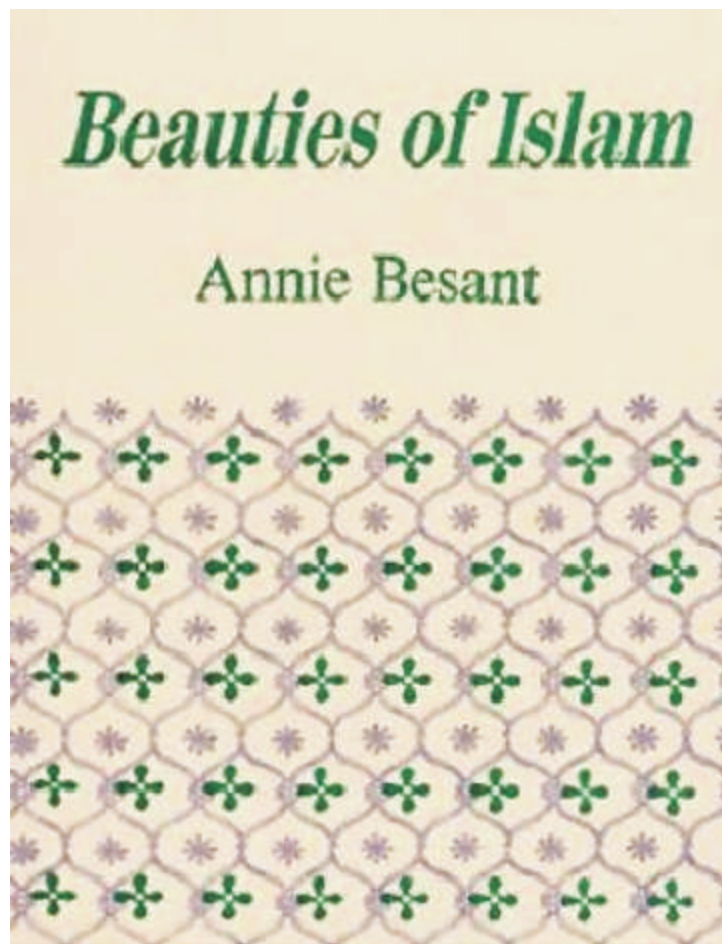
Islam and Knowledge

Annie Besant says that Prophet Muhammad (pbuh) lays great emphasis on learning and knowledge and she also mentions the Prophet's quote:

"The ink of the scholar is more precious than the blood of the martyr."

She says: "This sentence should be emblazoned in letters of gold on the wall of every school established by Musalman's, for the children of Islam have ever rushed joyously to martyrdom, but in late centuries – things are rapidly changing now – they have honoured scholars but little. She also mentions the great strides made by Muslim scientists in subsequent years which greatly influenced the West and triggered scientific advancement in the

Revisiting Annie Besant's Lecture on "Beauties of Islam"



world.

Status of Women and Polygamy

Annie Besant dismisses the arguments that Islam discriminates against women and states that in Islam, men and women are put on a perfectly equal footing in matters of religion. Regarding polygamy, she observes that when Islam was revealed, people were living in promiscuity and had no sex morality. Only gradual reform was possible and therefore man was allowed to have four wives but on the condition that a husband might only take a second wife if he could treat her in all respects as the first. She points out that the true and right sex relation between one man and one woman is preached as an ideal in some countries, but is gender practiced in none. To quote from the book: *"There is pretended monogamy in the West, but there is really polygamy without responsibility; the 'mistress' is cast off when the man is weary of her and sinks gradually to be the 'woman of the streets', for the first lover has no responsibility for her future, and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not mouth to reproach Islam for its polygamy. It is better for a woman, happier for a woman, more for a woman, to live in Muslim polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced,*

cast out into the streets – perhaps with an illegitimate child outside the pale of law – unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised of all".

Islam and the Sword

Another common diatribe against Islam is that it is a persecuting faith, a religion of the sword. Annie Besant clarifies that the injunction *"Slay the infidels"* is only for those who attack you. She says: "Nor should it be forgotten that some of the exhortations, now interpreted as universal, were really addressed by the Prophet, as a general, to troops just going into battle, often against overwhelming odds, and were intended to rouse them to courage in the impending fight. His practice may be taken, surely, as a commentary on his precepts; and we find that he stopped the universal practice of killing prisoners taken in battle and taught his soldiers to treat their captured foes with the utmost kindness.

Need for Interfaith Harmony

Her concluding remarks are very much pertinent to the present times: "And that purpose is the drawing together of Musalman's and Hindus, for India can never become a nation until Hindus, Zoroastrians, Christians and Musalman's understand each other. Shall we not all put aside theological hatreds and feel alikebrothers? Shall we not learn to respect each other's faith, and reverence each other's worship? Each should not only love his faith but also live it, and realize that his neighbour's faith is as precious to his neighbour as his own is precious to himself".

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

“Shall we not learn to respect each other's faith, and reverence each other's worship? Each should not only love his faith but also live it, and realize that his neighbour's faith is as precious to his neighbour as his own is precious to himself”.

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AKIPRESS.COM: Two exhibitions dedicated to Uzbekistan will be held in November in Paris.

The first exhibition, "Treasures of the Oases of Uzbekistan. At the Crossroads of Caravan Routes", will be held at the Louvre from November 23, 2022, to March 6, 2023.

The second exhibition, "On the Road to Samarkand. Colors and Splendors of Uzbekistan" will be held at the Arab World Institute from November 23, 2022, to June



4, 2023.

The exhibition "Treasures of the Oases of Uzbekistan. At the Crossroads of Caravan Routes" at the Louvre will tell about the history of the Silk Road, which

passed through the southern part of present-day Uzbekistan

The exhibition "On the Road to Samarkand. Colors and Splendors of Uzbekistan" will present more than 300 exhibits from 9 museums of the Republic of Uzbekistan

For a long time, the Koran was kept in the Langar-ota mosque in the Qamashi district of the Kashkadarya region. In the Islamic world, it is considered to be one of the most ancient manuscripts of the Mushaf. ■

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Moin Qazi

In the above *hadith* (saying of the Prophet), the Prophet was referring to times like ours when we were living in great strife and facing tough challenges to balance religion with modern imperatives and a social environment enveloped in strife cultural and social distress. This Prophetic advice emanates from the Holy Qur'an:

"And God has not laid upon you any hardship in matters of religion" (Q22:78).

The Qur'an further says, "God intends for you ease and does not intend for you hardship." (Q2:185)

The Qur'an reinforces this message again, "God does not burden a soul beyond its capacity" (Q2:286).

The theme of moderation has been the leitmotif in Islamic literature since the time of the Prophet. The application of restraint covers all aspects of our lives, both worldly and otherworldly. The Qur'an and the Prophetic traditions amplify the various injunctions in this regard.

Muslim women and men are called upon to exercise moderation in all aspects of their religious life. The Prophet confirms the essence of the Qur'an's message: "Make things easy, do not make them difficult." One of the most commonly cited examples is of easing the obligation to fast during the month of Ramadan for travelers as a way of cautioning believers against excess. Such Islamic provisions have guided most Islamic scholars to understand the Qur'anic quotation describing Muslims as the "community of moderation." We are repeatedly urged to follow the Middle Path and shun the radical alternatives. Islam instructs its followers to believe in this world and the world to come in such a way as not to have one overpower the other. The

The Beauty of Islam

You live in such a time that if any of you abandon even a tenth of what you are urged, you will be ruined. But a time will come when, if a person fulfills only a tenth of what is enjoined, they will be saved. Prophet Muhammad
(Tirmidhi, Book 34: *Fitan* (Sedition), Section 79, No. 2267)



Muslim has the right to enjoy the pleasures of this world because it was created for him. "But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corruptors" (28:77).

During the first Islamic century, two interpretations of religious practice sprang up: *ahl al-'azîma*, which interpreted spiritual practices (as reflected in shari'a rules, precepts and injunctions) and applied them strictly (to the letter of the law) without benefiting from exemptions under specific circumstances; and *ahl ar-rukhas*, which considered, apart from these factors, the need for flexibility vis-à-vis the social context of the day, not to mention instances of condition (*hâja*) and necessity (*darûra*).

Over the centuries, most Islamic scholars and Muslims worldwide (whether Sunni or Shia, irrespective of legal school) have preached and followed the path of moderation in the practice of religion. While strictly devoted to

fundamental principles (such as the content of the creed, or *aqîda*, including five prayers a day and fasting in Ramadan, and prohibitions such as avoiding alcohol and pork), they have adapted to changing times (for example, integrating aspects of new cultures, producing legal opinions for the latest scientific or technological challenges, and so on).

A unique feature of the Qur'an is that while it spells out an ethical code, a moral path, a political system, a social norm, economic order, and legal philosophy, it also presents in the life of Prophet Muhammad the practical exposition of an ideal model it postulates. There is hardly any aspect of life that the Qur'an has not touched upon. In a similar vein, the Prophet's life penetrates with remarkable versatility every domain of human life, both public and private.

This striking parallelism between the message of the Qur'an and the life of Prophet Muhammad indicates that it was to illustrate beyond doubt for every follower of the Qur'an that the pattern of life enunciated in the Qur'an is

capable of being practiced by every individual. The Prophet was, in fact, a human incarnation of the Qur'an. For what we find a great philosophy in the static words of the Qur'an, we have a dynamic living counterpart in the life of Prophet Muhammad.

For the Qur'an, Muhammad was an individual through whom every word of it shone like a gleaming star. The Qur'an was the focal object of Islamic virtues and the life of the Prophet, a mirror that reflected in the purest form the impressions of the Book. As the Qur'an says,

"O Prophet! Lo: We have sent thee as a witness and a bringer of good tidings and a warner. And as a summoner unto Allah by His permission, and, as a lamp that giveth light." (Q33:45-46)

Found in numerous *hadith* collections, but perhaps made most famous for its mention in al-Nawaw's renowned collection of forty *hadith*, the Prophet Muhammad said,

"Be in the world as though you were a stranger or a wayfarer" (122-3, Hadith 40).

The Qur'an spells out a life that is a harmonious blend of the otherworldly and mundane. It emphasizes that a perfect model of religious life is not based on the mere performance of rituals. One

must also integrate oneself with the family and the community. The synthesis is attempted in a manner that one gives meaning and content to the other. The Qur'an recognizes two essential obligations of an individual: one to God and the other to society, thereby ruling out any possibilities for a life of asceticism and monasticism.

The Qur'an also disapproves of the other extreme of lifestyle-luxurious and pleasure-seeking. It calls for moderation in all spheres to achieve a complete and wholesome life.

The Prophet himself was convenient and realistic in his approach. Once, the Prophet saw a wretched, ugly man with torn clothes. He asked the man the reason for his pathetic state. The man replied, "O Messenger of God, I prefer giving all in charity, contenting myself with this shabby dress." The Prophet exclaimed in disapproval: "Not like that; God likes to see the traces of his benefit on his slave!"

The middle way describes the middle ground between attachment and aversion, between being and non-being, between form and emptiness, between free will and determinism, between hedonism and asceticism, and between harsh self-denial and sensual pleasure-seeking.

The Prophet stated: "For a prudent person he must have some moments; moments when he should commune with God, moments when he should be reflecting over the mysteries of creation, and also moments spared for the acquisition of the wherewithal." ■

The Prophet stated: "For a prudent person he must have some moments; moments when he should commune with God, moments when he should be reflecting over the mysteries of creation, and also moments spared for the acquisition of the wherewithal."



Sana Rubiyana

Feeling inferior from time to time is human nature, the key is how you respond to it. When such feelings of inferiority seem to take over your life and consistently hold you back personally and professionally, you can say I have entered your life.

Hi, I am an inferiority complex, and here's a day in my host's life...

Usually, when I am living with someone, I make them:

- Shut down out of shame, guilt, or embarrassment
- Seek attention and validation

from others

- Avoid any type of competition where their efforts might be compared to others
- Extremely sensitive to both compliments and criticisms

How am I created?

- I am born as a result of bullying or if you are constantly being reminded of my limitations.
- I am usually a culmination of physical, mental, and emotional abuse

Since my development can lead to mental health disorders such as anxiety, and depression, it is very important to seek help.

- Psychotherapy is a great place to start when you are looking to get rid of me

Meet Inferiority Complex



- Try meditation and journaling, as both can be very helpful in understanding what some of your thought patterns are around your self-image.

In other words, an inferiority complex is an intense personal feeling of inadequacy, often resulting in the belief that one is in some way deficient or inferior to others.

An inferiority complex may cause

an individual to overcompensate in several ways.

Some situations in which feelings of inferiority may arise are:

- Parental attitudes and upbringing- disapproving, negative remarks, and evaluation of behavior, emphasizing mistakes and shortcomings of the child.
- Physical defects- such as disproportional facial and body features, weight, height, strength, speech defects, and defective vision cause an inferiority complex.
- Mental limitations- cause feelings of inferiority when unfavorable comparisons are

made with the superior achievements of others and when satisfactory performance is expected.

- Social disadvantages and discriminations- family, alleged race, sex, sexual orientation, economic status, or religion
- Psychotherapy is highly effective at treating feelings of inferiority because inferiority complexes are often the result of unhealthy thought processes and false beliefs, therapists will often work with people to reframe negative and/or damaging thoughts and beliefs.

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



Dr. Faiyaz Ahmad Fyzie

It is believed that Muslim society is a homogeneous society, whereas the truth is that Muslim society is not a monolith society but is clearly divided into foreign origin Ashraaf (ruling upper class) and indigenous Pasmanda (Tribal, Dalit & backward of Muslim faith).

As well as the doctrinal and theoretical nature of Islamic casteism is concerned, it is well known that there are no such verses in the Quran which could be quoted in support of casteism, but it is very strange that most Ashraf ulama (clerics, priests, scholar) have tried their best to give the colour of casteism in their interpretation of those verses of the Quran which are in the opposition of casteism/racism. If we look at Islamic history, it is known that the first caliph was selected on racial grounds, that is, the caliph should be of the Quraish tribe (Saiyad, Shaikh). Barring a few exceptions, even today in the Islamic world, the Quraish (Saiyad, Shaikh) has been presiding over political and spiritual leadership.

Other official sources of Islam, hadith, and Islamic fiqh (law) clearly recognize discrimination based on casteism/racism in the selection of caliph and the selection of partners for marriage. The Islamic Sharia law prevalent in India has a doctrine for marriage called 'kungfu' which legitimizes discrimination based on caste, race, wealth, occupation, region (Arabic-Ajmi), etc. 'Majmuy-e-Qawanin-e-Islami' published by the Muslim Personal Law Board, which the board recognizes as a statutory document in the matter of personal law of Muslim society, openly supports the above points. However, some hadiths will also be found which strongly oppose casteism, so there are both types of hadiths - pro caste and anti-caste which are used by Ashraf accordingly.

There is evidence that the



existence of racism and casteism in some way is found in the Muslim society of Arab and other Muslim countries. Where even today people of the Saiyad caste have the privilege of wearing a black colored mama (turban), discrimination and untouchability are common among the people of Yemen's Akhdam community who are sweepers, the full name of Jordan is 'Hashemite Kingdom of Jordan' which is a caste-based name. It is noted that the Hashmi is the title of the Saiyad caste which is also commonly found in India. The three major Muslim countries Turkey, Saudi Arabia, and Iran are run by the Turk tribes, the bedouins tribe, who are considered lesser than the other Arab tribes, and Saiyans respectively. The current ruling Taliban in Afghanistan is a group dominated by Pakhtun Pathans. Whether there is casteism in Islam or not could be a matter of cognitive-perceptual debate, but Islam which is prevalent in the present time is completely full of casteist colour.

In Islam, the appointment of the first Caliph, the fixation of his salary and other allowance, and the murder of the third Caliph were all race/caste-based and the importance of a particular race/caste in the Khutbah of Juma'a and a strong caste foundation in marriages, in these scenarios how could Islam claim to be free from casteism so far.

If we talk about India, then with the arrival of Arab, Iranian, and Central Asian Muslims the Islamic style of racism/casteism also starts here, which is clearly

visible during their reigns (which can also be called Ashraaf rules). Such were the feelings and incorporation of the nobility of race and caste that they intensely had a formally organized department called Niqabat which used to investigate the caste and race of applicants for the appointment in the Government administration and also investigated the suspicious people already appointed.

During the reign of Altamash, there is evidence of the dismissal of 33 such people from the administration, who were related to the so-called lower castes.

They were so secular in this regard that they didn't spare even his fellow co-religionists (Pasmanda) of Indian origin.

Emperor Akbar had issued a state order for butchers and fishermen that their homes should be separated from the general population and those who keep socializing with them would be fined. He had also ordered that Razils (lower castes) should be barred from getting an education because these castes cause turmoil.

The last Mughal emperor Bahadur Shah Zafar ordered Nawab Saiyad Hamid to prepare a special army of 500 men. He also mentioned that there should be only noble and brave castes like Sheikh, Saiyad, and Pathan. People of Razil caste (low caste) should be kept away from this.

The Saiyads were privileged throughout the Muslim rule and were not given capital punishment. The reign of Ghiyasuddin Tughlaq and

Muhammad bin Tughlaq was an exception, during their time many Saiyad Sufis and other Saiyads were sentenced to death. Muhammad bin Tughlaq, whose original name was Jauna, after whom Jaunpur was named, had appointed so-called lower caste Hindus and Muslims to the administration on the basis of their merit.

In the changing situation and scenario, after the arrival of the British, the Ashraaf Muslims played the game of two-nation theory, the Khilafat movement, and even the partition of the country just to maintain their power and dominancy.

Throughout this period, the indigenous Pasmanda Muslims were kept in the illusion of religion and religious unity by the Ashraaf class. However, the first Pasmanda movement under the leadership of Asim Bihari strongly opposed Muslim communalism, casteism and the two-nation theory and continued to oppose the partition of India till the last. The remaining Ashraafs in post-partition India maintained their power and dominancy through the Congress' policy of Muslim appeasement and organizations such as the Muslim Personal Law Board.

Commissions constituted from time to time such as Kaka Kalelkar Commission, Mandal Commission, Ranganath Mishra Commission and even the Sachar Committee has accepted the caste and caste-based discrimination in Muslim society. Since the implementation of the Mandal Commission, the Indic Pasmanda Muslims are getting the benefit of reservation in education and government jobs, due to which the condition of Pasmanda Muslims is showing improvement as compared to earlier.

If we look at the number of Muslim representatives of the Lok Sabha members so far, it is found that Ashraafs have received more than double the share of their number, while pasmanda is equal to almost 'nil' in proportion to their population. The situation is more or

less the same in assemblies of states, Municipalities, and Panchayats. Like the legislature, the representation of the Pasmandas in the judiciary, bureaucracy, and the institutions running in the name of minorities and Muslims are minimal as per their population. It should be noted that the population of indigenous Pasmanda is 90 percent of the total Muslim population.

Here one thing is also very strange that even in the institutions run by Muslims themselves who claimed to be the representative body of whole Muslims like the Muslim Personal Law Board, Jamat-e-Islami, Jamiatul Ulema, Milli Council, Majlis-e-Mashwarat, Waqf Board, important madrasas, Imarat-e-Sharia, etc, the situation is no different, here too only people from a few special Ashraaf families are seen. And perhaps this has been a big reason why various Pasmanda movements fighting for social justice in Muslim society have been more vocal about representation in these institutions.

It is clear from the above description that Ashraaf has been protecting his own interest only by showing the mass of Indic Pasmanda Muslims in the name of Muslim and minority politics of religious identity.

Various Pasmanda organizations active across the country have openly opposed it, considering the untouchability, caste feeling of upper-lower, and casteism prevalent in Muslim society as evil and considering it as an obstacle in nation building.

There is an urgent need for the people of the ruling and the opposition parties, intellectuals, social workers, and media persons to think and understand that the Muslim society is also divided into different strata like caste and class and this distinction is deeply ingrained in them even more than the Hindu society.

Therefore, it would be justified to talk about the representation of Pasmanda, not just the representation of Muslims only.

(Source : daijiworld.com/news/newsDisplay?newsID=997123)

Spl Correspondent

Mumbai: With the intention of increasing and rewarding the Students' General Awareness and Competitive Spirit and identifying the best and brightest students to support and nurture, the Association of Muslim Professionals (AMP) has launched a National Level Competition, the AMP National Talent Search for School, Junior/Intermediate and Senior/Degree College Students. This year the Leading IIT-JEE/NEET Coaching institutes of India have joined hands together

AMP launches National Talent Search 2022



to reward and support exceptional talent. The top 2000 performers of AMP National Talent Search 2022 will receive up to 100% Scholarships for NEET/JEE Coaching.

AMP said this year it is gearing up for record-breaking participation

of 1 lac students from 5,000+ Schools and 15,00+ Colleges from across India. It will be one of the **Biggest Online Events** in the country and all Schools, Colleges, Universities, Madrasas, diplomas, ITI, and NIOS Students are eligible to

participate.

1. Up to 100% Scholarships in JEE/NEET Coaching for 2000 Students
2. Win Cash Prize worth Rs. 5 Lakh+
- Cash Awards for Students (All Categories)

The Toppers in each of the categories will win Cash Prizes:

- Rs. 30,000 for 1st place Winners
- Rs. 20,000 for 2nd place Winners
- Rs. 10,000 for 3rd place Winners
- Rs. 2,000 for 4th to 10th place

Winners

- Rs. 1,000 for 11th to 50th place Winners
- Rs. 1,000 for each State Topper (in each category)
- 3. Academic Scholarships for deserving 200 Students worth Rs. 20 Lakhs + through IndiaZakat.com.

The top 100 needy students will receive support to get Merit-cum-means scholarship of at least Rs. 10,000 through IndiaZakat.com. Total family income must be less than Rs. 200,000 per annum.



Moqheeta

By Sahera Jamal

"[...] and if you should count the favour of Allah, you could not enumerate them," (14:34).

As an ardent nature lover and conservationist, I ponder upon this ayat each morning in my rendezvous with nature. As I look up at the sky to see the enumerable birds that migrate to various places for their food and breeding I wonder "Who provides them the strength to fearlessly fly at incredible heights and traverse long distances? Who guides and directs them to their destination across seas and oceans?"

The trees are full of sparrow nests, nests that are at various stages of construction, some green and active and some brown and abandoned. They fly everywhere in search of the right twigs and grass blades suitable for their nests. If we humans were to build bird nests we would need a lifetime of training, what with the number of designs, sizes, and shapes that exist. SubhanAllah!

"Indeed in the creation of the Earth and the Heaven, the

alteration of the night and the day are signs for the people who understand" (3:190)

The Holy Quran has 6,666 verses or ayats. The meaning of Ayat is 'sign' or 'evidence'. Every single element in nature is a sign or evidence. While ayats or signs in the Quran are finite, the ayats or signs outside of the Quran are infinite. All human beings together can never be able to count the infinite number of creations that exist outside the human world. Our religion guides us to see, recognize and appreciate these signs of Allah, Al Khaliq the Creator, Al Bari the Producer, and Al Mussawir the designer.

"Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise" (59:1).



As an early riser, I wake up around Fajr, mostly before Fajr. This is to me the best time of the entire 24

hours. The air is fresh and the breeze is cool. It is neither too dark nor too bright. The air is filled with the music of the creations. The atmosphere is perfect in every way, a treat to our senses, and apt for any meditator. With my eyes closed, I try to concentrate on the music of the creations. The insects, the birds, the breeze, etc. are busy doing the *tasbeeh* to their creator. It's about time for Fajr! The more I ponder upon the creations the more I want to get lost in their beauty.

"If you want to see me and feel my existence, then look at nature. Look at the things I have created," says Allah SWT in His book. There can't be a better way to connect with Him.

"And your Lord inspired to the bee, Take for yourself among the mountains, houses, and among the trees and [in] that which they construct." (16:68)



I have had 15 beehives in my tiny

little garden in the last 7 years. I see them often buzzing around my terrace in the fruit trees. They choose spots that they consider safe, they make their hives and store the honey for their little ones, and suddenly one day they just leave, leaving behind the hive. To burn them and to stay away from them is the advice every person gives, but honestly, I never felt threatened by their presence. On the contrary, their presence has increased the fertility of my garden phenomenally. Our existence on this planet is dependent on the existence of bees. Perhaps that's why Allah has dedicated an entire surah for Bees in the Quran, Surah Nahl.



Allah describes the significance of ants in Surah An Naml. Allah takes the oath of the earth, the heavens, the Sun, the Moon, the stars, the mountains, the figs ..almost all his

creations in nature. This significance of nature in Islam was evident 1400 years ago.

"Which, then, of your Lord's blessings do you both deny?"

This well-known verse from Surah Rahman is repeated 31 times in the Quran, just to emphasize and remind us to be grateful for the uncountable creations and blessings Allah Subhana wa tala has bestowed upon us.

We all know that the Holy Quran is a book of guidance and wisdom. Every member of this Ummah is a Khalifa (representative) on earth from Allah SWT, and it is incumbent upon each of us to be extremely mindful of each and every creation, and resource that are Niyamah or blessings from Allah SWT. Allah is Al Wahab, the Gifter who has gifted us with an abundance of creations for our happiness and comfort. Hence every Muslim has a moral responsibility towards safeguarding His creations.

Every creation is a lesson for mankind. Every creation of Allah submits to the Creator and works towards fulfilling the purpose of its creation. It is time we take a lesson from them. May Allah SWT guide us and help us in living purposefully. Ameen ■

Uzma Azmi

Important especially for mothers. Pls, read.....

I pray the salah regularly and wear a hijab. My daughters are under the impression that their mom is very religious and Allah loves her because she does what Allah has asked her to do.

Just like any other mom, I tell them stories of Prophets, teach them Allah's names, and make them memorize surahs and duas and Alhumdulillaah they love it and again they are the under the impression that their mom is very religious and Allah loves her because she does what Allah has asked her to do.

Apart from the above-mentioned works, the rest of the other works I do (cooking, cleaning, etc) are all considered to be religious acts, and the same impression of their mom being religious and Allah loves her because she does what Allah has asked her to do.

As natural as it is, cuddling and kissing also attach the same impression but the problem arises when they view my anger from the same lens, feeling that hitting them is also a part of the religious acts and Allah loves my mother because she does what Allah has asked her to do. Now, this is where the dangerous whispering starts.

They might link the pain of being beaten with Allah's approval. This is the most dangerous assumption they might make and a very terrible base for forcing them to build a negative impression of their Creator. This might awfully take them away from the husn addhann

The damage and the cure

Sharing the page of husn dhan of Allah from the diary of memory.



of Allah. And so they might not be able to fathom to love Him.

Our frustration, yelling, screaming, throwing their unorganized toys, and whacking, smacking, slapping, and hitting with wooden spatula become dangerous as they create a terrible mental conflict in our children and are quite contradictory to what we, mothers, have been teaching them all this while.

Their innocent mind is not able to comprehend that Allah is so *Rahman and Raheem* also allows mothers to shout at their children and even hit them. They are confused. They are hurt. They feel betrayed in their own small world. They cry but can't express the pain their heart is beating with.

It is from Allah's mercy that He made me realize my mistakes for which I have cried and repented (may He forgive me). And even realizing the damage it had caused or may cause, I had to develop this habit of repeatedly telling my kids that Allah loves them and He doesn't like mummy scolding them for no reason. This had to be done routinely to erase the wrong conjecture which might have taken its root in the tiny cells in their brain. It was no doubt a difficult task, as I was already suffering

from a deep sense of guilt for having caused it. And the fear of not being able to remove their wrong mindset, was extremely challenging, as it meant that I had to make sure that I am full of hope to instill in them good thoughts about Allah.

I apologised for the wrong I did. The word 'sorry along with hugs and kisses were recipes for the cure of the damage. And also addressed their fear, pain, and, betrayal directly by saying that 'Allah is never liking mummy when mummy hits you, Allah loves children.' I mentioned how shaytan tricked me to hurt my kids. This comparison helped children to develop a love for Allah and hatred for shaytan.



The 3 names which I had taught them; *Al Wadud*, the Most Loving, *Ar Rahman*, the Most Merciful, and *Al Wahhab*, the Giver of Gifts, have a very good impact on children's memory. They see the shield against developing a wrong assumption of Allah. These names and their reflections help in building strong positive views and are soul-enriching. Children need

to hear regularly basis that Allah's love for His slaves is manifested in the blessings He has bestowed upon all of us. Encouraging children to reflect upon the beautiful names and attributes of Allah, helps them develop the quality of gratefulness.

Appreciating their thoughts, encouraging them to ask, and, welcoming their doubts, should

become a part of healthy conversation. This not only breaks the monotony of typical style learning but is interesting and rewarding, *bi ithnillah*, as the verses about reflection, and pondering over the Qur'an are also implemented.

This worked in my case, my children seem to be of some kind of huge burden, Alhamdulillah. And the feeling of relaxation of no more associating Allah negatively with my frustration got reflected in their faces. (uzma.aiza@gmail.com) ■

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Md. Mekail Ahmed

How can we find God?



The great Creator has hidden so many mercies, blessings, and mysteries in all corners of the world, in water, soil, space, or under the earth that it is never possible for a human being to penetrate all its secrets. In all of creation, there is a greater mystery hidden in what we do not see than what we see visually. Surely Allah's mercy is in that blue sky which has been standing as a secure roof over our heads from the beginning of creation till today without any pole. Surely Allah's mercy is in the nail-like mountains that act as pillars of the earth, the secret is in the soil of the underworld on which every living thing roams, without any suggestion from us, the great Creator has built such a strong foundation that the billion-year-old earth with its entire universe could never be buried underground. Undoubtedly, this soil contains the deepest secrets from which flowers, fruits, and various plants useful for humans are produced. Trees that produce life-saving oxygen. It is not possible to live even a moment without oxygen, all of which are the glory of God's infinite power. All these are done only at the behest of Allah. Allah gave eyes to

see, ears to hear, and brains to think. To sit blindly even though you have the light of eyes, to be deaf even though you have the power of hearing, to not be able to melt your heart with the sweet melody of the Qur'an, to not understand even if you have a heart, not to judge even if you can judge, not an act of the intelligent person. There is no room for skepticism. From the beginning to the end of the day, every moment is unique. From the crowing dawn to the frosty soft morning, from the hot midday sun to the dull afternoon, from the twinkling of the lamp in the evening sky to the midnight moon or the sleep of tranquility for the tired man after endless work shows the incomparable skill of the God's

creation. Thinking deeply about God's creation will make the believer's faith strong and wash the skeptic's moss of skepticism. Thousands of curiosities will be born in the mind of the believer. Because the Creator is as mysterious as His creation. Every heart attains true peace by surrendering to the One Lord Allah.

Allah is the creator of the universe. He is the greatest engineer. He is the greatest planner. He has created everything in this world with perfect skill. He has spread innumerable blessings all over the world. The intention is that people should enjoy all His blessings and worship Him alone. Seek the happiness of the eternal life of the

hereafter by exploiting earthly blessings. One of these creations is the ocean. The ocean is a creation of God which is a storehouse of endless blessings for humans. The ocean is a great wonder of God's creation. The ocean has always aroused curiosity among people since the dawn of civilization. People's continuous research and exploration of the ocean are still going on.

The sight of the tide on the beach evokes many thoughts in the mind of the wise. The panic in the human mind increases as wave after wave of the ocean rushes the saltwater forward. The tides in the sea remind people of the ups and downs of human life, and of suffering, reminding them that people can be rich at one moment and poor at another moment. The ocean is an endless treasure of diversity and wonder. The more people study about the ocean, the more knowledge they gain. Allah has hidden in the sea a treasure of abundant goodness for people. Various mineral resources including oil, gas, and gold have been stored in Sea. Humans will benefit from extensive research and discovery in the ocean. Therefore, the Quran has

encouraged thinking and research about the sea. Allah Ta'ala says: *"Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful."* [Surah Hajj, verse 65]

Without any doubt, Allah's plan is the best. Since the beginning of the creation of the earth, the Almighty Allah has scattered all those secrets all over the world, which people cannot yet imagine. So it can be said that the sea is the reservoir of all the strange mysteries. In the near future, there may be discoveries from the sea that we can't imagine yet, it's just a matter of time. Allah says in the Qur'an, *"And the things He has created for you in the earth, of numerous colours; indeed this is a sign for people who remember. It is He who disposed of the sea [for your benefit] that you may eat from its fresh meat and obtain from it ornaments which you wear, and you see the ships plowing through it, that you may seek His bounty and that you may give thanks."* [Surah Nahl, verses 13-14]

(The author is a Researcher and can be contacted at mekailahmed117@gmail.com)

Start with Nurturing a Love for Allah in Children

Umm Ahmed



While many Muslim parents agree that becoming a parent is a privilege and a blessing from Allah, they also concur that it is one of the most challenging, unpredictable, and complex responsibilities in which they are entitled to partake. And thus, it comes as no surprise to see even the finest amongst us struggling at the thought of living up to the obligation of parenthood in line with Islamic guidance.

The truth is, from the moment we step into parenthood, the jittery feeling of uncertainty compels us to conceive and envisage a beautiful portrait of a submissive child. From there, we begin to domineer our children. This tendency is bolstered by pressurizing and overburdening them, by setting the bar of expectations too high. In reality, this severity is much too often backed by deep-rooted practices in the way we were brought up as children, ourselves.

When children are young, they are easier to mould, therefore parents like to make optimum use of their early childhood years to impose their personal preferences - likes and dislikes - without much care

about what the child is interested in. They overlook the fact that children are unique and have their own identities, which deserve to be respected and acknowledged in order to promote their holistic development.

So, when it comes to nurturing a love for Allah, some parents take advantage of their children's naiveté and use the emotion of fear to control their children's responses and behaviors into submission towards Allah. They forget that a child's brain does not process things in a manner similar to an adult's brain. Children are at that stage where their conscious mind is still trying to develop a sense of active imagination based on their analogy of reality and make-believe. When it comes to teaching about Allah, these parents often introduce and reinforce Allah's characteristics in a punitive way during the most critical time of their developmental life. But when Allah's loving characteristics are replaced with fearful ones by the parent, it is harmful to a child's spiritual and emotional development and can lead to long-term consequences. This strong fear can also develop in other ways as the child becomes an adult where other emotional issues may manifest.

(Source: <https://www.soundvision.com/article>)

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on social media. In addition to this, people waste time in countless other ways, and then on some kind of negligence and non-fulfillment of responsibilities, they say with great comfort that time has gone out of their mind. Wasting time in this way has become a common practice in our society and there is no regret for it even though it is a major psychological problem due to which not only a person's personal life is affected but also his family and Social life also affected. According to experts, spending time aimlessly is like a drug in which certain chemicals are released in our mind called dopamine. Then its dose gradually increases, which takes hold of the person psychologically and it becomes difficult to control it. Similarly, spending time and getting involved in useless activities is actually a problem which is called procrastination in the English language.

When we don't set goals in life and we don't plan for our future life, we think that the time we have for preparing for tomorrow is so abundant that it can be spent after fulfilling the few obligations of the present. That's how we start missing and then this habit becomes natural than with the passage of time when serious responsibilities fall on our shoulders, we are not ready for it so be careful. And because of handling things wrongly, we keep adding to the problems as wasting

Better Use of Time

time has become second nature. So, we don't even keep track of how much time we have used and how much we have wasted in achieving that goal. We live like a passenger who gets on any bus going in any direction and somewhere He also gets off and turns the other way. Somewhere he saw a spectacle, then he started praising, and somewhere he stopped to slow down. Something similar happens to us, due to which it becomes difficult to solve problems in a timely manner and because of this. The risk of developing many psychological disorders also increases. In such a situation, our life is neither meaningful for us nor beneficial for our family.

And sometimes it happens that people are only busy with a few essential responsibilities but have no plans for the future. Devote time to an activity that helps to make their life purposeful and meaningful because when the mind has nothing to do, it starts making negative and positive interpretations of the surrounding activities. That sometimes relationships and affairs go bad. In order to keep the mind occupied with meaningful thinking, it is necessary to develop a sense of purpose in it.

Keeping in mind so many disadvantages of unorganized time, it is necessary for us to learn regular time management skills and every person can resort to different sources to learn it,

including books, guidance from experts and close relatives, etc. included.

For the proper organization of time, it is important that we first determine our goals in life and how much time we must spend on each task. Always set a deadline before doing each task. If by mistake you take too long, next time you should be more careful. Keep the essential and non-essential tasks in life separate from each other so that you avoid the mistake of neglecting the essentials by getting involved in unnecessary activities. Most of us, after spending hours in useless activities, remember the necessary tasks, which we just do on time and get rid of our responsibilities, and this is not necessarily the case, but we always do it. There are factors that affect the quality of work and results that affect real life, so it is important to distinguish between important and non-important tasks. Take time for yourself to be the center of attention. Understand the importance of working on yourself to improve relationships. Establish a boundary between personal and professional life.

To be successful in life it is important to protect time, whether it is a short or long time is equally valuable. It can also be planned to be used in moments. It should include all the necessary activities. Along with taking time for yourself, this step is very important to improve your relationship with yourself.

'Discover Yourself' workshops in Kolkata were organized by WBMDFC, The Srri Saqti Foundation, Bangla Deeniyat Centre, Howrah, and Bonadia Family Residential workshop held at Sea Resort, Digha WB.



WBMDFC-DYS Workshop



WBMDFC-DYS Workshop

The Participants share their Experiences:

- A dynamic workshop where one connects to one's inner being.
- It helped me realize all humans are equal.
- It helped me to realize reality, control my anger, to gain inner strength, and also to focus on others.
- This workshop is much needed for the mental health of today's generation.
- I found this workshop useful as it showed me ways to enjoy and live life in a perfect way.
- It is good and I feel a kind of peace of mind after attending this workshop.
- I came with excitement in this workshop and I really felt the experience exciting I have discovered myself.
- It was entertaining and thought-provoking. I found a new way to look at things and the world. I wish all the Kolkata people could attend this!
- This type of workshop should be organized more and more because only bookish knowledge isn't enough for our Muslim society.
- Always heard 'ISLM IS EASY' but honestly never felt it but today for the first time, I got it. Thank You so much!
- The world can change if everyone gets to attend this workshop. I was controlled by my mind before the workshop, but now, it is me who controls my mind. This workshop touched my heart.
- It helped me to get close to my heart and brought me closer to Islam and Allah.
- Before the workshop, I am nothing, almost zero, not willing, false life, and painful but after the workshop, I am feeling satisfied, happy, willing, truthful, and believing in myself and my experience with this workshop is excellent.
- This workshop makes us realize what is happening in reality and how to respond and be at peace with ourselves.
- This workshop helped me to let go of my grudges and resentments. It helped me to accept reality and submit myself completely to the will of Allah swt willingly. Now I find myself in a more peaceful state.

the workshop.

NABIHA: It is very valuable as it helped me to overcome anger. At first, I was not able to relate the denial and acceptance, but then I found out that the problem is mine that I am not accepting the reality which is actually real, and I am not because that was my assumption. Now I accepted that things are 'AS IT IS' and I must accept it. I am going to be my word no matter what in shah Allah.

IASKAR: It is really an awesome workshop to discover one's inner potential. I have started changing myself from bad to good and good to better from this very day. My family members are happy to see the change in me.

Dr. SADIA: My family members were delighted to see the changes and my parents want to attend the workshop. I forgave my family members for being too strict. Forgave my husband for the differences we had at the start of our marriage and his rude

behavior. I have accepted him 'AS HE IS' and would like to bring him to your workshop so that together we can work on our differences. I am willing to give up that I am right and let go of my past and take charge of my life.

KAINAAT: I feel good, relaxed, and kind of peaceful after attending the workshop. Most important of all I learned to forgive people and move on in life. Before this, I had negative thoughts and bad feelings about my family members, but I realized now that they are right from there be their point of view.

SHAHID: The workshop is awesome, and I loved the contents. I started accepting and loving everyone. I see others in a different way. I have become more broad-minded. I learned to unlearn unimportant things. I have learned to deal with people with a positive attitude. I started accepting reality.



TSSF - DYS Workshop Men Group Photo



TSSF - DYS WORKSHOP LADIES GROUP Photo

AYESHA: I came here in a very poor state of mind, hopeless, depressed, and disconnected from my Rubb. By Allah's grace, through this workshop, my heart's eyes were opened and my perspective on life changed. I hope to be a better version of myself incorporating all that I learned. Khan sab has amazing, amazing skills, may the Almighty preserve him and grant him infinite jazaa in both worlds.

AFREEN: If I would not attend this workshop, I would have missed something valuable. I am grateful to Allah that he made it possible for me to attend. I gained confidence and got spiritual peace after attending the workshop. It is

a very peaceful workshop in the light of the holy Quran. I never attended this type of workshop before in my whole life. This workshop is my first workshop, it inspired me and gave me a positive impact on my life. I am back to Islam, and I remember Allah more than my life. I have started developing spirituality and will spread this knowledge to others.

AKIB: I have started seeing life differently. I have now started performing all my salah from time to time. For the last three days, I have been continuously sharing the workshop's topics with my wife, and we are doing many new things willingly after attending



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OIC Members' Information Ministers Adopt 11-Point Charter to Combat Islamophobia and Disinformation

Istanbul/ New Delhi: The 12th Session of the Islamic Conference of Information Ministers (Combating Disinformation and Islamophobia in the Post-Truth Era) held here on October 22 adopted the Istanbul Declaration. The conference welcomed

Resolution No. 76/254 on "International Day to Combat Islamophobia" adopted by the United Nations General Assembly on 15 March 2022.

The OIC Information Ministers in attendance at the Conference in Istanbul stated that they also

applaud the United Nations General Assembly's adoption of Resolution No. 76/227 on "Countering disinformation for the promotion and protection of human rights and fundamental freedoms" on December 24, 2021. Being aware of how crucial it is to

fight disinformation, which poses a severe threat to our nations and society in the new digital era, as expressed in the Conference's theme (Combating Disinformation and Islamophobia in Post-Truth Era), they stated.

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Proposals invited from parents of professional qualified employed preferably United Kingdom settled boy for a Syed hijab-wearing girl doing final M.Sc. (Home Science) August 1998 Bangalore born, 5'1", fair and slim. Father retired Gazette Officer, the Karnataka government. **Contact: 9591806242, Email: bilal25zaheer@gmail.com**

Bangalore-based Sunni Muslim Parents invite alliance for their daughter age 31, ht. 5'6", M. Tech, currently working in Europe. Khula was obtained in a short period. Looking for an educated and religious boy working abroad or willing to settle abroad. **Please Whats App profile to 91 9845066818 Email: ahadi1947@gmail.com**

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A Sunni Muslim family from Bangalore, retired parents (Gazette Officers) seek alliance for their son aged 28+ height 5'10", BE (Bangalore), MS (USA). Currently working at an MNC in California (USA). Looking for an independent, family-oriented girl from a well-settled and educated family. The Girl should be educated with a BE., / M.E., / M.Tech., / BE.MS., / B.E.MBA., / MBBS / MD, MBBS/MS. Parents / family members can **contact us at +91-9986642328 / +91-7795826021. Email: ahmedsfamily44@gmail.com**

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The Conference observed that taking into account that the media and information, in all of its forms, are some of the most crucial forces that influence local, regional, and global public opinion.

It further stated that the necessity to combat this issue and emphasise the hazards it poses, especially in countries with Muslim communities and minorities; highlighting the dangers of disinformation as a damaging weapon that is easy to use and requires complicated procedures to counter.

Recognizing the necessity of raising awareness against disinformation and fake news through social norms.

Affirming the principle of consolidating joint Islamic actions among OIC Member States, especially in the area of media and information, and of its constant support for the Palestinian cause and Al-Quds in international fora;

Recognizing that terrorism has no particular identity and that

correlating this term with other identities is a product of disinformation;

The conference condemned all manifestations of violence, extremism, fanaticism and terrorism which distort the noble messages of human cultures.

Considering the OIC Member States' contributions and collaboration in the field of media and information, and taking into account the Final Report of the 12th Islamic Conference of Information Ministers adopted 11-point charter as follows:

1. Emphasize the importance of cooperation among Member States in developing necessary mechanisms to fight disinformation and other related challenges of the Post-Truth era, and devising short, medium and long-term strategic processes in the total fight against disinformation.

2. Recognize the importance of focusing on specific issues and possible scenarios in the short

OIC Members' Information Ministers Adopt 11-Point Charter to Combat Islamophobia and Disinformation



term, multidimensional crisis communication and management and mechanisms to check the accuracy of the information in the medium term, and news content, media literacy, and digital media literacy in the long term.

3. Underscore the need to combat Islamophobia/hatred against Islam in all its manifestations by presenting the truth about the magnanimous religion of Islam in an effective manner, utilizing new and emerging platforms and technological innovations.

4. Stress the crucial role of media in Islamic countries in exposing the Israeli aggression against the Palestinians and call for illuminating the legitimate cause of the Palestinian people to end

the Israeli occupation of the Palestinian territories.

5. Highlight the importance of international solidarity and assistance to support refugees, and people seeking shelter, particularly in the OIC Member States.

6. Commend the efforts of the Organization of Islamic Cooperation towards the advancement of the mission of Islam and promote dialogue between the Islamic culture and the world's other cultures.

7. Commend the constant efforts and initiatives of the OIC Secretary General and his contacts within and outside the Islamic world, contributing thereby to giving the Islamic voice a prominent position in international fora, and request that he renders his good offices and fully utilize the capacities of OIC and its organs to coordinate implementation of decisions and recommendations adopted by this Conference towards combating

disinformation and Islamophobia in the Post-Truth era.

8. Call for a renewed commitment to the noble objectives of the OIC and support for all its initiatives and activities, particularly in the communication and information domains with a view to encouraging unity, solidarity and cooperation in the Islamic World.

9. Call for Media outlets in the Member States to raise global awareness about deliberate acts of destruction and desecration of Islamic cultural and religious heritage in non-Muslim countries, especially in those areas where indigenous Muslim communities were subjected to ethnic cleansing.

10. Welcome the progress towards the operationalization of the OIC Media Forum (OMF) and calls upon media entities and institutions in the Member States to join the OMF.

11. Extend appreciation to the People and Government of the Republic of Türkiye for their generous hospitality during the 12th Session of the Islamic Conference of Information Ministers. ■

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