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Dr. N. Zaheer Ahmed takes over as DG, CCRUM



New Delhi: Dr. N. Zaheer Ahmed took over as Director General, Central Council for Research in Unani Medicine (CCRUM), Ministry of Ayush, Government of India. Previously working as the Deputy Director of CCRUM's Regional Research Institute of Unani Medicine, Chennai, he is a renowned researcher and brings with him more than three decades of research and administrative experience.

Dr. Zaheer has a broad vision for the development and promotion of Unani medicine. During his first interaction as Director General with the CCRUM officials, he said that our goal should be to take CCRUM and Unani Medicine to new heights. With more than 30 years of career at a CCRUM institute and remarkable contributions in the

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Abdul Bari Masoud

Punjab Witnesses a New Era of Communal Harmony- Abandoned Mosques are Restored

New Delhi: At a time when many parts of the country particularly those that have been governed by the BJP have been plagued by communal conflict and enmity, Punjab is serving as an example of communal harmony and fraternity. In contrast to Hindutva forces' attacks on mosques and churches in the rest of the country, Sikhs and Hindus from both communities are cooperating to restore abandoned or illegally possessed mosques in Punjab. The state was in the grip of a communal frenzy at the time of partition. Every other day, news comes from Punjab about the



Barnala's Moom village, a pandit family donated their land to build. (Image: India Today)

renovation of an old mosque or the construction of new ones.

Since the beginning of the 1980s, when militancy broke out in Punjab, hundreds of mosques that had been abandoned due to the migration of Muslims from this region of Punjab to Pakistan have been restored.

Recently, a mosque was constructed at Khanan Khurd village in Muktsar district by Sikhs and Hindus for the sake of Muslims living there. The village's Sikhs and Hindus raised money for the mosque's construction. Every villager turned out for the mosque's opening ceremony and watched Muslims perform namaz there.

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150 Muslim Scholars, Muftis Emphasize Control of Fatwas, Confronting Islam Defamation

The international Islamic conference, held over the course of two days in Makkah, Saudi Arabia, concluded with 13 recommendations that collectively emphasized the importance of aligning religious edicts with the tenets of Islamic Sharia law.

The conference, "Communication with the Departments of Religious Affairs, Ifta, and Sheikhdoms in the World," highlighted the need to exercise caution against deviant fatwas, while addressing attempts to distort Islam and condemning



Saudi Minister of Islamic Affairs Sheikh Dr. Abdullatif bin Abdulaziz Al Al-Sheikh attended the international Islamic conference in Makkah. (Asharq Al-Awsat)

heinous acts such as the burning of copies of the holy Quran. Additionally, the conference called for enhanced

communication, integration, and deepening partnerships in the realm of Islamic affairs among religious affairs administrations,

jurisprudential bodies, and religious leadership worldwide.

Attended by 150 scholars and muftis representing heads of Islamic centers and associations from 85 countries, the conference extended gratitude to the Custodian of the Two Holy Mosques King Salman bin Abdulaziz and Prince Mohammed bin Salman, Crown Prince and Prime Minister, for approving the convening of the gathering.

Moreover, the conference commended the significant efforts

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150 Muslim Scholars, Muftis Emphasize Control of Fatwas, Confronting Islam Defamation

undertaken by the Saudi leadership in serving Islam and Muslims, fostering communication with religious affairs administrations, jurisprudential bodies, and religious leaderships worldwide, and achieving integration among them.

Recommendations launched at the conference encompassed a reaffirmation of the

responsibilities of religious affairs administrations, jurisprudential bodies, and religious leaderships worldwide in promoting the principles of moderation and temperance in preaching and educational methodologies.

This includes the qualification and training of imams and preachers, along with the intensification of related programs.

The conference emphasized the need to combat extremism, radicalism, and moral decay, while also stressing the importance of preserving family values, safeguarding youth, and reinforcing fundamental principles.

These efforts aim to protect societies from waves of atheism and moral degradation through

quality preventive and corrective programs.

Participants at the conference also called for enhanced communication, integration, and deeper partnerships in the field of Islamic affairs among religious affairs administrations, jurisprudential bodies, and religious leaderships worldwide.

The ultimate objective is to

achieve unity and consensus among Muslims, asserting that the foundation of Islamic unity lies in monotheism. Upholding the Quran and Sunnah (Prophetic teachings) is the cornerstone of the faith, providing immunity against misguidance and deviation.

(Source: <https://english.aawsat.com/gulf/>)

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Dr. N. Zaheer Ahmed takes over as DG, CCRUM

area of research and development, he is already well-acquainted with and has first-hand experience of the overall functioning of the CCRUM. The CCRUM looks forward to his leadership for better and faster development and progression of research in Unani medicine.

A Doctor of Medicine (M.D.) (Unani Medicine) from the National Institute of Unani

Medicine, Bangalore, he has been actively engaged in clinical research and has carried out various IMR, EMR, in-house, and collaborative clinical and pre-clinical studies as principal investigator and co-investigator. He has about 90 publications to his credit.

CCRUM is an autonomous organization under the Ministry of Ayush, Government of India. Since

its establishment in 1978, the CCRUM as the apex government organization for research in Unani Medicine has been engaged in conducting scientific research on the applied as well as fundamental aspects of the Unani system of medicine. Consequently, over the past four decades of its existence, the Council has made significant strides in clinical research, drug standardization, survey and

cultivation of medicinal plants, ethnobotanical surveys have been conducted in different forest areas of 14 states collecting over 1 lakhs specimens of medicinal plants. Database of 9,500 Medicinal Folk claims have also been documented and published in 19 volumes of Books. Experimental and field scale cultivation of 38 important medicinal plants used in the Unani system of medicine has also been

undertaken. Besides survey, units are maintaining 329 Medicinal Plants for its conservation and demonstration purpose in Herbal Gardens.

With the efforts of the scientists and technical manpower at its 23 research centres spread across the country, the Council has won appreciation from various quarters for its patents which are 17 in number, innovative research outcomes, and scientific publications.

On the 54th anniversary of the arson of Al-Aqsa Mosque, the OIC calls on the international community to right historical wrongs done to Palestinians

Staff Writer

Jeddah: August 21, marks the painful 54th anniversary of the sinful attempt to burn the blessed Al-Aqsa Mosque, the first of the two qiblas and the third of the Holy Mosques, considering the escalation of violations by Israel, the occupying power, and its attempts to prejudice Al-Aqsa's legal and historical status through repeated incursions into its courtyards by extremist settlers under the protection of the Israeli occupation forces, its desecration, the closing of its gates, the barbaric attacks on crowds of worshippers, and the worshippers' freedom of access to it, in flagrant violation of the sanctity of holy places and freedom of worship.

On this painful anniversary, the Organization of Islamic Cooperation (OIC) reaffirms the eternal bond of Muslims with the blessed Al-Aqsa Mosque. It stresses the need to preserve the legal and historical status of the Islamic and Christian holy places in the occupied city of Al-Quds, especially the blessed Al-Aqsa Mosque/Al-Haram Ash-Sharif, with its entire area of 144 dunums, as a place of worship purely for Muslims only.

The OIC also affirms that the city of Al-Quds Ash-Sharif, the capital of the State of Palestine, is an integral part of the Palestinian territory occupied in 1967 and rejects any measures or decisions aimed at changing its geographical or demographic

character, as well as any attempts to impose alleged Israeli sovereignty over this city and its sanctities, as illegal and illegitimate actions under international law and relevant United Nations resolutions.

On this ominous anniversary, the OIC calls on the international community, especially the actors in the international arena, to correct the historical injustice inflicted on the Palestinian people by ending the Israeli colonial occupation and enabling the Palestinians to regain their legitimate rights, including their right to return, and the establishment of their independent state on the borders of June 4, 1967, with East Al-Quds as its capital, and the realization of the vision of the two-state solution based on the relevant United Nations resolutions and the Arab Peace Initiative, which still represents, with all its elements and natural sequence, a political and legal reference and a historic opportunity to achieve peace.

As the OIC expresses, on this occasion, its appreciation and admiration for the Palestinian people who are steadfast in their land, defending their sanctities, it reaffirms its solidarity and unwavering support for its legitimate national rights and calls for strengthening support, solidarity, and support for the city of Al-Quds and its stationed people.

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Abdul Bari Masoud

New Delhi: A delegation of the All India Muslim Personal Law Board told the Law Commission of India that Muslims, like Sikhs, Christians, and tribal people, will not accept the Uniform Civil Code (UCC) under any circumstances. The Law Commission assured the delegation that they would not propose any significant changes that could change the fundamental elements of Sharia Law.

The All India Muslim Personal Law Board met with the Law Commission on August 23 and presented its position on UCC in a clear and concise manner. The delegation was led by the organisation's president, Moulana Khalid Saifullah Rahmani. The Law Commission invited the Muslim Board to seek its opinion on UCC.

After introducing his team the Chairman of the Law Commission, Justice Ritu Raj Awasthi, said we have invited you to seek your opinion on the UCC and on certain issues related to Muslim personal law. Moulana Khalid Saifullah Rahmani explained to the Commission why UCC is unacceptable to Muslims. He said Shariat Law (Muslim Personal Law) has two components: one is based on the Quran and Sunna (the prophet's words and actions), and the other is Ijtihad (Islamic scholars' opinions). The first part is unalterable; even Muslim ulemas (scholars) cannot make any changes to it. Ijtihad can differ with time and situations. Therefore, for us, even a minute change in the basic format of Sharia will not be acceptable. The Indian Constitution has made freedom of religion a fundamental right. The delegation asked the

All India Muslim Personal Law Board delegation meets Law Commission; says firm no to UCC

commission whether they have undertaken any survey or have any data on the basis of which they are proposing UCC. The Commission was also asked why only Muslims have not been exempted from the UCC when the government is ready to exclude tribals and Christians of north-eastern states from it. It means that only Muslims are the target of the UCC. Similarly, if anybody has a problem with religious personal law, he or she can solemnise their marriage under the Special Marriage Registration Act, which is a secular law. For such marriages, the Indian Succession Act will be applicable. Then the delegation asked the Commission whether they had some specific issues related to Muslim personal laws or if they had certain queries, which the delegation would be willing to explain from an Islamic perspective. Mr. Awasthi raised some specific questions like: Is there any specific age prescribed for marriage in Islam? What is the position of the Personal Law Board on Nikah-e-Halala and Muta Marriage? What do you say on gender justice?

The president of the board said there is no such specific age prescribed for marriage in Islam. If both husband and wife are in a position to fulfil the obligations of marriage they can marry. Likewise, on other issues, the board explained the sharia position.

Finally, the Chairman, Justice Awasthi, assured the delegation that they are not going to suggest any substantial change that may alter the basic features of Sharia Law. Their role is just to make

suggestions. It is on the government to finalise the bill and put it before Parliament for discussion and approval.

Other members also participated in the discussion. Apart from the President, the delegation comprised Prof. Syed Ali Mohd

Naqvi, Mr. Syed Sadatullah Husaini (Ameer Jamaat e Islami), Vice Presidents, Moulana Mohammed Fazlur Rahim Mujaddidi, General Secretary, Senior Advocate Mr. Y. H. Muchala, Adv. M.R. Shamshad, Dr. Mufti Mohd. Mukarram

Ahmad (Shahi Imam, Masjid Fatehpuri), Moulana Asghar Ali Imam Mehdi Salafi (Ameer, Markazi Jamiat Ahle Hadith Hind), Women Members, Professor Monisa Bushra Abidi (Working Committee Member), Adv. Ms Nabeela Jameel (Member) and Dr. S. Q. R. Ilyas, (Spokesperson and Working Committee Member). ■

Gyanvapi Masjid issue

'Government must uphold Places of Worship Act in Letter and Spirit'



New Delhi: In the wake of a flurry of petitions filed in numerous courts against old mosques, Jamaat-e-Islami Hind (JIH) urged the government to uphold the Places of Worship (Special Provisions) Act, 1991, in letter and spirit. In a statement to the media, the JIH Vice-President, Malik Mohtasim Khan, said, "We are extremely concerned about the unfolding of events in the case of the Gyanvapi Masjid in Varanasi, Uttar Pradesh. We fear that there

may be a repetition of what happened to Babri Masjid in 1992. The decision by the Allahabad High Court to reject the challenge brought by the Anjuman Intezamia Masjid Committee against the Varanasi District Judge's order from July 21, may lead to unforeseen circumstances leading to damage to the Masjid premises and some of its internal structures. The Advocate General representing the State of Uttar Pradesh's defense of the Varanasi Court's order that it was only meant to ascertain the truth and should not create any dispute between the plaintiff and the defendant cannot be taken seriously. His assurance that there would not be any law and order issues regardless of the court's directions has to be taken with a pinch of salt given the track record and political positioning of the Uttar Pradesh government

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Karnataka Muslim Political Forum Demands Five Tickets for Muslims in the 2024 General Election

Staff Writer

Bangalore: The Karnataka Muslim Political Forum (KMPF), a Muslim representative organisation of the state's Muslim community, urged the ruling Congress party to nominate Muslim candidates for the parliamentary seats of Bidar, Haveli, Hubli Dharwad, Mangalore, and Bangalore Central in the 2024 parliamentary elections.

The Forum hosted three sessions in Basavakalyan, the Aland taluka of the Bidar Constituency, and organized a district-level gathering in Kalaburagi (Gulbarga), where the subject of the underrepresentation of Muslims in local government organization's, assemblies, and parliament was discussed.

The Forum noted that since 90 percent of Muslims voted for Congress in the May assembly elections to bring it to power in the state, it is only fair for Congress to return the favor by allocating tickets based on the population of the community.

The Forum claimed that it has a presence in more than 22 districts of Karnataka, and it has time and again raised the issue of lack of Muslim representation in local bodies, assemblies, and parliament.

Additionally, it was made clear that it was independent of all

political organizations and that it intended to send at least two Muslim MPs from Karnataka. If other community leaders and Congress work seriously to elect a Muslim candidate, then Bidar is most likely to send a Muslim MP after 15 years. In the 2019 election, its demand was sidelined by the alliance of Congress and JDS, which gave only one seat in Bangalore Central to a Muslim candidate while neglecting Bidar, which has a large Muslim population. Since Gulbarga became a reserved area, no Muslim MPs have been elected from Karnataka; therefore, an alternate option would be Bidar, which was denied to the community.

In order to demand five Muslim candidates from the Congress that has received 90% of the community's votes, the Forum plans to undertake a campaign throughout the Bidar Constituency and has announced a state level convention to be held in Gulbarga and Bangalore.

Ghulam Rabbani, a renowned educationist who attended the meeting, questioned the Muslim MLAs and MLCs' unwillingness to put pressure on their party to avoid disappointing the community by overlooking us when choosing candidates for boards, corporations, and the Member of Parliament position.

This could cause the Muslim community to lose interest in the upcoming general election and result in fewer seats for the Congress Party.

Instead of attempting to ignore a sincere desire from the Muslim community, the Congress Party, its MLAs, and leaders from other communities in the parliamentary constituency should offer their entire support to those Muslim candidates who are given the chance in these elections. He added that Muslim leaders are being excluded from boards and corporations, as well as from the most recent selection of MLCs.

Afzaal Mahmood, the secretary of the forum, stated that since five years ago, our forum has brought up the concern with leaders of secular parties that no Muslim has been given the opportunity to run for office in a parliamentary election, raising doubts about the viability of a Muslim candidate. In all elections, whether they be for the TP, ZP, Assembly, or Parliament, our community votes secularly for any candidate chosen by Congress. However, when community participation is required, it is often ignored. He claimed that when Gulbarga was designated as a SC reserve during delimitation, Bidar should have been handed to the Muslim community by Congress, but instead, Eshwar Khandre, the

Working President of the KPCC, and former CM Dharam Singh both received tickets.

After Gulbarga, the Muslim community in the Hyderabad, Karnataka, region views Bidar as a viable alternative, which will be evident in the days to come. Karnataka Muslim Political Forum conventions are held at the local and state levels.

Adv. Abdul Jabbar Gola also voiced his dissatisfaction with Muslims being represented in Haveri until 1998. In the previous election, only one Muslim candidate was given the chance, and based on social justice, the Congress Party should give a Muslim candidate from Bidar, Haveri, Bangalore Central, Hubli Dharwad, and Mangalore.

The Muslim community is wholeheartedly with Congress, and the assembly election result shows that OBC communities too are in favour of Congress this time, so it will make things easier for the party to give opportunity to Muslims rather than questioning their winnability, he added.

According to author Yusuf Baig, someone should be held accountable if a community of one crore people is unable to send one member among them. In order to have adequate representation in all categories of elected bodies, KMPF is attempting to win over the community and secular

parties. According to him, political empowerment is the key to improving our community, and having a voice in parliament is a requirement that hasn't been met for the past 15 years.

Feroz Khan, a KMPF member, and Modin Patel, Naya Savera Sanghatan, highlighted the importance of the Zilla Parishad (ZP) and Taluka Panchayat elections. Feroz Khan said that out of 55 ZP members in Gulbarga Dist, not a single Muslim ZP member is there and is not given tickets by the Congress Party.

The gathering was presided over by Forum State President, Adv. Azeemuddin. In the meeting Saqi Sarmast, Mubeen Riyaz, Siraj Shabdi, Aleem Ahmed, the convener, Haroon Kharadi, Khaleel Ansari Sahab, Yunus Pyare Sahab, Zaheer Ansari Sahab, Firasat Ansari Sahab, Mehboob Khan Sahab, Rawoor, and others were present.

A letter addressed to the Chief Justice of India and formally signed by all attendees of the meeting was sent, pleading with him to take action against the hate crimes occurring in Haryana due to the violence in Nuh. The KMPF passed a resolution calling on the opposition alliance INDIA to bring up the subject of the violence targeting the Muslim minority in Haryana. ■

New Delhi: Jamaat-e-Islami Hind, one of the top Muslim organizations in India, voiced extreme concern over the startling number of women and girls who have gone missing nationwide, which has surpassed 13.13 lakh.

Speaking during a news conference on August 5, the secretary of the Jamaat's women's wing, Rahmathunnissan, cited data from the National Crime Records Bureau (NCRB) stating that 13.13 lakh females went missing between 2019 and 2021.

According to the Union Home Ministry, 10, 61,648 women over 18 years old and 2, 51,430 girls

Over 13 Lakh Girls Missing Across Country



below the age of 18 were reported missing during this period.

Madhya Pradesh accounted for the highest number of missing

females, with nearly two lakh reported missing, and closely followed by West Bengal. The report highlights that in Madhya Pradesh, 1, 60,180 women and 38,234 girls went missing, while in West Bengal, 1, 56,905 women and 36,606 girls were reported missing between 2019 and 2021. Other states also recorded alarming numbers of missing girls and women. In Maharashtra, 1, 78,400 women and 13,033 girls went missing during the above period. Similarly, in Odisha, 70,222 women and 16,649 girls

were reported missing, and Chhattisgarh witnessed 49,116 women and 10,817 girls going missing during the same time frame. Among the Union Territories, Delhi had the highest number of missing girls and women. The national capital reported that 61,054 women and 22,919 girls went missing between 2019 and 2021. In Jammu and Kashmir, 8,617 women and 1,148 girls were also reported missing during this period. It appears that calls for "Beti Bachao" remain election slogans, and various initiatives by

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New Delhi: A gathering of intellectuals and social leaders from across the country discussed the challenge of communalism, social division, and strategies to counter it. They unanimously stressed the necessity for collaborative ground-level efforts to counteract this divisive trend.

The meeting convened by Maulana Mahmood Asa'd Madani-led Jamiat Ulama-i-Hind at its headquarters on August 19.

The assembly recognized that while the majority of the nation supports harmony and unity, positive voices have either been mute or have had difficulty reaching the public. As a result, people who support a divisive agenda appear to be more powerful than they actually are. Contrary to this perception, however, is reality. The collective call for the general public to actively participate evolved as a result, rejecting silence in favour of a concerted effort to preserve India's unity and innate variety.

In his introductory remarks, Maulana Mahmood Madani, the president of Jamiat Ulama-i-Hind, brought up important issues, including the worrying rise in religious prejudice towards a certain group of people. He highlighted Jamiat Ulama-i-Hind's historical dedication to national unity and emphasized the necessity of continued communication and cooperation to knit the various threads of the country's unique fabric together.

Renowned social thinker Vijay Pratap underscored the importance of dialogue (Sanwad). He lauded the meaningful contributions of Jamiat Ulama-i-Hind, highlighting that their sacrifices have left a lasting impact. Notably, even within a sectarian context of partition, India's constitution was crafted on the

Prominent Intellectuals and Social Leaders Chalk out Strategies to Counter Divisive Forces



bedrock of secularism. The nation served as a fertile ground for the growth of Islamic ideas and intellectual thoughts, nurturing remarkable Islamic thinkers whose absence from the discourse would render any discussion of global Islam incomplete. Moreover, Muslims, like their fellow citizens, play a substantial role in the nation's progress. Thus, there's no need for despondency in the face of current challenges. Such situations are universal and a testament to a nation's resilience and sagacity. India, with its remarkable ability to adapt, stands as a living testament to this principle.

Noted economist Professor Arun Kumar emphasized that the propagation of right-wing ideologies thrives against the backdrop of economic inequality in the nation. He stated that the government's assertion that over 130 million people have transcended the poverty threshold is entirely without merit.

Prominent Supreme Court senior lawyer Sanjay Hegde noted the current precarious time, emphasizing the importance of upholding and defending the Constitution against those who seek to undermine it. He stressed that the Constitution must be practiced in its true spirit and conveyed to those working against its principles.

Dr. Saurabh Bajpai, a historian at Delhi University, addressed the gathering in the second session, lauding Jamiat Ulama-i-Hind's historical stance against partition. He highlighted that the majority of Indian Muslims opposed the partition, aligning themselves with the broader Indian identity rather than divisive ideologies. He emphasized that meaningful dialogue requires ideological clarity from all sides.

Renowned author Ms. Rajni Bakshi advocated for non-violence as a response to the prevailing situation. She emphasized that non-violence doesn't mean acquiescence to injustice but calls for finding goodness in everyone and cultivating self-awareness.

Mr. Ramashankar Singh, Founder Chancellor of ITM University Gwalior, urged the formation of a unified federation across social classes to combat the present challenges. He called for the dissemination of messages from saints, Sufis, and freedom fighters to the new generations, countering the organized efforts of divisive elements.

Christian leader John Dayal highlighted the growing sectarianism and oppression of minorities, emphasizing that the constitutional rights of minorities must be protected, rendering dialogue futile if these

rights are eroded.

Sardar Daya Singh, a member of the Sikh International Forum, pledged support for the Muslim community while standing against oppression.

This gathering of perspectives exemplified a unified call against communalism, emphasizing the importance of dialogue, historical resilience, and collective efforts to safeguard India's pluralistic ethos.

Noteworthy attendees included

Dr. Indu Prakash Singh, Vijay Mahajan, Prof. Ritu Priya JNU, Prof. MMJ Warsi Aligarh Muslim University, Dr. Lenin Raghuvanshi Founder PVCHR, Kailash Meena RTI Activist, Bhai Tej Singh, Tabssum Fatima, Mritunjai Singh Researcher, Pushpa Raj Deshpande, Father Nicholas, Jayant Jagiyasuji, Anupam Ji, Avi Kathpalia, Harish Mishra Banaraswale, Dr. Heera Lal MLA, Father Nicholas Barala, Mohanlal Panda, Advocate Satish Timta, Father Vijay Kumar Naik, and Abhishek Shrivastav.

A Muslim Girl Topper in a Gujarat School was Denied Recognition

Staff Writer



Ahmadabad: According to reports, a girl who graduated as the top student from Kheda School in Gujarat was excluded from the list of victors honoured on August 15 during the Independence Day celebrations.

Despite earning 87 percent on her tests, Arnaz Banu was not given the same recognition as the others. The second-place finisher and others with lower scores, however, were identified.

The parents of Arnaz allege that the school administration discriminates against them because of their religion.

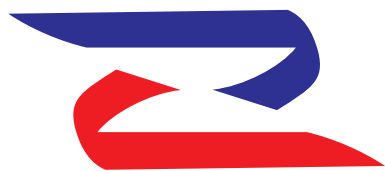
Arnaz was not felicitated because we are Muslims, and this is Gujarat. We must face

discrimination because we follow Islam," Arnaz's father, Sanwar Khan, was quoted by Vibes of India.

The teachers reportedly told the kid's parents that she would only be honoured on the day of the prize distribution after the girl wept and sobbed.

The school maintains that it upholds a stringent policy prohibiting all forms of discrimination. One may be confident that on January 26th, the deserving student will get her reward. "It's noteworthy that she was absent on the designated day, which hindered the presentation," the school's principal was quoted as saying by the VOI.

However, the parents have refuted the claims, stating that their daughter was present on the day. "The school is equipped with CCTV cameras, which can provide the necessary clarification," Sanwar Khan said. However, her parents claimed that it was not the prize but the recognition for her hard work and dedication she wept for.



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Jon Stojan

Islamic Coin, a Shariah-compliant, ethics-first cryptocurrency, has announced that it will launch on Sept. 1 on various centralized and decentralized exchanges. Both traditional and Islamic finance circles have been anticipating this launch, with the team having secured \$400 million in funding and laid out various plans for the project's future.

In March, Islamic Coin signed with UK-based DDCAP Group, creating a link to various infrastructure projects financed by more than 300 Islamic banks around the world. DDCAP, which has over 20 years of experience in bringing sustainable intermediary services and systems to the Islamic financial market, will cooperate closely with the Islamic Coin team to launch exclusive and revolutionary finance solutions that are tailored for today's Digital Age.

Islamic Coin has also announced an exclusive integration with Holiday Swap, one of the world's largest home exchange platforms, which has more than 1 million global users. HAQQ, the blockchain Islamic Coin is built

Shariah-Complaint Cryptocurrency Islamic Coin - Amid Global Attention



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on, will become the exclusive Web3 partner, allowing Holiday Swap to add its loyalty token system and all related operations to Web3. This partnership will allow the users of both platforms to provide more services to clients on an ethics-first, industry-grade digital platform. Last month, Islamic Coin partnered with Sushi – one of the world's largest decentralized

exchanges. Following its launch, Islamic Coin's global community will enjoy various benefits, including the ability to provide liquidity, stake their assets, and earn tokens during the liquidity mining phase.

"It is both an honour and a privilege to lead Islamic Coin into the future. This is a momentous occasion that we have all been waiting for, and I

look forward to presenting more exciting details soon," said Mohammed AlKaff AlHashmi, founder of Islamic Coin.

Since being unveiled, Islamic Coin and HAQQ Blockchain have received global recognition and acclaim. The team has received several accolades, including Most Promising ESG Crypto and the esteemed Golden Excellence Award bestowed by His Excellency Sheikh Nahyan Mubarak Al Nahyan, the UAE's Minister of Tolerance, at The Middle East Blockchain Awards. The team has also presented its ideas in front of international leaders at the UN's COP27, demonstrating their commitment to supporting the UN's climate goals.

The Islamic Coin Advisory Board includes members of the ruling families of Abu Dhabi and Dubai, including Sheikh Dr Hazza bin Sultan bin Zayed Al Nahyan, the grandson of the UAE's founder, Sheikh Zayed bin Sultan Al Nahyan; UAE Navy Chief Sheikh Saeed bin Hamdan bin Mohammed Al Nahyan (advising in a private capacity); Sheikh Khalifa Bin Mohammed bin Khalid Al Nahyan; Sheikh Mohammad Bin Khalifa Bin Mohammad Bin

Khalid Al Nahyan; His Highness Sheikh Juma bin Maktoum Al Maktoum; and Her Highness Sheikhha Mariam Suhail Obaid Suhail Al Maktoum.

Islamic Coin's Executive Team includes several leading names in traditional and Islamic finance, including Emaar's Hussein Al Meeza (who is also a co-founder), an award-winning banker with over 45 years of experience in the Islamic banking, finance, and insurance sectors. He is also one of the key personalities involved in establishing Dubai Islamic Bank – the first full-fledged Islamic Bank in the world. The Executive Board also includes Khamis Buharoon Al Shamsi, Assistant Director of the Internal Audit Division of the Central Bank of the UAE. Greg Gigliotti, CEO, Chief Investment Officer, and Founding Partner of Xtellus Advisors also recently joined the initiative. Gigliotti is a respected fund manager with experience at Goldman Sachs and other global institutions, and he has managed a portfolio of more than \$16 billion throughout his career.

(Source: <https://www.usatoday.com/story/special/contributor-content/2023/08/15/shariah-compliant-cryptocurrency-islamic-coin-to-launch-on-sept-1/70597909007/>)

OIC praises aid workers on World Humanitarian Day

JEDDAH: The Organization of Islamic Cooperation has lauded the efforts and sacrifices of humanitarian workers to save the lives of others.

Marking World Humanitarian Day on Aug. 19, the OIC said the Islamic world is facing many humanitarian challenges and called for greater efforts to mitigate their effects.

The Jeddah-based organization reaffirmed its commitment to promoting and coordinating



OIC reaffirmed its commitment to promoting and coordinating united Islamic humanitarian action. (Muslim Aid)

united Islamic humanitarian

action based on Islamic values. The OIC aims to address humanitarian crises by coordinating relief efforts with member states, and relevant institutions and agencies, particularly the Islamic Solidarity Fund. It also mobilizes resources for humanitarian aid and establishes strategic partnerships in line with the organization's principles and objectives.

(Source: <https://arab.news/w888k>)

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KN Pandita

Ijtihad (reformation) is a significant idea in Shia jurisprudence, but the prospect of a consensual opinion among the *mujtahids* (jurist-consults) has been elusive.

Unlike other major religions, Muslim orthodoxy has been reluctant to reform with the changing times. Fourteen centuries went in a struggle for change, yet no change in sight is a bizarre phenomenon.

The consequences of a negative approach to the compulsions thrown up by the advanced scientific and technological age are unrelenting. Instead of gainfully readjusting to moderate Western ways of life, the Muslim clergy advocated rather fiercely distancing from Western culture. Two reasons can be imagined.

First, Muslims are fed with the ideology that Islam is the religion sent by Allah to supersede all other religions, and hence, Islamic society (*ummah*), being different from all other communities, is superior and must dominate.

The second reason could be the domination of Islamic countries, especially the Arab world, by the Western colonizers from the 18th to 20th centuries and controlling their rich resources, particularly the hydrocarbon reserves.

We don't say that distinguished brains in the Muslim community did not realize the loss that the *ummah* will be inflicted owing to senseless apathy and disdain for the Western culture.

Thinkers like Sir Sayyid Ahmad Khan or Allama Iqbal did rise from time to time in the Indian sub-continent exhorting the *ummah* to adopt good things of modern Western culture. Iqbal brilliantly put forth his ideas on reformation in his scholarly work titled *Reconstruction of Islamic Thought*.

An outstanding Egyptian scholar put the whole narrative in a cryptic but meaningful sentence. Muhammad Abduh came back from Europe so impressed with the order and prosperity that he

Islamic Revolution 'Brews' in Saudi Arabia; Global Movement for Moderating Islam Inevitable: OPED

told Egyptians: **"I went to the West and saw Islam, but no Muslims; I got back to the East and saw Muslims, but no Islam."**

The remarkably outstanding Islamic personality of contemporary times, who has drunk deep from the fountain of Islamic knowledge by being the holder of temporal as well as ecclesiastical authority over the Muslim *ummah* on the one hand and the other, has lived and socialized with the Western societies for many years, is Crown Prince Muhammad bin Salman, lovingly called MBS by his Western friends and associates.

No Islamic leader of our times has as deep an understanding of the need for drastic reforms in Islam as he has. Being in a position of authority and driven by a vision of the future of the *ummah*, he has already undertaken several measures to pull the Muslim societies out of a morass of antiquated and obsolete practices and traits that have caused the backwardness and segregation of the *ummah* in an overall estimation.

It is ironic that a country that meets one-third of the world's oil requirement should remain steeped in the conservatism and backwardness of the Middle Ages. The Crown Prince's lead has inspired many of his close associates and compatriots to initiate a reformation movement to convert the stereotyped Islam into a moderate, vibrant, and inclusive Islam.

He knows contemporary Muslims want to realize their aspirations under political compulsions. The failure to argue their point effectively has led them to resort to violence, oblivious to the dire and disastrous consequences of an adventure like that.

Today, if every Muslim is not a terrorist, every terrorist is a Muslim. The largest religious community in the world that has bid farewell to its native land and



File Image: Joe Bien with Mohammad Bin Salman

migrated to a Western country to earn two square means in an environment of peace, tranquillity, and justice is that of the Muslims. Why is it so? The malaise lies in politicizing Islam. These questions have upset the mind of the emancipated and visionary leader of Saudi Arabia. We have a special reason to appreciate his courage and determination to initiate much-needed reforms in Islamic jurisprudence.

Prince Salman firmly believes in resolving disputes and differences through dialogue and a votary of non-violence. He has taken some important measures to resolve the Yemen dispute and strongly supported the invitation to President Assad of Syria to participate in the Islamic summit meeting in Riyadh.

Eminent Islamic scholar Dr. Mohammad Bin Abdulkarim Al-Issa from Saudi Arabia, Secretary General of the Muslim World League, cited as one of the strongest global voices on moderate Islam, recently was in India and he addressed prominent religious leaders, scholars, and academics in the capital. He shared the stage with NSA Ajit Doval, who also addressed the India Islamic Cultural Centre (IICC) gathering.

In his interface with Indian intellectuals and luminaries at various levels and meetings, Al-Issa spoke on issues ranging from moderate Islam, dialogue between civilizations, religious tolerance, intercultural communication,

non-violence, and religious pluralism.

It is a matter of great satisfaction that a leading religious scholar and ideologue from the heartland of Islam, holding the high position of Secretary General of the Muslim World League, has chosen to speak in India for the dissemination of central themes

like a dialogue between civilizations, religious tolerance, intercultural communication, non-violence, and religious pluralism.

KN Pandita (Padma Shri) is the former Director of the Center of Central Asian Studies at Kashmir University. Views expressed here are of the author's.

(Source : <https://www.eurasiantimes.com/islamic-revolution-brews-in-saudi-arabia-global-movement/>)

Muhammad Abduh came back from Europe so impressed with the order and prosperity that he told Egyptians: "I went to the West and saw Islam, but no Muslims; I got back to the East and saw Muslims, but no Islam."

Iran Ranks 1st among Islamic Countries in Scientific Citation



TEHRAN (MNA): Iran ranked first among Islamic nations in scientific citation in 2023, the head of the Islamic World Science Citation Center (ISC) has said.

Scopus database indicates that Iran ranked 14th in the global scientific citation in 2023, Ahmad Fazel Zadeh told reporters.

He went on to say that the country

ranked first among Islamic nations in this regard in the same year.

In 2022, Iran ranked 17th in the world and 2nd among Islamic countries, he pointed out.

This is indicative of the hike in Iran's institutions and universities over the past year, he further noted.

(Source: Meher News Agency)

STEP to Host 30 Companies from 12 Countries



TEHRAN - Thirty technology companies from twelve countries will participate in the 9th Science and Technology Exchange Program (STEP) that will be held from September 30 to October 4 in the city of Isfahan.

The event is aimed at exchanging information on science, technology, and innovation ecosystem, health (primarily pharmaceutical products), software (artificial intelligence), environment, and renewable

energies, ISNA reported.

In addition to Iranian participants, representatives of 30 technology companies from Turkey, Pakistan, Malaysia, Indonesia, Bangladesh, Nigeria, Egypt, Kuwait, Oman, Jordan, Iraq, and Pakistan, will also attend the STEP.

STEP is a platform, organized by the Mustafa Science and Technology Foundation, to expand the scientific network among Islamic countries in the form of holding international events and laying the groundwork for enhancing scientific synergy and cooperation.

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The International Holy Qur'an Museum Project was Inaugurated in Makkah

Staff Writer, Saudi Gazette



Image used for illustrative purposes. Getty Images

AKKAH: Dr. Muhammad Al-Issa, secretary general of the Muslim World League (MWL) and chairman of the Association of Muslim Scholars, inaugurated the International Holy Qur'an Museum project at the MWL headquarters in Makkah.

Several senior officials of MWL, scholars, and international scientific personalities under the umbrella of MWL attended the opening ceremony.

In his opening speech, Dr. Al-Issa announced the plans to open permanent international branches of the Qur'an museum for non-Muslims in various countries around the world.

"Studies have been carried out by the Agency of the MWL for the Service of the Holy Book and the Sunnah about the idea of this pioneering project, which is the first of its kind, in view of its content and objectives. The launch of this project is from inside the headquarters of MWL in Makkah, where the first revelation of the Holy Qur'an was revealed and Qiblah of world Muslims is situated," he said.

"The museum, especially its international branches, aims to introduce Qur'anic values and wise rulings contained in the verses of the Holy Scripture. The museum will include the contents of the scientific miracles of the Holy Qur'an, which are supported by authentic scientific facts," he said while emphasizing that another major highlight of the museum is that it contains definitive clarifications about the most frequent inquiries being made about the Holy Qur'an by non-Muslims.

"This will be through preparing the answers in advance, receiving inquiries later by visitors, or answering through advanced means of communication. The answers will be delivered either instantly by scholars and researchers working in each branch, or through various scientific committees according to the subject of queries," he clarified.

"We know that there are other exhibitions and museums on the Holy Qur'an, but this museum is unique by its internationalism through its branches around the world. It is also distinguished from others by two other things, namely its content and objectives that took into account contemporary transformations, especially its recent records," he added.

(Source: <https://www.zawya.com/en/life/culture/international-holy-quran-museum-project-inaugurated-in-makkah-jk32nimw>) © Copyright 2022 The Saudi Gazette. All Rights Reserved. Provided by SyndiGate Media Inc.).

Begum Anees Khan's Demise Creates Big Vacuum in Education Field

Hyderabad: On August 16, when word of Begum Anees Khan's demise spread, thousands flocked to her residence, Khushnuma, in Khairatabad locality, to pay their condolences. After her death, Hyderabad became poorer in the field of education.

Begum Anees Khan, 85, was the founder of Nasr School and chairman of the Nasr Education Society. The Nasr School started its journey with just four teachers and 12 pupils in 1965. She was inspired by the need to start an English-medium school exclusively for girls, with a curriculum that would help them stand out and challenge social norms.

In this endeavour, her husband and in-laws fully backed Begum Anees Khan. She was the epitome of a woman who, in an era when there were few institutions led by women and the idea of an all-girls school was foreign to many, broke down all societal and patriarchal boundaries while simultaneously being fiercely committed to her morals and personal ideals.

Paying rich tribute to her, Gawah Weekly editor Dr Syed Fazil Hussain Parvez said along with the late KM Arifuddin, Begum Anees Khan will invariably be mentioned whenever Muslim education in Hyderabad is discussed or history is written.



At a time when Christian missionaries controlled the educational landscape, the late Arifuddin popularized high-quality education. If KM Arifuddin founded the first Muslim public school run by Muslims, which paved the way for the establishment of several Muslim schools, Begum Anees Khan Sahiba started Nasr Preschool much earlier, he added.

After a number of years of marriage, Begum Anees Khan picked up her studies again and graduated with full honours. She received a gold medal for winning the Osmania University BA examination. She finished her M.A. after that. When her daughter Aaliya was old enough to attend school in 1965, Begum Anees Khan established Nasr

School on June 12th, 1965, with three instructors and twelve pupils.

She found inspiration in her father, Syed Jalaluddin Hussain, and in Mrs. Donna Hussain, a friend from the United States. Begum Khan completed her M.Ed. in America at the invitation and prodding of Mrs. Donna Hussain. She joined Nasr School with a plethora of expertise and a Master's degree from the United States. As a result, she was well-versed in every area of the school, including every department.

Over the period of 58 years, Nasr School advanced gradually from pre-school to primary school and subsequently to high school. The school administration, led by Begum Khan, made an incredible effort. In "elegant" structures, Nasr Girls School, Nasr Boys School, and Nasr Pre-Primary Schools are famous throughout India for their high academic standards, "discipline," and outstanding accomplishments in academics, cultural programmes and committees, and sports. Students are proud of their school. Every student's badge will bear the school's slogan, "Nasr Minulallah Fathun Qareeb," in large letters. Regardless of their religion, all female students are required to wear this badge.

Maulana Gulzar Azmi passes Away

On August 20, Maulana Gulzar Azmi, a well-known representative of the Jamiat Ulema-I-Hind headed by Maulana Arshad Madani and widely recognized for his legal representation of people charged with terrorism, passed suddenly in Mumbai. Azmi, who was over 90 years old, was being treated in the hospital for a brain injury he got in a recent slip and fall incident, according to Jamiat Ulema members.

Born in the vicinity of Pathanwadi near Bhendi Bazaar, Azmi became associated with the Jamiat in 1954. He held the position of secretary within the organization and took on various other roles throughout his lifetime. Arif Umri, the son of the late Maulana Mustaqeem Azmi, who was the president of Jamiat in Maharashtra, stated, "He was one



of the senior members here. There was no one else senior to him." Umri added, "My father and Azmi Sahab were the senior members. There is none of their time." Azmi gained prominence for leading the legal cell of Jamiat, which took on the legal representation of individuals accused of terrorism. Over the past 15 years, Jamiat has

undertaken the legal defense of many such accused individuals. In a display of gratitude, some of these individuals even attended Azmi's funeral, which took place at Bada Qabristan.

Mufti Abdul Qayyum, who was among those present at Azmi's funeral, shared his personal experience: "I was falsely accused of harbouring terrorists in the Akshardham terror attack. The police had accused me of providing shelter and guidance for the attack. They even alleged that I led prayers for the success of the terror attack. I was initially sentenced to death in a lower court, a verdict upheld by the high court. It was only in the Supreme Court that I was eventually acquitted. I have now filed a case for compensation. There are many individuals like me for whom Azmi Sahab fought legal battles."

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A two-hour-long speech by Prime Minister Modi, from the ramparts of Red Fort was received and discussed by media, commented on by political opponents, and the people, in different ways. Some called it a report card of ten years and a vision document for the next decade while some called it an election bugle attempting to expand his support base covering all sections of society, particularly the youth, poor, and the middle class. The hard truth that we fail to realize is that India is like an elephant that carves its own path. Its intrinsic virtues, like the world's highest and the youngest population, the demographic dividend that it derives from its own merits, the size, and the momentum due to its own mass, make its economic growth unstoppable. It has grown for the past 70 years and continues to grow, by virtue of its strong democracy, sound educational, and technological foundation laid down after independence. The volume of educated people in the country is so large, that, even if a small percentage of them reaches excellence globally, this number is large enough to make an impact globally. Indians occupy the top positions in multinational business houses in US and UK and even own several of these industries. I meet a lot of Pakistani Muslims in the Mosque in San Jose, most of whom though have praise for India's growth and its impact globally, their curiosity about the status of Muslims in India and their future in emerging India was compellingly thought-provoking. This in fact prompted me to write this article in the *Islamic voice* again after a gap of one year.

The disturbing question that came to my mind always was, are the Indian Muslims ready to be a part of the country's growth, educationally and socially?

Will Muslims walk shoulder to shoulder in nation-building with pride and confidence, and reap the benefits as equals?

Have the ulema and our Imams, the community, and the political leadership listened to the PMs' report card or vision or whatever "name" they call it with a serious concern for their own future generation?

Did they ever realize their responsibility to shape the future of their children and grandchildren?

If we were indifferent and if we remained secluded and insulated from the surroundings and happenings in the country, trust me, the future of the community without education, is darker than what it is today. Even God does not help those who do not help

PM Modi's Independence Day Speech Should Wake Up the Muslim Community from a Slumber

themselves and strategize their long-term vision for the future of their community in changing times. The Muslim community must recognize that democracy also brings with it the rule of the majority and majoritarianism. When there is competition for survival, the majority behaves like a big brother, and the minority faces the consequences. The post-independence growth of the country did not penetrate the Muslim population as much as it should have been, thus, keeping Muslims the most backward educationally, economically, and of course socially as per the Sachar committee report. A visionary, unified religious and political leadership has been largely absent, and Muslim ulema always stayed divided into their schools of thought and divided the community too into **Maslaks and Firks**. Modernization, building educational institutions, promoting higher education, education of women, opening the doors of masjids to women, and building strong relationships with other communities was not their priority. The Muslim religious leadership was often emotionally charged and overly indulged in promoting their own beliefs of *maslaks* and sects, building their own masjids that also divided the community. A majority of the charity goes into building Masjids and Madrasas and little goes into supporting the education of the poor, the education of women, and building educational institutions. Thus the divided community, indifferent to the changing times, and industrial and technological growth of the country, staying secluded from the main population, created a conducive situation for a section of majoritarianism supremacists to carry forward their dual agenda to not only keep Muslims distracted but keep them backward educationally and socially, pushing them into more seclusion, and promoting hatred and polarization by the majority communities.

Controversies that distracted and kept the entire Muslim community wastefully occupied for decades were related to the claims on some mosques and Eidgah lands by Hindu extremist groups and the legal battles related to such claims starting with the "lost" Babri mosque battle. The recent distraction to Muslims has been the Lynching by a cow vigilante group, a call for genocide of Muslims by a group of extremist religious groups, and most recently the government legislating of laws such as anti-conversion love Jihad law, or lawless selective bulldozing of so-



called illegal constructions, or the uncalled-for Headscarf or Hijab

controversy in schools and some colleges. Now the newly launched tool of distraction is the common civil code or uniform civil code. No one holds any of these justifiable from any standards and all well-meaning and progressive Hindus have also condemned them and continue to condemn them. I for one stood against all the tricks played to distract Muslims, keep them away from

farsightedness, education, and thinking of the future of their children twenty years hence when India emerges as a developed country. When the entire world will be impacted by Indian technocrats, CEOs., scientists' doctors, and managers, don't we Indian Muslims would walk shoulder to shoulder and equally benefit from the growth of the nation that the PM has predicted? How do we keep pace with the nation's growth and benefit from its gains?

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Ather Farouqui

A fresh Perspective



A fresh perspective in the political commotion and hysteria of Islamophobia all around and in the wake of the Centre's announcement of the introduction of a Uniform Civil Code, the most relevant question is: *what is the best way to reform personal laws in India or to bring them within the ambit of a UCC without affecting customary practices across the country, especially those which are not patriarchal or otherwise chauvinistic?*

A politically motivated UCC will have exemptions. Because of this, it cannot withstand judicial scrutiny. It will also be opposed tooth and nail by all non-Hindu religious communities, not just Muslims, in the public sphere first and in the courts later. In the absence of a draft, unlike in the past, after initial knee-jerk reactions, Muslims have only demanded the draft of the proposed legislation, to begin with. Due to this, the government has had to postpone the UCC's introduction to Parliament in the monsoon session. The Law Commission, too, had extended the deadline for receiving suggestions. Whether or not the Government of India makes a move before the 2024 general elections, there is a need for serious debate within communities, including Hindus, to understand the nature of their respective laws better. Whatever the reasons, in the last 70 years or so, it has become a common practice to blame Muslims for all of India's ills. The Muslim community hasn't helped matters by continuing to swear by laws that seem no less than barbaric in the modern age. Even though a large section of the media is trying to provoke the old Muslims versus UCC debate, Muslims will be no more affected by the UCC than any other Indian community, including Hindus. The Hindus, especially the affluent classes, will be most affected when the Hindu Undivided Family status, with the income tax rebate, is revoked. I am not opposing the HUF because it will deal a severe blow to India's joint family system, which is already under serious threat from

the onslaught of the capitalist economy. But the UCC cannot survive legal scrutiny if it is passed with the exemptions concerning the HUF as its exemption on the income tax is the weakest case for exception in the UCC. In the context of the laws covered under the ambit of the term, 'Muslim Personal Law', most of them have been tested by the judicial process in some way or the other. But that

There are four Islamic jurisprudential schools of thought among Sunni Muslims alone: Hanafi, Maliki, Shafi'i, and Hanbali. Likewise, Shias have their own schools of jurisprudence. The texture of scholastic Islamic theology, which had the Greek speculative sciences as its primary source, has worn thin; so fiqh automatically requires upgradation. This is only possible

I am attaching a piece about the urgent need for long-overdue reforms in the personal laws of Muslims in India. It was published under the 'Title- A Fresh Perspective' on the Opinion page of *The Telegraph* on 20 August 2023.

If you can find the time, please read and reflect on it.

I have written it with the sincere hope that it will spark a genuine and open dialogue within the Muslim community in India. Regrettably, very few are aware of the historical context of law-making related to Muslims in India. Muslim Personal Law, under the leadership of M.A. Jinnah, was designed as part of a concerted British strategy to divert Indian Muslims into inconsequential debates. Hanafis being the majority Muslim sect in India, the laws relating to Muslims were made Hanafi-centric, and they are blatantly discriminatory against other Muslim sects, including Shia sects. This Hanafi domination of Muslim Personal Laws supported the Jinnah's Pakistan movement. So there is a need to recognize Muslim Personal Law as a legal framework that is profoundly regressive in a country such as India, which is truly diverse. Not only do different ethnicities and religions exist here but these religions are themselves far from monolithic. Within the Muslim population of India, there is not only the basic Shia-Sunni divide but also further subdivisions into sects, followers of different Sufi orders, and the like.

was ages ago. They now need a relook in the context of the current social dynamics in India that are vastly different from what they were in the last century. But this should not be done for electoral polarization. The judicial process of Islamic fiqh, the jurisprudence of Islamic law, is juridical and not directly derived from the Quran.

through juridical interpretation. Without being sect-specific, Muslim personal laws in India are largely impractical in addressing modern needs. Most interestingly, what we now call Muslim Personal Law that is in force in India consists of laws enforced during British rule that are not sect specific. The most unfortunate part is that they

primarily emanate from Hanafi fiqh; how can a law based on majoritarian Hanafi fiqh settle disputes of other sects? The principled Islamic position is that only religious obligations towards God, namely Tauheed believing in one God *namaz, roza, haj, and zakat* are set in stone because they are the rights of God. Except these, everything is *muamalaat* mundane matters open to constant change. Change in the everyday issues of mankind is not only possible but also a must. It is a continuous process in accordance with changing times. Because of this scope, laws are upgraded from time to time in Muslim countries as required. In India, however, these laws are stuck in time because any effort to upgrade them can only come organically from within the community. While several aspects of Muslim Personal Law in India need reinterpretation in accordance with the times, government initiatives will always be suspect. In Muslim countries, both the legislature and the courts have accomplished this reinterpretation in the recent past. The legislative and legal systems of Pakistan and Bangladesh are almost the same as in India. In Pakistan, the right of *khula* the dissolution of a marriage on the woman's initiative is equivalent to the right of *talaq* divorce on a man's initiative. In most Islamic countries, a second marriage is not permissible without judicial intervention. Even in India, the *Zamindari* Abolition and Land Reforms Act in Uttar Pradesh does not follow the rules of Muslim Personal Law.

There is a long list of such changes in Islamic laws in Islamic countries. There is a need for the Muslim community in India to set up a commission consisting of modern legal scholars and well-read ulema who have a vision and believe in incorporating the progressive principles of all sects. They certainly should be outside the purview of the All-India Muslim Personal Law Board, which is predominantly Hanafi with only nominal representation from other sects. This commission

must include experts from all sects to make recommendations on the different legal aspects to the government and the community so that the Personal Law of Muslims can be reformed in the light of these recommendations and the reforms are acceptable to all the sects. Whenever a genuine need for a UCC is felt, these recommendations can be used for the same purpose. The main problem with Muslim laws in contemporary India is that they are the exclusive domain of the ulema, who know hardly anything about modern-day law-making and are least concerned with the propaganda against Muslims. Law-making or jurisprudence, fiqh, was never the domain of the ulema; it is the realm of visionary jurists, the mujahideen. Also, there is no dearth of world-renowned legal experts who know much more about Islamic laws than religious scholars. We certainly and especially need to revisit all the laws made by the British. A very acute legal mind is required to scrutinize the judgments of the Privy Council as well as those concerning Muslims. Putting a vast community like Muslims in the dock without the application of the finest legal minds and without keeping Indian social dynamics and diversity in perspective is little other than cynical populism for political gains. Indian laws must evolve through constant debate with a progressive outlook on every issue. The State can undoubtedly open a forum for discussion, provided it is not interested in getting political benefits. Without the careful application of the mind, any politically motivated UCC will not withstand judicial scrutiny. (The Author is a Delhi-based writer. Source: The Telegraph, 20 August 2023)

READERS RESPONSE



Assalamualaikum.

Apropos to the article "Overcoming Allergies" by Dr. Salma in the Islamic Voice, August 2023 is a boon to the sufferers of Allergic rhinitis. This homeopathy way of treatment is really surpassing the treatment under allopathy giving solace to the patients besides easy treatment without financial commitment.

The article "Benefits of Quran Memorization in Young Age" by Abdurrahman Anany in the Family and Kids section is really a boon, especially for children. The 8 points are really a way to receive grace from Allah.

A. Kaja Nazimudeen,
Eruvadi, Tirunelveli district,
Tamilnadu.

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PM Modi's Independence Day Speech Should Wake Up the Muslim Community from a Slumber

It is with nothing but through education and education alone. Muslims have waited for seventy long years for both religious and political leaders to lead the community to the path of education, rationality, and progress. Our political leaders and religious leaders have both failed us on this front. Today when the number of students in every community is flooding the colleges and universities, Muslims are dwindling in their population in educational Institutions. I am a witness to their dwindling number

in universities, colleges, and professional programs, as vice chancellor of three universities. I have been writing about the indifference of the ulema and the Imams to the importance of worldly education and their reluctance to give space in their Friday sermons to modern higher education and women's education. The reason for banking on Imams to change the community is justified as they are the ones who are blessed to have access to address the community every Friday. The entire Muslim

population silently listens to them during their sermons at Friday prayers. The tragedy is that they have neither been informed nor are they trained to speak on the contemporary issues of the community, give a vision, speak on education, the alarming need for professional education to women, the responsibility of the rich to educate the poor, role of Masjid managements to use masjid as an active community center, and so on. Unless the Amirs of all jamaats and *maslaks* come to a common platform and

make it their mission to chalk out a comprehensive strategy to make Muslims a highly educated progressive community in the new India, well connected with the nation's growth, not secluded from the mainstream, and above all as true practicing Muslim. So, I urge the community to take my frank writing in the right spirit and wake the community up from the deep slumber now. (The writer is Former Vice-chancellor of Kashmir University, Pondicherry University, and BSA University Chennai and member UGC)



Atir Khan

Undoubtedly, the achievements of Indian Muslim scholars are legendary, including their role in India's freedom struggle. Some of them are doing great work even today.

However, a majority of Indian Ulema are living in the past. The times are changing and some course correction in their approach has truly become inevitable. And this is just the right time to reconcile tradition with modernity.

As per Islamic history, the concept of Ulema (Muslim religious scholars) started during the time of Hazrat Omar, who was one of the caliphs in Islamic history. He realized his bounden duty to fund a body of scholars, who would spend time only in steeping themselves in the study of Islam. He would seek advice from them from time to time.

Muslim rulers governed their sphere of influence purely based on Islamic laws and values. Today we live in a post-modern world, where countries are not ruled by the *Sharia* but by the secular values of nation-states.

During Islamic rule, the role of the ulema was huge, it began to define the law, control the courts, run the educational system, and permeate in Muslim social institutions as well. But that was history. Now their role is focused on Muslim religious education and rituals. But they continue to have an important role in conditioning social values in society.

In the contemporary Indian context, ulema do not define the law or control the courts. Islamic jurisprudence is not relevant today, as per our Constitution it cannot be enforced by any one authority in the entire country.

In any country, there cannot be two sets of separate laws. Therefore, ulema must ensure that there is no ambiguity in this regard. There should be a singular vision as far as law and order are concerned. No confusion but an unwavering trust in the statutory systems.

The top priority for Indian Ulema should be finding a suitable approach to Muslim education, for a large uneducated population. The approach could be a mix of the Aligarh Movement (modernists) and the Deoband School (traditionalists). Both schools have majorly evolved since their political origins.

The former used to be pro-establishment and the latter used to be anti-establishment. A lot of water has flown since their origins. Both schools of thought on education believe in the concept of the Indian nation-state. And their contribution to India has

Indian Ulema Must Move on in Their Thoughts



Darul Uloom Deoband Islamic Seminary

been legendary.

Today the approach to Muslim education should be focused on inculcating a scientific temper among the students and not just confining them to religious studies.

We should learn from history. The price we paid for ignoring Muslim scholars like Al-Kindi, AL-Farabi, Ibn Rushd, and Ibn Sina, who later laid down the foundations for Enlightenment and Renaissance, the movements which brought about revolutions in the Western world.

Further, there is a need to encourage people to respect the systems in place and stop politicization of religion. We need to be aware of the realities of our time, rather than living in the fantasies of the Caliphate. The Indian Muslim community should not be averse to any one political party. May the best candidate win— should be the guiding principle in our democracy.

In the contemporary setting, the second most important role of the Indian ulema should be to reconcile the *dunyavi* (worldly), and *deeni* (celestial) approach toward the way of life. The approach must be the one which strikes a balance between life and the afterlife. There should be equal emphasis on the revelations and the code of conduct for both stages.

The conduct of a Muslim in life should be based on the moral values of society, empathy for fellow citizens of all religions, social harmony, and reduction of conflicts with fellow citizens. Any inconsistencies which have crept into the discourse due to misinterpretations of the literature should be weeded out. The third most important priority of the ulema should be the protection of women's rights. Tamim Ansary, a noted Islamic history scholar in his book *Destiny Disrupted* writes that during Hazrat Omar's time, education was compulsory for both boys and girls. Women worked alongside men;

they took part in public life; they attended lectures, delivered sermons, composed poetry, went to war as relief workers, and sometimes even took part in the fighting. Women were appointed as the head of the market in Medina, which was a position of great civic responsibility.

Teena U. Purohit, a US-based Boston University scholar in her book *Sunni Chauvinism and the Roots of Muslim Modernism* writes about her research on religious interpretation, cultural context, and the path to progress. She states that Muslim modernist thoughts were greatly influenced by the era of colonial domination from 1850 to 1950. Indian ulema grappled with the urgent need to redefine Islam as the global landscape was evolving due to the declining Muslim powers and the spread of European imperialism in the late 19th and early 20th Centuries.

Due to a strong dislike of colonialism, Muslim ulema was adamant and refused to change with time as far as education is concerned. They resisted modern education. And today the community is paying the price for this decision.

A classic example that shows that a large Muslim community is still out of sync with the changing times is the book— *Bihishti Zewar*. Ashraf Ali Thanvi is a great Indian Islamic scholar, who wrote this book, and it became a part and parcel of the trousseau of a Muslim bride, even in rural India.

A noted scholar Barbara Metcalf translated Thanvi's work into English, she was appreciative of his thoughts on Islam for the era he was writing, but many Indian Muslim women and scholars are critical of some of his views of putting women into fixed frames of domestic duties only.

Indian ulema must sift through all such outdated literature of the last 90 years. Such archaic views are neither in consonance with the true values of Islam nor with the time that we live in. Which educated Muslim girl would

believe in such outdated notions? Efforts are required to phase out such parts of literature, which have adversely conditioned the minds of Muslim households.

Muslim girls must be encouraged to pursue education, which would help them get employment and fulfill their dreams. With employment, they could even share the burden of the cost of the education of their siblings and medical expenses for their aging parents.

Rather than living in the past, we need to tell contemporary success stories of Muslim boys and girls. Some of them are doing so well in their lives. The question we must ask ourselves is how many ulemas have projected Dr. A.P.J. Kalam as an ideal hero for Muslim students? Doesn't he deserve to be a role model for Indian Muslims?

Lastly, the ulema must revive the

practice of *ijtihad* (finding solutions to the problems of the contemporary world through independent reasoning by an expert in Islam). This practice has a lot of scope and if done effectively it could solve major problems of our times.

Lastly, we need to open our windows to what is happening in the Islamic world. Saudi-backed Muslim World League and Nahdlatul Ulama of Indonesia have begun a major push towards moderate Islam.

They are making efforts to build bridges with leaders of world religions in a big way. It is the only way forward, which could reduce the clash of civilizations. Indian ulema must also come forward and focus on whatever is suitable in the Indian setting, this will bring about a positive change.

(The author is the editor-in-Chief of Awaz-the Voice, Source: <https://www.awazthevoice.in/opinionnews/>) ■

“Indian Ulema will have to re-imagine their role to stay relevant. They need to come out of the time warp to reclaim their glorious past and must come up with a new narrative, and not the philosophies of the past.”

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Syed Tahsin
Ahmed

There is an alarming increase in the number of persons (both men and women) who are suffering from mental health illnesses throughout the world. The World Health Organization has estimated that in 2019, one in every 8 people, or 970 million people around the world were living with a mental disorder, with anxiety and depression being the most common. These figures rose significantly post Covid-19 pandemic. Apart from anxiety and depression, the other common mental disorders are Bipolar, Schizophrenia, Eating disorder, Autism, Conduct disorder, Post-Traumatic Stress Disorder, Obsessive Compulsive Disorder (OCD) etc. The number of people suffering from mental illnesses could be even bigger than what has been estimated since many of those afflicted do not seek help from qualified medical professionals.

A Stigma That Is Unfair

The stigma of mental illness is a major issue for individuals with mental problems. The handicap of a physically disabled person is visible to society, and this generates sympathy and understanding. However, the suffering of an individual afflicted by mental illness is not visible and therefore consequently, they are quite often misunderstood and face hostile comments and reactions. Generally speaking, women suffer more since post-marriage some of them have to survive amidst an intolerant husband and/or insensitive in-laws.

Stigma is of two kinds: Public stigma and Self-stigma. Public stigma hurts individuals because of the attitudes, prejudice, discrimination, and stereotypical media portrayals of people with mental illness. Self-stigma is also devastating since the individual loses self-confidence, feels inferior, and blames himself or herself for every shortcoming and/or perceived mistake. Self-stigma instills fears that they might be unfairly judged by

employers, teachers, peers, or friends. Many persons with mental issues choose not to approach mental health hospitals to avoid getting psychiatric labels among relatives and friends.

Approach of The Muslim Community

The topic of mental health of Indian Muslims is scarcely found in the mental health literature in India. But for the first time, a study providing population-level evidence on caste, religion, and mental health in India has been done by Aashish Gupta and Diane Coffey who report that scheduled Castes and Muslims have worse self-reported mental health than higher caste Hindus and that Muslims are substantially more likely to report sadness and anxiety as compared to upper-caste Hindus (Caste, Religion and Mental Health in India: 2020).

Generally speaking, what are the beliefs of Muslims towards mental health issues? Many Muslims (though not all) either believe that it is a test from Allah or that it is because of the influence of supernatural entities (*jinn*s, *nazar*, evil eye, black magic, etc.). Muslims, by far, reject genetics as a significant factor and believe in many superstitions. The first reaction of the parents is to take the child to an *Aamil*. Less disruptive mental health issues like depression, anxiety, and OCD among individuals are not even acknowledged as illnesses. People expect them to discharge their duties normally, just like the other people who do not have these problems. Many of them who are on medication have to face the side effects of the pills, more commonly drowsiness and excessive sleepiness. Multiple researchers in countries other than India have noted that Muslims often lack trust and possess serious doubts about the use of mental health services and therefore would not utilize such services (Amri & Bemak, 2013; Cook-Masaud & Wiggins, 2011; Tanhan, 2019; Tanhan & Francisco, 2019). But if we go

back to Islamic history, it was not always so.

Islamic Psychology or *Ilm-Al-Nafs*

Islamic psychology or *ilm-al-nafs* is the medical and philosophical study of the mind from an Islamic perspective. This study deals with topics in psychology and psychiatry with a holistic approach. The treatment of mental illness in medieval times was known as *al-tibb al-ruhani* (the healing of the spirit). Mentally ill persons were called "*majnoon*" in classical Arabic.



AL-RAZI

Muhammad Ibn Zakariya Al-Razi (865-925), known as **RHAZES** in the Western world was among the first in the world to write on mental illness and psychotherapy. He was the chief physician of Baghdad Hospital which was one of the first hospitals in the world to have psychiatric wards. He was the Director of these wards and his works *El-Mansuri* and *Al-Hawi* dealt with the treatment of mental illnesses.



AVICENNA

Abu-Ali Al Husayn Ibn Abdalah Ibn-Sina (980-1030) known as **AVICENNA** to the West is the author of the celebrated work *Al-Qanun-fi-il-Tabb* (Canon of Medicine) which provides descriptions and

treatments for insomnia, epilepsy, and depression among others. He was a pioneer in the field of psychosomatic medicine which relates to the symptoms of the body that are caused by mental or emotional stress.



Abu-Zayd-Al-Balkhi

Abu Zayd Al-Balkhi (850-934) was another pioneering Muslim psychologist in the age of scientific advancement in the Islamic world. In his famous work "*Sustenance of the Body and Soul*", he promoted the concept of treating the body and mind as a whole. He is the founder of cognitive therapy which motivated his patients to think positively.



BIMARISTANS

The Bimaristans (Hospitals) established by Muslims in the 13th century had separate wards for mentally ill patients. Physicians in such hospitals treated their patients recognizing the link between the illness of the mind and problems in the body. Mental illness was not just treated with medicines, but also with baths, music, talk therapy, hijama (cupping) and aromatherapy. These methods which are now touted as modern, path-breaking methods were actually being used by Muslim psychologists in medieval times.

A Holistic Approach

The painting by Nil Sari depicts the treatment of an insane patient through musical therapy.

The importance of consulting psychiatrists and psychologists



for treating mental illnesses medically needs to be emphasized. The services of psychiatrists and psychologists should be made more accessible and affordable, especially for the poorer classes. Many Health Insurance companies exclude insurance coverage for psychiatric treatment and psychologist consultation, which needs to be changed. In addition to medication, Muslims afflicted with mental illnesses have been advised by Ulema and scholars to develop a holistic approach to tackling their problems. They are advised to additionally adopt the following methods which will help them in mitigating their suffering and getting quicker relief:

- 1) Have strong faith in Allah.
- 2) Have total trust in Allah
- 3) Mention Allah constantly i.e., *Zikrullah*
- 4) Pray *namaz* with *khushu* (humility) and *khuzu* (modesty)
- 5) Do Supplication (*Dua*)
- 6) Try to cultivate a positive attitude for every distress.

Muslim society should not consider mental illness as a stigma but should consider it like any other illness of the body. NGOs should work towards removing the stigma that is unfairly attached to those suffering from any kind of mental illness. This will be very helpful, not only in ameliorating the suffering of those who are afflicted but will also help them in the recovery process.

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

«Page 4

Over 13 Lakh Girls Missing Across Country

the government, like the Criminal Law (Amendment) Act, 2018, that imposes more stringent penalties, including the death penalty, for the rape of girls under the age of 12, are not having the desired effect. Similarly, initiatives like the Emergency Response Support System with a single internationally recognized number (112) for all emergencies, Safe City Projects, the cybercrime reporting portal, and the National Database on Sexual Offenders, which were launched to facilitate

the tracking and investigation of sexual offenders across the country by law enforcement agencies, appear to have had limited success.

She stated that Jamaat-e-Islami Hind believes that creating a society based on morality and ethics is the best way to avoid sexual offenses against women.

"Only a society that respects women's dignity encourages modesty and decency and discourages vulgarity and licentiousness can stop women

from being exploited and turning into a tool for the market forces to make money at the expense of their honour and self-respect," she continued.

Jamaat urges Indians to stay away from the West's path, which stripped women of their inherent dignity in the guise of independence and liberty. According to the Jamaat secretary, women must receive their full rights and empowerment, but not at the expense of their modesty and unique place in the home. ■

«Page 3

Gyanvapi Masjid issue

'Government must uphold Places of Worship Act in Letter and Spirit'

regarding issues concerning the welfare of its Muslim population. Jamaat-e-Islami Hind is of the considered view that courts should not entertain petitions about demands for a survey of Gyanvapi and other mosques when there is a clear-cut law in the statute, viz., the Places of Worship (Special Provisions) Act, 1991, which prohibits altering the character of religious places. JIH

demands that the Union Home Ministry urgently come out with a statement and uphold the Places of Worship Act 1991, which states that a mosque, temple, church, or any place of public worship in existence on August 15, 1947, will retain the same religious character that it had on that day, irrespective of its history, and cannot be changed by the courts or the government. ■



Moin Qazi

The Indian civilization has been illumined and inspired by Islamic culture throughout the ages spanning various fields, be it arts, painting, crafts and architecture. These artists inspired human imagination to visualize and conceive variegated artistry. The miniature paintings adorned palaces and mausoleums, and the princely rulers decorated their thrones with these artefacts. The tragedy, however, is that historians have not documented the entire history without bias. These historians were filled with rancour against Muslims and were more loyal to their ideology than facts. Zialotic rulers patronized them. Several ideology-minded scholars, even among intellectuals, courted the rulers by destroying and dismantling anything Islamic. So much so that chauvinists appropriated Islamic architecture and presented them as their own. In several cases, the rulers actively patronized the rewriting of history to suit their ideology. The most significant challenge for authentic historians is to resurrect Islamic heritage and purge them of alien accretions. One brave and passionate historian who has taken upon this audacious task is Syed Ubaidur Rahman, whose zeal and passion for this mission is admirable. Rahman has culled a vast corpus of unique insights from the humongous mountain of history and condensed them in such an incredible style that the book's conciseness keeps the reader engrossed and helps him understand medieval history in its proper perspective. The facts are also rendered in a fascinating narrative.

Rahman is an author based in New Delhi who seems to have wholly dedicated his life to preserving Indian Muslim history. In the last five years, he has authored at least five books, three of which are highly acclaimed. Among these are 'Forgotten Muslim Empires of South India: Bahmani Empire, Madurai, Bijapur, Ahmadnagar, Golconda and Mysore Sultanates', 'Ulema's Role in India's Freedom Movement', and 'Biographical Encyclopaedia of Indian Muslim Freedom Fighters'. His objective is to preserve Indian Muslim history systematically. The most significant disadvantage for South Indian Muslim empires was that it did not attract enough talented historians who believed it was not part of mainstream history. Syed Ubaidur Rahman's book, Forgotten Muslim Empires

of South India, brings to light the grandeur of that bygone era. Rahman documents the history of Muslims in medieval India, and his book will serialize various facets and regions in the forthcoming volumes. This covers the history of the Bahmani Empire, Adil Shahi Sultanate of Bijapur, Nizam Shahi Sultanate of Ahmadnagar, Qutb Shahi Sultanate of Golconda and Mysore Sultanate that Hyder Ali founded. The next volume will cover the history of the Sultanate of Gujarat, the Sultanate of Malwa and the Sultanate of Khandesh, and a detailed chapter on the Nizams of Hyderabad.

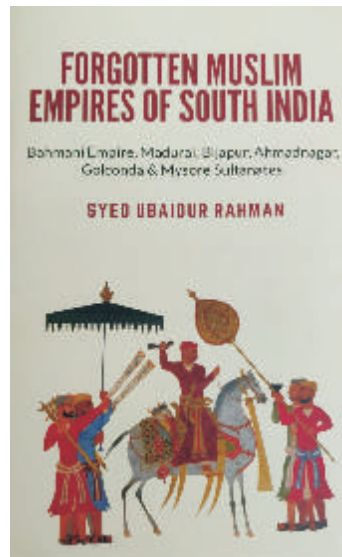
It is a thoroughgoing work of historical revisionism and excavation. It seeks to rehabilitate the Muslim Sultanate of medieval South India into mainstream historical discourse in India, seeking to correct its current marginal status. It is a significant work of historiography, and it succeeds in the goal it sets out to achieve. The book is divided into five essential chapters dealing with the Bahmani kingdom, the Adil Shahi Sultanate of Bijapur, the Nizam Shahi Sultanate of Ahmadnagar, the Qutb Shahi Sultanate of Golconda (Hyderabad), and the Sultanate of Madura (Ma'bar). The chapters delve into significant aspects of the political history of these sultanates, their rich cultural life, architectural achievements, scholarly investments and lasting contribution, therefore, to the rich texture of Indian civilization.

Ubaidur Rahman narrates the lives of all the kings and major players of Bahmani times, the battles and significant milestones as if these were his family or people he knew personally. The story of Islam and Muslims in South India is fascinating and enchanting. From the first paragraph, the gets launched into the midst of the action, inside a series of fascinating nuggets drawn from the sidelines of centuries of Deccan history.

This book offers a unique remedy for communal disharmony. It provides a concise but comprehensive exploration of a series of important medieval Indian states, whose cultural and artistic heritage are unique in several respects but were obscured by vested interests so that no trace of authentic history remains even as a minor symbol of this heritage. The book is a rigidly scholastic document expressing Rehman's commitment and devotion. He is a one-person army

An Intrepid Crusader Resurrecting Islamic Heritage

The most effective way to destroy people is to deny and obliterate their understanding of their history- George Orwell.



**-Forgotten Muslim Empires of South India:
Bahmani Empire, Madurai,
Bijapur, Ahmadnagar,
Golconda & Mysore
Sultanates**

**Hardcover - 1 January 2023
by Syed Ubaidur Rahman
(Author)**

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pursuing his passion. Rahman has

accomplished an almost unimaginable task by extracting every misty nook of history to place the South in its rightful perspective.

There is no denying the fact that there is a massive population of Muslims down south. However, unfortunately, unlike Muslims in North India, the history of South Indian Muslims, their ruling dynasties, and the Muslim empires haven't been documented in as much detail as needed, particularly in comparison to other regions. On the other hand, a deluge of historians owed allegiance to the North, and their research pursuits overshadowed the kingdoms of the South. That is why we find a disproportionate focus on the North. Rahman's effort is to remove these aberrations and put the canvas of Southern history in its rightful place. Even in the case of north India, the focus has always remained on the history of the Mughals, who ruled the country for nearly three hundred years. The history of the Delhi Sultanate and its different dynasties has been dexterously documented and

brings out Rahman as one of the heroes of the South. But other than the Mughals and the Delhi sultanates, not much has been written on various dynasties that have ruled different regions in the North, including the Sharqi Sultanate's ruling dynasties based in Jaunpur.

Muslim history in South India is as glorious as the; much-acclaimed civilization of the Delhi or Mughal Sultanates. It lost its grandeur because historians found that they could not receive the wealthy patronage they received from northern rulers. At one point in the early fifteenth century, the Bidar-based Bahmani Empire was the most potent empire in South India and across the Indian Subcontinent.

The dilemma of Muslims is that they are at crossroads and facing crises on multiple fronts, which makes it challenging to prioritize the various agendas. Only people like Ubaidur Rahman keep candles are burning in their sphere of passion. Historians like Ubaidur Rahman deserve acclaim for unearthing the hidden history; of the South. He is the right person with the zeal and appetite to resurrect the vast culture of the South. His research will undoubtedly help in redefining the landscape of Muslim history. It is a tenacious task but Ubaidur Rahman is a scholar of deep commitment to the cause. ■

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Naqi Ahmad Nadwi

No Shortcut Way to Achieve Goals

There is no shortcut to success. Success is not a coincidence or an accident. It is achieved because of constant hard work, struggle, and sacrifice. Especially nowadays the young generation looks for a shortcut to success which is not possible. To earn wealth, fame, and honor, it takes years of burning blood, then the result comes out somewhere.

Thomas Edison's famous saying: *Intelligence and genius are one percent work and ninety-nine percent effort.*

A farmer was passing through the forest; he needed a bird's petal.

A brown bird was sitting on a tree, she asked the farmer where are you going?

The farmer said: I am going in search of a petal.

Goriya inquired: What is in the swing?

The farmer said they are insects.

Goriya thought why I don't give a feather and take a worm, my stomach will be full and I won't have to wander around looking for worms.

She asked the farmer to take one of the feathers and give the worm. The farmer gave the worm and took a feather.

So, this cycle went on for a few days, the farmer would take the worm, the Goriya would take the worm, and she would give one feather. Until all her feathers were lost, and she was unable to fly and eventually died.

You must have seen and heard many such cases in newspapers and news channels where youths and children end up in jail for making short-cut wealth.

Therefore, if we want to achieve something in life, we must adopt those methods and paths which, though very long, arduous, and lengthy, are sure to bring us to the destination of success.

The army personals are trained for years, and there are many strict rules and regulations of their training for sitting, eating, drinking, exercising, and other tasks, there is a daily schedule, and strict discipline is observed. Then ultimately becomes a soldier and he shows his efficiency on the battlefield. Similarly, an athlete in any field of the world puts in blood and sweat for years to develop skills in his field, then he

goes and wins a medal by showing his skill in the Olympics or any other sports. Have you ever heard of an athlete winning a medal by taking a shortcut?

As a Muslim, every page of the life of the Holy Prophet (peace and blessings of Allah be upon him) is proof that there is no shortcut way to achieve any goal. Had they fallen, they would not have had to eat stones in Taif, nor would they have had to leave their homes and dear homeland and migrate to Madinah. There would be no wars and no peace. Rather, within a few days, the Holy Prophet would have succeeded in spreading Islam everywhere and the flag of Islam would have been hoisted everywhere. But Islamic history is a witness that the Holy Prophet (PBUH) worked the hardest in the entire history of the world for the success of his goal. Take the most trouble and make the most sacrifices, then somewhere the lamp of Islam is lit.

Therefore, whether it is the goal of the world or the religion, whether it is a personal goal or that of the nation, whether it is a spiritual goal or physical, educational, or professional, there is no shortcut way to achieving any goal. ■

Contemporary Academic Education has no Place Left for Religious and Moral Education



Three things play an important role in the construction and destruction of personality, media, environment, and education.

These are the three most effective sources that influence human thoughts and actions. Media, Environment, Education.

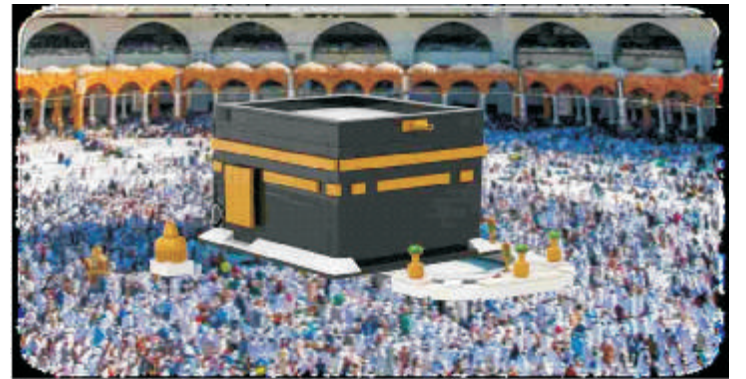
Currently, evil, immorality, and materialism have become champions and as a whole, because of them, the new generation has stood on the edge of moral destruction and ruin. Concerned about the children and trying to save them from this disaster, the situation is what to

ask of the godless? People who are apparently religious, and their children are also addicted to the modest values of the West and have started to consider religion and morals as a burden, this situation is more noticeable and worthy than communal riots, economic backwardness, and educational stagnation.

The concern is that the education system is such that children are sent to school at a very young age, the school hours and sometimes the distance from people's residence is so much that they must leave home as early as possible in the morning. Then the curriculum is so heavy and that most of the children have to do tutoring, so after returning home they study tutoring, then homework is so much that after that they get involved in it and sometimes they read and write.

It is a situation in which children are deprived of their childhood, they must work more than the youth, and it has an impact on their minds, as well as on their health. There is no time left for daily religious education, if there is a day off on Sunday in a week, both parents and children consider it their right to spend that day together in entertainment, thus in the daily routine, no place is left for religion and moral education. ■

A Resident of Dubai creates the World's first Educational Islamic Toys



In a world dominated by mainstream toys and entertainment, Abdallah Zejli, a visionary resident of Dubai, has embarked on a pioneering journey that has captured the hearts and minds of families worldwide. The creation of Muslim Blocks, the world's first educational Islamic building blocks, represents a remarkable convergence of learning, Islamic heritage, and entertainment, bringing forth a new era in the toy landscape.

Abdallah Zejli's brainchild, Muslim Blocks, was conceived out of a deep desire to enrich the lives of children and families. Recognizing the lack of premium educational Islamic toys in the market, Zejli embarked on a mission to craft a groundbreaking toy that would bridge the gap between education, play, and cultural awareness. The result is a series of meticulously crafted building block sets that serve as gateways to Islamic culture, history, and architecture, all while delivering an engaging and enjoyable experience.

At the core of Muslim Blocks lies the philosophy that education can be seamlessly integrated with play. Abdallah Zejli encapsulates

this sentiment by stating, "Our meticulously crafted building block sets enable children and families to explore Islamic culture, history, and architecture while having a blast." This philosophy underscores the brand's commitment to transforming each moment spent with their products into cherished memories.

Muslim Blocks' initial offerings include two captivating building block sets: the Kaaba building block set and the Masjid Al Nabawi building block set. The Kaaba set, comprised of over 367 intricately designed pieces, faithfully recreates the revered structure in Mecca, allowing young minds to delve into its historical and spiritual significance. Meanwhile, the Masjid Al Nabawi set, consisting of over 300 pieces, beautifully captures the splendor of the Prophet's Mosque in Medina, complete with iconic features like the green and silver domes and the sacred Rawdah.

(Source: <https://www.globalvillagespace.com/resident-of-dubai-creates-worlds-first-educational-islamic-toys/>) ■

Relationships Never Die



An intellectual said. Relationships never die, relationships are always killed by humans. From hatred to neglect, there is a misunderstanding. Consider these three things, hatred, neglect, and misunderstanding are extremely dangerous. Try your best to protect yourself from them. Don't take relationships for money, don't ignore poor relatives. Be it the relationship of the poor or the rich, every relationship is important. Rather, more attention is needed towards poor relatives than rich

relatives. In weddings, happy gatherings, or any household function, the rich relatives are usually invited very carefully, while the poor relatives are not remembered and if they are remembered, they are invited in a cursory manner. We need to extricate ourselves from this dualistic attitude. Value relationships. Learn to manage relationships. This will bring immense peace in life and our home, and our family will become heaven. ■

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Syed Ilyas Basha

LGBT Culture – A Threat to Human Race?



The institution of a man-woman relationship basically is meant for mutual help, support, solace, and pleasure-seeking acts. Its subsequent and more important aim has been to deploy body parts in the regeneration process to continue the human race. This has been the process since days immemorial in human history. It has been prevailing in each and every generation for decades and centuries. Humanity has been synonymous with man and woman.

The assertion of democracy in the West, in the middle of the last century saw advancement of thinking in human lives. Political awakening and economic advancement brought intellectualism and adventurism in attitude. Amidst this environment a feeling of liberty, freedom adventure in social setup crept an unusual development also took in the lives of human beings. A tendency to promote an unnatural setup in society developed in the society. It started as a fashion, frolic, and fun and eventually spread all over the world.

Followers of various religious groups had their rules and traditions. The progressive mind gradually developed intolerance towards the institution of religion, marriage itself. Once allergic to religious practices, these people groups started abandoning established man-and-woman relationships. The rebellious attitude mostly in affluent families led the bandwagon and spread. In the first stage, the setup of the family as a bond between a man and a woman was weakened. It was gradually replaced by a live-in relationship between the couples. A further 'advancement' in attitude developed in the establishment of man to man; and woman to woman arrangement. This arrangement is being labeled as 'same-sex marriage' or 'gay marriage'. Today, it is prevalent legally in 28 countries.

Of late, this group has started imposing this culture on other societies worldwide. Their lobbying is strong enough as they plead in the name of democracy. Though negligible in the figure, under the guise of freedom and modernism, they receive wide publicity thanks to the media. Only the misguided youth support them for the sake of fun. Avoiding confrontation, powerful democracies calmly steer through. Economically weak and vulnerable countries are pressured to stop opposing this.

Such 'marriages' are legally accomplished and recognized (nationwide or in some parts) in the following countries: Argentina, Australia, Austria, Belgium, Brazil, Canada, Colombia, Denmark, Ecuador,

Finland, France, Germany, Greenland, Iceland, Ireland, Luxembourg, Malta, Mexico, the Netherlands, New Zealand, Norway, Portugal, South Africa, Spain, Sweden, Taiwan, the United Kingdom, the United States and Uruguay. Same-sex marriage is also due to become legally performed and recognized in Costa Rica. Additionally, Israel recognizes the marriages of same-sex couples validly entered in other countries. Ironically, all this is being spear-headed in the name of 'human rights'. Of late, some of the human rights groups have become champions of the cause, pressurizing governments to grant recognition.

In 2005 Canada became the first country in the Western Hemisphere to legalize same-sex marriage. It was followed by Argentina in 2010, Brazil and Uruguay in 2013, Mexico in 2015, Colombia in 2016, and Ecuador in 2019. In a 2019 ruling, Brazil's supreme court determined homophobia and trans-phobia to be crimes under a 1989 law outlawing racism. Support for same-sex marriage varies across the region. According to a 2016 survey by the International LGBTI Association (ILGA), 54 percent of Canadians, 48 percent of Chileans, and 57 percent of Argentines were in favor of same-sex marriage. In Central America, support is much lower: 33 percent of Costa Ricans, 28 percent of Nicaraguans, and 27 percent of Ecuadorians support same-sex marriage. Central American countries do not recognize same-sex couples, though some have limited antidiscrimination protections. Costa Rica's constitutional court ruled that same-sex marriage must be legalized by mid-2020. Support for same-sex marriage also remains low in the Caribbean, at just 16 percent in Jamaica and 23 percent in the Dominican Republic. In Bermuda, a British territory, the parliament reversed the Supreme Court's legalization of same-sex marriage in 2017; that was challenged in local courts and could now go to a London court of appeals. Chile allows same-sex civil unions. The governments of Bolivia, Honduras, Nicaragua, and Paraguay have enacted constitutional bans on same-sex

marriage. Cuba, where homosexuality was once punished by internment in forced labor camps has changed markedly in recent years; the National Assembly passed an antidiscrimination law in 2013. Same-sex unions, however, are still not recognized. Bangladesh, India, Nepal, and Pakistan allow people to register as a third gender in official documents. There is little information on public attitudes toward homosexuality in South and Central Asia. ILGA found 35 percent of Indians and 30 percent of Pakistanis in 2016 thought same-sex marriage should be legal. Support in Kazakhstan stood at 12 percent. This type of attitude to the institution of normal marriage and family set-up is nothing but suicidal. Imagine the entire population adheres to emulate it in a city, a country. With no children born and only deaths occurring, the population is bound to vanish one day after a couple of decades. How ironic it is that a human being born in an advanced society himself is inclined to work towards the annihilation of the human race.

The group living in isolation in the society calls themselves 'LGBT'; to mean Lesbians, Gay, Bisexual, and Transgender. The transgender category of humans though is the result of a genital defect, or development, the other three remain to be the result of sheer evil desire, wrong approach, and bad companionship. They want to be treated as a tribe and demand privileges from governments. Some like-minded people express solidarity with the group. The latest ILGA database reads that 62 countries criminalize the act of same-sex arrangement, and 129 do not criminalize it. The judiciary in the U.S. is known for activeness in such cases. Inter-American Court of Human Rights has issued a ruling that is expected to facilitate recognition in several countries in the Americas. Historically speaking, this evil was found in the first century. Those opposing it are being called religious fundamentalists, fanatics, and so on. They are practically working against the interests of humanity. The most prominent opponents are religious groups among the Muslims and

the Church authorities in some countries.

Of the 193 countries in the United Nations, 64 still criminalize same-sex acts, according to the International Lesbian, Gay, Bisexual Trans, and Intersex Association (IGLA). Malta, Canada, and Switzerland are considered LGBTQ-friendly destinations. Death penalty for same-sex acts is awarded by Qatar, Saudi Arabia, Yemen, Uganda, Nigeria, Iran, Brunei and Mauritania. Uganda passed one of the world's harshest anti-gay laws announcing the death penalty for such crimes. According to CNN news datelined 29 June, 2023, the Cathedral in the Ugandan capital, Kampala, Rev. Canon John Awodi announced: "Homosexuality is a sin that must be repented of," adding that it is against the "order of God." "Homosexuality is not natural, it is unnatural. That is the stand of the church here. It is unbiblical, it is unnatural," he vehemently declared. Turkish President Recep Tayyip Erdoğan has recently publicly denounced such acts as heinous crimes against the society.

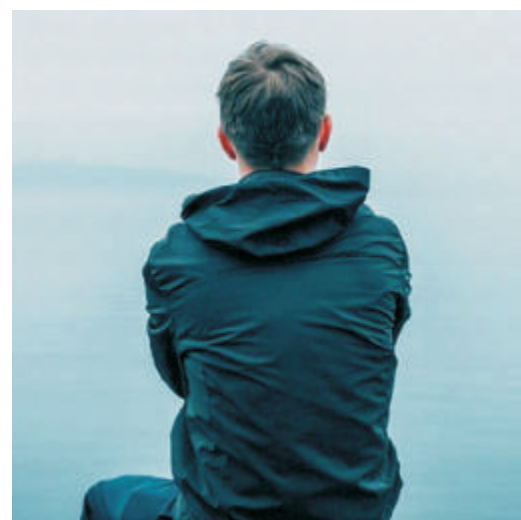
As followers of Islam and believers in the Quran a divine scripture, Muslims are guided to keep distance from social vices like these. Islam treats homosexuality as a major sin. Since the majority of Muslims

follow their religion Islam with strong conviction, Muslim countries became their special target. Muslims can never support or welcome it in their societies. They have a clear message from the Almighty Creator in the Holy Scripture Quran. It is a vicious way of life that brought the curse of God and total destruction during the days of Prophet LUT lived centuries ago in the valley of Jordan. Despite warnings by the Prophet, the people continued with their criminal acts. Leaving a few believers and followers, the entire nation was wiped off by the fall of a huge rock-stone from above the heavens. It was an act of the Almighty. The huge and wide pit of sea size developed as a result of this calamity later got filled with water from Jordan Rift Valley and became what we call today 'the Dead Sea'. The record says that the 'Dead Sea' measures 50 kilometers long and 15 kilometers wide at its widest point.

To protect the Muslim masses from becoming targets of this dangerous heinous sin, the Organization of Islamic Conference is advised to do everything possible to prevent crossing into borders of its member countries. The Muslim rulers too should fulfill their responsibility of containing the spread of this vice further and cross into their country's border. ■

Six of My Best Ideas

Rafael Eliassen



- 1. Self-talk:** The greatest way to motivate yourself is to look at your self-talk. *If you are exercising and say I can never do it, I am so out of breath then guess what you won't be able to perform.*
- 2. Comfort zones:** No matter how many goals you set or affirmations you do, if you aren't going out of your comfort zone you aren't growing.
- 3. 5% rule:** Whenever a situation seems unbearable or unchangeable, ask yourself how can I make it just 5% better? This will build so much momentum.
- 4. Rewire:** Whenever your brain says, I can never do that, that's not possible. Look for proof otherwise. If you eat healthy for a day chances are you can do it for another day.
- 5. Rest:** It's okay to be weak and not always hustling. Learn to optimize your health. Do things that are good for you, exercise, better sleep, etc.
- 6. Life's purpose:** Your life's purpose is to find your life purpose. The only way to do that is by moving closer to the things that you like. Start tapping into your intuition.

(Source: QUORA -From your Digest) ■

Adil Salahi

Alif. Lam. Mim. These are three of the separate Arabic letters that occur at the beginning of some Qur'anic surahs. In our view, they are meant to alert the audience to the fact that such letters are the material from which the divine book was given to the Prophet, i.e. the Qur'an is made. They are familiar to the Arabs who use them to compose whatever ideas they wish to express. Yet they cannot compose anything like this divine book, because it is of no man's composition; its author is God.

Surahs that start with such separate letters always speak about the Qur'an, either immediately following these letters or later, as is the case in the present surah. Hence, we read in its verses: Recite what has been revealed to you in the book? (Verse 45). Thus, it is that We have revealed this book to you. (Verse 47). Never have you been able to read a book before this, nor have you ever been able to transcribe one with your right hand. (Verse 48). Is it not enough for them that We have revealed to you this book which is being read to them? (Verse 51). The fact that references to the Qur'an and its inimitable style is invariably made in these Surahs confirms our view concerning these separate letters.

Immediately after the opening, the Surah begins speaking about faith and the hard test, believers are subjected to in order to make their belief a reality. It mentions that it is through such testing that true believers are distinguished from liars: *Do people think that once they say: We are believers, they will be left alone and will not be put to a test? We certainly tested those who lived before them; and so most certainly God knows those who speak the truth and most*

True Believers are Distinguished from Liars!

In the Name of God, the Beneficent, the Merciful

Alif. Lam. Mim. Do people think that once they say: We are believers, they will be left alone and will not be put to a test? We certainly tested those who lived before them, and so most certainly God knows those who speak the truth and most certainly He knows those who are liars.

(The Spider, Al-Ankaboot: 29:1-3)



certainly He knows those who are liars. (Verses 2-3).

This is the first strong note made in the Surah, given in the form of a rhetorical question about people's concept of faith. They often imagine that it is merely a word they utter: ***Do people think that once they say: 'We are believers, they will be left alone?'***

Belief is not a mere word we say; it is a reality that imposes duties, a trust that carries requirements and a struggle that demands patience and perseverance. It is not enough that people should claim to believe. When they make this claim, they are not left alone. They are subjected to tests to prove their sincerity and true metal, just as gold is tested with fire so as to separate it from any cheap elements. The Arabic word used here for the test derives from the root *fitnah*, which imparts exactly this sense of being subjected to a test with all that this implies.

Such tests to prove people's belief is a general and long-established

rule: *We certainly tested those who lived before them; and so most certainly, God knows those who speak the truth and most certainly He knows those who are liars.* (Verse 3). God certainly knows what people harbor in their hearts before any test, but the test reveals, in practice, what is known to God, yet hidden from human knowledge. He thus makes people accountable for what they actually do, not for what He knows of their reality. This is, in one sense, an act of grace, while in another, it is an act of justice. At the same time, it sets an edifying example for people so that they do not hold anyone accountable for anything other than what is clearly apparent in their deeds and what such deeds entail. They should remember that they cannot know what is in another's heart; only God knows that.

There is a general rule that God has set in operation, one whereby believers are subjected to a test so as to distinguish those who are

truthful from those who lie. Faith is the trust God has placed in this world of ours. It is borne only by those who are worthy of it, and have the strength to bear it and are totally devoted to it. They must prefer it to their own comfort, safety, security, and all temptation.

This trust entails being in charge of the earth, leading mankind along the way God has chosen for them, implementing His word in life. Hence, this trust is both noble and heavy. It is part of God's command, and as such, it needs a certain type of person to patiently endure adversity.

As part of the test, a believer is subjected to hardship by others. Believers often realize they have no one to support or defend them and that they lack the power with which to face tyranny. This is the immediate picture our minds see when tests are mentioned, but it is

certainly not the hardest type of test. There are many different types of testing, some far more trying and difficult.

There is, for example, the test presented by family and loved ones. A believer may fear that the sacrifices he is called upon to make could put his family in a perilous situation, or that he cannot protect his loved ones. On their part, fearing for their life, their loved ones may call on him to compromise or to give up. They may appeal to him in the name of their close relations, not to expose himself to destruction, or burden them with what they cannot bear. The surah refers to an aspect of such testing with parents, and this is very difficult to pass.

Another form of test is to see those who are deep in error and follow falsehood reveling in success, with the world at their feet, applauded by the masses, and with no obstacles in their way. Glory comes easy to them and everything in life is theirs to enjoy. Contrast this with the believer who finds himself ignored, unnoticed, and undefended. Only a few people like him appreciate the value of the truth in which he believes, but none of these has any say in life. ■

This trust entails being in charge of the earth, leading mankind along the way God has chosen for them, implementing His word in life. Hence, this trust is both noble and heavy. It is part of God's command, and as such, it needs a certain type of person to patiently endure adversity.

GUIDANCE FROM THE HADITH

Kind Speech and Good Manners!

Abu Hurayrah reports that the Prophet (peace be upon him) said: ***'The worst of my community are those who talk too much, resorting to pedantry and insolence; while the best of my people are those who have the best manners.'*** [Ahmad]

People should be precise and limit themselves to make their meaning clear without unnecessarily harping on about what is already clear. This is not surprising. We know that the Prophet included rich meanings in a few words.

In this hadith, the Prophet mentions three qualities that make a person join the worst type of people. These are the chatterers who almost speak non-

The best people are those whose manners are fine and who are kindly to people. They listen to others and accept what is right, without claiming any monopoly of speech or knowledge

stop.

They admire their own speech and feel that they have a claim to being listened to. They love to hear themselves speaking. This is an attitude of arrogance that some people often exhibit. If such a chatterer adds pedantry and insolence to his speech, then he is really a pain in the neck. The best people are those whose manners are fine and who are kind to people. They listen to others and accept what is right, without claiming any monopoly of speech or knowledge.

(Compiled From: "Al-Adab al-Mufrad with Full Commentary: A Perfect Code of Manners and Morality" – Adil Salahi) ■

Jewelry



Jewelry has always had a special relationship with women. It is said that jewelry is the greatest weakness of women. There will be few women who don't like to wear jewelry, but even those women who are not crazy about it still wear half a piece of jewelry on special occasions. There are also some ornaments that are not made of any precious metal or diamonds but they are also attributed to women. Such as modesty, good manners, good values, and above all the jewel of education, if a

woman is adorned with all these jewels, then no one is richer than her. But unfortunately, the ratio of female education is still very low compared to other developing countries. It is generally believed that women are educated and educated to become housewives. So why study more? The way of thinking is not correct. Gold, silver, diamonds, jewels, and pearls are more ornaments, shame, inspiration, and education. Girls and women need to pay more attention to this. If a girl is very beautiful, has a lot of jewels, even if she is rich, despite all this, if she is shameless and immoral, she has no value. Rather, people do not hesitate to draw wrong conclusions about such girls. Need to pay more attention to real jewelry than artificial jewelry. ■

A great defender of social justice, Zaheeruddin Ali Khan lived for Others

Those who know Zaheeruddin Ali Khan are finding it difficult to come to terms with the tragic loss of the affable man. Zaheeruddin was known for his passionate involvement in socio-political activities across Telangana and Andhra Pradesh. He also played an important role in the Telangana statehood movement. He was a defender of social justice and equality.

Zaheeruddin Ali Khan, managing editor of *The Siasat Daily*, passed away due to cardiac arrest during poet activist Gaddar's funeral procession in Alwal on Monday,

August 7.

Expressing his condolences, Telangana chief minister said that his untimely demise was an 'irreparable loss' to Urdu journalism. The CM recollected his association with Zaheeruddin Ali Khan and his role during the Telangana movement.

More than journalism, Khan was renowned for his philanthropic activities for the welfare and upliftment of marginalized communities across the country. He also worked to make all political parties accountable and did not shy away from vociferously



criticizing their 'wrongdoings'. Telangana Pradesh Congress Committee (TPCC) chief Revanth Reddy expressed shock and called the incident a "great loss to Telangana." Revanth Reddy and party leader Feroz Khan visited Khan's residence and paid their respects. Telangana BJP chief G Kishan

Reddy also expressed deep condolences over Zaheeruddin Ali Khan's death.

Telangana home minister Mohammed Mahmood Ali extended condolences and said that Zaheeruddin Ali Khan constantly thought about the country's progress. He also recalled his contributions in the form of not only journalism but also through scholarships to Urdu-medium students.

Through his Siasat Millat Fund, Zaheeruddin donated Rs 4 crores to over 22,000 underprivileged students from Bihar, Gujarat,

Jharkhand, West Bengal, Uttar Pradesh, and other states.

To ensure the education and well-being of children from underprivileged sections of society, Khan took up several initiatives in 1994 under the Abid Ali Khan Trust.

In 1997, he established a minority development forum to help the needy living in slum areas and tied up with corporate hospitals to help slum dwellers get free healthcare on a monthly basis.

In the same year, he also introduced vocational training

» Page 18

« Page 1

The Punjab Waqf Board had allotted a modest plot of land for the mosque's construction in the village, but the five Muslim families found it difficult to raise the money for construction.

Mahendra Singh, a local of Khanan Khurd, said that Muslims were unable to build a mosque on their own. He added that the first namaz the Muslims held at the mosque was a jubilant experience for everyone in attendance.

When Shahi Imam Mohammad Usman Rahmani of Punjab visited the village, he expressed gratitude for the courtesy the non-Muslim villagers had extended to their Muslim neighbours.

Similarly, a Sikh family from Bakhtgarh village in the Barnala district donated a piece of land in December of last year so that 15 Muslim houses in the village could build a mosque.

In Moga district's village of Machike, where an old mosque had been demolished to make room for a roadway and was later restored with funding from Hindus and Sikhs.

In Barnala district's Kutba Bahmania village, a mosque was rebuilt by the Sikh community after being abandoned during the partition in 1947. The Sikh community handed it over to Muslims in the area. The mosque has been closed for the last 76 years. Its building shares boundaries with a gurudwara. It was a historical place, and during the partition, most of the Muslims from here moved to Pakistan.

A few Muslim families, who moved to this village, spoke with the gurudwara management committee about reopening the mosque.

We are pleased that all the villagers have banded together to restore the mosque, said Charanjit Singh, a villager who participated in the reconstruction.

An elderly villager, Swaran Singh said that the mosque has never been attacked by other communities since the partition. By restoring the mosque, the people, according to him, have promoted intercommunal harmony.

Village Sarpanch Buta Singh claimed that both communities

Punjab Witnesses a New Era of Communal Harmony- Abandoned Mosques are Restored



One of the mosques under restoration is in Bakhtgarh village in Barnala district, courtesy Indian Express

coexist in this village. They made the decision to repair the mosque because of its outdated and crumbling structure. For this purpose, money was raised. Every villager helped with the repairs. Muslims were given control of the restored mosque, Buta Singh said. In Bhoolar village, Moga district, a new mosque was built. The village has seven gurdwaras and two temples, but no mosque.

"There was a mosque before Partition in 1947, but its structure turned to ruins with time. We have four Muslim families in the village that chose to stay back," said the village sarpanch, Pala Singh, as reported by The Indian Express.

The village of Bakhtgarh is now constructing its first mosque. Amandeep Singh, a resident of the village who donated 250 square yards of his field, said this was being done to help the Muslim families, who must travel five kilometres to pray.

Under the name Noorani Masjid, he has the land registered with the Tehsildar's office. Hindus and Sikhs have also contributed to the construction's cost of Rs 12 lakh.

The village does not have a mosque, but it does have two gurdwaras and a dera. According to Singh, reported by The Times of India, "Its Muslim families travel to the nearby village for prayers, so my family gave them land for a mosque and will also contribute to its construction."

The project manager, Moti Khan, stated, "We owe the Sikh family

and many others who have supported us. We ask for a similar brotherhood elsewhere for societal harmony".

In Barnala district's Moom village, which is close to Ludhiana Brahmins and Sikhs have joined hands to build a mosque for their Muslim neighbours.

Sikhs make up the majority of the 4,000 residents of the 300-year-old village, while the numbers for the Muslim and Hindu population is at 400 each.

The Sikhs have supplied the money needed to build the mosque, while the Brahmins have donated the land on which the mosque was built.

Besides this, Sikhs and Hindus also took care of abandoned mosques after Muslims left this part of Punjab at the time of Partition. It said that religion is not something that divides people. For example, in Hedon Bet village near Ludhiana, 54-year-old Sikh Prem Singh has been taking care of the century-old mosque.

"This isn't the only such mosque in Punjab. Across the state, several mosques are being taken care of by Hindus and Sikhs," said Tayyeb Hasan Falahi, who is retired as the education and development officer of the Punjab Waqf Board.

The Punjab Waqf Board has also played an important role in the restoration of Muslim places of worship since its inception when it was earlier a combined board of Haryana, Himachal Pradesh, and Chandigarh. Tayyeb Falahi was

also deeply involved in the drive for restoration and had visited every corner of Punjab.

He told *Islamic Voice* that hundreds of mosques that had been abandoned or taken over by hostile parties had been rehabilitated with the aid of Sikhs and Hindus in the Punjab countryside over the last two decades, serving as models of interfaith harmony.

"Before 1990, the Waqf Board was issuing licenses to individuals to keep the mosques and dargahs across Punjab functional. But a fatwa was issued saying that licenses could not be given to run mosques. After that, hundreds of mosques became abandoned overnight," said Falahi.

The Waqf lists over a thousand mosques and 61 dargahs on its land across the state.

"At the moment, many of these mosques are not under the Waqf Board's supervision. These are taken care of by Muslim families, if there are any, in the village," he said.

Unfortunately, he said, other mosques have been usurped, and in some cases, the people use them as stables or storage facilities.

He claimed that the Punjab Waqf had carried out a survey that identified 200 to 250 mosques that required repair and that a sum of Rs 5 crore had also been set aside, but the project fizzled out because the then-administrator Shaukat Ahmad Tare was transferred.

There is a very cordial atmosphere prevailing in the state because of

this; new mosques are being built and old ones are being restored, the former Punjab Waqf official said.

Echoing similar observations, former Ameer Jamaat-e-Islami Hind Punjab Abdul Shakoor said Muslims make up about 2% of the overall population of Punjab, and they overcame their fear mentality, especially the generation born after the partition, which has no longer experienced any fears.

Speaking with *Islamic Voice*, he said Jamaat-e-Islami Hind Punjab gave top priority to restoring abandoned mosques and developing good relations between Sikh and Hindu communities. In the past few years, more than 165 mosques have been restored in Punjab, he added.

After the partition, Qadianis got active and erected mosques for Muslims in numerous locations, but we chased them out and constructed other mosques, he claimed, adding that Tablighi Jamaat also contributed to the level of religious consciousness among the local Muslim population.

It is to be noted that Qadianis have their headquarters in Qadian town in Pathankot district and they run all their worldwide activities from here.

Punjab has unquestionably set an example for the rest of India by building and renovating mosques, particularly in light of the hardline Hindutva groups' attempts to sway public opinion by claiming that some older mosques were built after destroying temples. ■

'Punjab is serving as an example of communal harmony and fraternity. In contrast to Hindutva forces' attacks on Mosques and Churches in the rest of the country, Sikhs and Hindus from both communities are cooperating to restore abandoned or illegally possessed Mosques in Punjab.'

A great defender of social justice, Zaheeruddin Ali Khan lived for Others

courses for underprivileged women. He ensured that they received training in tailoring, embroidery, and other affiliated vocations.

In 2002, he set up spoken English classes, which resulted in 1,800 youngsters securing jobs in various multinational companies. He also set up Sukoon, an old-age home, in Vikarabad.

In 2007, he started an organization to ensure dowry-free marriages, under which more than 7,000 weddings were solemnized. Moreover, he was actively involved in lending assistance to people during the Covid-19 pandemic.

As a service to the community, Khan also organized burials of unclaimed bodies of Muslims in

Hyderabad.

He would actively work to mobilize help for victims of Hindutva assault and mob lynchings. Earlier this year, he helped collect funds for the families of victims, including those of Nasir and Junaid, whose bodies were found charred inside a vehicle in Haryana's Bhiwani in February 2023. He also aided the victims of

the 2017 Bihar floods, and those hit by Tripura violence in 2021.

According to the family, the funeral prayer of the deceased will be held after Fajr (early morning prayers) at Shahi Masjid, Public Gardens on Tuesday, August 8.

He will be laid to rest at his ancestral graveyard, Aakhirat Manzil, Darrusalam Road, Nampally. ■

Masoom Moradabadi

Prominent Islamic thinker, Qur'an commentator, writer, and poet Professor Altaf Ahmad Azmi passed away on 12 Aug 2023 after a short illness. He was 81 years old. He is survived by one son and two daughters. Professor Altaf Ahmad Azmi, the author of more than three dozen important books, was born on July 2, 1942, in Azamgarh. He studied Islamic studies and Arabic language at Madrasa-ul-Islah Sarai Mir. Later he studied Greek medicine at Aligarh Muslim University. After completing his education in Aligarh, he established his office in Jaunpur, but when Hakeem Abdul Hameed founded Jamia Hamdard in Delhi, he was impressed by Professor Altaf Ahmad Azmi's abilities and called him to Delhi and started the department in Jamia Hamdard. History of Greek Medicine entrusted to him. He was also the



head of this institution. He was also the vice-chairman of Delhi Urdu Academy. He performed prominently in the field of Greek medicine and Islamic studies. He was also the dean of the Department of Islamic Studies and Social Science in Jamia Hamdard. He was also the editor of a journal published by Jamia Hamdard. He was also a member of the advisory board of the Indian National

Professor Altaf Ahmad Azmi

Science Academy, New Delhi.

Prof. Altaf Azmi was equally proficient in Arabic, Persian, English, and Urdu. He excelled in both writing and speech. He made important additions to the Urdu literature of Islamic thought in the last quarter of the twentieth century. His greatest achievement was the Qur'an.

Hakim's Tafsir is 'Mizan al-Qur'an' which consists of three thick volumes. His other readable books on Islam include 'Qur'anic Concept of Faith and Action', 'Qur'anic Concept of Tawheed', 'Wahdat al-Wujud: A Non-Islamic Theory'. It is difficult to agree with some of his discussions, but the other side of his criticism comes out. He was also fond of poetry. Three of his poetry collections were published under the titles 'Faghan Neem Shab', 'Zanjir Ghazal' and 'Chirag Shab Gazida'.

He also authored 'Tafhim Sir syed' and 'Tsanif Sir syed'. Apart from this, 'A Look at the Works of Shibli', and 'Shibli as a Writer and Critic' are also included in his works. His book on the subject of 'Uranian Medicine and Urdu Language' has also been published. He has authored and compiled all his life. Lived at work. He was a very noble and humble person. Among his books on Allama Iqbal, 'Iqbal's Basic Thoughts', 'Iqbal and Unity and Unity', 'Khatbat Iqbal: A Study' are worth mentioning. Apart from this, his books on Qur'anic sciences include 'Principles and Issues of Tafseer Qur'an', 'Nasm Qur'an: An Analytical Study', 'And insightful Teachings of the Qur'an and Behavior of Muslims. Among his other works is 'Maulana Azad as an Exegete of the Qur'an', 'Decline of Indian Muslims' and literary articles, 'Naqosh Aghii', 'Sakhon Hay Jahni', and 'Jada and Manzil' are worth mentioning. ■

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