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English Monthly



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



The Need for a  
New Aligarh Movement

Prof Rashid Shaz

Page  
08



The 'Royal' Conduct of G20 and the  
Simplicity of a 'Rishi Sunak'

Sohail Anjum

Page  
10



Does Islam Disenfranchise Women?

Moin Qazi

Page  
14

Vol 35-10 No 431

October 2023 Bengaluru Pages 20 Rs. 40

Rabi-ul-Awal / Rabi-us-Sani - 1445 H

## KPSC MEMBER



**SRI. MUSTAFA  
HUSSAIN, S.A.**

District Judge (supertime scale) and Director, Bangalore Mediation Centre, Bengaluru. He has been appointed as a Member of, the Karnataka State Public Service Commission by Government notification dated 22-09-2023. For many years there was no representation of Muslims in this important body and Muslims have been asking the government to fulfil this demand.

Born to the late Syed Abdul Azeez and late. Mumtaz Unnisa in Mysore graduated from Maharaja's College, Mysore in Criminology, Journalism, and Public Administration. He completed his LL.B. from Sharada Vilas Law College, Mysore. As a member of the Bar Association of Mysore, he

»Page 7

## The slow death of the Minority Affairs Ministry



**Abdul Bari  
Masoud**

It seems that the 17-year-old Ministry for Minorities Affairs is put on the deathbed, as for more than one year, there has been no full-fledged minister at the helm of affairs since July 2022, and its budget has also been massively cut. The ministry runs 14 welfare schemes, but four of them were recently scrapped. To top it all off, only a portion of the financial allocation designated for minority welfare has been used.

Despite its motto, "Sab Ka Saath, Sab Ka Vikas", the BJP-led Union government seems to be



**(Members of various students' unions protesting the arbitrary scrapping of the Maulana Azad National Fellowship, outside the Ministry of Minority Affairs in New Delhi on December 22.**

**Photo Credit: Shiv Kumar Pushpakar)**

unconcerned with the welfare of Minorities. Minority communities apprehend that the government is being

deliberately undermined by the government in an effort to appease the "Hindutva Constituency."

It was recently reported in a report by the Parliamentary Standing Committee on Social Justice and Empowerment that the minority ministry was unable to use all of its budgetary allotment for the 2020-21 fiscal year.

According to the report, the funds were reduced by more than Rs 1,000 crore at the revised estimate stage "due to the slow pace of expenditure in the scholarship component."

The report stated that the ministry could spend only 38.5% of funds up to Dec. 31, 2020, and there was a reduction of around Rs 1,024 crore over the budgetary

»Page 2

## OIC Secretary General emphasizes unity among Muslim nations to address common Threats

In a recent meeting held on the sidelines of the UN General Assembly in New York, the Secretary General of the Organization of Islamic Cooperation (OIC), Hissein Brahim Taha, underscored the imperative need for unity among Muslim nations to address common threats faced by the Muslim world. The meeting, attended by Iranian Foreign



**Minister Hossein Amirabdollahian, shed light on**

the significance of dialogue and cooperation.

**Unity Amid Common Threats**  
Secretary General Hissein Brahim Taha began the meeting by emphasizing the importance of unity among Islamic nations in confronting common threats, including the Israeli government. He recognized that it is impossible to effectively counter these threats

»Page 12

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«Page 1

allocation from the budget estimate to the revised estimate stage during 2020–21. This has become a regular feature since the BJP assumed power at the center. Speaking with *Islamic Voice*, former Union Minister for Minority Affairs K. Rehman Khan said the current government has so far shown little interest in taking action to support minorities. We observe a rise in the budget for each sector every year. However, in this case, the monies were lowered, and the government even chose not to use those amounts. Khan keeps a close tab on the functioning of the ministry, as during his tenure many new schemes were launched.

Recently, the ministry discontinued the *Padho Pardesh* Interest Subsidy Scheme, which provided interest subsidies on education loans for students from minority communities who were pursuing studies abroad. All banks were notified of this change last month by the Indian Banks' Association. The chosen nodal bank, Canara Bank, has been carrying out the scheme so far. Earlier, it terminated the pre-matric scholarship available to students in Classes 1 through 8. The scheme is now only available to students in Classes 9 and 10. Both the Maulana Azad National Fellowship for Higher Education and the *Nai Udaan* Scheme, designed to aid minority candidates in getting ready for the preliminary exams held by the Union and State Public Service Commissions, have been eliminated.

Although the Action Agenda and the Strategy Document of the government think tank Niti Aayog highlighted the fact that Muslims and other religious minorities lag behind on development indicators despite the Center's schemes for minorities, these programs have been discontinued.

The minority ministry currently offers 14 programs for six

designated minority communities but has eliminated four of them and cut this year's budget from Rs. 4,500 to Rs. 3,500.

Its justification for eliminating these scholarships is illogical. These fellowships and scholarships are given out to motivate students to finish their education as well as to urge parents to enroll their kids in schools and institutions. The results of the 75th round of the National Sample Survey on Education, conducted in 2017–18, show that Muslims have a greater dropout rate than people who belong to other religious minorities.

In a conversation with *Islamic Voice*, Jawed Alam Khan noted that religious minorities, notably Muslims, have lower education levels as a result of low budget allocations and underutilization of resources. Through policy initiatives like the Prime Minister's New 15 Point Programme and the *Pradhan Mantri Jan Vikas Karyakram*, the Union government's overall spending on minorities has decreased as a share of the total spending on the Union Budget from 2012–2013.

Jawed Alam Khan, who works with the Delhi-based Centre for Budget and Governance Accountability, also underlined that the minority ministry has been reduced constantly.

"Budget estimates show that the Ministry of Minority Affairs' overall spending decreased from 0.14% in 2021–2022 to 0.12% in 2022–2023 as a percentage of the Union Budget. The Ministry of Minority Affairs received Rs 5,010 crore in 2022–2023 (budget estimate), compared to Rs 4,246.05 crore in 2021–2022 (updated estimates). The ministry spent Rs 3,920.29 crore in 2020–21 (actuals) as opposed to the Rs 5,029 crore budget projection for that year".

Additionally, it appears that

## The slow death of the Minority Affairs Ministry

expenditures from the Union Budget have not been made in compliance with the ministry's requests for funding. Only Rs 4,700 crore, instead of the ministry's requested Rs 5,795.26 crore, was allotted for 2019–20. Only Rs 5,029 crore of the requested Rs 6,452 crore for 2020–21 was given.

Rehman Khan claimed that the Planning Commission during the UPA government allocated a budget of 27,000 rupees for the minority ministry over a five-year period, along with an additional 3,000 rupee grant, as opposed to the 40,000 rupees requested by the ministry, or roughly 6,000 rupees annually.

He noted that every sector's

budget has climbed since the BJP seized control of the government, but the Minority Ministry's budget has decreased despite the fact that it should have been at least Rs 10,000 per year as every budget takes a 10 percent inflation rate into account.

Referring to the Waqf Development Corporation, the Central Waqf Council, and the 123 Waqf properties, the former minister said the government's intention towards minorities is not good. He said in no uncertain terms that he was totally dissatisfied with the functioning of the ministry.

Echoing his views, Dr. John Dayal, activist and author, said the situation for minorities is not

good, and organizations established to promote the welfare of minorities are not now in operation.

He said that since the BJP came to power, "they had the welfare of the minorities on their mind."

We seem to be observers of the gradual demise of the Minority Ministry. At the moment, it is not clear who is in charge of the ministry—the second minister or minister of state, who has no power, while the bureaucracy too is totally disinterested in minority welfare.

There was also a massive cut in the budget meant for minorities, which has been slashed by almost 40 percent. The allocation for the Ministry of Minority Affairs is now less than 0.1 percent of Rs 45 lakh crore, the total annual budget for 2023–24. ■

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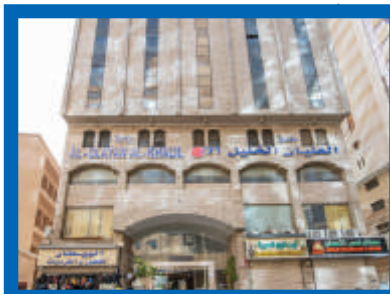


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## Hindus have more Wives than Muslims:

Maulana Ajmal

**Guwahati:** Taking a strong exception to the BJP-led Assam government's consideration to outlaw polygamy in the state, Maulana Badruddin Ajmal, MP and president of the All-India United Democratic Front, said that Muslims generally believe in monogamy, and it is the Hindus who often marry multiple times.

Speaking with reporters here, Ajmal came down heavily on the BJP and Assam Chief Minister Himanta Biswa Sarma, alleging that they have snatched everything from the Muslim people residing in the state.

"Muslims do not have jobs or money, and moreover, Himanta Biswa Sarma does not allow the



Muslims to sell vegetables in the streets for their living. Thus, Muslims, even if they want to,

» Page 7



**New Delhi:** The All India Muslim Personal Law Board announced that it will launch a campaign to ensure that women get their due share of inheritance. It also expressed deep concern over the government's crackdown on Wakf properties, the criminal negligence of Wakf boards, and cases filed against the Wakf Act in various high courts in the country.

The decision was taken at the Board's Working Committee meeting held here on September 15, which discussed several issues, including social problems prevailing in Muslim society. Many participants agreed that while Sharia law stipulates that daughters receive a certain portion of their father's estate, this was not always the case. In addition, some participants felt that mothers of sons and widows of husbands were also occasionally denied their rightful inheritance shares.

The group resolved to organize a nationwide campaign to ensure that women receive their fair share of their father's estate.



(Photo courtesy ONMANOROMA)

Briefing the decisions of the working committee, board spokesperson Dr. S. Q. R. Ilyas said that the board has also realized that women are facing many social problems, such as female foeticide, dowry, the problem of late marriage, attacks on their dignity and chastity, exploitation at work, domestic violence, etc.

The Board carefully considered

these issues and determined that internal social reform would receive special focus. The entire country was divided into three sections for the goal of social reform, and Maulana S. Ahmad Faisal Rahmani, Maulana Md. UmrainMahfooz Rahmani, and Maulana Yasin Ali Usmani were given responsibility for it.

In addition, he stated that the following individuals were part

of the committee formed to create the plan and map for the entire project: Dr. S. Q. R. Ilyas, Maulana S. Ahmad Faisal Rahmani, and Maulana Md. UmrainMahfooz Rahmani. Similar to this, the Tafheem e Shariat Committee was assigned to Maulana Syed Bilal Abdul Hai Hasani Nadvi, the board's secretary.

He said the revised Mediation Act's many components were thoroughly examined by the Working Committee. It has been determined that a committee made up of legal professionals from the board will review every element and advise the board on how it may be utilized to address matrimonial and other social issues. The group will be led by the general secretary.

The Working Committee expressed deep concern over the government's crackdown on Wakf properties, the criminal negligence of Wakf boards, and cases filed against the Wakf Act

in various high courts in the country. It was decided that Wakf conferences would be organized in five major cities of the country on the Shariah status of the Wakf, the threats to the Wakf properties, and possible remedial measures.

The participants in the meeting were appreciative of the board's efforts with respect to the Uniform Civil Code, particularly the round table discussion and press conference with diverse religious and social groups. On the Board's initiative, the Law Commission on UCC received responses from around 6.3 million Muslims. The meeting and conversation between the Board's delegation and the Law Commission were led by the Board's president. The board has chosen to keep up its opposition to UCC.

Maulana Khalid Saifullah Rahmani, the board's president, presided over the meeting, and Maulana Mohammed Fazlur Rahim Mujaddidi, the board's general secretary, led the proceedings. ■

### Nikhat Fatima

At the recently concluded Global K-12 Summit, organized by Business Reconnect in Hyderabad on 8<sup>th</sup> September 2023, Ashraful Madaris High School, an Urdu Medium High School of Hyderabad was awarded for **"Excellence in imparting value education and spirituality"**.

Global Business Reconnect, is an event management company based in New Delhi. Started in 2000, it has executed corporate events in PAN India and throughout the Globe on several occasions for several industries. The Global K-12 Summit is an event of Global Business Reconnect where one can

network with top school Directors / Principals, businesspeople in related industries, important educators, and some of the most well-known thought leaders, corporate executives, government officials, consultants, and policymakers.

In 2023, they held the K-12 Summit in Hyderabad. They award schools that have added innovative features in the methodology of teaching whether in their day school, boarding schools, residential school, etc.

This year The award went to

## Ashraful Madaris Urdu Medium School of Hyderabad bags the K-12 WOW Award

Ashraful Madaris High School of Hyderabad which has a unique feature of "day boarding", where the students of Urdu medium come to school right from the morning prayers at 5:30 AM after which they do some physical exercises, study Islamic tenets and the Holy Quran, then join regular classes after a nutritious breakfast, then are provided lunch in the afternoon. In the evening after classes they stay back and do their homework, offer the night prayer, have their dinner, and go home.

"I had applied for the award and

forgotten all about it. When I got the news that our school has been chosen for the award, I and my team were exhilarated. We have been struggling to keep the school functioning smoothly, which despite being aided by the government is running with hiccups because the government has stopped recruiting teachers in place of the retired ones. Hence, we are recruiting private teachers and are paying the teachers' salaries from our pockets" explained Khalid Hasan, who is an Advocate and now the

Academic Administrator and PRO of the school. He received the award on behalf of the school.

"We are managing the school with donations from generous donors and have started an English Medium school to cover at least some of the expenses.

This is the first award received by Ashraful Madaris High School in its 110-year history. "I am sure this school will witness many more glorious days ahead", said Khalid Hasan who has been at the helm of the affairs of the school for the last one year and whose tenure has been extended till 2026 as the Academic Administrator of the School. ■



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## Jamiat Ulama Open School Felicitates Matric Passed Madrassa Students



Staff Writer

**New Delhi:** The Jamiat Ulama-i-Hind (M) runs Jamiat Open School (JOS) organized a felicitation program for the madrasa students who passed out X examination through the national open school this year. The event was held at JUH headquarter on September 15 and Prof. Saroj Sharma, chairperson of the National Institute of Open Schools (NIOS), was the chief guest. The President of Jamiat Ulama-i-Hind, Maulana Mahmood As'ad Madani, stated in his welcome address that "modern times are fast changing with all the new technologies coming fast; therefore, it was felt that it was necessary to provide the Madrasa students with tools and knowledge that can help them address the issues of the modern world and so that they can confront the challenges head-on. Only then would they be able to comprehend their obligations and the proper approach to expressing their opinions, and that comprehension is the key. He continued, "The valuable relationship between Jamiat Open School (JOS) and the National Institute of Open Schooling (NIOS) aims to help the students analyze and meet modern issues. He praised NIOS's commitment to

this wonderful joint venture effort. There are no flaws in the Madrasa system; they are currently providing education. All they need to do is improve their abilities.

I am grateful to NIOS for helping us fulfill the aspirations of so many students. I have high hopes that NIOS will be able to boast that the majority of its talented pupils attended Jamiat Open School, he added.

Elaborating on the value of such bilateral efforts, Prof. Saroj Sharma stated that according to 'UNESCO's Learning: The Treasure Within (1996)', *education throughout life is based on four pillars: learning to know, learning to do, learning to live together, and learning to be.* This joint venture between Jamiat Open School and the National Institute of Open Schooling aspires to help students achieve these objectives. They should carry on with the shared legacy of growing and learning together. The aim is to preserve our culture and build the nation.

She lauded JOS's efforts towards raising the bar of literacy level in the country and said that the New Education Policy aims to bring many languages into its fold, such as Pashto and Persian. Hopefully, we will keep up with modern advancements and succeed in carrying forward this shared

legacy of growing together."

Dr. PA Inamdar, President of P.A. Inamdar University, lauded the Madrasa system and said it is making millions literate without any government help, thus helping in nation-building. He added that 'Deen' (religion) will be better understood if these students also have knowledge of 'Dunia' (the world). He stressed the learning of artificial intelligence (AI) and other technologies and felt the need to include new tools in the system to equip the students to better face the challenges of life and times. The speed of education should match the speed of the world, he said.

Maulana Niaz Ahmad Farooqui, Secretary of Jamiat Ulama-i-Hind, shed light on the JOS efforts and how they are boosting the prospects of empowerment and a bright future for madrasa students. He said 110000 students from 285 madrasas across the country, mostly from UP and Bihar, were enrolled in the Jamiat Open School.

Trophies were awarded to several teachers and the top-performing, deserving children. Numerous notable figures from NIOS and the education field attended the event, including Dr. S. Farooq (Chairman of the Tasmia Society), Prof. Akhtarul Wasey, Zubair Gopalani, and Kamal Faruqi (Member of AIPLB), among others. ■

## UP Madrasa Board to De-Recognize 240 Madrasas Across the State

### 240 मदरसों की मान्यता होगी खत्म सरकार ले रही है बड़ा फैसला



**Lucknow:** The Uttar Pradesh Madrasa Education Board said it will annul the approval of 240 madrasas across. The decision was taken following a thorough investigation by District Minority Welfare Officers, who found numerous problems, including non-operational institutions and inadequate documentation in these madrasas.

A list of affected madrasas that primarily focuses on institutions that are either not operating or have not fulfilled the necessary documentation requirements has been given to the madrasa board. Several of these madrasas have not posted the necessary papers on the UDAYS portal since there aren't enough students registered.

Dr. Iftikhar Ahmed Javed is the chairman of the Uttar Pradesh Madrasa Board, which is attached to the ruling BJP in the state. It is said that one of the main factors contributing to the termination of approval is the declining number of candidates appearing for madrasa board exams, which has become a growing concern.

Only 172,000 applications from madrasas throughout the state were received this year, a dramatic reduction. The Madrasa Board's

new rules, require students from other boards to pass Urdu, Arabic, or Persian at the high school level in order to be eligible for admission to Aalim and to have passed the Intermediate or an equivalent exam in order to be admitted to Kamil, are blamed for this trend.

According to Dr. Priyanka Awasthi, Registrar of the Madrasa Board, the situation has prompted even some madrasas themselves to seek de-recognition. In May of this year, ten institutions voluntarily sent letters to the board. Additionally, 204 madrasas in Ambedkar Nagar are not functioning, and four in Lucknow have failed to submit essential student records. Notably, Amroha and Sant Kabir Nagar also feature among the institutions affected by the termination of approval.

The decision to revoke approval is consistent with the 2016 Madrasa Rules, which outline certain requirements for recognition. For permission, Tahtaniya and Munshi Maulvi madrasas need at least 150 pupils, while Munshi Mulavis need at least 30. Additionally, to maintain their recognition status, Aalim, Kamil, and Fazil madrasas must have a minimum of ten students show up for exams. ■

## After UP, Islamophobic Incident Occur in Karnataka School

Staff Writer

Manjula Devi, a government school teacher in Karnataka, was transferred, and a probe into her conduct was initiated after she told two Muslim children in her class to "go to Pakistan."

Devi allegedly said Islamophobic things to two Class 5 pupils at a government school in Tipu Nagar, Shivamogga.

Nazrullah, the district unit head of the minority wing of the Janata Dal Secular, claims that on September 1, while Devi was teaching a class of 5, two pupils started fighting. The two Muslim boys were reprimanded by her, and she told them "This is not your country."

"We were shocked after the children told us about the incident. We filed a complaint with the Deputy Director of Public Instruction (DDPI), and the department acted against the teacher," *Hindustan Times* quotes Nazrullah as saying.

Block Education Officer B. Nagaraj, who investigated the incident, stated that other students in

the class supported the complaint. The teacher reportedly said to the students, "This is not your country; this is the country of Hindus. You should go to Pakistan. You are our slaves forever," Nagaraj said.

The incident came to light a week after the Uttar Pradesh Police registered a case against a private school teacher accused of making communal comments and encouraging her students to slap their Muslim classmates for not being able to recite a multiplication table in Muzaffarnagar district.

The incident came to light when, on August 25, a video of the teacher went viral in which she asked students in Class II to slap their Muslim classmates, triggering widespread condemnation.

A case was registered against the teacher on August 26 under sections 323 (punishment for voluntarily causing hurt) and 504 (intentional insult with intent to provoke breach of the peace) of the Indian Penal Code on the complaint of the victim's family. ■

## Three Jamia Millia Islamia alumni were part of Chandrayaan-3



**New Delhi:** Three Jamia Millia Islamia (JMI) graduates namely Mohammad Kashif, Amit Kumar Bhardwaj, and Areeb Ahmad, were part of the Chandrayaan-3 lunar expedition of the Indian Space Research Organization (ISRO). JMI has expressed pleasure on the participation of its alumni and said that it is a moment of great pride for the historic institution.

Amit Kumar Bhardwaj, Mohd Kashif, and Areeb Ahmad all graduated with a B.Tech in 2019 from JMI's Department of

Mechanical Engineering's Faculty of Engineering and Technology. According to the JMI administration, they passed the ISRO Centralized Recruitment Board-2019 Exam for the post of the Scientist/Engineer.

"ISRO declared the result of the Exam in September 2021. Kashif had secured the first position in the exam and all three were selected for the post of the Scientist/Engineer 'SC'-Mechanical (Post No. BE002)," JMI said.

Elated over the development, JMI

Vice Chancellor Prof. Najma Akhtar said they have become role models for the students of the varsity and that the students will get motivation to work hard to take the country to greater heights.

"It is an occasion of national celebration and we are happier particularly to know that our students were also part of this historical mission. I congratulate them for the success and wish them good luck for their future endeavours. Jamia fraternity is proud of them," she added.

The university had made special arrangements at several places on the campus for watching the live telecast of the soft landing of Vikram Lander of Chandrayaan-3. She said that the gathering in the Faculty of Engineering Auditorium and other venues of the university clapped and cheered in joy as soon as the Chandrayaan-3 landed on the moon. ■



## Staff Writer

## Bohra Community Launches Nutrition Program for Poor Families

**Nandurbar (Maharashtra):** The Dawoodi Bohra community's global philanthropic wing Project Rise has launched the 'Mother and Child Health and Nutrition Program' in the Nandurbar district of Maharashtra. The project will help over 600 beneficiaries over the next 3 years.

This program is run in collaboration with the Ministry of Women and Child Development, Nandurbar District Authorities, Integrated Child Development Services (ICDS), and the Association for Nutrition and Development Action (ANNADA). In 10 Anganwadi centers, the complete program will give malnourished children under the age of six and pregnant and nursing women energy-dense food that is supplemented with micronutrients. Additionally, it will instruct expectant and nursing moms on how to breastfeed and keep track of their health to slow down their children's physical and intellectual development.



Thanking the Dawoodi Bohra community and ANNADA for initiating the program, Krishna Rathod, the Deputy CEO (Women and Child Development), Nandurbar Zilla Parishad, said, "A health and nutrition initiative like this will go a long way in making a difference in the lives of undernourished children and achieving a hunger-free and healthy nation."

Alvin D'Souza, Program Head at ANNADA, said, "Child undernutrition can lead to severe developmental issues, diseases, infections, and even death. It is at

the root of all social problems and severely impacts national socio-economic development. Our program will use simple, community-relevant, ready-to-eat meals that provide almost 1/3 of a child's recommended dietary requirement of micronutrients. Most of these meals are millet-based and rich in protein. We are glad to have partnered with the Dawoodi Bohra community to be able to impact the lives of children in Nandurbar."

In his address at the launch event, Kutubkhan Badri, representative of His Holiness in the nearby town

of Shahada, said, "Our community leader, His Holiness Syedna Mufaddal Saifuddin, guides us to show empathy and compassion and look after the well-being of people, particularly those in need."

"Our community collaborated with ANNADA around five years ago to fight against malnutrition in Govandi near Mumbai and Roha near Raigad District of Maharashtra, where we saw significant change in the health of our beneficiaries. This project in Nandurbar is an extension of our nutrition and zero-hunger objective of Project Rise."

The program in Nandurbar was launched in September to support the Government of India's "Rashtriya Poshan Maah", or National Nutrition Month, which promotes nationwide awareness of nutrition and hunger, especially for mothers and children.

The majority of the world's hungry people and nearly one-third of the world's malnourished children reside in India. According to the National Family

Health Survey 2019-21, 20% of children under the age of five have wasting, and nearly every third kid experiences stunting.

Less than 10% of children under 2 in Maharashtra have access to sufficient food, which contributes significantly to the state's high rate of child malnutrition. The situation in rural and tribal communities is exceedingly complicated. The level of nutrition, health, and general well-being of families can be improved through collaborating with local communities, partners, and Anganwadi centers.

**About Project Rise**

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Naqi Ahmad Nadwi

There are two sides to the uproar over the Indian Alliance's ban on fourteen anchors. One says that the right thing happened and the other says that it is an attack on the media. My question is a bit different. Like other institutions and sectors in India, the media is also controlled by Everyman, which is only four and a half percent. Just as the Jewish lobby is in control of the whole of America, the Brahmin lobby is also in control of India. Statistics show that in any political party, any sector of life, or any decision-making agency in India, Brahmins are seen at the top positions. If we consider this case in this context, it will be known that it is the Brahmin who has taken the decision not to attend Brahmin programs. What is the



reason for this? This is because when someone comes in the way of power, even if it is one's own, it becomes very important to control it, of which you will find many examples in history. So, will the boycott of these few anchors change the toxic climate of our country? I don't think so. The only lasting solution to this problem is that this will continue until the backward castes and minorities gain a foothold in the media. The problem in India is

not only the Muslims, but the lower castes also have a more serious problem than the Muslims. Their problems, persecution of, the continued misunderstanding with them in society, and then the participation of their name in the government, the conspiracy to not give their people a place in the government departments, despite the reservation, they are not allowed in the jobs. Injustice to all this cannot go away until

the people of their caste in the media acknowledge their existence in large numbers, this is what their intellectuals keep doing on every platform. As far as Muslims are concerned, despite being 14 crores, they do not even have 14 national-level journalists who have their place in the media. No one is going to buy Urdu newspapers. English and Hindi journalism do not exist. Muslims should have their own channel, it is also well discussed, let us accept that it is not possible to open and run the channel due to some reasons, so should we make a regular effort to send our children to journalism, for this they are preparing for it, organizing coaching centers for it and running a regular campaign for it, do other nations stop us from this? Some may find it unfortunate that we have been confused about whether photos and videos are legal for fifty

years since the advent of television. How can a nation expect its youth to be seen on the television screen in a nation that debates whether it is permissible to watch and work on television? Now that time has passed, television has created a storm in destroying our nation and ruining our country, so now we are starting to understand what is the importance of media. When we had to understand its importance fifty years ago, at that time we were involved in the discussion of its justification and non-justification. This is what is called: Moments have sinned and centuries have been punished. The special thing is that our nation still seems to be unfamiliar with the importance of media, and the need to prepare our youth in the media. Instead of rejoicing over the boycott of fourteen anchors, we urgently need to focus our cause towards a long-term solution. ■

**New Delhi:** From selling biryani on the streets with his father, Mohammad Qasim is now on the path to becoming a judge.

It's an inspirational tale of Qasim who is a resident of the historic town Sambhal, roughly 160 kilometers from the capital Delhi.

According to *India Today*, a few years ago, 29-year-old Qasim used to wash soiled plates while pulling his father's handcart in Sambhal. By earning the 135th position in the Provincial Civil Service (Judicial) examinations, he has now given his family cause for celebration.

The results of the 2022 Civil Judge Junior Division examination, popularly known as the Judicial Services exam, were made public last week (30 August) by the Uttar Pradesh Public Service Commission (UPPSC PCS).

The troubles and hardships of Qasim's history would overwhelm



Mohammad Qasim with his family (courtesy India Today)

most people. Being the son of a diligent vendor and a member of an impoverished community, Qasim spent his primary school years helping his father with labor and washing dishes at his booth. Despite these overwhelming obstacles, Qasim never let his aspirations go. Qasim's academic trajectory exhibits his commitment and tenacity. He attended Warsi Junior

High School after failing the tenth grade once, then continued his education in his community. His academic education then took him to Delhi University, where he earned an All India Rank 1 in the LL.M. exam in 2019. He had previously studied law at Aligarh Muslim University. Later, in 2021, he was eligible for the UGC NET. The fact that Qasim was able to rise

## Hawker's son becomes the Judge Inspiring journey of Mohammad Qasim

from being a roadside seller to being a judge is a credit to his perseverance, dedication, and his family's unshakable faith in him. It is obvious how happy his family and the local community are over his wise accomplishment.

Sambhal's youths are motivated by Qasim's humble upbringing and unwavering character. It is a powerful reminder that there are no short routes to success and that persistence and hard effort always pay off. His journey serves as a reminder of the value of education and its capacity to change people's lives. ■

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Masoom Moradabadi

## Save Maktaba Jamia



(Photo:heritagetimes.in)

There is a wave of happiness in Urdu circles with the re-opening of the Urdu Bazaar branch of Maktaba Jamia. Thus, apart from Delhi, Tumaktab Jamia also has branches in Mumbai and Aligarh, but due to its importance and location, Delhi's Urdu Bazaar branch is the most important. That's why its closure had a profound effect on all the Urdu lovers. It happened that on August 31, Ali Khusro Zaidi, the in-charge of the place, was suddenly sacked and locked in the Urdu Bazaar branch, which caused a lot of pain to the Urdu lovers. After the closure of this branch, Rakim Al Haruf wrote a post and shared her pain with others. I am happy that not only Urdu newspapers have paid attention to this but also the largest English language newspaper 'Times of India' has published news on it. Not only that, the English and Hindi websites of 'The Wire' also tried to reach the root of this problem. In Urdu newspapers, daily 'Inqilab (North)' and 'Mumbai Urdu News' took unusual interest in this problem and this matter. It spread all over the country. I am happy that my small post was accepted to have such a big impact. But the matter does not end here. Actually, the school of Jamia as a whole has been on its deathbed for the last many years. It is actually Jamia Millia Islamia and the Jamia owns 92% of its shares, but the attitude of the present management of the Jamia is incomprehensible towards its own school. Ever since the present Vice-Chancellor Ms. Najma Akhtar took charge, all the activities of the school have come to a standstill. For the last five years, neither the meeting of the board of directors of the school

nor any new book has been published. Even the employees of the school have not received their salaries for the last 22 months and they are forced to starve. The condition of the school was much better during the previous vice chancellor Najib Jung's time and during his tenure, hundreds of valuable books of the school were sold to the national government. It was published with the collaboration of the Urdu Council. At that time, the managing director of the school was Professor Khalid Mahmood, and his efforts were also very involved, but after Najib Jang, neither a new book nor a book was published in the school. The publication of valuable journals like 'Payam Shikhar' and 'Payam Shikhar' was started. If the current vice chancellor wanted, she could have improved the financial condition of the university by giving the papers, stationery, and distance education to the school. But all these works are also being done from outside and the Vice Chancellor is totally indifferent to the school.

Maktaba Jamia was established in 1922 by Dr. Zakir Hussain. It was not just a commercial publishing

house, but it published valuable books at a very low price and enriched the minds and consciousness of millions of people. Apart from the important works of creative minds, the school also published textbooks according to the curriculum needs of the students. K. Completed the plan to publish short but comprehensive books under the title 'Maiyari Series'. The fact is that even today scholars and students use the publications of the Jamia School.

Those who are familiar with the world of books must remember a name related to Maktaba Jamia, who brought this institution to the top with his extraordinary abilities. This personality was the late Shahid Ali Khan, who was once the head of Maktaba Jamia. He used to be the manager of the school and on his small table in the office of the school, there was a recipe to ease every difficulty. It was the time when the office of the school of Jamia was located on the same Gulmehr Road highway near Takuna Park. Where at one time Dr. Zakir Hussain, Dr. Abid Hussain, Khawaja Ghulam Al Sayedin, and other scholars of the Jamia were staying. At the time

when the building of Teachers Training College was being built, the need for a permanent building for Maktaba Jamia was also felt. But at that time the Jamia was short of funds. Roy Prithviraj, the architect of the Teachers Training College, suggested that if the Jamia was ready, he could build the Maktaba Jamia building from the materials left over from the construction of the Teachers Training College building. For this, only the university will have to pay the labor money. The proposal was accepted and thus Maktaba Jamia got a permanent building.

The first persecution of Jamia School took place during the tenure of Professor Mushirul Hasan. In other words, this school building was bulldozed and moved to the huts behind the Jamia College, and a distance education institution named after Arjun Singh was established in its place. In the same period, the painful task of Shahid Ali Khan's separation from Maktaba Jamia was also completed. After Shahid Ali Khan, the people who were entrusted with the reins of this historic publishing house were its honorary managers and had no connection with the publishing industry. There these precious books were seen in a bad condition. After that, the school shifted to the Ansari Health Center building and he wandered around

like an orphan. Today, this historic institution which has published thousands of valuable books is lamenting its condition. There is no doubt that boom and bust is the order of the world and today the Urdu publishing industry is going through a difficult period. The practice of people buying books and making them the apple of their eye is dying out. But those institutions are definitely developing which are associated with stable and strong institutions. Maktaba Jamia is one such institution that is affiliated with a central educational institution like Jamia Millia Islamia. There is a need to make a solid plan to give a new life to Maktaba Jamia. Steps should also be taken to improve the condition of Urdu Bazarshakh and other branches of Maktaba Jamia. What is most needed is that the responsibility of the school should be entrusted to someone who has experience in the publishing industry. There should also be a better arrangement for the idle properties of Maktaba Jamia. Among them is the shuttered 'Liberty Art Press' at Pataudi House for years. If immediate attention is not paid to the health and wellness of Maktaba Jamia, then this historical institution that enlightened people's minds for a century will die and its biggest loss will be to knowledge and knowledge. ■

### «Page 2 Hindus have more Wives than Muslims: Maulana Ajmal

cannot marry more than once." Ajmal, who represents Lok Sabha members from Dhubri, said that Hindus today frequently have many wives.

Earlier, Sarma said that there was considerable public support for

outlawing polygamy in the state. A committee was set up by the state administration to examine whether it would be possible to pass legislation outlawing polygamy in Assam. The government solicited public comment after the relevant committee's report was submitted before introducing a law in the state assembly.

Sarma said, "We have received a total of 149 suggestions in response to our public notice. Out

of these, 146 suggestions are in favor of the bill, indicating strong public support. However, three organizations have expressed their opposition to the bill."

"We will now proceed to the next stage of the process, which is to complete the final drafting of the bill in the next 45 days," he added. The expert committee's report stated that the Indian Constitution allows the Union and the States the authority to pass laws on specific topics. ■

«Page 1

### KPSC MEMBER

practiced as an advocate at Mysore.

He was appointed as Civil Judge and JMFC in 1997. He was promoted to Senior Civil Judge in July 2004 and as District Judge in January 2014. He worked in different capacities Special Officer of Karnataka State Legal Services Authority, Principal District and sessions Judge, Raichur, Shivamogga, and Belagavi districts. Presently he was working as Director, Bangalore Mediation Centre, Bengaluru prior to his appointment as Member, KPSC. ■



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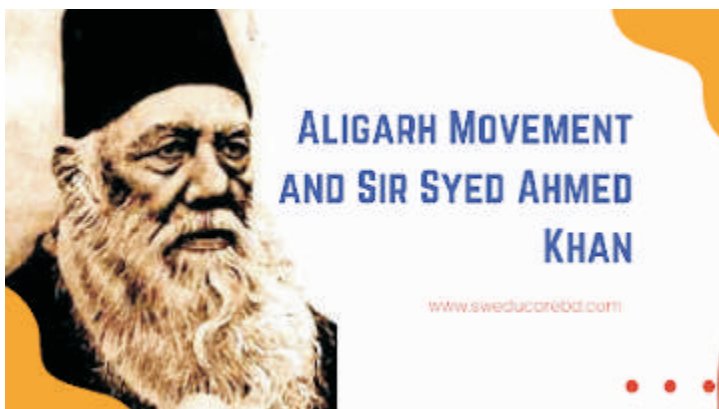




Prof Rashid Shaz

Sir Syed was not a prophet, but he was engaged in the work of prophethood all his life, especially in the last years of his life, he spent all his talents in removing the veils of human delusions with divine revelation.

Sir Syed never presented himself as a commentator beyond criticism and analysis. However, in the history of Islam, many distinguished personalities have invoked *Al-Ahmini Rabi* in order to add weight to their words or to gather people around them. Shah Waliullah Dehlvi is the best example in this regard. Sir Syed was familiar with this sand of Islamic rulers. The axis and center of the new knowledge that they wanted to create were the pages of divine revelation, which required human intellect and understanding to access them; A world of prudence, rationality, and thinking that is formed by a mixture of revelation and reason, where revelation and reason support each other, not negation. In such an era when mujahideen, revelations and observation of the truth are common and for the pious people this heavenly style of speaking is not even considered to be defective, it is a great achievement of Sir Sayyid that he devoted himself to the search for true Islam. presented as a good student. This mixed mood became a problem for him. Those who considered the rulers of Islam to be the guardians of revelation and those who did not have the courage to open their mouths on deviance and deviations. Sir Syed wanted to create a



rational attitude, if he presented his religious interpretations or understanding of religion in the light of *Al-Hummi Rabbi*, the beginning of a purely rational and student attitude would not have been possible. From this point of view, in the decadent Muslim society of the nineteenth century, when the lamp of Islamic truth had been extinguished, this call to present the Holy Quran as a manifesto for common people and enlighten their lost paths with the revelations of divine revelation was per se. It was nothing short of a renaissance feat. Although this renewed status of Sir Syed has been rarely recognized and acknowledged.

Despite all his magnanimity and scholarly majesty, Sir Syed was essentially a human being, so it was natural for his movement to have human slippages and tactical tolerances. Sir Syed went to the western schools of learning in search of modern science, these were actually the same schools of knowledge that were established under the leadership of the Muslims of the Middle Ages. Sir Syed was breathing in such an era when the scientific and cultural history of Muslims was somewhat lost in the 19th-century intellectual fringes in such a way that even the great scholars and thinkers were not aware of its historical significance. The *Bhangis* and *Khakrubs* of the British were considered to be highly civilized people. It was not long ago when ordinary Muslims were devoid of the feeling that this new world of thought, art, science, and exploration, the leadership of which the West seems to be occupying today, was actually formed by the hands of Muslim

scholars and scholars as a result of the revelation of the Qur'an. There is pie. Of such a man

The first period of the Aligarh movement was a turbulent one in our decadent national history. For the first time, leadership came into the hands of a person who was not a claimant of discovery and inspiration but a fan of wisdom and revelation. Whose claim was that what would be contrary to reason, even revelation could not support it. *Fariq al-Aql* interpretations and late stories, which stood guard over the pure source of divine revelation, and which received the status of the final letter in relation to the thought of the ancestors or the interpretation of the words, Sir Syed made these interpretations by an ordinary student of the Holy Qur'an.

Sir Sayyid was well aware of the point 'as Abdah has written' that divine revelation is to all the worlds. A timeless gift to humanity from which each generation will continue to receive its share of light. Sir Syed's exegetical efforts put the Holy Qur'an on the table of human study in such a way that in the days to come, no notable commentator and commentator of the subcontinent could remain without his interpretation. Although few people have openly admitted this. Maulana Azad in his story has mentioned the influence of *Fiqr* Sir Syed in a great way. Deputy Nazir Ahmad, who has a world-renowned understanding of the Qur'an, is among the followers of Sir Syed, and Abul Ala Maududi seems to be a seeker of the commentaries of Deputy Nazir Ahmad and Sir Syed in his schools.

A mere incomplete movement of education without the retrieval of divine revelation could not have produced the results that Sir Syed had dreamed of with waking eyes in those days when he had little time to complete the exegesis, the force was responding. And they had barely reached the last verses of Surah Kahf when the message of death came.

Sir Syed was a man of great courage. He insisted on his intellectual strength. In the last years, he was only tasked with presenting the Qur'an to the new generation in such a way that it could be read and treated as a living practical manifesto instead of a book of recitation or a book of blessing. Unfortunately, due to the practical difficulties of establishing the college, the anger of the opponents, and the strong negative propaganda of the conservative scholars and their fatwas, Sir Syed continued his project of commentary, but the department of theology in the college was handed over to the traditional clerics.

#### According to Allama Iqbal:

"Perhaps he (Sir Syed) is the first modern Muslim who foresaw a positive glimpse of the days to come.... His real greatness lies in the fact that he was the first Indian Muslim to renovate Islam. felt the need and took regular steps for it. We may disagree with his religious views, but it cannot be denied that he is the first man among troubled souls who passed the demands of the modern era. (But alas) the stereotypical mentality of Indian Muslims, which was out of touch with ground realities, failed to realize the greatness and significance of Sir Syed's religious thought."

In the days to come, this project of modernizing Islamic thought continued with Iqbal in a slightly higher harmony.

Whereas according to Iqbal, the fault was not of Sir Syed but of the stereotypical mindset of Indian Muslims who failed miserably to appreciate the true significance of Sir Syed's reform efforts.

The result of delaying Sir Syed's interpretive efforts was that the idea of starting a new and comprehensive movement in the coming days kept haunting us. In fact, this was the motivation

behind the publication of *Tehsil-ul-Akhlaq* after the passage of the new Act by Parliament in 1891. It is another thing that this revolutionary magazine, on whose tablet is still written Muhammadan Social Reformer, has gradually assumed the status of a literary magazine which surprises the reader, even if it does not talisman away from the bitter realities of the ground. The tour is definitely going on.

Syed Hamid was the most qualified person to lead the second phase of the Aligarh Movement, in whose tenure nature had also provided equipment for the partial restoration of the University Act. The Khurram caravan left again towards the destination. But Sayane says that whenever the re-publishing of the commentary was discussed in front of him, he kept silent despite himself.

"We have not done justice to Sir Syed by placing his commentary on odd women, neither to ourselves nor to the coming generations" (Fikr and Nazar, Shah, 1990)

In view of the problems faced by Sayyid Hamid during his tenure, it was not possible for him to open a new intellectual front, and due to his conciliatory nature, he could not take the risk of opposing fatwas of the scholars.) Aligarh is the vanguard of the Pemberana Mission in the Indo-Pak subcontinent. Its brilliance depends on the editing of the new knowledge and the direct acquisition of grace from divine revelation. By dismissing the religious thought of Sir Syed, we cannot ignore the full fruits of the Aligarh movement.

In the coming days, when the university community will be celebrating the bicentenary of Sir Syed, the only thing we can do is publish a repository in the form of beautiful volumes containing all the writings of the founder of this school and our benefactor. Make their intellectual capital, especially the innovative efforts of interpretation, the subject of study and trial. Until the sands of turning the pages of the Holy Qur'an with a student mind and a believing heart like Sir Syed are established again, a directionless dream will remain the fate of Aligarh and the people of Aligarh. ■

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"Islam, the Muslim religion, Muslim life, Muslim culture have taken root in our country," Steinmeier said at the celebration of the 50th founding anniversary of the Association of Islamic Cultural Centers (VIKZ) in Cologne.

"Today the diversity of Islam, the diversity of over 5 million Muslims, is also part of our country," he said.

Steinmeier pointed out that freedom of religion meant also protecting the rights of all believers.

"Germany is an ideologically neutral state. But religious freedom does not mean that our country is free of religion. No, it means giving religions space and protecting the freedom of believers, all believers."

His remarks came in the wake of a recent report which said racism and Islamophobia have become part of everyday life in Germany. A total of 898 anti-Muslim incidents were recorded in Germany in 2022, while the number of unreported cases remains high, according to a situation report released in June by the Berlin-based non-governmental organisation, the Alliance Against Islamophobia and Muslim Hostility.

Racism is part of everyday life for Muslims in Germany, with many

## German President: 'Islam belongs to Germany'

*German President Frank-Walter Steinmeier has said that "Islam belongs to Germany" in a rare positive statement amid growing racism and Islamophobia in the country fuelled by politicians, media and far-right groups that have attempted to stoke fear of immigrants.*



recorded cases involving women, according to the study.

Among the documented cases were 500 verbal attacks, including inflammatory statements, insults, threats and coercion. Eleven threatening letters to mosques with "often excessive threats of violence and death" were recorded. The letters contained Nazi symbols or references to the Naziera.

he report noted 190 cases of discrimination and 167 of "injurious behaviour." The latter category included 71 cases of bodily harm, 44 cases of property damage, three arson attacks and 49 other acts of violence.

In addition, racially motivated attacks on young people and children are increasing, it said. There are cases where women were attacked in the presence of their children and pregnant women kicked or hit in the stomach.

The authors of the study assume

that the number of unreported cases is high because there is no broad media coverage.

The first situation report included data from 10 advice centres in five German states as well as reports via the "I-Report" portal, statistics for politically motivated violence, and police and press reports.

Anti-Muslim crimes are often not recognized as such or those affected did not report them due to a lack of trust in authorities, said the report. The report urges, among other things, the expansion of reporting structures and raising awareness of the topic by authorities, schools, and the health sector.

A country of more than 84 million, Germany has the second-largest Muslim population in Western Europe after France. It is home to more than 5 million Muslims, according to official figures.

(Source: <https://5pillarsuk.com/>)

## Luca Poian Forms wins Preston Mosque For Designing A Beautiful Mosque

*Luca Poian Forms, an Architectural practice based in London, came out as the winner of the Preston mosque design competition.*



MAISAH

London-based architectural practice, Luca Poian Forms, has been announced as the winner of the International

competition for the new design of a new mosque in Preston, Lancashire England.

According to available information, the brick-walled mosque building resembling an oval is planned to be built in a prominent strategic location facing the city center and will be visible from the surrounding area. Luca Poian Forms with its Brick Veil proposal won the international RIBA competition after defeating designs from four other practices in the shortlist, including Blankpage Architects from Lebanon, Borough Architects + bunchhandler-nelli + elca from Cambridge, McHeileh Studi from New York, and Tabe Shouri, also from New York.

Luca Poian said the mosque will be built to celebrate Islamic

traditions while also paying homage to British craft.

He added saying that working on a project that will have a profound impact on the community is at the core of their ethos, as well as delivering a unique architecture that will last for a long time. And that this competition has provided a truly unique opportunity to achieve both goals hand in hand.

This prestigious international competition is known to attract more than 200 participants from 40 different countries.

The winner was revealed last week, along with the shortlist for this year's RIBA Stirling Prize, which includes Marks Barfield Architects' £23 million Cambridge Central Mosque. (Source: <https://theislamicinformation.com/>)



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Sohail Anjum

The annual G20 summit of the group of 20 powerful economies of the world ended in New Delhi. The noise that had been heard for a long time also became dull. India was the president of G20 for a year. Meanwhile, hundreds of conferences were held in different cities of the country. Now Brazil has become the president of this group. Events will be organized there for a year now. There are some positives and some negatives of this 'Shahan' summit. Leave the negativity to the global media, social media, and the opposition. Let's look at its positives. This conference is a big event for India. The successful way it was held has raised India's stature globally. However, the opposition says that Prime Minister Narendra Modi has tried to increase his stature through it so that he can get an advantage in the general elections. This is in its place, but if we look at the current global situation, we will find that the world is in turmoil. Russia's war against Ukraine, in particular, has turned things upside down. Due to the supply chain being affected, inflation has increased worldwide. The world is almost divided into two camps on this issue. On one side are Russia and China and on the other side are America and Western countries. India has taken a moderate approach. He never condemned his old friend Russia. The declaration that was adopted also avoided condemning Russia. Earlier in the meeting held in Bali, no consensus could be reached on the issue of Ukraine. There was apprehension that consensus would not be reached even in

## The 'Royal' Conduct of G20 and the Simplicity of a 'Rishi Sunak'



Rishi Sunak's heart-touching moment with Sheikh Hasina at G20 (Photo credit:X)

India's conference. But the day and night hard work of the team here made the impossible possible. Consensus was reached on over 100 issues including Ukraine. But this task was not easy. Four senior diplomats, including Sherpa Amitabh Kant of Group Base, did it through two hundred hours of non-stop talks and three hundred bilateral meetings with their counterparts on all issues. The drafts were revised again and again. Even after fifteen drafts were distributed, everyone agreed on the wording of the declaration. The case of Ukraine was the most complicated. Although Ukraine has expressed reservations over the declaration, several countries, including Russia and China, have expressed satisfaction. However, the opposition leaders here have severely criticized the flow of money like water for the conference. According to TMC MP Sakit Gokhale, a budget of Rs 990 crore was allocated for the conference, but the government

spent three hundred percent more than that, i.e. Rs 4100 crore. The government has denied the allegation. Some observers say that in a poor country like India, where 800 million people are living on five kilos of food grains per month given by the government, it is not appropriate to feed guests in gold and silver dishes. They call it an unnecessary display of grandeur.

Now let's change the aspect and talk about a sage of modern times. Readers must have understood that we are referring to the 43-year-old Prime Minister of Great Britain, Rishi Sunak. Although he was not treated like others by the Indian government, still he won millions of hearts. He and his wife Akshita Murthy's simplicity and simplicity won countless people over. If one looks at the journey from landing in India to taking off, it must be said that the *Sanskars* in them are not demanded but their own. Just think that in a meeting in which the world's major heads of state are present, a prime minister

of such a large country can sit on his knees and talk to someone. But no, Rishi Sunak was barefoot when he approached Bangladesh Prime Minister Sheikh Hasina Wajid during a meeting. He neither spoke standing up nor allowed Sheikh Hasina to stand up. Hasina was sitting on a chair and he sat on his knees with one hand on the arm of the chair like a child sitting in front of his mother. Consider that the difference between the ages of both is the same as the age of a mother and a son. It is possible that at that time both of them remembered the same relationship in their hearts. His style created such a magic that he is still being admired. People have rightly written on social media that big people don't have ego, pride, and arrogance. They stay away from flashiness and self-promotion. They do not consider anyone inferior to themselves. According to the person, the manner in which he sat next to Hasina Wajid was not the mudra of the Rishis. It will not be wrong if it is said that they are names of names and Rishis of the present age.

He had said in an interview before coming to Delhi that he belonged to a Hindu family. He was raised according to Hindu religion. They are proud to be Hindus. If they go to Delhi, they will also go to the temple. He went to Delhi's Akshar Dham temple on the second morning of the conference. It was raining at that time. Even there, the simplicity of him and his wife was captivating. His picture in a white shirt and black pants without tie and coat went viral. On this occasion, his wife was also wearing a very simple dress. When the two came out of the temple holding an umbrella and looking at each other, many old-

timers remembered the pairing of Raj Kapoor and Nargis. On the second day before the conference, when the delegates went to Raj Ghat to pay their respects to Gandhiji, there were many guests wearing cloth shoes. But Rishi Sunak was also there with bare feet. Earlier, when the two were coming out of the plane after landing at the Palam airport, Akshita Murthy's fixing of their tie was also well received. Similarly, when they boarded the plane to go back, both of them shook hands and said goodbye to the hosts. They are really staunch followers of Hinduism. Like other religions, Hinduism also does not teach to hate others. He also teaches love. He is also not convinced of hostile feelings in the name of religion. If Rishi Sunak had the sentiments propagated by Hindu Hindus in India, he would not have respected a Muslim Prime Minister like this. Rather, they do not go near them. His saying that he is proud to be a Hindu, going to the temple to worship, and saying goodbye with folded hands did not go down well with the followers of other religions. Everyone has the right to adhere to his religion, but no one has the right to hate others based on religion. I wish the Hindutvadis here would learn a lesson from him. Readers will know that he is the son-in-law of Narayan Murthy, the owner of Bangalore-based IT company Infosys. Their ancestors went from India to Africa and then to Britain. He is a very rich person. He is the richest British Prime Minister ever. The wealth of both husband and wife is in billions of dollars. He has several luxury houses and cars. He lives a luxurious private life but is extremely simple in public life. These same qualities of his have made him a great person. ■



Samira Yusuf

## New York City Allows Adhan to be Broadcast Publicly Without a Permit

New York City now allows mosques to publicly broadcast the Muslim call to prayer without a permit to promote inclusivity and religious freedom.

In a significant move towards embracing diversity and religious harmony, Mayor Eric Adams of New York City announced a series of new guidelines recently. These guidelines allow the public broadcast of the Muslim call to prayer, also known as the adhan, without requiring a special permit. The objective behind this decision is to encourage unity and understanding among the various communities that make up the city.



(Michael Appleton/Mayoral Photography Office)

Under the updated rules, mosques are now permitted to broadcast the adhan on Fridays and at sunset during the sacred month of Ramadan, all without an additional permit. Fridays carry special significance in the Islamic tradition, and during

Ramadan, the adhan marks the end of the daily fast at sunset. To ensure that the noise levels are reasonable, the police department's community affairs bureau will collaborate with mosques to ensure that the devices used for broadcasting

adhere to acceptable decibel levels. According to the mayor's office, places of worship can amplify the adhan by up to 10 decibels higher than the surrounding ambient noise. Mayor Adams stressed, "For too long, there has been a feeling that our communities were not allowed to amplify their calls to prayer. Today, we are cutting through bureaucracy and making it clear that mosques and houses of worship are free to amplify their call to prayer on Fridays and during Ramadan without needing an additional permit." During the announcement, he stood alongside leaders from the Muslim community and expressed his commitment to ensuring that Muslim New Yorkers feel truly embraced.

While the adhan is a familiar sound in many countries with predominantly Muslim populations, its resonance in the United States is less frequent. Minneapolis made headlines last year when it allowed mosques to publicly broadcast the adhan. (Source: <https://theislamicinformation.com/>) ■

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**Naqi Ahmad Nadwi,  
Riyadh, Saudi Arabia**

This is the story of a child who was diagnosed with a brain disease at the age of two that changed his life. By the time he reached the age of eight, he was so affected by this dangerous disease that he was now considered among disabled children. Tourette Syndrome, severe Obsessive Compulsive Disorder (OCD), and Aspergers Syndrome (ASP – a spectrum Autism Disorder), such dangerous diseases were inflicted on him. All these diseases affect the parts of the brain due to which the human nervous system is affected. He cannot move properly, and he has no control over his voice, his limbs, and his movements, due to which he makes various sounds, repeats the same movements, and is restless. Such children have great difficulty in reading, writing, and interacting with others.

When he grew up, his parents admitted him to a small school so that children would not disturb

## A Disabled Child Who Became the Voice of Disabled Children!

him. But the other kids in the school would bother him, make fun of him, and tease him in various ways, all these kids would do in fun, this is called bullying or ragging. He would be very sad when he flew. One day he decided that he must do something so that what happened to him should not happen to another child. Instead of being sad and giving up at that young age, he decided to raise his voice for all other disabled children and make the children and people understand that they are worried about such disabled children because of their disability. Don't, but respect them. And the practice of ragging and disturbing each other child should be abolished in the school. First, he opened and worked on a website with his mother, Robyn Arnold, against bullying at school. He then went to other schools and taught the children how to behave with their friends at school and how to avoid disturbing each other.



He owns his website at <https://www.jaylenschallenge.org>. After months of being bullied by other kids, I decided I had to do something about people not bothering each other and respecting each other. When I was eight years old, I decided that one day I would be on YouTube and on television and broadcast this message: The practice of ragging and disturbing each other's children in schools must stop. After a short period, he established a foundation named Jaylens Challenge Foundation.

With the platform of this foundation, he launched a campaign against harassment of children with special needs in class and school in every state of America. He also released a bracelet that reads: No one will bother him at school anymore. He worked hard for many years, and his hard work paid off. His voice was heard all over America. So far, he has trained more than 100,000 children through his program in many schools no child should be disturbed in school because of his disability or color or caste or any other reason but everyone should be equal to others. Should be respected.

The child's name is Jaylen Arnold, who is now 30 years old and has become famous all over the world for this good deed. Jaylen has also received several awards for her unique campaign. His success can be gauged from the fact that Jaylen is the first American citizen to receive the Diana Legacy Award from a British prince. He

has been involved in many documentaries. He has given speeches in many countries of the world. He has spoken and shared the stage with many big stars in Hollywood. Her bracelet has been endorsed by many Hollywood celebrities by wearing it on their hands.

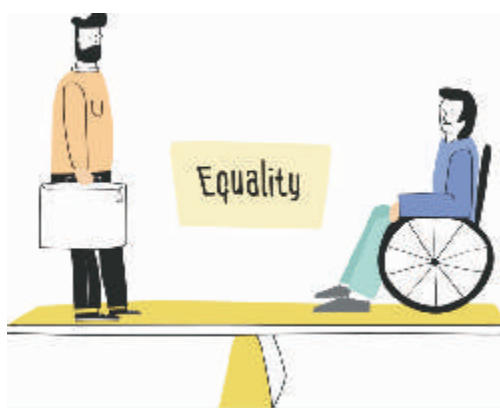
There is a command in the Qur'an, *"La Yasakhr Qum Min Qum Asi InYakunwa Khaira Manham"*. Let no nation of you mock another nation, perhaps they are better than them. And this is true for Jaylen, who was teased, teased, and bullied by other kids because of his disability, today he has become the voice of disabled children all over the world because of her positive thinking and constant hard work. He has also written a book that provides an excellent guideline in detail on how to treat children with disabilities and how to provide them with a good environment. And which has been implemented by many schools in the world. <https://www.famousbirthdays.com/people/jaylen-arnold.html>

**Md. Mekail Ahmed**

God created man as the best creation in good shape. Allah Ta'ala has sent some people to the world with some defects at birth. On the other hand, after birth, some people suffer from an accident or some physical problems which we commonly refer to as disability. But in reality, have we thought that there is any purpose or mystery of God behind their creation? Some reasons can be easily guessed such as: The servant may know about the omnipotence of Allah Almighty that He is powerful in all things. Allah, the great craftsman, can create natural beauty, but also to create exceptions. Another concern is that whoever Allah has kept safe from such disabilities should remember Allah's mercy and compassion towards him. Then he expressed his gratitude to Allah because if Allah had willed, He could have done the same for him. Therefore, it can be said that a disabled person can achieve great success in the Hereafter by being satisfied with Allah's judgment.

Men and women, weak or strong, disabled, or healthy are all equal to God as human beings. Because there is no superiority over each other. Allah Ta'ala has set the standard of excellence only in piety of Allah. He declared in the Holy Qur'an, *'Oh humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.'* [Surah Hujurat: Verse 13]. To Him, one

## Promoting the diversity of thoughts open opportunities: A shining example of providing disabled with Equal Rights



(Photo: vecteezy.com/vector-art)

crippled muttaqi believer is better than hundreds of healthy infidel apostates. Disabled people are an integral part of human society. They are even our family members. Islam has given importance to the rights and just dues of disabled people like other members of society, family, or state. Persons with disabilities have the right to have their basic needs met, and to live a normal and dignified life.

A disabled person is God's creation no matter what. According to the guidance of Islam, it is a duty to treat the disabled, help them, and give them priority. It is the demand of humanity and the duty of faith to stand by the disabled in their danger. The important point is that in the eyes of Islam, it is forbidden to misbehave with the disabled, or the helpless or make fun of them. Because it insults God's creation. It is the duty of Muslims to show kindness, care, facilities, and help to the disabled. As human beings have the right to live, they also

deserve the minimum basic rights. Allah Ta'ala says, *'And from their properties was [given] the right of the [needy] petitioner and the deprived.'* [Surah Zariah: Verse 19] Nabi Karim (SAW) always loved disabled people very much. He (SAW) gave special

importance to them. A unique example of this can be found in an incident: Prophet (SAW) blessed the blind Companion (Sahabi) Abdullah Ibn Umm Maktoum (R.A.) with immense love. Whenever he saw him, he would say, "Welcome to him about whom my Lord rebuked me. Narrated by Hazrat Anas (R.A.), Nabi Karim (SAW) appointed his blind companion twice as the temporary ruler of Madinah [Musnad Ahmad; Hadith. No. 13000]. So, it can be said that this is a rare event in the history of the world. Prophet (SAW), If he went anywhere outside Madinah, he would replace him. For this reason, it is the Sunnah of the Prophet (SAW) to love the disabled and treat them well. Our Prophet's companions were all the world-famous companions. Why did he appoint a visually impaired Companion as the ruler of Madinah not once but twice, even though there were Companions who were tested in all aspects of running the state, managing the society, establishing

justice, and facing the enemy? Even today, a thousand and a half years later, those words evoke thoughts. It is undeniable that the thinking spirit, leadership qualities, and far vision of the

Prophet are not comparable to any people in the world. He was unique in one word. There was no place for nepotism in the Prophet's whole life. It cannot be said that he preferred only the able-bodied because this blind companion is a shining example of this. (Writer can be contacted @ Email: [mekailahmed117@gmail.com](mailto:mekailahmed117@gmail.com))

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Anna Wichmann

## How Ancient Greek Knowledge Was Saved by the Islamic Golden Age

The Islamic Golden Age was a period during which science, literature, geometry, astronomy, and other fields of knowledge flourished from the eighth to the thirteenth century. Without the scholars of this period, who translated the works of the Ancient Greeks, it is likely that much of ancient knowledge would have been lost.

Algebra, which comes from an Arabic word (al-jabr) was developed during the period, and we owe our numerals to Arabic scholars. Doctors made advances in the diagnosis of cancer and even performed complex surgeries during that period.

Countless stars were discovered and astronomical theories were developed by scholars during the Islamic Golden Age, as well.

The cultural, scientific, and political growth during the Islamic Golden Age was noted throughout the Muslim world, which stretched from Central Asia, the Middle East, across North Africa, and all the way to Spain.

Yet, the most prominent city during the period was Baghdad in modern-day Iraq, where the House of Wisdom was established by **Baghdad was center of knowledge, progress**

As Baghdad was the largest city in the Islamic world at the time and the center of culture and trade, scholars from across the globe journeyed there to study, learn, and write at the House of Wisdom. As the House of Wisdom, which mirrors the great Library of Alexandria, was destroyed by the Mongols during the Siege of Baghdad in 1258, there is virtually no archeological evidence for the contents and layout of the structure.

There is some debate as to whether the House of Wisdom served as a public academy, where



**Scholars at libraries across the Arab world, particularly in the House of Wisdom, translated and preserved ancient Greek knowledge during the Golden Age of Islam. Painting of scholars in an Abbasid library by Yahya al-Wasiti, 1237. Credit: Public Domain**

intellectuals and poets gathered to share knowledge or a private library for the Abbasid Caliphs. Abbasid Caliph Harun al-Rashid in the late eighth century.

Either way, its prominence as an intellectual site is well documented by contemporary writing and the many works of scientific and scholarly importance produced there.

During the Islamic Golden Age, scholars translated massive amounts of important works of poetry, mathematics, and science from ancient cultures around the world, particularly of Ancient Greece.

These scholars, often fluent in Latin, ancient Greek, Arabic, and Syriac, hunted down the most important texts from ancient cultures across the world and translated them into Arabic, allowing them to be widely studied throughout the Islamic world.

### Scholars of Islamic Golden Age translated ancient Greek works

This knowledge was easily spread across the Muslim world because Arabs had learned the art of making paper quickly and effectively from the Chinese, allowing them to disperse manuscripts quite quickly.

Europeans later learned this paper-making technique from the Arabs.

At the time, Arabic was a “lingua franca,” a language used to communicate across many cultures, much like English today. Using the knowledge of the ancient Greeks, countless Islamic scholars expanded knowledge of biology, geometry, mathematics, medicine, and astronomy.

The movement was characterized by a quest for knowledge that the Abbasid Caliphs considered to be required by the Quran, as it was



**A 13th century manuscript of an Arabic translation of the ancient Greek pharmacological text “De Materia Medica” by Dioscorides. Credit: Public Domain**

included in the Hadith, or the record of the Prophet Mohammad's sayings and actions.

It is inaccurate, however, to assume that all those who participated in the Islamic Golden Age were Muslims. In fact, many Christians, Jews, and members of other faiths were prominent intellectual figures during the time.

Thus, the caliphs spent large sums of their vast wealth sponsoring not only scholars who were conducting research but also translators who worked to disperse the knowledge of ancient cultures.

### Islamic golden age scholars preserved the knowledge of ancient Greeks

This wave of intellectual curiosity and state-sponsored research in the Islamic world was a sharp contrast to Europe, which was in what some used to call the Dark

Ages when literacy rates were low and theology was preferred to knowledge from antiquity.

During this time, in much of Europe, many of the works of Aristotle, Archimedes, and other important ancient Greek figures were completely lost or even unknown.

Yet, the Muslim world was alight with the fire of knowledge, as scribes tirelessly translated the works of ancient Greek scientists, philosophers, and mathematicians, whose works later inspired some of the most important intellectuals in history. While the quest for knowledge led scholars of the Islamic Golden Age to the works of the ancient Greeks, theology also played a part.

Muslims believe that the Quran, the holy book of Islam, contains within its pages the entirety of the world of existence, which includes all realms of art and science.

Hence, many theologians of the period pored over texts from ancient Greek sources in an attempt to find analogous sections of the Quran to prove that Islam was the true faith.

The Golden Age of Islam came to a close in the thirteenth century after years of invasions by Mongol armies.

Some consider the destruction of the House of Wisdom by the Mongols to mark the end of the period.

It is said that the Mongol invaders destroyed so many books from the city by throwing them into the Tigris River that the river itself turned black from the ink of the pages.

Lastly, as the Ottoman Empire began to gain power, the focus of the Islamic world began to shift to Turkey.

(Source: <https://greekreporter.com/>)

«Page 1

without a unified front among Muslim countries. This call for unity is a timely reminder of the challenges faced by the Muslim world and the strength that comes from solidarity.

### Dialogue as a Solution

Taha also stressed the need for resolving problems and misunderstandings among Muslim countries through dialogue. In a world marked by complex geopolitical tensions, open and respectful communication becomes an essential tool for conflict resolution. This approach not only promotes peace and stability but also fosters understanding among nations with differing perspectives and interests.

### Protecting Islamic Sanctities

The OIC chief took a firm stance

## OIC Secretary General emphasizes unity among Muslim nations to address common Threats

against the desecration of the Holy Quran and Islamic sanctities, highlighting the importance of freedom of speech that does not threaten the rights and freedoms of others. This stance reflects the delicate balance that many nations seek between upholding freedom of expression and protecting religious sensitivities. Taha's words serve as a reminder of the responsibility that comes with exercising freedom of speech in a diverse and interconnected world.

### Iran's Role in the Muslim World

Taha acknowledged the significant role Iran plays in the Muslim world, emphasizing its importance as a key member of the OIC. This recognition of Iran's position underscores the potential

for Iran to contribute positively to regional and global issues. It also serves as an invitation for Iran to continue its constructive engagement within the OIC and the broader international community.

### Iran's Perspective on Key Issues

Foreign Minister Hossein Amirabdollahian, representing Iran, articulated Iran's stance on critical matters affecting the Muslim world during the meeting. He emphasized Iran's role as a host to millions of displaced Afghans, highlighting the interconnectedness of nations in addressing humanitarian crises and the potential regional impact of developments in Afghanistan. Amirabdollahian also welcomed

political dialogue between Saudi Arabia and Yemen, reaffirming Iran's commitment to regional stability through diplomatic conflict resolution. Furthermore, he stressed the importance of the Muslim world's support for Palestine, its people, and their resistance to the ongoing Palestinian-Israeli conflict. Finally, Amirabdollahian expressed satisfaction with the positive negotiations between Iran and Saudi Arabia, signaling a potential shift in regional dynamics and a dedication to constructive engagement. These insights provide a glimpse into Iran's multifaceted approach to regional and global issues.

The meeting between OIC Secretary General Hissein

Brahim Taha and Iranian Foreign Minister Hossein Amirabdollahian exemplifies the importance of dialogue, cooperation, and unity among Muslim nations in addressing common threats and challenges. It underscores the need for protecting Islamic sanctities while respecting freedom of speech and highlights Iran's role as a key player in the Muslim world. Moreover, Iran's stance on critical regional issues like Afghanistan, Yemen, and Palestine underscores its commitment to diplomatic solutions and regional stability. As the Muslim world faces evolving challenges, the message of unity and dialogue resonates as a beacon of hope for a brighter future.

(Source: <https://www.globalvillage.space.com/>)





Syed Tahsin  
Ahmed

How often have we come across people who keep saying “I have so many things to do, but I have no time.” On the other hand, we also come across people who say “I don’t know how to spend time” or “It has become so difficult to kill time.” These contrasting statements will distinguish between an achiever and a non-achiever. Seize your time, not kill it. How you spend your time – your days, your hours, your minutes – determines what you are and what you are going to become. In a single 24-hour day, we get 1,440 minutes or 86,400 seconds. Our successes and failures depend upon how best we utilize our time.

#### Youth and Time

“It is not that we have a short space of time, but that we waste much of it. Life is long enough, and it has been given in sufficiently generous measure to allow the accomplishment of the very greatest things if the whole of it is well invested” opined Seneca, the famous philosopher of Ancient Rome. When it is admitted that Time is precious, it is pertinent to find out how our youth are spending their time. This will not only reflect the present reality but will also have a bearing on future social stratification. Is our youth loitering on the streets for no reason or are they spending hours with a mobile phone or are they spending days in ungainful

## Value of Time



activities? Poet and lyricist Shailendra has very well expressed this predicament: *Ladakpan khel mein Khoaya, Javanee neend bhar soya, Budhaapadekharroya, Voheeqissa purana hai.*

(Our childhood was lost in playing, During youth, we slept freely, And then in old age, we cried looking at the situation, It's the same old story)

It should be drilled into the minds of our youth that instead of simply whiling away time, they should invest the same in purposeful activities like academic studies, general reading, community/social service, economic upliftment, and religious education.

#### Time and Islam

The solar day we follow is made up of 24 hours as we all know. This is an undivided block like an uncut cake. Islam regulates this unorganized block by

compartmentalizing it into five time frames *Fajar, Zohar, Asar, Maghrib, and Isha*. How helpful this is to organize our schedules can be gauged from the fact that we commonly make appointments for meetings by saying “We will meet after Zohar” or that “The function will be held after maghrib.” One of the best ways to manage one's time from an Islamic perspective is to start by prioritizing one's activities. This means setting goals and deciding which tasks are most important and which ones can be put off until later. Naturally, the *Salath* (namaz) gets the first priority, and the rest of the engagements are divided between the five times of *Salath*. Thus, a Muslim's day is organized, systematic, structured, methodical, regular, and orderly.

#### Time and Tide Wait for None

It can be inferred from the Qur'an and the traditions of Prophet

Muhammad (peace be upon him) that Islam considers time as a very valuable resource. Believers are encouraged to be conscious of time, to recognize its importance, and to utilize it wisely. The present quickly becomes the past and the future quickly becomes the present. That is because Time neither stops nor moves backward, but it only moves forward. Human beings are aware of the swiftness of the passage of time. Don't we always say: “How soon another Ramzan month has arrived?” or “Can't believe that my children have grown so fast and have become adults” or “How soon I have reached the retirement stage.” We acknowledge the passage of time, but only in retrospect and by becoming nostalgic. But we fail to realize that the present time is also moving fast and there is a change taking place right now, although we may not be conscious of it happening. The continued changes are just taking us ultimately to the end of the road.

#### Time in Afterlife

When somebody lives up to ripe old age, we generally say that he was blessed with a long life. However, the Qur'an tells us that on the Day of Judgement, the time spent on earth will appear like a day or even less:

*He (Allah) will say, “How long did you stay on the earth by the number of years?” They will say, “We stayed for a day or for a part of a day.” So, ask the ones who count.* (Surah Al-Muminun: 23: 112-113)

It has to be understood that the

measurement of time on this Earth is very different from the measurement of time in our afterlife, including the intermediary time spent in *Alam-e-Barzakh* (the interval of time between the death of a human being and the Day of Judgement). The difference in the time frames is best understood by the fact that from sunrise to sunset on the Moon, there are 14.77 Earth days. While a solar day on Earth is 24 hours, it is 5,832 hours on Venus and 1,408 hours on Mercury.

Qur'an emphasizes that time must be utilized properly by us in this life and Allah swears by time in Surah Al-Asar:

*“I swear by the Time, man is in a state of loss indeed, except those who believed and did righteous deeds, and advised each other for truth, and advised each other for patience”* (Surah 103: 1-3). Ibn Kathir, a traditional exegete, explains that this Surah is a warning to believers not to waste time or they could be humiliated or even ruined. Commentators explain this verse of the Qur'an by giving the example of an ice seller. The ice seller has to be diligent and if he is neglectful, his entire capital will melt away. Thus, Time is akin to a capital in the life of a human being. He must invest the capital in doing good deeds, otherwise, he will be under loss and the loss will be irreversible.

(The writer is the author of the book “Nature and the Qur'an- A Literary Insight” and can be contacted at [tahsin789@yahoo.com](mailto:tahsin789@yahoo.com))

## READERS RESPONSE

Sir,  
Assalamualaikum

“A Holistic Approach to Mental Illnesses”, an article by Syed Tahsin Ahmed in the *Islamic Voice*, September 2023 is a thought-provoking article highlighting psychiatric diseases prevailing in society as chronic conditions. Muslims now resort to darghas to cure the disease instead of reciting Al-Quran and to avail the medical services of psychiatric doctors. This disease is due to the imbalance of brain chemicals. So both counseling and psychiatric medicines play an important role in warding off the diseases.

A. Kaja Nazimudeen,  
Tirunelveli district.

Sir,  
September issue of IV carries an article by Tahsin Ahmed, titled “A Holistic Approach to Mental Illness”. It is a need-of-the-hour topic that has to be brought out and discussed in public with an intention of educating common

people about mental illnesses and Tahsin Ahmed has done it very well.

It is taboo in Indian Society, regardless of religion, to associate any person with psychological or psychiatric issues. Not to get that stigma attached to the family, people associate that mental illness or erratic behaviour of individuals with unseen and so-called evil spirits. People believe in these evil supernatural powers and believe that they can bring any human being under their spell or influence. Any individual inflicted by such mental issues usually gets labeled as *Deewana*, *Pagal*, or as being taken over by *Shaitan*, *Jin* or *Chudail*. Unfortunately, this label stays attached for generations to come.

As the writer has clearly pointed out different abnormal behaviours of individuals have been recognized and named under modern and advanced medical sciences. Specialized doctors called psychiatrists can treat these patients both by medicines and



counseling.

The writer has rightly pointed out that the cases of mental disturbances and disorders have grown many folds throughout the world after the COVID-19 pandemic. During these times, the social fabric was totally tattered. Many had lost their stable income through jobs and businesses. Scores of deaths had set waves of depression in many families. Many of these mental issues are related to high stress, tension and anxiety and some could be genetic.

The treatment to such mental illnesses has to be two-pronged, both by scientific as well as

spiritual approach. In other words, *Dua* and *Dawa* simultaneously.

The subject of mental illnesses is nothing new but centuries old as the author suggested. There are many facets of mental illnesses and these are being studied and researched by doctors, experts, and scientists. Studies and research work by none other than a few Muslim researchers in the past is creditable.

Towards the end, the author mentions six steps (please refer to the article), put together by Ulama and medical scholars, to be

practiced for proper treatment. It is an absolute need of today that Muslims open their eyes to the silent sufferings of the mental illnesses afflicted people. It should be kept in mind that many mental illnesses lead to suicidal attempts.

It is a well-researched and well-written article for the people to understand and seek medical help at the first sign of mental illness followed by the treatment and seeking *Shifa* in the treatment from Allah (SWT).

Qazi Minhaj Azher,  
USA.

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Moin Qazi

In several cities and even towns, girls who had exposure to modern schools to pursue careers ranging from journalism to teaching have chosen in the past few years to wear the hijab (a scarf wrapped tightly around their heads to conceal every wisp of hair). Most strikingly, however, these women fluently and cogently articulate how they believe Islam has liberated and empowered them. The Islam they describe is a million miles away from that of the Taliban, let alone the Islam practiced in many Muslim countries from Pakistan to Saudi Arabia. Still, they insist - and back up their points with Quranic references - that the Islam they first discovered when they were teenagers is faithful to the Prophet's teachings. They don't need Western feminism, which, they argue, developed as a reaction against the particular expression of Western patriarchy.

Within the Quranic tradition and the life of the Prophet lies the rights and inspiration Muslim societies have a misconception that the struggle for women's rights is confined, historically and geographically, to European and North American locations. This 'myth' enjoys such great credibility that women's rights in Muslim societies have almost become an alien idea, and whoever works for them is believed to be promoting some 'foreign' agenda. The misconception is confined to Muslim societies, and some people in non-Muslim cultures see Muslim women as passive and silent victims. This misconception is so prevalent that any example of brave Muslim women resisting patriarchal values, whether in the past or present, is brushed aside as an exception. This 'myth' has been repeated so often that everyone now considers it a reality in public and private lives.

#### New status for women

The Quran enshrined a new status for women and gave them rights that they could have only dreamed of before in Arabia, so why the seeming disparity between what once was and what now appears to be?

Historically, Islam was incredibly advanced in providing revolutionary rights for women and uplifting women's status in the seventh century. Many of the revelations in the Quran were by nature reform-oriented, transforming critical aspects of pre-Islamic customary laws and practices in progressive ways to eliminate injustice and suffering. Still, it is not enough to merely flaunt these values. We must act on them.

The reforms that took place in the early years of Islam were

progressive, changing with the needs of society; however, the more detailed rules that the classical jurists laid out only allowed many pre-Islamic customs to continue. These rules reflected their society's needs, traditions, and expectations, not the progressive reforms that started during Muhammad's time. Hence, the trajectory of reform that began during Muhammad's time was halted in the medieval period through further elaborating fiqh (Islamic jurisprudence), which was then selectively codified in the 19th and 20th centuries.

Muslims need to look at themselves realistically instead of their imagined selves. The Prophet was centuries ahead of the men of his time in his attitudes toward women, and not surprisingly, right after he died, men started rolling back his reforms. The Prophet may have been too advanced for the mindset of seventh-century men, but his compassion for women is precisely the model that Muslims in the 21st century need to emulate today.

Twenty-four women appear in the Quran in various forms and for multiple purposes; 18 appear as minors, the primary five being Mary, mother of Jesus, Bilquis, the queen of Sheba, Mary's mother, Hannah, Hawa (Eve), and Umm Musa, the mother of Moses. All of them are potent examples of the tremendous potential of women.

#### The women scholars

Islam is arguably the most discussed religion in the West today, in both media and society, and after terrorism; the plight of Muslim women is probably the most controversial topic of debate. There is only a small amount of published work available on Muslim women fighting sexism within Muslim communities and much of that focuses on women who see Islam as inherently part of the problem if not the whole problem that Muslim women face. The assumption is that Muslim women must be disengaged from the religion entirely before anything close to liberation or equality can be achieved.

In the 21st century, the combined spread of literacy, the availability and promotion of public education for both girls and boys and the expansion of job opportunities for women have added to Muslim women's desire for greater empowerment in practising and interpreting their faith. We have hundreds of examples of women who defied culturally defined gender norms to assert their right to be different and to be agents of change in their society.

#### Modern Muslim women in the arts

Like the other forms of art, cinema is a reflection of reality. However, the truth on the screen is not natural, which means the

## Does Islam Disenfranchise Women?



(Photo: freepik.com)

seventh art presents a fact reproduced by human hands to its audience. While cinema, as a critical artistic language, has witnessed life and reflected society-structured reality since its beginning, it has represented women in many different ways for over 100 years.

This representation of women on the big screen started to be scrutinized and criticized over time. The primary criticism was that women were reflected in a distorted way and line with the interests of patriarchal culture. As productions diversified, various complaints were added to these primary problems. Among these

ensuing criticisms was **diversity**.

Today, Muslim women are active in Quranic study circles, mosque-based activities, community services sponsored by religious organizations, and Islamic education as students and teachers. There are a rising number of female Quran reciters, Islamic lawyers, and professors of Islamic studies worldwide.

While many Muslims worldwide learn about such exceptional Muslim women in school, their relevance to the contemporary context is frequently overlooked. Most critical aspects of their personalities are glossed over. Through learning and celebrating their examples, men and women can better understand and build upon notions of the role of Muslim women in a culturally authentic paradigm.

A woman needs to achieve their full potential - the challenge ahead is to educate Muslim girls and women, so they have that knowledge. They justify wearing the hijab, either as a public statement of their spiritual quest or of their political identity in a world where Islam perceives itself as under threat, or both.

In a traditional Muslim home, the emphasis was on cultural conservatism rather than piety. At first, parents would remain firm about wearing conservative

garments; parents were shocked". But these girls found liberation in Islam. It gave them the confidence to insist on a good education and reject arranged marriage. Islam made sense to them, and they could understand it, unlike a generation back.

They argue and reiterate an affirmation of themselves as women: "The Qur'an says that men and women are equal in the eyes of God and that we are like a garment for each other to protect one another."

Again and again, these women emphasize these two themes, evoked in richly poetic Quranic metaphor: first, the equality of the sexes in the eyes of God (the most meaningful equality of all, they argue), and second, the complementarity of the sexes. The Qur'an says, "I created you from one soul, and from that soul, I created its mate so that you may live in harmony and love."

The stereotype of a Muslim woman as a passive victim is a dangerous myth. It is promoted by the opponents of gender equality within and outside Muslim societies. It has to be challenged, debunked, and laid to rest. Without completely shattering it, Muslim women will keep fearing to speak out for their rights, afraid of being treated as the 'other,' as someone who has imported these 'problematic' and 'negative' ideas from foreign cultures. ■

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Farhan Rasool

The study of the mind and behavior is called psychology. With its bifurcations in biology and philosophy, psychology has many different schools of thought and subcategories. Personality psychology is a branch of psychology that emphasizes understanding each person's unique psychological construct. This article examines how Freud's personality theory progressed and how it influenced other prominent psychoanalytic psychologists, including Anna Freud, Carl Jung, and Otto Rank [1].

### Sigmund Freud

Sigmund Freud, a renowned psychiatric and psychoanalysis expert, was born in 1856 in Moravia, Czech Republic, to a Jewish family. He studied neurology and later moved to Leipzig and Vienna [2].

### Freud's Personality Theory

Freud's theory of personality consists of three components: id, ego, and superego. The id, unconscious but driving fundamental impulses like sexual desire and violent desires, is motivated by the pleasure principle. The superego represents morality and obligations, while the ego is based on the reality principle, guiding us to fulfill our core urges. The id drives us to engage in harmful habits, while the superego aspires to perfection. The ego acts as a bridge between the id and superego, controlling our actions [3].

### Qur'an's proposition to personality theory

The Qur'an, the sacred scripture of Muslims, was revealed to Prophet Mohammad in 610 CE. It contains 114 chapters and 6236 verses. The term "nafs" refers to our inner self, our cravings, passions, consciousness of right and wrong, and our capacity to reach inner peace through restraint of selfish desires. An illustration of this is when Allah *Almighty* states in the

## The Quran and Freud: Complementary Perspectives on Personality



(Photo: Muslim Matters).

Qur'an:

*Wazkur Rabbaka Fee Nafsika* - Transliteration

"And remember your Lord inside yourself." [4].

The Qur'an commonly uses the term *nafs* to refer to a part of our self with cravings, appetite, wrath, passion, and lust, also known as the ego or carnal soul.

With reference to personality, the Qur'an mentions three of its type, in the Arabic language, *al-nafs*; *nafs-e-amm rah*, *nafs-e-laww mah*, and *nafs-e-mutma'inna*. Al Ghazali, who was a notable Islamic scholar, studied these types extensively. In various works, he mentions these *nufus* (plural of *nafs*) constitute human personality [5].

***Nafs-e-amm rah*:** This type of *nafs* commands us and dictates our actions. Therefore, it is termed as the 'soul that enjoys evil'. This *nafs* subjugates us, leading us to follow its decrees and desires, paralyzing our cognitive process and committing blatant sin, often resulting in our surrender. The Qur'an talks about this as: *innan nafsa la ammaaratum bissoo'i* - Transliteration

"Indeed the *nafs* that overwhelmingly commands a person to do sin." [6].

***Nafs-e-laww mah*:** This *nafs* brings a person to commit sin, but then that *nafs* self-implicates itself, it reproaches itself, it feels bad, it feels remorseful. The person determines that they are not going to commit it again because they feel guilty. People with such *nafs* may struggle with this guilt, wishing they could take back their sins and never commit them again. This battle with their *nafs* can result in both sin and avoiding it [8, 10]. The Qur'an states about it:

*Wa laaa uqsimu bin nafsil*

*lawwaamah* - Transliteration

"And I swear by the reproaching soul." [7].

***Nafs-e-mutma'inna*:** The *nafs al-mutma'inna*, or those who are content with Allah Almighty's *'ukm* (order or decree), are those who have been moulded, trained, and disciplined to be content with what Allah Almighty is pleased with. This contentment lies in what Allah Almighty is happy and pleased with. The *nafs* also reaches a state of serenity, where they have *aman* (safety) and *i'mi'n n* (contentment) from doing sin and desiring sin. This signifies that they are content with what Allah Almighty has bestowed upon them and desire no lustful or evil activities [8]. Allah Almighty mentioned it in the Qur'an:

*Yaaa ayyatuhan nafsul mutma'innah*

*Irji'ee ilaa Rabbiki raadiyatam mardiyah* - Transliteration

To the righteous, it will be said, "Oh reassured soul, return to your Lord well pleased, and pleasing to Him." [9].

### Similarities and Limitations between The Quran's and Freud's theory of personality

As Freud described the components of personality, The Qur'an depicts them in its own

way. Id, the pleasure principle, in the Qur'an is discussed as *nafs-e-amm rah*, whereas ego is described as *Nafs-e-laww mah*, and super-ego is defined as *nafs-e-mutma'inna*. All three components hold significance to the development of an individual's personality.

Id encourages human indulgence in lustful activities and carnal desires, as discussed in the Qur'an's case of *nafs-e-amm rah*. The ego, responsible for regulating the id's desire to the reality principle, is referred to as *nafs-e-laww mah* in the Qur'anic context. Freud's Ego, however, lacks a moral sensibility [5]. The ego emphasizes the importance of avoiding sins, focusing on the potential consequences of actions rather than the guilt associated with them. The last component, that is, super-ego, is characterized as *nafs-e-mutma'inna*. This, according to Freud, is based on the morality principle [10]. Though Freud's

superego concept states about morality principle, it does not achieve contentment. This is contrary to the teachings of the Qur'an because in *nafs-e-mutma'inna* a person who achieves this stage feels content with Allah Almighty's decree and keeps themselves away from lustful desires and worldly gains.

### Conclusion

The main aim of the article was to analyze the different perspectives on personality, specifically referencing the Qur'an and Freud's theory. Throughout the article, I refrained from making any generalizations about concepts or theories. This is because it would be audacious to discuss contradictions, as Freud's perspective is purely theoretical and not based on factual evidence. On the other hand, the Qur'anic standpoint is approached from a spiritual and philosophical perspective. In the field of psychology, both perspectives are vital, regardless of what they teach or what we can learn from them. It is important that they do not hinder our ability to excel and learn from each other. ■

### Footnotes

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Sana Rubiyana

Whenever you find yourself feeling anxious or stressed, you can use grounding techniques to reconnect with yourself and the present moment. This research-based strategy is helpful for anxiety, panic attacks, flashbacks, or even dissociation.

**Grounding techniques** work by "grounding" you in the present moment and pulling you away from intrusive thoughts or feelings. This refers not only to having your "feet on the ground" but also your "mind on the ground." When you turn your attention away from thoughts, memories, or worries, you can refocus on the present moment (Fisher, 1999).



**Grounding techniques** are useful because they help you distance yourself from an emotional experience. When you experience negative emotions for example, perhaps you accidentally remember a painful memory the brain's natural instinct is to start the involuntary physiological change known as the "fight or flight" response. Although this response keeps you safe by preparing you to face, escape from, or fight danger, memories do not present a tangible danger. If you find yourself in moments like these, grounding techniques can help the

body calm itself and return to the present moment.

### The 5-4-3-2-1 Technique



- 5 things you can see. Look around you and name five things you can see.
- 4 things you can feel. This is important because it makes you pay attention to your body.
- 3 things you can hear. Pay attention to your environment.
- 2 things you can smell. Smelling is a powerful sensation, yet sometimes we move through life without paying that much attention to it.
- 1 thing you can taste. Can you still

taste lunch, coffee, or gum? If you want, grab a candy or mint and acknowledge how the flavours taste.

The next time you feel anxious or that you are overthinking a problem, try the 5-4-3-2-1 technique to become more present at the moment.

### Do a Meditation Exercise

Guided meditation is a powerful grounding technique to reduce stress, depression and anxiety, and it can help you get out of your head and reconnect to your body. There are many types of meditation, such as the body scan, moving meditations, or loving-kindness meditation, so it's important to try the one which works best for you. Meditation has been shown to reduce stress, make you calmer,

promote happiness, and even reduce symptoms of PTSD.

### Focus on Your Breath?

Many clinical professionals use breathing exercises to help patients be present in the moment. Focusing on breathing is a great tool for reducing stress and anxiety. Breathing exercises work because they help you disengage from your mind and not pay attention to distracting thoughts.

First, find a comfortable and quiet place to sit or lie down. Breathe in slowly through your nose and notice how your chest and belly rise as you fill your lungs. Then, breathe out slowly through your mouth. Do this a few times until you start to calm down.

(Psychologist and Rational Emotive Cognitive Behaviour Therapist sanarubiana@gmail.com) ■



Adil Salahi

*In the Name of God, the Beneficent, the Merciful*

## Everything in the Heavens and Earth Belongs to God Alone

***Respond to your Lord before there comes, by God's will, a day that cannot be put off. There shall be no refuge for you on that day, nor shall you be able to deny your sins. If they turn away, We have not sent you to be their keeper. Your only duty is to deliver the message [entrusted to you]. When We give man a taste of Our grace, he rejoices in it, but if misfortune befalls him on account of what he has done with his own hands, he is bereft of gratitude. To God belongs sovereignty over the heavens and the earth. He creates what He wills. He grants female offspring to whomever He will, and male to whomever He will; Or gives both male and female to whomever He wills, and causes whomever He wills to be barren. He is all-knowing, infinite in His power. (Consultation, Al-Shura, 42: 47-50)***

The surah addresses those who stubbornly opposed the Prophet's message with an order to respond to their Lord before such a fate comes upon them, all of a sudden, when they will be without support. A directive to the Prophet is added instructing him to turn away from them if they persist in their rejection. His task though is only to deliver his message; he is not responsible for anyone: "Respond to your Lord before there comes, by God's will, a day that cannot be put off. There shall be no refuge for you on that day, nor shall you be able to deny your sins. If they turn away, We have not sent you to be their keeper. Your only duty is to deliver the message (entrusted to you). When We give man a taste of Our grace, he rejoices in it, but if misfortune befall him on account of what he has done with his own hands, he is bereft of gratitude".

Having made the warning and the directive abundantly clear, these verses portray the nature of the one who opposes the divine message and stubbornly refuses to submit to its truth. He is fickle, wildly rejoicing when he is granted something of God's grace and panicking in the face of adversity. In such a situation, man often transgresses all bounds and shows no gratitude for what he is given: "When We give the man a taste of Our grace, he rejoices in it, but if misfortune befalls him on account of what he has done with

his own hands, he is bereft of gratitude".

By way of comment on this, the surah makes absolutely clear that whatever happiness or misfortune, affluence or scarcity befalls man is determined by God. It is very strange therefore for someone, who reacts in this way to blessings and misfortune, to turn away from God when He holds all the strings affecting his life: "To God belongs sovereignty over the heavens and the earth. He creates what He wills. He grants female offspring to whomever He wills, and male to whomever He wills; Or gives both male and female to whomever He wills, and causes whomever He wills to be barren. He is all-knowing, infinite in His power."

Offspring is an aspect of what man is given or denied. It is something



very dear to man. Since human nature is very sensitive to procreation, looking at it from this angle is more effective. The surah spoke earlier of man's provisions and how they are given in plentiful or scant measure. Offspring is a different aspect of what God provides man with. It is no different from money, however, in the way it is granted.

These verses begin by stating that

everything in the heavens and earth belongs to God alone. This introduction fits with every detail that follows this statement of general ownership. The same is true of the succeeding sentence: "He creates what He wills." This emphasizes the effect the verse aims to generate, directing man, who loves every good thing, to turn to God who creates everything that man loves and dislikes.

***"When We give the man a taste of Our grace, he rejoices in it, but if misfortune befalls him on account of what he has done with his own hands, he is bereft of gratitude".***

### GUIDANCE FROM THE HADITH

Commentary by Adil Salahi

## Sparing People Any Embarrassment

There are two important characteristics of the Prophet (peace be upon him): ***His generosity and his forbearance. These are not limited to what is material or physical. He was generous at heart, willing to give what he can, and overlook any fault or offense.***

In the period leading to the advent of Islam, poetry was highly valued by the Arabs, who were very eloquent and expressive. Hence, their poets were often of high caliber. Many would sum up a clear aspect of universal wisdom in a beautiful line that is easy to memorize. Such wise poetry was often learned and quoted or sung at every opportunity.

One such poet who lived shortly before Islam was Labeed. Asma bint Abu Bakr reports that her father once quoted a line of Labeed's poetry which says: "I have a friend who, whatever I ask is certain to grant, and whatever slip I make he is sure to overlook." Abu Bakr then commented: "Such was God's Messenger (peace be upon him)."

This report is not a Hadith, since it is a comment by Abu Bakr on a line of poetry by Labeed. Hence we do not find it in the main

anthologies of Hadith, but it is mentioned in books that speak of the Prophet's character, manners, and personal attributes. Hence, it is included in Al-Anwar by Al-Baghawi, which is dedicated to highlighting the Prophet's personal character. What is stressed here is the Prophet's willingness to overlook every mistake provided that it is not a willful act of disobedience to God, and his readiness to grant every request. This is the attitude that earns genuine love.

In his care for others, the Prophet never spoke directly to anyone about what he disliked if what he wanted to say could embarrass the person concerned. Examples abound showing that the Prophet was very sensitive to other people's feelings.

Aishah reports that "a man sought admission to see the Prophet. The Prophet said: 'Admit him. He is such a disliked person.'" When the man came in, the Prophet spoke to him gently. After he left, I said to the Prophet: 'Messenger of God! You said about the man whatever you said.

Nevertheless, you spoke gently to him.' He said: 'Aishah! The worst position is given on the Day of

Judgment to one whom others leave alone in order to avoid his abusive language.'" (Related by Al-Bukhari, Muslim, Malik, Ahmad and others)

Needless to say, the Prophet did not publicize his feelings about the man. He was speaking only to his wife. Nor did he speak ill of him, other than to say that the man did not command respect even among his own people. Nevertheless, Aishah wondered how the Prophet could speak gently to a man whom he knew to be undeserving of such kindness. Hence, her question. The Prophet explained that people normally avoid dealing with those who are ill-mannered. Such a person will rue his conduct on the Day of Judgment when he discovers that it lands him in a bad position.

That the Prophet did not confront people with what they disliked is confirmed in several Hadiths. Aishah reports: "If the Prophet was informed that if anyone said or did something wrong, he would not confront the man saying: 'You said this or that.' Rather, he would say: 'Why is it that some people say this or that.'" (Related by Abu Dawood).

This Hadith tells us about a

practice the Prophet always resorted to in order to spare people embarrassment. He did not even tell them privately what was communicated to him, because he did not wish to create an atmosphere of apprehension with people feeling that whatever they would be reported. Therefore, he made his comments as general as possible, saying that some people might have done this or that which Islam does not approve. In this way, not only the person concerned would understand, but also anyone else who might do something similar. The advice was to all.

Another Hadith gives us an example of how this worked out in practice.

***Al-Nu'man ibn Basheer says: "The Prophet used to make the rows (in congregational prayer) very straight, so as to look like an arrow ready for release. Once he saw a man with his chest protruding. He said: 'Servants of God! Straighten your lines, or else God will let disunity creep to you.'" (Related in all six authentic anthologies).***

Al-Nu'man ibn Basheer says: "The Prophet used to make the rows (in congregational prayer) very straight, so as to look like an arrow ready for release. Once he saw a man with his chest protruding. He said: 'Servants of God! Straighten your lines, or else God will let disunity creep to you.'" (Related in all six authentic anthologies).

Although the action that needed correction was done by one person, the admonition was general, and it was certain to make everyone look at his own position to ensure that the row was straight at his own point.

Thus, no one would feel that the criticism was directed at him, and the result would remove the fault. There can hardly be a better way of correcting mistakes.



Yusra Nisar, Srinagar

I am a person born in a religious family. My father is a religious preacher and possesses tremendous knowledge about religion. Right from my birth, I was taught about the do's and don'ts of Islam by my father. In addition to that, I was admitted to a *maktab* as well for further religious knowledge and *Hifz*. At the age of just 13, my father trained me to face the stage and preach religion to others as well and prepared the speech of *Surat ul Asr* for me and asked me to preach it to the people on stage and I did that. I was also a very differently dressed child (following an Islamic attire) in my school where most students adopted the conventional style of uniform in which the Islamic dress code was seen nowhere. Then after my matriculation, I was admitted to an institution where besides doing a bachelor's in arts, I had the opportunity to get an *aalima* and *fazila* degree, and since I excelled in that I received a gold medal in Bachelor from the Governor of Kashmir himself.

After passing my bachelor's in arts and simultaneously doing *aalima* and *fazila*, I got admission to the University of Kashmir for a Master's in Islamic Studies and as I was the topper there as well, I received another gold medal for my Masters. This way, after the completion of my master's I became a double gold medallist after Masters, I got married and currently am pursuing a Ph.D. in Islamic Studies on the theme "Religiosity, Income and Contentment among the Muslims of District Srinagar: An Empirical Study". I am a person who knows the Arabic language Alhamdulillah and can understand almost 80% of the Holy *Qur'an* in Arabic itself without looking into translation.

I have given such an academic description about myself primarily and only to emphasize the fact that despite having such a religious background right from birth, there was still a huge vacuum in my life (which by the grace of Almighty Allah is fulfilled now after attending the Discover Yourself workshop by Sadatullah Khan Sir. May Allah always keep him in His amaan).

Elaborating further on that huge vacuum in my life, I may say that somehow and somewhere I was lacking something most important and most valuable. I was getting stressed at little things. I used to overthink about all the things in life. I used to lose my balance often and because of that, I would become frustrated and anxious at times. But since Alhamdulillah, I had a good relationship with my Lord right from my childhood, I always had the habit of talking to Him, crying before him, asking him for everything I needed and getting myself relieved and standing up again.

## The Three Golden Days of My Life! Discover Yourself Workshop ... The Real Gold Medal I Gained!



This year, a few months ago my best friend told me about the DYS workshop by Sadathullah Khan. She told me that in the upcoming months, we will have something very outstanding in Kashmir and all of our problems are going to be solved after attending that. I knew nothing about the workshop but since my best friend was talking about it, I made up my mind to attend it. Alhamdulillah, it is all the blessings of Allah that made me a part of the workshop and granted me the most beautiful three days of my life (The 1st, 2nd and 3rd of September 2023) in which the workshop was held. ***I literally found this workshop amazing, thought-provoking, wonderful, and delightful.***

Studying religion throughout all years of my life I have never ever been trained and guided the way Sadathullah Khan guided and trained me in the matters of religion in general and life in particular. I knew a lot Alhamdulillah before DYS, but I didn't know how to live with what I knew. After DYS, I learned to live in Islam in a practical way. I learnt to be aware of the *nafs*; whispers of Satan; the mind, etc. which I needed desperately.

I learnt how to transform from mind to heart; from denial to submission; from rejection to acceptance; from past or future to present; from burdening myself with thousands of things to nothingness (*LA*); from the world of meanings, interpretations to taking things at face value; from opinions, judgements to nothingness; from expectations to zero expectations; from listening and communicating from many things in mind to listening and communicating from nothingness; from assumptions to nothingness; from holding grudges to forgetting and forgiving; from multitasking to doing one thing at one time; from comfort zone to working zone; from heedlessness to mindfulness; from going into an argument to accepting the reality as it is and thereby submitting to the will of Allah; learning how acceptance causes disappearance; learning to

accept what happened that happened and forgetting about that; learning to honour my word; getting to know that life is to be enjoyed because Allah has given life to enjoy and learning how to be mindful in *salah* and in turn develop what *Qur'an* calls *Khushu* and *khuzu* (humility). In addition to this, the other most important thing that I learned is how to raise my baby in an Islamic way; how to do his *tarbiyah*, and how to raise him to become a human being; a person of piety, righteousness, and morally upright. I used to ask many learned people about this, but I couldn't get any satisfactory answer or couldn't get how to practically do that Alhamdulillah Khan Sab guided me in this also and that solved all of my problems of how to deal with a two-year-old baby in a completely Islamic and Allah's way.

All the things (which I learned from the workshop) after practicing helped me to stay happy, peaceful, calm, and content with what I have and with what my external environment is. No matter what is going on in my external environment, I am at peace with myself. No matter how people treat me; behave with me; appreciate me or condemn me; I find myself at peace. Nothing is bothering me or agitating me now. After DYS, the only thing that is my concern now is to stay all time aware of the whispers of Satan develop my connection with my *Rabb*, and above all apply everything I learned from the workshop in my life.

I literally feel that many of my duas are answered now after attending this workshop. I used to invoke Allah to make me understand the verses of the Holy Quran the way Allah has made them understand Prophet SAW and now I literally understand the verses of the Quran and traditions of Prophet SAW differently and can practically see how my life is being transformed; how my relationships with family and others are getting beautiful; how my perspective about world in general and humanity in particular

is getting transformed.

Whenever I get a chance, I keep sharing whatever I learned from the workshop with different people I meet. I told my father about it and since he takes my words seriously, he is also very eager to be a part of this workshop. I feel like every single human being living in any part of the world needs to be a part of this workshop no matter what religion or age or profession he/she

belongs to. I am determined that when Khan Sab again comes to Kashmir, I will spend a few days of my life inviting all the people to this workshop (to whomsoever I can reach) to the best of my capacity and let all of us live the life Allah wants us to live.

Lastly, I pray to Almighty Allah that Khan Sab be blessed with a long life full of *Taqwa*, *Iman*, health, happiness, and righteous deeds. May all his endeavours bear fruit in this life and the next. Aameen.

Looking forward to meeting such a great personality again and being blessed to spend a few more moments of life with an enlightened person like him In Sha Allah.

**BLURB:** *"Practicing what I learned from the workshop helped me to stay happy, peaceful, calm, and content with what I have and with what my external environment is. No matter what is going on in my external environment, I am at peace with myself. No matter how people treat me; behave with me; appreciate me or condemn me; I find myself at peace. Nothing is bothering me or agitating me now."*

**"Practicing what I learned from the workshop helped me to stay happy, peaceful, calm, and content with what I have and with what my external environment is. No matter what is going on in my external environment, I am at peace with myself. No matter how people treat me; behave with me; appreciate me or condemn me; I find myself at peace. Nothing is bothering me or agitating me now."**

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**VENUE: The School of Asian Wisdom, Bangalore**

**CONTACT FOR DETAILS:**

**Sarah: 9916283458, Pyman: 98860 18125**

**Reg Link: <https://tinyurl.com/10-DYS-LDP-BLR-21-30-DEC-2023>**



## Saudi Arabia Demonstrates its Mega-Diversification Projects in Host of Sectors at Exhibition

Abdul Bari Masoud



**New Delhi:** In a bid to showcase the mega projects in the tourism, entertainment, technology, culture, and sports sectors and attempt to diversify the oil-based economy, the Ministry of Media, Kingdom of Saudi Arabia, hosted a three-day exhibition here on the sidelines of the G20 Leader's Summit. The exhibit, called Media Oasis, was organized on September 9-11 at the Oberoi Hotel.

A host of Saudi ministers and senior officials were present in the event.

Speaking with *Islamic Voice*, Dr. Khalid A. Al-Ghamdi, Deputy Minister for International Media

Relations of Saudi Arabia, said the purpose of the event was to highlight a comprehensive and engaging look at Saudi Arabia's top initiatives in the tourism, entertainment, technology, culture, and sports industries. The exhibition's main focus was Vision 2030, a Saudi Arabian program designed to diversify the nation's economy, society, and culture.

Another Saudi official, Ms. Nouf Al-Saud, who is the general manager of marketing at the Ministry of Sport, told *Islamic Voice* that "we are here to demonstrate how sport has improved our society, economy,

and the Kingdom. As a consequence of our crown prince's foresight and ongoing support for the sports industry, Saudi Arabia has emerged as one of the most interesting and vibrant nations in the world of sports.

She said football is the national game of Saudi Arabia, but we are also focusing on other sports too. The event showcased the initiatives being taken by the Saudi Ministry of Culture, Invest Saudi, Saudi Ministry of Sports,

» Page 20

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**Brothers of Islam! Peace and blessings of Allah be upon you**

In this mortal world, millions of people have come and gone, but few people who are sympathetic have also come and gone, one among them was a compassionate, dear, pious person, late Syed Ansar Ahmed used to help the poor, orphans and the needy generously. He had a very generous heart. May every breath taken be filled with good deeds and through his beloved Hazrat Muhammad Mustafa (peace be upon him) grant Syed Ansar Ahmad Saheb the highest place in Jannat al-Firdous.-Ameen!

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*Yeh safar bohath hai kathin magar  
Na udaas ho mere hamwatan  
Ye sitam ki raat hai dhalne ko  
Hai andhera gham ka pighalne ko*

*Zara der is me lage agar  
Na udaas ho mere hamwatan*

*Nahi rehne wali ye mushkilen  
Ke hain agle mod pe manzilen  
Meri baat ka tu yaqeen kar  
Na udaas ho mere hamwatan*

*Kabhi dhoondh lega ye  
kaarwaan*

*Wo nayee zameen naya aasmaan  
Jise dhoondhti hai teri nazar  
Na udaas ho mere hamwatan*

*Yeh safar bohath hai kathin magar  
Na udaas ho mere hamwatan*

*Javid Akhtar  
(Modified by Pasha Patel)*

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**Bangalore based Sunni Muslim parents** invite alliance for their daughter, 27 years, MSc. working in Bangalore from educated decent family, preferably Groom with BE/IT field working in Bangalore or Abroad. **Contact Father: 9845759587**

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## Saudi Arabia Demonstrates its Mega-Diversification Projects in Host of Sectors at Exhibition



Saudi Ministry of Energy, Red Sea Global, SDAIA, FII Institute, Royal Institute of Traditional Arts Kono, and CGC.

Visitors were given a tour of the numerous futuristic megaprojects under construction on the northwest coast of the Kingdom, including The Line,

Sindalah Island, the Trojena ski resort, and the Oxagon floating industrial zone, in the NEOM segment of the event.

Media Oasis drew enthusiastic interest from a wide range of visitors including diplomats and influencers, who were in awe of the high-tech, interactive displays.

Several visitors told *Islamic Voice* that we thought of Saudi Arabia as a desert land, but now we see that there are mountains, seas, and other beautiful places as well. The exhibition has changed our impression of Saudi Arabia.

Former diplomat Zikarur Rahman, who is India's envoy to Saudi Arabia, told *Islamic Voice* that the idea of oasis creation is a word Saudis have chosen that is really appropriate for this kind of presentation, and I believe that this is one of the best things that Saudis have launched. Rahman visited Media Oasis on all three days.

The event coincided with Crown Prince Mohammad bin Salman's trip to India's capital for the G20 Leaders' Summit. It was the third edition of the Media Oasis and the first to take place outside the Kingdom. The first edition of the Media Oasis was held in conjunction with the 32nd Arab Summit in Jeddah in June 2023. ■

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October 2023, Vol. 35-10, No. 431

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

Published at: 3/1, Palmgrove Road, Victoria Layout, Bangalore-560047  
Tel: 080 - 41126165, Whats App No. : 98458 94900

October 2023 Editor: A.W. Sadathullah Khan  
Email: editor@islamicvoice.com

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

Posted at Mysore Road Bangalore PSO, BG 560026 on 1st or 3rd or 5th of Every Month. No. of Pages 20  
Licensed to Post without Prepayment, Licence No: PMG BG/WPP/61/2021-2023 Published Date: 30-09-2023

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