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Rabi-us-Sani / Jamadi-ul-Awwal - 1445 H

Narges Mohammadi has been Awarded the 2023 Nobel Peace Prize



Image: Magali giardini/AP Photo/picture alliance

Berit Reiss-Andersen, the head of the Norwegian Nobel Committee in Oslo, has announced that Narges Mohammadi is the recipient of the 2023 Nobel Peace Prize. She was recognized for her unwavering dedication to fighting against the oppression of women in Iran and her tireless efforts to advance human rights and freedom for all. This award is a significant milestone in the decades-long struggle for women's rights, echoing the "women, life, freedom" protests that captured global attention last year.

Narges Mohammadi has been a prominent human rights activist in Iran for many years and has paid a high personal price for

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Interfaith Dialogue between Islam and Buddhism Absolute Necessity

A stimulating lecture on the subject of, 'The Interfaith Dialogue Between Islam and Buddhism' was delivered by Dr. Imtiyaz Yusuf in Washington, DC, organized by Dr. Zulfiqar Kazmi. Dr. Kazmi is an internationally known scholar, International Affairs Analyst, Dialogue expert, and the founder and Executive Director of The CommonGrounds USA.

Dr. Imtiyaz Yusuf is currently a non-resident Research Fellow at the Center for Contemporary Islamic World (CICW), Shenandoah University, Leesburg, USA. Formerly, he was an Associate Professor and the Coordinator for the Islamization of Knowledge Program and the



Islam and Buddhism Program at the International Institute of Islamic Thought and Civilization (ISTAC-IIUM) in Kuala Lumpur, Malaysia. Dr. Yusuf specializes in

the study of Religion with a focus on Muslim-Buddhist relations and dialogue, Islam in Thailand, and Southeast Asia.

Dr. Zulfiqar Kazmi, the host,

thanked Dr. Yusuf for providing us an opportunity to disseminate the message of love from the quarterdeck of The CommonGrounds USA. He added, "I truly appreciate the service and leadership of respected Br. Dr. Imtiyaz Yusuf Saheb for Peace perspectives. It's a way to seek interreligious cooperation and help from other religions. A dialogue between Buddhists and Muslims is a unique subject and we must be thankful to Dr. Imtiyaz for his credible service."

Dr. Ghulam Nabi Fai, Chairman of, the World Forum for Peace and Justice said that interfaith dialogue is essential to create an

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The Palestinian Crisis and its Solution



was dropped by NATO on Afghanistan in a whole year. As a result, nearly half of Gaza strip has been reduced to rubble, 6000 people including 2800 children and scores of women have been martyred and nearly 16000 people are injured. 31 mosques, 4 churches, several schools and hospitals have been targeted.

Added to this is the total blockade of food, water, fuel, electricity and medicines, which has shamed humanity on this brazen collective punishment. The whole world is

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Abdul Bari
Masoud

New Delhi: Former vice president Mohammad Hamid Ansari decried that Muslims didn't get a fair share in the fruits of development and political representation in decision-making bodies, as promised to them in the Constituent Assembly seventy-five years ago. He also expressed deep concern over the growing majoritarian tendencies and atmosphere of animosity toward minority communities. He was speaking at an event held at the India International Centre to mark Radiance magazine's 60th anniversary on October 22.

In his keynote address on "Media and Minorities", former vice president and diplomat Ansari recalled the Constituent Assembly debates on the question of minorities to highlight the deplorable conditions of the largest minority group. He said a subcommittee on minorities was set up in 1946. It decided against separate communal reservations in its final report, stating that the minority issue was no longer relevant.

"In its final report in 1949, it voted against separate communal reservations. This, said Congress leader Ajit Prasad Jain on November 22, 'smoothened' our work of constitution-making, in particular the question of minorities, which has been our headache and which thwarted all our efforts for the solution of national problems, has ceased to be a live issue," Ansari quoted in his address.

He pointed out that Sardar Patel had voiced the fervent hope that eventually "it would be in the interest of all to forget that there is anything like a majority or minority in this country and that there is only one community in India."

"Three days later, on November 25, Sardar Patel said that in the interest of laying down real and genuine foundations of a secular state in the country, 'nothing was better for the minorities than to trust the good sense and sense of fairness of the majority and to place confidence in them. Likely, the majority must think of what minorities felt. He expressed the fervent hope that in the long run, 'it would be in the interest of all to forget that there is anything like a majority or minority in this country and that in India there is only one community.'"

The former vice president explained that while it was theoretically feasible, it was less so in practice, citing a friend's advice to seek "to abolish the distinction between majority and minority."

While referring to the Sachar Committee (2006) and the Kundu Committee (2014) reports on the condition of the Muslim minority, Ansari said what has happened to these promises everybody knows

Radiance Magazine Commemorates 60th Anniversary

Muslims didn't get a fair share in the development and political representation in the decision-making process: former Vice President Hamid Ansari



and underlined that the Muslim community's problems remain unsolved despite these efforts.

"Three-quarters of a century later, history makes its own judgment on intentions and reality," he added.

The former vice president asserted that minorities need "identity and security, education and empowerment, an equitable share in the largesse of the state, and a fair share in decision-making," which explains the psychological insecurity that emerged among Muslims in the wake of the events of 1947.

He remarked, "This is true in a good measure for the Muslims, who constitute 14.2 percent of the population and now number over 200 million," adding that "each of these is a right and has to be dispensed without discrimination." Touching upon the backsliding of the Indian democracy and growing majoritarian tendencies, he said, "Democracy admittedly is ruled by majority, but its essential prerequisite is Rule of Law, defined by Dicey as (a) absolute supremacy of regular law, (b) equality before the law, and (c) access to justice and the development of law by the judges on a case-by-case basis."

He added that "studies have shown that democracies have been at times threatened by elected leaders who subvert the very process that brought them to power. 'The electoral road to breakdown is dangerously deceptive,' wrote Levitsky and Ziblatt in their 2018 book *How Democracies Die*. It opens the door to would-be authorities. They categorize key indicators of authoritarian behavior as (i) weak commitment to democratic rules of the game, (ii) denial of the legitimacy of political opponents, (iii) toleration or encouragement of violence, and (iv) readiness to curtail the civics of opponents, including the media."

To underline this point, the former VP quoted former Vice Chancellor of the University of Delhi, Prof. Upendra Baxi, who has argued that "democracy goes beyond a mere division of functions in modes of governance and incorporates four core notions of rights, development, governance, and justice. This approach has been upheld in judicial pronouncements."

Without taking the name of the ruling BJP and its parent body, the former VP remarked on the current polity that India was facing a

majoritarian nationalism.

"This situation is aggravated manifold when majoritarianism is accompanied by an ideological superstructure designated as Hindutva or Hindu nationalism. It is described as an ideology advocating a movement seeking to establish the hegemony of Hindus and Hinduism within India. It is promoted through a sense of vulnerability in the public, facilitated by 'tentacular organizations' having strong affinities with the caste system", he remarked. He said social historian Badri Narayan has described this as the "Republic of Hindutva," as he underlined in his speech.

Concerned with increasing hatred and dehumanization of the Muslim community, Ansari quoted from a recent editorial comment that "India is witnessing the progressive normalization of minority baiting." He underlined that hate is a toxic tonic. "It is, regrettably, becoming part of normal discourse and is not being discouraged. Hate crimes convey a message to targeted communities that they are unwelcome and unsafe, impacting the collective sense of security and well-being. It has been suggested that it necessitates a collective effort involving legislative reforms, sensitization campaigns, community policing, and youth engagement."

He lamented that anti-Muslim sentiments were being intentionally encouraged by a group to get a political advantage. And this is happening with regard to Muslim minorities, despite the official claim that "we are a democratic polity with a strong commitment to the law."

He also pointed out that the rule of law is under threat. "In a paper published in 2005, the late Goolam Vahanvati observed that 'the Rule of Law in this country is under serious threat' adding that 'it would not be an overstatement if one concludes that each institution is destroying itself from within' and that 'there are cancerous developments eating into the fabric of each institution. If these trends are not arrested, they are bound to be destructive to the Indian state in the long run.'"

Therefore, the challenge before us today is to develop strategies and methodologies to address them. Instances of breaches of security at the individual or group level

continue to occur with disturbing frequency. Most reveal a failure of the state apparatus to respond in a timely manner, compounded by the failure of media houses that often 'dictate a majoritarian mindset'.

A good instance of it is the report entitled *Delhi's Agony* on the communal violence in Delhi in February 2020 and its section subtitled *The Aftermath*. Civil society reports on violence elsewhere, and court observations relating to them, like the Punjab and Haryana High Court ruling recently in August, suggest a disturbing pattern of neglect by local or state administrations."

Continuing his address, the former V.P. also slammed the media, saying a major section of it has become subservient to the establishment. "The rationale for journalism in a democracy is to inform, educate, guide, and entertain. Each of these is a desired function, more so in modern societies whose size and numbers require means of communication other than direct face-to-face ones. This is sustained by law. Open criticism of government policies and operations is not a ground for restricting expression. We must practice tolerance for the views of others. Intolerance is as dangerous

to democracy as to the person himself," Ansari stated who was also a former chairman of National Commission for Minorities and a former VC of Aligarh Muslim University.

Former renowned BBC journalist Satish Jacob claimed in his address on "Media and Indian Muslims" that not just Muslims but also the media are under attack. He spoke extensively about the function of the media and concluded by saying, "As a member of the media, I have no qualms about stating that the media has let us down." He sincerely expressed regret for the media's involvement and the atmosphere it seeks to foster. Additionally, he made note of how Urdu became a victim of the partition.

The event was organized to commemorate the weekly's 60th anniversary of its founding. When the national emergency was imposed in 1975, Radiance was outlawed, and its assistant editor, Ausaf Saied Vafsi, and chief editor, Yusuf Siddiqui, were imprisoned.

In his presidential address, Professor Salim Engineer, Chairman of the Board of Islamic Publications (which publishes Radiance), said, "In the last 60 years, Radiance has tried to become the voice of the voiceless, downtrodden, deprived, and oppressed people, serving Indian society. Radiance has been raising voices for justice, truth, and

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Women's Reservation Bill



The Indian Parliament passed the Women's Reservation Bill on September 18, 2023, and it has received the assent of the President of India. The new "**Nari Shakti Vandan Act-2023**" reserves 33% of seats exclusively for women in both the Lok Sabha and state legislative assemblies. The proposed reservation will come into effect only after the publication of the next Census and the subsequent delimitation exercise. It means that the benefits of the Bill can be accrued only after 2029. The Act does not offer reservation to women in the Rajya Sabha and the State Legislative Councils. Jamaat-e-Islami Hind feels that for a strong democracy, it is important for all groups and classes to find representation in power-sharing. Even after 75 years since we got independence, the representation of women in Parliament and our state legislatures is quite dismal. Efforts should be made to bring their numbers up to the mark.

Hence this new law is a good move in this direction. It should have come quite earlier. However, the law does not address the stark social inequalities in a vast country like India by excluding women from OBCs, and Muslim women. Although it includes women from SCs and STs it ignores those from OBCs and the Muslim community. Various reports and studies like the Justice Sachar Committee report (2006), Post-Sachar Evaluation Committee Report (2014), Report of the Expert Group on Diversity Index (2008), India Exclusion Report (2013-14), 2011 Census and latest NSSO reports all suggest that Indian Muslims and especially women lack in socio-economic indices. The political representation of Muslims in Parliament and state legislatures has been steadily declining. It is not proportionate to the size of their population. One of the many ways to remove inequality is affirmative action (reservation). Ignoring OBC and Muslim women in the Women's Reservation Bill would be unjust and not in tune with the policy of "Sab ka Saath, Sab ka Vikas."

Caste Survey in Bihar

Jamaat-e-Islami Hind welcomes

the Bihar Caste Census Population Report. Jamaat feels that a caste census is required at the national level to get the latest and updated data regarding the marginalized and deprived sections of society. Reservation in educational institutes and government jobs are provided based on caste identities. A caste census will help policymakers to design better policies and formulate more accurate welfare programs. While census data has been captured for Scheduled Castes, Scheduled Tribes, religions, and linguistic profiles, the latest updated census data on the national level is not available on the various castes in the country. The last caste-wise census took place in 1931. A Socio-Economic and Caste Census (SECC) was carried out in 2011. However, the results were not released by the government. Article 340 of the Constitution of India mandates the appointment of a commission to investigate the conditions of socially and educationally backward classes and make recommendations for governments. There are apprehensions that a caste-based census would further promote caste-based political mobilization and lead to division in society. However, Jamaat feels that these apprehensions are misplaced that the question of justice and equity is paramount, and that the national caste census is the need of the hour. The results of the Bihar Caste Survey show how the population size and current reservations offered are disproportionate. The Bihar Survey shows that Other Backward Classes (OBCs) and Extremely Backward Classes (EBCs) constitute 63% of the state's total population. (EBCs = 36% and OBCs = 27%). The survey also shows that Yadavs (OBC) account for 14.27% of the population while Dalits (Scheduled Castes) account for 19.65%. Scheduled Tribes make up 1.68% while the "unreserved" category forms 15.52% of the total population. Jamaat-e-Islami Hind believes that benefits and reservations should be in tune with the size of the population of the social class. ■

AMU Professor Featured among Women Education Leaders



Aligarh: In her illustrious career, Dr. Farah Ghaus, Department of Anatomy, Jawaharlal Nehru Medical College, Aligarh Muslim University (AMU), has received another noteworthy feather in her cap and has been prominently featured in the "Elite Education Magazine" as "The Most Empowering Women Education Leaders of 2023"

Her achievements in the area of education and her role as an empowering leader are highlighted in a thorough four-page write-up published in "Elite Education Magazine," where she is featured prominently as one of "The Most Empowering Women Education Leaders of 2023." This esteemed recognition attests to her ongoing influence on the academic world and emphasizes her commitment and influence in the field of education.

With more than two decades of experience, Dr. Farah Ghaus is a professor in the anatomy department. She attended Jawaharlal Nehru Medical College to study for her MBBS and afterward became an MD anatomy specialist there.

Dr. Ghaus has held prominent positions, such as editorial board memberships for reputable publications and advisory board memberships for "Inderbir Singh's Human Embryology." From 2010 to 2015, Marquis Who's Who World honored her accomplishments. In 2023, she was included in "The Lifestyle Magazine" and "The Knowledge Review." A book about the development of the maxillary sinus in human fetuses was written by Dr. Ghaus. Reviewing large books like "Snell's Clinical Anatomy by Regions, 2nd SAE," "Langman's Medical Embryology, 2nd SAE," and "Histology: Text & Atlas, 2/e, By Brijesh Kumar" is one of her academic pursuits. She has evaluated important anatomical books.

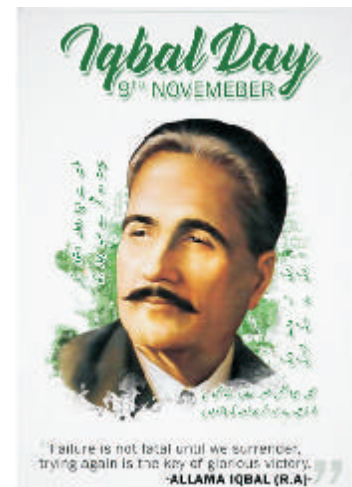
As part of her dedication to teaching, Dr. Ghaus hosts the "Ghaus' Anatomy Lectures" YouTube channel (<https://youtube.com/@drfarahghaus>), which provides easily accessible anatomy courses to a worldwide viewership. ■

Chennai to host Urdu Day on Allama Iqbal's birth Anniversary

New Delhi: Every year on November 9, Allama Iqbal, the great philosophical poet's birth anniversary, has been observed as 'yum-e-Urdu' (Urdu Day) since 1997 in various parts of India and in the Urdu world. The event, organized by the Urdu Development Organization (UDO), a non-governmental organization, is working for the promotion of the Urdu language across the country. Its main event will be held in the National Capital.

The Association of Alumni and the Madras University Urdu Department have joined hands with the UDO chapter in Tamil Nadu and Karnataka to host the event in Chennai. The President of the Tamil Nadu and Karnataka chapter, Dr. Obaidullah Baig, announced during the meeting of the World Urdu Day Organizing Committee that this year's celebration of World Urdu Day will also take place in Chennai on November 9. We are appreciative of Madras University, Prof. Amanullah, Chairman of the Urdu Department, for offering cooperation in organizing the World Urdu Day celebration, as well as the teachers of other friendly Urdu organizations, such as Vellore, Visharam, Vanambari, etc., who also promised to ensure the event's success.

The Government of Tamil Nadu's Block Educational Officer for Urdu, V. M. Habibur Rehman, also declared his support for the event. Dr. Baig went on to say that Tamil Nadu and Karnataka



have a bright future for Urdu. Senior journalist Masoom Moradabadi stated that it is great that Dr. Baig is planning the Urdu Day ceremony on November 9 on a big scale for the first time. It is hoped that the states of the South will also actively promote Urdu.

According to Dr. Syed Ahmed Khan, the initiator and convener of World Urdu Day, the Urdu Development Organization (UDO) and United Muslim of India (UMI) began celebrating Allama Iqbal's birthday, November 9, as 'Urdu Day' twenty-five years ago. The results of the initiated sequence of events are starting to manifest. Dr. Khan went on to say that in order to prevent disappointment for Urdu-speaking kids, both the federal and provincial governments should make sure that Urdu teachers are appointed to central schools under any circumstances. ■



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As the Country in the Grip of Communal Flames, Innovative Approaches are Required to Address Social Discord

Abdul Bari Masoud



Nuh: A vehicle was set on fire by miscreants after clashes broke out during a 'Brij Mandal Jalabhishek Yatra', in Nuh, (PTI Photo) (PTI)

New Delhi: The Communication Research Group (CRG) recommended that a working group be established to explore and test out new strategies for promoting love and peace between the local groups as a long-term solution to the frequently occurring communal violence. Given the prevalence of racial tension incidents that are about to explode into violent episodes across the nation.

The CRG has done a thorough investigation of the violent incidents that occurred on July 31 in Nuh, Haryana, and came up with short-term and long-term solutions to check the growing communal violence incidents in the country. It underlined that almost all conventional approaches to fostering harmony between Hindus and Muslims today prove ineffective, as numerous instances of racial tension that are poised to erupt into violent episodes are developing around the country. Now that it is imperative for us to build enduring harmony among various segments of the population, new, creative approaches are needed, it added. The CRG has advocated for putting twice as many staff in administration in the Nuh district based on their study report of Nuh violence. It said there should be an additional group that will be responsible for fostering regular, constructive communication across the various sections and for deactivating and rustivating individuals and organizations that preach or promote discord. According to the CRG's

examination of newspapers, television shows, social media, participants, observers, and authorities, hostility between Hindus and Muslims began to rise days before the Yatra was scheduled to be taken in Nuh. A CRG representative revealed in an online discussion that some Muslims had also plotted to attack the Yatra. However, neither the peace committee nor the government was aware of how serious the situation was, and nothing was done to stop the violent attacks.

The Mewat Teerth Yatra procession was reportedly stoned and fired upon from the nearby hills, according to CRG research. Swords, iron rods, and sticks were used to attack the processions on the streets.

Although Muslims are the majority in Mewat, caste and gotra identities are still recognized there, according to a group of six researchers who include teachers, social scientists, and media professionals. A small portion of the area's dominant community is purposefully sowing discord, animosity, and jealousy among its various segments. Researchers have further found that because of the social tensions and mistrust present in this community, it is relatively simple for criminals to incite violence.

Every year, during the Mewat Teerth Yatra, pilgrims travel roughly 80 kilometers to three historic temples in Nuh to offer prayers. Participants come from Nuh, the remainder of Haryana, Punjab, and Rajasthan. Muslims have traditionally participated and

provided amenities to travelers. Even though there was a significant likelihood of an attack on processions, the planners decided to go ahead with the procession after Nalhad Mahadev Temple's prayers on the administration's guarantee. The vehicles were stoned and fired upon after a brief distance. The few police officers who were present were also attacked.

Travelers were attacked on the highways with sticks, iron rods, and swords; several two-wheelers, buses, trucks, vehicles, and trucks caught fire. Women and children among the Yatrees sought sanctuary in the Nalhad Mahadev Temple; no criminal attempted to break inside the temple; after a short while, the police transported the stranded yatrees to safe locations; during this rescue, the police also opened fire in reaction towards the hills; during the next two to three days, violence, shop burnings, looting, and other incidents occurred in the neighboring communities, including attacks against Muslims; an imam was also killed; and criminals broke into a mosque and caused damage in the area.

One of the main recommendations by CRG is to deploy administrative personnel in double the existing numbers. The additional personnel's task should be to create continuous and positive dialogue between the two communities and to rusticate those who provoke mistrust and communal hatred. CRG has also recommended that special efforts be made to intensify communication between youngsters in schools and colleges so that they may be engaged in creative and useful activities. CRG has strongly recommended that all school-going girls in the district be given a stipend double the amount that is given in other parts of the state. As a long-term solution, the Research Group has suggested that a Working Group be established, which will investigate and test out novel ways to foster love and peace between the local groups. These measures, when successful, may be implemented in other communally explosive areas of the country. ■

The State of Economy and Islamic Finance in India with Special Reference to Career Prospects



Chennai: A seminar on "The State of Economy and Islamic Finance in India with Special Reference to Career Prospects" was organized jointly by the IOS Chennai Chapter, PG Department of Commerce, The New College and Organization of Muslim Educational Institutes and Associations of Tamil Nadu (OMEIAT) on Saturday, October 14, 2023, at MIIT Auditorium, The New College, Chennai.

The Chief Guest and other dignitaries including Janab H. Abdur Raqueeb Sahib, Indian Centre for Islamic Finance were honoured.

Mohamed Haneef Katib, Coordinator of, IOS Chennai chapter introduced the Institute of Objective Studies (IOS). He then introduced the keynote speaker, Dr. J. Sadakkadullah, who holds a Ph.D. in Economics and an M.S. (Management) from HULT International Business School, Boston, USA.

Dr. J. Sadakkadullah, Former Regional Director of, Reserve Bank of India delivered a lecture on the central theme of the seminar "The State of Economy and Islamic Finance in India with Special Reference to Career Prospects".

In his presentation, he explained to the audience the state of the Indian economy. He raised the question "What is the critical limiting factor in India's Development?" He explained in detail the real position of India's economy. According to the First Five-Year Plan document, 'An underdeveloped country is one characterized by the co-existence of first unutilized natural resources, second underutilized manpower. So development is hindered due to inadequate capital resources, he observed.

While explaining the state of Islamic finance in India, he quoted the Qur'anic verse 'Wa a hallalla a hul bai' awaharramarribaa (Al Quran 2: 275).

It says 'Allah has permitted trade and has forbidden interest.' He quoted the point in the RBI

Annual Report (2016), which clearly advised the advantage of introducing Islamic Banking in India without using the word Islamic. The report says:

"Some sections of society have remained financially excluded, for religious reasons that preclude them from using banking products with an element of interest. Towards mainstreaming these excluded sections, it is proposed to explore modalities of introducing interest-free products in India, in consultation with GOI"

He explained to the commerce students the opportunities waiting for them in the various sectors, such as Chartered Accountancy, Company Secretaryship, MBA, Financial Engineering (including overseas), IT (TN Naan Mudhalvan Scheme), E-Commerce Digital Marketing, Banking/Finance/Insurance (BFI sector), Competitive exams etc.

Dr. J. Sadakkadullah stressed the important point that it was a must for all students to appear for Competitive Exams. He pointed out that by passing Competitive Exams only, students could join top positions such as IAS (UPSC), Dy. Collector (TNPSC), Dy. Governor (RBI Services Board), National Recruitment Board (SSC/IBPS/RRB), National Defense Academy/Services Selection Board, etc.

To achieve these high-ranking positions, students must have determination, dedication, clear goals, hard work, and passion, he said.

He explained to the students the different stages of clearing Civil Service Exams. The Three stages involved were the Preliminary Examination Qualifying in Nature, the Main Examination Merit, and the Interview Merit.

He advised the students to take advantage of the services of Ikhlas IAS Academy, Chennai, of which he was presently the Director of the Academy, he informed.

The program was followed by a lively Question and Answer session. ■

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Radiance Magazine Commemorates 60th Anniversary

Muslims and other minorities, but also tribals and other weaker sections." In his inaugural presentation, Editor-in-Chief Ejaz Ahmed Aslam outlined Radiance's journey over the past 60 years. He emphasized Radiance's journalistic achievements for the country and society over the past

60 years.

On this occasion, a 10-minute short video that highlighted significant moments in Radiance's journey spanning more than six decades was also screened.

Syed Khalique Ahmed, a former journalist for Indian Express; Syed Nooruzzaman, a former deputy editor of The Tribune;

former Radiance director Intizar Naeem; and former ETV journalist Abdul Bari Masoud were all honored for their various contributions to Radiance during the event. The BIP secretary, Syed Tanveer Ahmed, conducted the program, while Radiance Views weekly editor Sikandar Azam gave the vote of thanks. ■

Supreme Court rejects Plea to legalize same sex Marriage Jamiat welcomes the Court's Ruling

New Delhi: The Supreme Court of India ruled in a historic decision on October 17 that same-sex couples do not have a fundamental right to marry, rejecting a petition to legalize same-sex unions. After carefully reviewing the arguments made by numerous social, political, and religious organizations during the hearings held in April and May, the court reached its conclusion.

Jamiat Ulama-i-Hind (M), a party to the case, applauded the court's decision. Maulana Mahmood Asad Madani, head of Jamiat, stated that the ruling upholds the traditional institution of marriage, which has long been a cornerstone of society. It emphasizes how crucial it is to preserve the moral and ethical standards that have historically shaped our sense of cultural identity. Maulana Madani expressed his gratitude to the court for its astute decision-making in upholding a precarious equilibrium between the defense of individual rights and the



perpetuation of our cultural norms.

Prominent attorney Kapil Sibal made strong arguments on behalf of Jamiat Ulama-i-Hind from both a social and theological standpoint. Advocate Niaz Ahmad Farooqi and Advocate MR Shamshad were also on the Jamiat's legal team, which was overseen by Kapil Sibal in this particular case.

Chief Justice DY Chandrachud said in the decision delivered today that the case was outside the court's purview and that marriage-related laws belong in the legislature. The five-judge constitutional bench acknowledged the intricacy of the matter and pointed out that changing a single statute would

not be adequate because many other laws including those pertaining to religious personal laws are closely intertwined.

The court made it clear that it lacked the power to change the Special Marriage Act's stipulations or legalize same-sex unions, which were created expressly to make interfaith and inter-caste weddings easier. It was proposed that the legislature or parliament should make the decision about whether or not to allow same-sex marriage. To avoid the infringement of their fundamental rights, it was also emphasized that the state should provide specific legal protections for same-sex couples.

In order to maintain transparency, the public interest case which comprised more than eighteen petitions got a lot of attention during the live-streamed sessions. On the five-judge bench, Chief Justice Chandrachud was joined by Justices Sanjay Kishan Kaul, Ravinder Bhatt, Hema Kohli, and PS Narasimha.

Teachers' Association Launches National Educational Campaign



New Delhi: In order to promote intellectual, technical, and professional development among teachers, the All India Ideal Teachers Association (AIITA) launched a 22-day national educational campaign. A campaign titled "Enlightening Teachers, Nurturing Talents, and Transforming Society: AIITA as an Ideal Platform" would reach out to the teacher's fraternity. The decision was taken at its meeting here.

AIITA is a nationally registered association of teachers that was founded in 1992, according to AIITA President Sheikh Abdul Rahim. It actively conducts a variety of educational projects in nearly 19 states around the country in accordance with its policies and programs. This series includes this instructional campaign. He

continued, "AIITA is committed to supporting teachers' professional, technical, and intellectual growth as well as standing up for their rights." The hundreds of teachers that make up AIITA's leadership team continuously adjust to the shifting needs of education while offering their skills and promoting constructive social change. In addition to discussing teachers' rights, AIITA highlights their professional obligations.

Vice President and campaign convener Mukhtar Ahmed Kotwal noted that "The advancement of teachers and students is intertwined with the advancement of society."

In order to further the intellectual, technical, and professional development of educators and students as well as to give them

» Page 8

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Lucknow: The Uttar Pradesh administration, which is governed by the BJP, continued its witch-hunting policies against madrasas. Following a survey of madrasas, it has now set up a three-member Special Investigation Team (SIT) under the Additional Director General to look into the foreign funding of madrasas in the state. The state's Basic Education Department has sent notices to madrasas in districts like Muzaffarnagar, Bahraich, Fatehpur, Koshambhi, etc. that have caused widespread outrage in the state. Even the state Board of Madrasa Education has raised objections to the move, alleging that the ruling party indulged in cheap politics in the name of an investigation into the running of madrasas.

"We will see how the money received through foreign funding is spent. We will check if the money is being used to run madrasas or for any other activities," said Additional Director General, ATS, Mohit Agarwal.

According to a senior official in Lucknow, about 4,000 madrasas in the state are under the scanner for receiving foreign funds. Reebha, the director of the Minority Welfare Department, and Triveni Singh, the SP for the Cyber Cell, are the other two members of SIT. The probe would focus more on madrasas operating in border territories between India and Nepal.

According to Agarwal, the administration has not yet specified a deadline for wrapping up the investigation. The probe will include both registered and unregistered madrasas.

In August last year, district magistrates were instructed by the Yogi Adityanath-led government to survey madrasas that were not yet recognized.

In the two-month survey, 8,449

Yogi Government's Witch-Hunt of Madrasas Continues- SIT Sets Up to Look into Foreign Funding



Photo: PC ETV Bharat

madrasas were not recognized by the State Madrasa Education Board.

In many other surrounding areas, in addition to Lakhimpur Kheri, Pilibhit, Shravasti, Siddhartha Nagar, and Bahraich near the Nepal border, over a thousand madrasas are in operation.

A number of madrasas were found to be allegedly getting foreign money as a source of income as a result of the minority welfare department's investigation into madrasas that were not officially registered in numerous areas.

Recently, ATS arrested three active members allegedly involved in the illegal entry of Bangladeshi citizens and Rohingyas. The investigation revealed that "foreign funding of Rs 20 crore" was received in three years through a Delhi-run NGO, which was being used to help them.

Meanwhile, Uttar Pradesh's basic education department issued notices to over a dozen madrasas in Muzaffarnagar district that caused outrage across the state. The notice to these madrasas operating "without" proper registration asked them to produce their documents.

The notice further stated that such

madrasas shall be fined Rs 10,000 per day if discovered to be open.

There were a total of 25,000 madrasas in Uttar Pradesh, of which around 16,000 were recognized and 8,949 were unrecognized. Madrasa Board chairman Dr Ifthikhar Javed said seven and a half lakh children study in the unrecognized madrasas.

The notice-issued madrasas have been ordered to present the necessary documentation within three days of the order being received, failing which they risk sanctions under the regulations. "If the madrasas are found operating without recognition, they will be fined Rs 10,000 per day," the notice read.

According to Muzaffarnagar Basic Shiksha Adhikari (BSA) Shubham Shukla, the district minority department has informed his office that more than a hundred madrasas being run here do not have registration or recognition in the district and are functioning against the norms.

In a jab at the center, the Madrasa Board chairman said that although the government, led by Prime Minister Narendra Modi, has stated that it cares for Pasmanda Muslims, it has not given any

thought to the future of the students enrolled in these madrasas that are not recognized. He stated that although madrasas were kept apart from the education department for 28 years starting in 1995, 12 madrasas in Muzaffarnagar have now received notifications.

The chairman also alleged that he was not consulted prior to the state government releasing its report on madrasas that were not recognized.

The Jamiat Ulama-i-Hind called the education department's order "unlawful".

Maulana Zakir Husain, secretary of the Uttar Pradesh unit of Jamiat Ulema-e-Hind, said the madrasas in the state are "being harassed by serving them illegal notices only to target a particular community".

"The madrasas are providing free education to the students; they

will not be able to pay the fine of Rs 10,000 per day," Husain said.

Maulana Mufti Shahabuddin Rizvi Bareilly, president of All India Muslim Jamaat, echoed the same feelings when he stated that the madrasas had first been frightened in the name of a survey, then in the name of foreign money, and now they were being harassed by notices. According to him, the reason madrasas are operating all over India is because minorities have full constitutional rights to establish and manage madrasa institutions. The Uttar Pradesh Education Department's notice to the madrasas violates the Constitution and will be contested in the Supreme Court.

He underlined that the Education Department only has the authority to grant recognition to madrasas, and is not authorized to fine them Rs 10,000. He said the Education Department is trying to intimidate madrasa committees to close down madrasas. ■

«Page 1

Narges Mohammadi has been Awarded the 2023 Nobel Peace Prize

her unyielding advocacy against the regime of the Islamic Republic. She has endured 13 arrests, and five convictions, and has been sentenced to a total of 31 years in prison. She is presently held in Tehran's notorious Evin prison, where human rights abuses and the mistreatment of

political prisoners are sadly commonplace.

The Nobel Committee's decision also acknowledges the countless Iranians who have taken to the streets to protest the discriminatory and oppressive policies targeting women that have been imposed by Iran's theocratic regime. ■

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Mirza Maryam's Idea of Mohalla Library Reviving Reading habits in School Kids

Aurangabad: In a world where children are increasingly immersed in smartphones and electronic devices, Mirza Maryam, a 12-year-old girl from Maharashtra's Aurangabad district, is dedicated to reviving book reading among today's technology-focused generation. A passionate book lover, Maryam has taken it upon herself to establish a library for children, using books from her personal collection.

Maryam set up a "Mohalla (mini) library" in a slum neighborhood, aiming to inspire children to embrace the joy of reading. Her idea got remarkable traction. Within a year, starting on January 8, 2021, she opened 35 Mohalla Libraries in various locations around Aurangabad, which is a historic town known for its cultural and knowledge heritage. Recently, the district's name was changed to please the hard-core Hindutva forces.

Maryam's journey began two years ago during the COVID-19 pandemic when she set up the first library, the Dr. APJ Abdul Kalam Library, on the balcony of her family's home in Baijipura locality. With approximately 300 books from her personal collection, she reintroduced children to the world of reading through these libraries.

During the coronavirus lockdown, when schoolwork was put on hold, Maryam noticed many bored children in her neighborhood. She approached her father, Mirza Abdul Qayyum, who owns the well-known book store, Mirza World Book House, for support. Mirza readily backed his daughter's initiative. He is also associated with the Read and Learn Foundation



(RLF), a group dedicated to promoting reading among children. The foundation's objectives aligned perfectly with its vision of starting libraries for kids. Together, Maryam and her father established the Dr. APJ Abdul Kalam Library on their balcony, gathering around 300 books through donations and contributions. The library's opening was attended by local children, who eagerly began borrowing books and returning them within a week.

The success of the first library prompted the father-daughter duo to consider opening a second library in a different location. With the support of the RLF, the second library was established in the Rahemaniya Colony with an additional 300 books. The response from the community was positive, further fueling Maryam's determination to start more libraries.

Driven by her desire to help children living in slums, Maryam enlisted the support of her college student sisters and began seeking donations from the public. With contributions from neighbours and other generous individuals, Maryam was able to purchase a cabinet, books, and stationery to maintain proper records for the libraries. Each donation of Rs.

5,000 brought her closer to her goal.

The libraries were set up in various locations, such as the Anganwadi center, a spot in the schoolyard, a mosque, or even a kind neighbour's room. While some communities initially expressed skepticism about the concept of a Mohalla library, Maryam and her team worked hard to change their perspective.

They engaged in discussions about the value of reading and how it positively shapes children's personalities, ultimately inspiring the communities to embrace the idea.

Maryam's father highlighted that one unique aspect of these libraries is that they attract readers by offering books in Urdu and Marathi. The libraries are open for an hour every evening and provide a wide range of books. Children have shown great responsibility in ensuring borrowed books are returned on time and in good condition. Both adults and the neighbours, who occasionally help the kids keep the libraries up, have been impressed by their dedication.

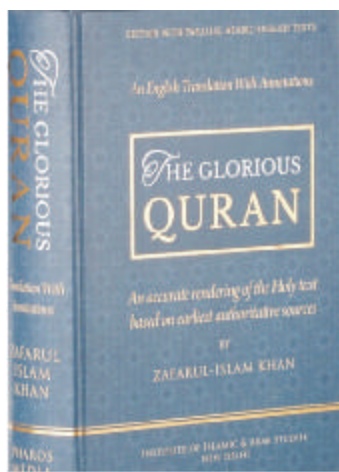
Furthermore, Maryam and her father engaged in awareness campaigns on important issues such as girls' education and ending child labour. The community's cooperation has been evident in some areas.

Maryam's initiative is gaining momentum throughout Maharashtra, with her efforts inspiring others to follow suit. Even the Telangana State Urdu Academy has established a children's section to encourage young readers.

Even the initiative of Mohalla Library attracted foreign scholars. Recently two research scholars from Germany visited the library and discussed the various issues related to the library project.

» Page 10

A New English Translation of the Quran is Out



New Delhi: A fresh translation of the Qur' n into English has been released with the intention of presenting the text as it was understood by the early Islamic generations. This marks the initial significant contribution from India to the English translation of the Qur' n since Abdullah Yusuf Ali's widely recognized translation, which was initially published in the early 1930s. This edition provides a comprehensive introduction to the principles of Islam with its extensive annotations and appendices. The translator, Dr. Zafar-ul-Islam Khan, an noted Indian scholar, began the effort as a revision of Abdullah Yusuf Ali's translation, which he said included numerous inaccuracies and mistakes, errors and was written in an antiquated and versified manner. Over an 11-year period, Dr. Khan's work gradually advanced into a completely revised translation that included over two thousand additional annotations and multiple appendices, including an introduction to the Qur' n, a biography of Prophet Muhammad, the Beautiful Names of Allah, a dictionary of Islamic terms, and a Quranic subject index. As a result, this updated version of the Quran serves as a comprehensive reference to Islam.

The translator is a well-known

Islamic scholar who received his PhD in Islamic Studies from Manchester University and attended the universities of Al-Azhar and Cairo. He has written numerous books in Arabic, English, and Urdu in addition to being fluent in all three languages. For around 14 years, he worked as a senior research fellow at The Muslim Institute in London. His native fluency in Arabic writing and speaking puts him in a unique position to handle such a challenging task.

To interpret obscure phrases, expressions, and terms in this work, Dr. Khan relied only on the most reliable and original Arabic works, the oldest books on exegesis and Prophet biographies, and the most authoritative Arabic and Quranic dictionaries.

The numerous fresh annotations have taken into account the kinds of queries that a reader, whether Muslim or not, would have when perusing the text of the Quran. The lack of this approach in many translations has caused issues and doubts that Islam's adversaries have taken advantage of.

This new translation, according to Dr. Khan, is the most authentic rendering of the sacred Islamic book in plain, contemporary English. He has attempted to produce a translation that reflects as exactly as possible the way Islam's first generations interpreted the holy text.

The translation is available in 1234 large format pages (Rs 1195) and is produced by Pharos Media, a publisher in Delhi. Its English translation and Arabic text are shown side by side. Another edition, containing 815 pages and costing Rs. 795, has also been published without the Arabic text. Orders for the work can be placed with books@pharosmedia.com. In addition to being available on TheGloriousQuran.net, which is currently under construction, the translation will soon be published by several publishers across various countries. ■

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World Expo 2030:

Saudi Arabia is a World Leader in Interreligious Cooperation



Rabbi Marc Schneider



Rarely, if ever, has a candidate city to host the World Expo contributed more profoundly than Saudi Arabia (File/AFP)

Count me as a passionate supporter of electing Riyadh as the host city for the 2030 World Expo, under the motto *"The Era of Change: Together for a Foresighted Tomorrow."* Rarely, if ever, has a candidate city to host the World Expo contributed more profoundly in terms of innovative ideas and landmark projects to a sustainable future for humankind, while remaining deeply rooted in 1,400 years of Islamic faith and heritage, than Saudi Arabia.

However, old thinking dies hard and so many think of Riyadh as a zealous, intolerant, and forbidding place where non-Muslims are unwelcome. That image is totally obsolete thanks to the bold, farsighted leadership of King Salman and Crown Prince Mohammed bin Salman. Since 2015, the Kingdom of Saudi Arabia has embraced a series of historic initiatives to open itself to the world, becoming, in the process, a hub for global connectivity, climate action, the empowerment of women, and rapid growth in the field of culture, including cinema and music.

The cultural transformation of Saudi Arabia has certainly been eye-catching, but the Kingdom's pioneering effort to strengthen interreligious dialogue and cooperation has been equally profound and of even greater long-term significance.

I have personally witnessed and been inspired by the Kingdom's protean efforts to advance tolerance and highlight the shared Abrahamic heritage of Judaism and Islam and our closely linked rituals, prayers, and values. All of which led me to proclaim from the podium of the first-of-its-kind World Conference On Dialogue in Madrid, Spain, in 2008, which was sponsored by the late King Abdullah, that *"Islam and Judaism share a common faith and a common fate."* That bold statement sounded exaggerated to many at that time but, in the years since, the political and religious leaders of the Kingdom, led by King Salman,

have worked closely with partners in the Jewish world to transform Muslim-Jewish relations and turn coexistence into a vibrant reality.

Following the historic Madrid conference, Saudi Arabia began its sustained effort to turn this dream into reality by establishing the King Abdullah bin Abdul Aziz International Centre for Interreligious and Intercultural Dialogue, which is based in Europe and holds myriad events in the Kingdom and around the world promoting religious pluralism, countering hate speech and protecting the holy sites of all religions.

The Makkah-based Muslim World League has played a huge role in facilitating interreligious cooperation and outreach — especially in its relationship with world Jewry. In 2019, it partnered with my organization, the Foundation for Ethnic Understanding, in our global twinning of mosques and synagogues in more than 30 countries.

In January 2020, in an act of huge emotional significance for Jews everywhere, Muslim World League Secretary-General Dr. Mohammed bin Abdul Karim Al-Issa, the former Saudi minister of justice, visited the Auschwitz death camp on the 75th anniversary of its liberation to declare his solidarity with the millions of Jews murdered there by the Nazis. In 2022, the Muslim World League sponsored the Forum on Common Values Among Religious Followers in

Riyadh, bringing together spiritual leaders of Islam, Judaism, Christianity, Hinduism, and Buddhism from around the world.

In 2019, Saudi Arabia evinced its commitment to promoting a moderate and tolerant Islam by convening a conference in the holy city of Makkah, where the world's top Islamic scholars adopted the Charter of Makkah, which offers Muslims around the world guidance on the principles that speak to the true meaning of Islam, including pluralism, understanding and mutual respect among the world's religions. Stirring, the charter asserts that "differences among people in their beliefs, cultures, and natures are part of God's will and wisdom."

This summer, the Saudi Ministry of Islamic Affairs, Dawah and Guidance convened a follow-up conference, bringing together 150 leading Islamic scholars, muftis, religious leaders, and thinkers from 85 countries to promote compassion, moderation, and justice as core values of Islam. At the same time, the conference's communique denounced the detrimental impact of extremist groups in distorting Islam, fueling conflict between global societies, and spreading chaos and insecurity. As a manifestation of this changed approach, school textbooks in the Kingdom are being rewritten to promote peace and mutual understanding between religions and nations.

For these transformative initiatives in the field of interreligious and intercultural dialogue, the election of Riyadh as the location of World Expo 2030 would be a natural fit and a concrete manifestation of the bold plans in the crown prince's groundbreaking Vision 2030. It would celebrate the Kingdom being at the world's crossroads for innovation, sustainability, cultural exchange, and interreligious cooperation.

(Rabbi Marc Schneider is President of the Foundation for Ethnic Understanding and author of "Sons of Abraham: A Candid Conversation about the Issues That Divide and Unite Jews and Muslims.")

(Source: <https://arab.news/55mee>)

OIC Supports Saudi Arabia's Intention to Bid to Host the 2034 World Cup



Photo: Source Insidesports

The General Secretariat of the Organization of Islamic Cooperation (OIC) has officially expressed its wholehearted support for Saudi Arabia's bid to host the 2034 World Cup, a move that follows the announcement by the Saudi Football Federation on October 4, 2024.

H.E. Mr. Houssein Ibrahim Taha, the Secretary-General of the OIC, commended the statement made by HRH Prince Mohammed bin Salman bin Abdulaziz Al Saud, Crown Prince and Prime Minister of Saudi Arabia, and Chair of the

Islamic Summit of the OIC. He underscored that Saudi Arabia possesses all the requisite human, logistical, and infrastructure capabilities to organize a unique and successful edition of the World Cup.

The Secretary-General also emphasized that Saudi Arabia is a nation characterized by love, peace, and harmony and that it aims to utilize the world's most beloved sport, football, to spread these values across the globe, transcending cultural and ethnic boundaries.

Furthermore, the Secretary-General noted that Saudi Arabia's track record of successfully hosting various international and sporting events aligns with the objectives laid out in Saudi Vision 2030, demonstrating the country's commitment to international cooperation and development. ■

Secretary-General Congratulates Morocco over Successful 2030 World Cup Hosting Bid with Spain and Portugal



Kingdom of Morocco on the approval of the joint and sole bid by Morocco, Spain, and Portugal to host the 2030 World Cup tournament, as announced by FIFA.

The Secretary-General expressed his best wishes for a successful hosting of this edition of the World Cup by Morocco, Spain, and Portugal, affirming his confidence in Morocco's ability to capably host the tournament. ■

«Page 5 Teachers' Association Launches National Educational Campaign

real-world experience, AIITA members at the national, state, district, and local levels host a variety of educational activities, including conferences, seminars, festivals, competitions, and other educational events, he said. "Under the same name, this nationwide education campaign seeks to make students more academically successful and morally upright by bringing to light the evolving demands on education and training educators to be not just knowledgeable about the curriculum but also skilled at implementing new teaching strategies." ■

"Society needs to recognize and appreciate the value and status of teachers, awakening awareness within society about the responsibilities associated with education," said AIITA General Secretary Mir Mumtaz Ali, outlining the campaign's goals. Schools should foster an environment that can support the development of technically proficient, ethically pure students. From September 24, 2023, until October 15, 2023, a variety of nationwide educational activities will be carried out at the national, state, district, and local levels with these goals in mind." ■

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Muslims in the Netherlands

Recently I visited Europe I could go to the UK, France and the Netherlands I would like to share my observations regarding Muslims and Islam in these countries

UK: In the UK, Islam is its second-largest religion In 2011 Muslim population was 4.4 percent of the total population in 2021, it increased to 6.5 percent of total population London has the greatest number of Muslims in the country.

According to some experts, some laws are enacted to deprive Muslims of their citizenship.

The government denies it some activists allege that they are treated as second-class citizens

The census also found that 39% of Muslims live in the most deprived areas of England It is also said that young Muslims face enormous social mobility barriers

France: Five million Muslims or 4 percent French population is Muslim A recent estimate says that 10 percent of French are Muslims Here state targets the Muslim community They are treated as second-class citizens Full hijab is banned We see many Muslim women in covered clothes with scarves on their heads on the streets of Paris and in railway stations

Over time many mosques were closed down by the state Heavy fines were imposed on the community As much as 50 million Euros were collected as fines from



Mevlana Mosque

Muslims Over the last two decades state control over French Muslims have been increasing Their civil liberties are curtailed Discrimination is practiced In fact, some experts say violence against Muslims in France has historical roots

Recently France did not allow a human rights activist from the UK to visit Paris to enquire into riots that exploded after Nahel, a French teenager of Algerian descent was killed by its French police Some experts argue that as Muslims are a weak community in France, they are oppressed It should try to make itself into a strong community

Netherlands: In 2023, Muslims in Netherlands numbered 1,040,574 They constitute 6.0 percent of its total population In 2018, they constituted 5 percent Many Muslims live in

Amsterdam, Rotterdam, Hague and Utrecht

Historically Netherlands has been liberal A large number of religious groups existed in the Netherlands due to religious freedom practiced in this state Since 1990, many Muslims have come to the Netherlands as refugees and asylum seekers mainly from Bosnia, Somalia, Iran, Pakistan, Afghanistan, and Iraq

In 1933, the first Muslim Mosque and burial site appeared in the Netherlands In 1955 Mubarak Mosque was built In 2003 Mevlana mosque was built in Rotterdam Overall there are 400 mosques in the Netherlands

Popular ones are located in Rotterdam, Amsterdam, and Hague

In 2019, a ban on face covering was implemented making the full veil illegal on public transport schools, hospitals, and government buildings It does not apply in public streets I have seen many women wearing scarf and full dress in parks and on roads

In school no uniform So Muslim girls are free to wear hijab Health and education systems are good there Everybody has access to education and health



I could visit two mosques The first was Rehmani mosque As it was a weekday, there was hardly anybody inside I prayed in the women's section It was spacious, elegant, and beautiful The second one was where Darul Huda was placed I could meet the Imam Abdullah El Amrani and his wife Some courses in Arabic are taught here The mosque runs on donations and fees charged for teaching Arabic This mosque was

also spacious, elegant and beautiful Imam is of Moroccan descent, and he said almost 80 percent of Muslims in Netherlands are of Moroccan origin Muslims are doing well

What about islamophobia in the Netherlands? Yes To some extent, it prevails There are some politicians who are Islamophobic Many are very tolerant For sure, Muslims in the Netherlands are better off compared to those in France

Sometime back, a Dutch pervert burnt the Quran in a public place to humiliate Muslims They protested This Imam too participated in the protest and gave interview to Al Jazeera One minister said that they were thinking banning of such practices because it is hurting relations with Muslim countries The Imam said after consultation, Muslims decided to fight Muslim hate peacefully with wisdom

Everywhere Islamic phobia is present Many times, it is created for political gain as in India.

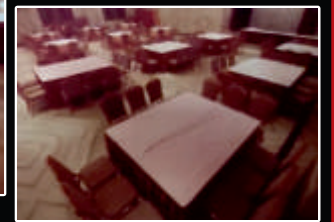
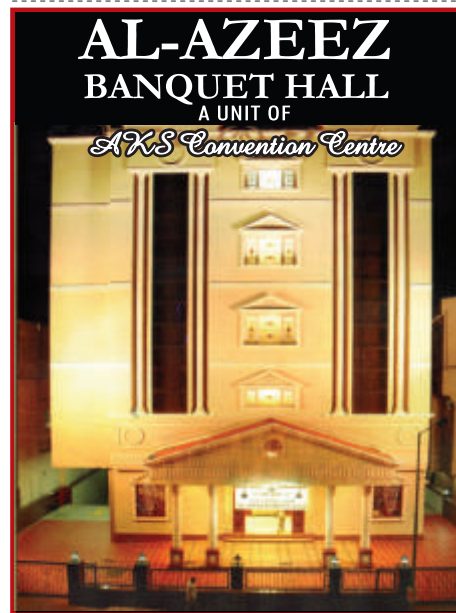
Muslims need to empower themselves everywhere There is a ray of hope For example, in the Netherlands, a Muslim hater politician from Freedom political party converted to Islam some time back He has opened a center to educate non-Muslims about Islam.

«Page 1

The Palestinian Crisis and its Solution

witnessing never seen before angry huge protests on this barbarity and savagery by Israel. The root cause of this problem is the occupation of Palestine by Israel 75 years ago. The original inhabitants, Palestinian Arabs, who lived there for more than 2500 years have been continuously oppressed and evicted from their homeland. Israel has practiced a policy of expansion, violent evictions, settlements, apartheid, racism, and genocide ever since. The holy Shrine, Al-Quds, in Jerusalem has been defiled now and then. Israel aims to pursue its objective of greater Israel by annexing Palestinian territory and lands from adjacent countries in open contravention to International law, justice and UN Resolutions. Hence the real problem is **occupation** and not **resistance**. There is a need for the international community especially the Muslim countries to come together and create sustained pressure to put an end to this injustice and oppression. Immediate Ceasefire, lifting of siege, providing humanitarian relief and restoring basic

amenities, protection to civilians, respect for International law, negotiations should happen without delay. The establishment of Independent Palestinian state and putting an end to the injustice and aggression is the only way for a lasting peace. India has followed a long-term policy of supporting the Palestinian cause and upholding human rights. Our country should play the role of mediator in finding a lasting solution to this issue in accordance with UN resolutions and International Law. The dispatch of relief consignments to the grief stricken victims in Gaza is a welcome step. To stand up and support the victims and oppose the oppressor is a fundamental democratic right of citizens which must be protected and heeded. Addressed by: Dr. Belgami Mohammed Saad, President JIH Karnataka Advocate B T Venkatesh, REACH Lawyers, Moulana Maqsood Imran Rashadi, Imam City Jamia Masjid Moulana Iftekhhar Qasmi, President Jamiatul Ulama Karnataka Mr. Akbar Ali, Mass Medi.



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Ayub A Khan

Vacuum of Leaders in Muslim Community- CAB is the Answer

Ever since the independence of the country, we Indian Muslims, have always grumbled that there is No genuine Mass leader for our community, who has wide acceptability.

There is not a single charismatic leader who could have made a mark pan India who could take the entire Muslim community of the country along with him.

For that matter, even same situation at the state level too. There is hardly any single leader who has made a name for himself and is recognized by the community as the prominent leader of the Muslims of that particular state, who can inspire Trust and confidence and protect the rights and lives of the Community.

Are we really lacking leaders?

Are there really no leadership qualities present in the current generation?

Or is it that, the community unable to recognize the existence of people with leadership quality.

Or did we by default set, such a high moral standard to be a Muslim Leader...that no Muslim leader is able to reach that point or meet that standard.

Whatever the case, we will have to make do with the available leaders around us, because, by our imaginary standards, no angel is going to descend from heaven to lead us.

It is noticed that in other communities, despite their shortcomings and weaknesses, yet on the basis of their caste and sub-caste, they accept someone or the other, as the Biggest leader of their respective community and accept him as their sole leader and join

together to support him to be the helm of affairs in a political party as well as in the Government. And thereby, continue to get respect for the leader and also the community.

When such is the situation, we Muslim community cannot remain silent by hoping for a single Mass or charismatic leader across the country or a single tall leader in the states.

In this regard, a team of intellectuals from various walks of life, from the state of Karnataka and especially from the city of Bangalore, particularly an NGO "Vision Karnataka", after a lot of inquisitive deliberations and discussions, decided on forming a collective leadership rather than looking and waiting for a Single Mass Leader.

In this regard, a congregation of all the famous and well-known welfare organizations of Muslims of the city of Bangalore is held under the banner of Vision Karnataka.

After much brain storming in the session, we have made a selection of a team of about 20 eminent people and this group has been named as Community Advisory Board [CAB].

Composition of the Community Advisory Board.

It was decided that the Board's composition should be such that five Ulemas- representing major religious sects and including our Shia brethren, shall be present in it, along with representatives from prominent heads of institutions, intellectuals, experienced retired government officials, journalists, lawyers, professors, and social workers.

And thus, the advisory board was

formed based on all of them to make a **Collective Leadership.**

Aims and objectives (CAB)

The Board shall be an advisory board that will guide the community through comprehensive planning keeping a close eye on the current situation.

The Board takes immediate action on any emergency situation and before the community gets worried about it, making full use of its knowledge, experience, expertise, and abilities, after due discussion and deliberations in consultation with the stakeholders and carefully analyzing the problems faced by the people in general and community in particular, and taking prudent decisions unanimously or by the majority vote.

The community will be guided by the decision so taken, and thereafter any institution or Individual person who wants to take any major responsibility for the community, in accordance with the Board decision, and moves forward, will be fully supported and patronized by the Board.

The board will have its own website, there in dedicated phone numbers, WhatsApp numbers, and e-mail, and a portal will be provided, where people can pose their problems and concerns.

It will be considered and suitably replied.

The board will strive to work and control the situation and keep pressure on the government.

Any Person (S) Or Organizations

Who want to do something practical and useful for the community which may affect the

majority of the community, are advised to consult the CAB board before taking any steps/action and also thoroughly Discuss with the board and obtain consent, thereafter, follow the directives and proceed with and carry out their great work so that there is no chaos in the community and which affect the interests of the community.

It is always advisable not to take the unilateral decision/action by the group and individuals.

For example, if any lawyer wants to enter PIL in the interest of the COMMUNITY, he should first consult the board, take the board's support, and proceed so that fruitful results can be obtained.

In this way, the institutions of the community should not express their opinion on the sensitive issues of the community, before the general public, rather first consult the board and then proceed.

Muslim political leaders should also refrain from rhetoric on the sensitive issues of the community. If they want, free to take the stand of their political party: give a statement, accordingly, but not of community without the approval of the Board, so that the community does not have to bear its adverse consequences.

BOARD, will also have a separate Women's Department which will deal with women's specific issues, with confidentially and provide necessary guidance and direction. The jurisdiction of the Board shall be limited to the city of Bangalore for the time being and will be expanded soon to entire the State of Karnataka.

CAB: always stand for the Betterment of the Community

By coordination with other community institutions and individuals, the Board extends its appreciation, and praises and suitably gives Awards to such achievers and publicizes their meritorious works in appropriate manner and forums.

Further, motivate by giving awards to the active institutions so that their services are recognized and encouraged.

There will be a five-member Subcommittee, acting as spokespersons/facilitators, which has public liaison and influence, so as to communicate the decisions or directives of the Board to the public, to the concerned departments, or to the authorities/Govt.'s.

Among Moulanas: (1) Mufti Iftikhar Ahmed Qasmi (2) Maulana Khalilur Rehman (3) Mufti Zulfiqar Ahmed Noori (4) Maulana Manzoor Raza Abidi Sahib (5) Maulana Maqsood Imran

Among; Heads of Muslim Organisations: (1) Mr. Iqbal Ahmed Siddiqui (2) Mr. Hussain Sharif Sahib (3) Mr. Iqbal Ahmad Millat Society, (4) Mr. SS Afser Qadri (5) Mohammed Yunus

Among Retd. Officers (1) Mr. Ijaz Ahmed, KAS (2) Colonel Abdul Hakeem

Among intellectuals (1) Mr. Syed Shafiullah Sahib (2) Mr. Iftikhar Ahmed sheriff (3) Mr. Yusuf Kanni Sahib (4) Mr. Azam Shahid (5) Mr. Ayub Ahmed Khan, Advocate

It is time for the people of the community to properly convey their problems which have an impact on the community as a whole, and get the advice & support of the Board, to resolve the issues amicably with concerned departments or the government.

(Ayub a Khan; For CAB/Vision Karnataka; Mobile-9740244570)

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Mirza Maryam's Idea of Mohalla Library Reviving Reading habits in School Kids

Her endeavour has encouraged others, with scores of people turning up to her for ideas to open libraries in their respective localities. More than 10,000 children have so far benefited from the efforts put in by the teenage girl.

With a determined mission and a powerful motto of "Give me Rs 10,000, and I'll give you a library," Maryam is dedicated to

expanding her impact. Her goal is to open 30 more libraries by 2023, aiming for a total of 50 libraries.

Each library in the mohalla is named after renowned Urdu writers, poets, or other notable personalities. Some libraries bear the names of the parents of generous donors who sponsor an entire library, adding a personal touch to these community spaces. Nobody overlooked Maryam's

remarkable efforts. In 2022, the American Federation of Muslims of Indian (AFMI) Origin bestowed upon her an award. Former Delhi lieutenant governor Najeeb Jung presented her with the award at the AFMI's annual conference in New Delhi.

In May 2023, she was awarded the Mukta Samman by News 18 Lokmat in Mumbai. At the Mumbai awards ceremony,

Maryam read a poem by Safdar Hashmi called "Kitabein" to great applause. Despite the recognition and attention she has received, she admits that her father's bookstore has profited greatly from her library project because most of the books are purchased there. Maryam is currently a student at Aurangabad's Iqra Urdu Girls High School. She's interested in becoming a neurosurgeon. Among

her favorite books are the Harry Potter series. When she's not reading, she also likes to color and paint.

Similar projects have been sparked by her efforts in the neighboring towns of Aurangabad, including Jalna, Beed, Jalgaon, and Ahmednagar. As of right now, there are 35 Mohallah libraries in Aurangabad, 15 in Parbhani, and 5 in Burhanpur, Madhya Pradesh.

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Muhammad Alamullah

There are many reasons for the leadership crisis in Indian Muslims, but one of the main reasons is that the current top leadership of Indian Muslims is oblivious to the youth of the nation, they seem to be concerned about them, but there is no such policy or plan in front. It comes from which it can be estimated that our leaders are paying special attention to the youth. For one thing, very few Muslim youths enter the field of education and leadership, the tendency of most youths and their parents is to learn some minor skill and start earning as soon as possible. Get employment in multinational companies, work in Gulf countries or settle in a Western country and become a hand in the economic needs of your family as soon as possible. Some young people who have big and golden dreams come to the field of education and leadership, but opportunities are not available for them. All their time, even their whole life, is spent maintaining their job and serving institutions and personalities. They do not get enough opportunities for their ambitions and plans in relation to the nation.

If we look at the developed world, it is found that they not only prepare their youth for this but also provide proper space to talented youth by encouraging them and valuing their abilities. A clear example of this is 43-year-old Justin Trudeau of Canada, 38-year-old Juri Rats of Estonia, 40-year-old Alexis Tsipras of Greece, and 40-year-old Youssef Chahad of Tunisia. Apart from these, there are other examples such as Gabriel Borque who became the youngest-ever president of Chile at the age of 35. So has James Simoncini, 26, one of the captain's regents of the tiny independent state of San Marino in northern Italy. Kosovo's female leader, Vajusa Osmani, was elected president in April last year at the age of 38. El Salvador's controversial populist president, Nayeb Buquel, is 40, having been elected president at age 37. Former Andorran justice minister Xavier Espot Zamora became head of government in the small region between France and Spain in May 2019 at the age of 39. Costa Rica Carlos Alvarado, a journalist and former labor minister, was elected president in May 2018, aged 38. New Zealand's Jacinda Ardern was 37 years old when she was sworn in as Prime Minister in October 2017. Ireland's Leo Varadkar became Ireland's youngest Prime Minister in June 2017 at the age of 38. He now shares power as the deputy leader of a coalition government and is set to become prime minister again next year. French investment banker Emmanuel Macron became France's youngest president in May 2017 at the age of 39. Among other notable young leaders, along with

Is the Rise of Young Muslim Leadership Possible in India?



democratically elected governments. Chad's Mahamat Idriss Deby Itno, also 37, took over after his father's death in April last year. Similarly, the leader of the military junta in Mali, Assimi Gueita, is 38 years old.

Famous writer Emily Ludwig has written a biography about Napoleon. It also mentions the successes of Napoleon i.e., what was the secret of his victory. They say the first thing is the full spirit of youth! At this age, the stomach does not become a barrier to digesting all types of food. Sleeping with carelessness and waking up for duty, determined will, and light of eyes which is sharp in this age means that the mental and physical abilities given by nature can be fully utilized in this age. This age forms the basis for bringing extraordinary changes to a human being, provided one wants to take advantage of it. If you look at the generals competing with Napoleon at that time, you will know the difference. The commander of the Austrian front, 'Bellevue', is in better years. The seventy-year-old general of the French front, 'Coolie', was also suffering from a secret illness, and General Alvizi was sixty years old, and the King of Sadina was an old man. General 'Verizor' was deaf. We can say that the time of youth was kind to Napoleon. Bertrand, 42, was the youngest of the generals Napoleon faced, but he was also a good scholar with all his senses and a master of his craft; He also held the rank of sergeant for a time during the Bourbon era. Hence, he rose to the rank of general in just a few weeks. Napoleon always recommended the development of individuals who had the passion to do something at a young age. There were many young colonels in his army. He never engaged the soldiers of his front in office work. In the Muslim world of the recent past, we get to see many such examples in the form of Muhammad bin Qasim, Tipu Sultan, Salahuddin Ayyubi, etc., who not only ruled the world but also raised the flags of their conquest and work. And took the iron of his abilities from the world. In the later days, Maulana

Muhammad Ali Johar and Maulana Abul Kalam Azad not only gained nationwide fame with their exceptional abilities, but a bright chapter of the freedom struggle consisted of their struggles.

In this regard, examine the Muslims in general and the Muslims of India in particular and consider the causes of the leadership crisis. After all, what is the reason that there was a crisis of leadership among the Indian Muslims after independence and no great leader was born among the Muslims for such a long time, if there was, the Muslims did not recognize him unanimously. Neither in politics, nor in religion, nor on any other platform could a leader be born. It turned out. Why did this happen? This happened because we don't have institutions to create leadership here. Even if there are institutions, heredity was at its peak, the result of which was that the talented children of the nation could not find a field to work. did not allow to come forward. Even if it is extended, only to the people of his family, clear examples of this are Darul Uloom Deoband (both ancient and waqf), NidwaUl Ulama, Jamiat Ulema Hind, Emirate Sharia, Muslim Personal Law Board, Tablighi Jamaat and other national and charitable organizations and Madrasas etc.

However, in the past, in relation to the preparation of leadership, the opposite is seen, in which the brightest example is that of Allama Shibli Nomani. In his journey from Aligarh to Nidwat Ulama and then to Darul Munsafin, the few youths he had directly or indirectly prepared in his life, the nation could not produce a leader like him for a century. Muhammad Ali Johar, Allama Syed Sulaiman Nadvi, Maulana Abdul Salam Nadvi were directly trained by him. The bright chapter in the history of Nidwat Ulama is the one in which the effects of Shibli can be clearly felt. This is the age of national leaders and preachers of Islam. Nadwa has been presenting examples of its bright history since that time. Obviously, Shibli directly trained the youth. There will be many examples of that.

Now that is what is missing. He who goes ahead wants to stay ahead whether he deserves it or not. The loss is of the nation and the nation. This needs serious consideration. Darul Uloom Deoband, the biggest bastion of inheritance at that time, was also established at a young age by religious scholar Maulvi Qasim Nanotwi when he was only thirty or 32 years old and who also died at the young age of 47 years. Only a young and hot-blooded person could have changed his course immediately after failing in the armed struggle. If you think about it, the elders of that time, regardless of which school of thought they belonged to, are more generous than one. Jamiat Ulema Hind's appointment of Maulana Maududi as the editor of its spokesman, Jamiat, at the very young age of only 21 years was not an uncommon event.

An important example in this regard can be given by the former Amir of Jamaat-e-Islami Hind Maulana Abul Laith Islahi Nadvi. He got the leadership of the party at the age of 35 and the conditions under which he got it are also evident. At that time, the overwhelming majority of the Jamaat Shura members were also young people. The basic outline of

Jamaat, which currently has a wide organizational structure and various departments, was not only developed during this period but its expanded forms are being worked on. But in the later days, nothing new happened that can be called yesterday's discovery.

Even after the partition of India, this process of training and trusting the youth did not stop. How Dr. Abdul Jalil Faridi, in the minority role of Aligarh Muslim University, prepared the students of Aligarh for leadership is not a very old story. From Arif Muhammad Khan (now his Qibla has changed, he is still a part of the history of Indian politics) to Akhtarul Wasa, Zafarab Jilani, Muhammad Azam Khan, ZK Faizan and Javed Habib, the deceased built a team of young leaders. But unfortunately, perhaps none of them had the passion that the 1947 generation had. I was born after the nineties, but what I have read in books or heard from elders suggests that the generation before forty-seven may have been made of different clay. Among these multi-talented elders, none can be accused of having acted in the interests of himself or his family. It is clear that with the discouragement of the hereditary leadership, it is necessary to give a chance to the entitled and sincere new generation. There is no other example of this. ■

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Dr. Mohammad
Manzoor Alam

Conditions regarding Muslims are constantly deteriorating and moving towards the worst. Worrying news is reaching us from across the country. While Muslims are being lynched somewhere by the extremists of the majority community on account of their religious identity, at some other places Muslims are being forced to say, 'Jay Shri Ram', and if they don't oblige by saying so, they are beaten to death. Somewhere, during religious processions and festivals, Muslim colonies and mosques are targeted. In recent times, unaccountable incidents have taken place when during religious procession, objectionable slogans were raised against Muslims and the saffron flag was unfurled from atop the mosque's minaret. Leaders of extremist organizations are consistently spitting venom against Muslims, inciting their co-religionists to eliminate Muslims. The tragedy is that the law-enforcing agency, the police, is not acting despite the knowledge of such incidents. Several times the Supreme Court has issued its verdict against hate speeches. However, TV channels are always engaged in violating the atmosphere of the country and damaging social harmony. Some TV channels hold debates on issues that would create distance

between Hindus and Muslims. Now, catching up with the media, the film industry is also bent on producing hateful movies. The recent past witnessed several movies based on Islamophobia, such as *Kashmir Files*, *Kerala Story*, and *72 Hoorein* which top the list of this genre. These films were promoted at every level while these deserved only a ban. Another incident that occurred quite recently relates to the new parliament building when an MP spitted venom by abusing the Member of Parliament Kunwar Danish Ali and called him a terrorist. This is the worst example of a disgraceful and shameful event occurring in independent India. There is a long list of such incidents and its roots are ever-deepening affecting adversely the image of our country; it has impacted Indian history; social relations are getting spoiled; love is turning into hate; minorities are continuously harassed; centuries-old culture and civilization are being erased; country is suffering disgrace across the world; democracy and secularism are clouded with danger; people's trust in the Constitution of India is getting eroded; all these unhappy trends are dangerous for the country. For the development, peace, security, and prosperity of the country, it is necessary to restore democracy, trust in

secularism and the Constitution, ensure equality among all citizens, and establishment of justice to accord with the law.

The Constitution of India is extremely comprehensive and grants equal rights to all citizens; followers of different religions are given equal status; there is no discrimination of whatever kind on the grounds of religion, caste, race, area, language, or region. The Constitution takes care of all the rights of minorities and has taken cognizance of the rights of *Dalits*, *Adivasis*, peasants, weaker, and all other sections. Therefore, it is the primary duty of all citizens to protect the Constitution, to prevent attempts to change it, and to ensure its enforcement. Freedom, equality, justice, and fraternity constitute the foundation of our Constitution. If the Constitution is changed, citizens will be forced to live like slaves, even the worst, and shall have to experience difficult times. So, it is necessary to make efforts and strive hard to save the Constitution and freedom of the country.

The election offers the best opportunity to strengthen the democracy and secularism of the country, to save the Constitution, to assure the rule of law, and to promote freedom. The 2024 Lok Sabha election is close by. General elections are scheduled

for next year. This election assumes great significance. So, it is necessary that we bring to power that alliance of parties which repose unshakable trust in the Indian Constitution, carries no secret agenda and has only one aim, which is the advancement of the people, the prosperity of the country, promotion of peace and harmony, establishment of justice and equality, and help fraternity grow. This is an important advantage of democracy that after the lapse of every five years, people get an opportunity to correct their mistakes by getting rid of misguided rulers and instead bringing those in power who possess the right temperament. The 2024 election should be looked upon as a golden opportunity to elect appropriate rulers and reject the misled rulers. Therefore, the responsibility of all citizens, particularly the thinkers, intellectuals, and those in charge of different institutions is to make the best of such an opportunity and strive for the formation of a genuine government. At the present juncture, their responsibility increases utmost to play their role in electing a genuine government and save the country from passing into improper hands.

The 2024 election is very important. This is a significant historical moment. If the elite don't perform their duty in this election and hesitate to guide people, there is a fear that it would cause great damage in the future; people would be deprived of freedom, equality, justice, and fraternity. There are clear indications that the present regime might change the Constitution. So, it is the essential duty of thinkers, eminent persons, and intellectuals to reflect on and understand the present conditions; plans should be afoot right now to save the country and the people, otherwise even a little shortsightedness, indolence and mistake will cost heavily and the country would face a huge storm reaching a no return point.

Yeh jabrbhidekhahaitarikh ki nazron ne

Lamhon ne khata ki thisadiyon ne sazapaai

(History has been a witness to this tragedy)

What mistakes of moments have brought suffering to mankind for millennia)

(The writer is a Celebrated intellectual, General Secretary of All India Milli Council and Chairman, of the Institute of Objective Studies, Dr. Mohammad Manzoor Alam is seriously sick these days and under treatment at Delhi's Max Hospital. Though bed-ridden, he has issued the following statement addressing thinkers, intellectuals, heads, and responsible persons of different organizations) ■

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understanding between the followers of the different religions. In Islam, interfaith dialogue has never been about conversion but about conversation, communication, and exchange of ideas. The teachings of the al-Quran urge us to dialogue, even to argue with the people of the book but with two important caveats: one, with wisdom, and second in the best possible manner. It is only through dialogue, Dr. Fai stressed that our fellow countrymen could appreciate the message of peace that is Islam. Do our fellow countrymen know that when Muhammad was on the battlefield at Badr, Madinah, one of his golden rules was, 'Do not destroy the temples and churches', Fai asked?

Dr. Imtiyaz Yusuf began his speech by emphasizing that the religions of Islam and Buddhism are different from each other in terms of their doctrinal and metaphysical understanding of the cosmos. Yet both have existed in a social relationship with each other for centuries. This co-existence has led to adopting an attitude of "live and let live" towards each other. There also have been instances of violence

between the two religions as seen presently in southern Thailand.

Upon inquiry one finds that in most cases interreligious violence is often caused by non-religious factors such as ethnicity and economics rather than religious or doctrinal differences. Since violent instances involve the use and exploitation of the concepts of religious differences by parties involved in the conflict, it requires us to pay attention to the need for dialogue to retrieve a deteriorating situation. This can be done by drawing attention to the history of relations, and the availability of tools for dialogue between the Buddhist and Muslim.

Dr. Yusuf emphasized that monotheistic religions Judaism, Christianity, and Islam have coexisted with Buddhism in many parts of Asia for centuries. This led in the past to dialogue as well as misunderstanding between the two at the doctrinal and social levels. We need to initiate

Interfaith Dialogue between Islam and Buddhism Absolute Necessity



dialogue between Islam and Buddhism through the Islamic concept of *ummatanwasa'lan* (Middle Nation) and the Buddhist concept of *majjhima-patipada* (Middle Way) as a means to build understanding and harmony in Asian societies. The Buddha and the Prophet Muhammad (peace be on him) as religious teachers explained to humanity what the true state is of being and how the illusions that drag humanity through darkness and injustice can be overcome. In this age of globalization when physical barriers between various societies in terms of material culture are virtually being eliminated there is an urgent need for dialogue between Islam and Buddhism.

Dr. Imtiyaz Yusuf examined Islam's view of Buddhism as a

non-theistic tradition, the history of relations between these two traditions, themes and issues in Muslim-Buddhist dialogue, and the implications of such dialogue for the contemporary religious scene. While Muslims and Buddhists have coexisted in different parts of the world, their exchange has been largely political, military, and economic, instead of doctrinal, and only a few scholars have studied the relations between the two traditions in any detail. The contemporary dialogue between Buddhism and Islam takes many forms. Some converts to Buddhism attempt to overcome the ethnic divides between Buddhists and Muslims and attempt to engage in a purely spiritual dialogue, leaving aside the historical and political relations between the two traditions.

Lastly, Dr. Imtiyaz Yusuf concluded by saying that there

are two types of interreligious ignorance – One is when the followers of one religion do not know the other religion and the second is when one does not want to learn the religion of others. It's up to us to make a choice.

Dr. William Selig, the director of communications for the Universal Peace Federation, a United Nations NGO, and a chaplain at the Inova Fair Oaks Hospital in Fairfax, VA, appreciated the scholarly work of Dr. Imtiyaz Yusuf. He said we urgently need to work and explore a way of coexistence with the Buddhist community as we see it as the oldest religion and inspiration for faith-based communities. He mentioned the peace initiatives of The Common grounds and thankfully acknowledged the services of Dr. Kazmi to promote interreligious cooperation and dialogue globally. Dr. Selig said we're grateful to Dr. Yusuf for his credible work and we may collaborate to promote it.

Mr. Yuji Yokohama and his wife expressed thanks for the invitation. He said that Dr. Yusuf seems to be a great person to relate to other religions and I am originally from Buddhist culture. I enjoyed listening to this enlightened scholar. ■



Syed Tahsin
Ahmed

Making Friday Sermons More Effective

It is obligatory for all Muslims to attend congregational prayers on Fridays in a mosque. Before the Friday prayers, the *Khateeb* will deliver the Friday Sermon (*Khutbah*) in Arabic and in two parts. Before the Arabic Sermon, the *Khateeb* addresses the gathering in the local language. Such an efficient and potent vehicle of mass communication is unique to Islam. The words spoken from the pulpit have a considerable impact on the gathering. No idle talk is permissible during the Sermon and thus we have a captive audience listening in full silence. The Friday Sermon basically serves the purpose of fortifying the faith (*Eeman*), motivating the gathering to fulfill the obligation of various types of worship, and inculcating the importance of good behavior and good morals. These three conceptual elements of faith, worship, and morality form the core of Friday Sermon.

Dissatisfaction About Friday Sermons

The common grouse of many intellectuals is that we are not making the best use of this Sermon which is delivered in the local language. Many writers have frequently expressed their opinion in this journal and elsewhere too, stating that the Friday sermons by and large leave much to be desired. In many community gatherings and meetings, it is pointed out that the community is not deriving much benefit commensurate with its potential. It is generally perceived that the Friday Sermon is high in decibels but low in content. Most *Khateeb* think that one becomes a good orator by speaking at the top of their voice. Some repeat the words using different synonyms. Most of them digress from the main topic and drift into unconnected issues, thus losing focus.

Another common observation is that the *Khateeb* prolongs the Sermon and consequently the *Salat* is delayed. Many office goers and employees thus face many inconveniences.

The Prophet (peace be upon him) said: *"The long prayer by a man and the short sermon is the sign of his understanding (of faith). So, lengthen the prayer and shorten the sermon, for there is charm (in precise) expression."*

Jabir ibn Samra also said that the Prophet (SAWS) never prolonged his sermons. It is commonly put forth that the Sermon should be relevant to the times and should deal with current affairs (*halaat-e-haazira*). Narration of some incidents that happened long back and whose authenticity is questionable should be excluded.

Gender Bias

A topic that is generally left out in Friday Sermons is the subject of the rights of women. Recently, I was happily surprised when a *Khateeb* spoke at length about the rights of women. He said all the right things that women should not be overburdened with work, they should not be subject to injustice/ill-treatment, and that they are entitled to the inheritance rights as allowed for them. But the speaker negated his entire message by concluding that the women were created from the left rib of man and hence, like the rib, they are crooked and cannot be straightened at all. He went on to highlight all the negative qualities of women, thus exhibiting a gender bias. Gender disparity is rarely addressed even though many noble ladies during Prophet Muhammad's (SAW) time played outstanding roles that have become part of history. Some speakers rake up *maslak* and *jamaat* differences in the Sermon which divides the community and causes antagonism between people having different viewpoints about certain religious issues which are peripheral issues



and not the core issues of Islam. Similarly, the Speakers should not speak in favour or against a political party or a politician in the Friday Sermon since there are both supporters and opposers of every political party or political leader in the gathering.

Issues Neglected

Commentators believe that the *ummat* must be told in the Friday Sermon how to be good and responsible citizens of the country and that they should display good manners and conduct. Breakdown of marriages on flimsy grounds, extravagant expenditure in marriages and functions, rising cases of drug addiction among youth, and addiction to mobiles need to be talked about. According to some, socio-economic issues, educational matters, and even political issues that have a huge bearing on the quality of life of Muslims in a democracy should also be discussed so as to guide the community to the path of welfare and progress.

Al Hassan Al-Basry was asked why some orators could capture the attention of the audience while others couldn't influence them, and he said, *"If the words come from the heart they reach for the*

hearts, but if they come from the tongue, they only manage to reach the ears."

In Defence of the Khateeb and the Ulema

When I broached this subject of improving the quality of Friday Sermons with a reputed Mufti, he told me that many people enter the mosque after the Friday Sermon is delivered and leave the mosque immediately after the *Salath* is over, without even sitting for the *dua*. In this scenario, how is it possible to reach out to them? he asked. A majority of those who hear the Sermon, forget what they heard once they step out of the mosque. A handful of those who remember what they heard, fail to adopt the same in their lives.

Some intellectuals have made this a routine to blame the *Khateeb*s and *Ulema*s for every ill and every problem faced by the community. The *Khateeb*s and *Ulema* are specialists in religious matters, and they speak on the subject known to them. We cannot expect an orthopedic surgeon to perform cardiac surgery. The educational and financial background of the *Khateeb*s/*Ulema* and their exposure to the socio-political dynamics of the society has also to be reckoned with and it is a tall order to expect a high level of discourse from them on current affairs. Asking them to speak on political issues could backfire since they are sensitive issues and have many ramifications.

The Other Side of the Coin

There are many forums to discuss socio-economic, educational, and political issues. Seminars, workshops, and meetings are arranged by many organizations and NGOs where all such matters are taken up. We get to know about Islam, the Qur'an, and the *Ahadees* from the Friday Sermons and bayans of *Khateeb*s and *Ulema*. A vast majority of Muslims do not read books on religion. Whatever information they receive on religious matters

and religious issues is from the Friday Sermons and other Bayans. Where else will they hear about the *meraj* incident, the splitting of the moon, true stories about earlier prophets, and about the life of our Prophet (SAW)? Every year a Muslim hears 52 Friday Sermons, and he benefits from the religious discourses. Some of the Friday Sermons may appear very ordinary and repetitive to older people, but there are always youngsters who will be hearing the same for the first time in their lives. Many intellectuals recommend that the *Khateeb*s should read a Sermon previously prepared by a learned person. In my personal opinion, asking the *Khateeb*s to deliver a Friday Sermon by reading from a book of Sermons is not a good option since it does not generate much interest among the listeners and sounds very academic. There will be no emotional connection between the speaker and the audience.

The Way Forward

The way forward could be to persuade the gathering to remain in the mosque for some time after the Friday *Sunnah* prayers are over. Intellectuals, activists, educationists, NGO's, and officers could then speak for about fifteen minutes on current burning issues and guide the audience to the right path in worldly matters. The Friday Sermon and the prayers could be re-scheduled to start fifteen minutes earlier so that there is no further extension of time and no inconvenience caused to the Friday gathering.

Training programs could be arranged for the *Khateeb*s by senior *Ulema*s and *Muftis* to impart important tips for delivering a more effective and purposeful Friday Sermon which can go a long way in streamlining the content and rectifying the shortcomings, if any.

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

READERS RESPONSE

VALUE OF TIME



Quran that "I have made days to go out and seek Rizq and nights to rest". When humans violate Allah's rules and go against nature, they are bound to lose. The author very wisely explains how time management plays an important role in one's life. A moment lost in life is a loss

forever. Never to be seen again. Our youth are wasting their study time with phones and friends. Their meager appearance in higher and professional degrees is quite obvious. Our children lack the academic knowledge and courage to appear in government public competitive exams is the result of not valuing study time and wasting it on non-productive activities.

This Article, well written by Tahsin Ahmed is an eye opener, both for the elderly and young. It is both a caution and a warning for Muslims to know the "Value of Time" and be successful in both Deen and Dunya.

Qazi Minhaj Azher,
USA.

Rumi Quotes

Do not feel lonely, the entire universe is inside you."

"Lovers don't finally meet somewhere. They're in each other all along."

"There are a thousand ways to kneel and kiss the ground; there are a thousand ways to go home again."

"Raise your words, not voice. It is rain that grows flowers, not thunder."

"This place is a dream. Only a sleeper considers it real. Then death comes like dawn, and you wake up laughing at what you thought was your grief."

"Would you become a pilgrim on the road of love? The first condition is that you make yourself humble as dust and ashes."

"You are not a drop in the ocean. You are the entire ocean, in a drop."

"If the foot of the trees were not tied to the earth, they would be pursuing me. For I have blossomed so much, I am the envy of the gardens."

"Stop acting so small. You are the universe in ecstatic motion."

Sir,

The Oct 2023 issue of IV carries an article by Tahsin Ahmed titled "Value of Time".

People who do not value time will end up as losers in their life. As you see around, we are witnessing the downfall and loss of glory that once belonged to the Muslim Ummah. The Muslim dominant areas come to life late at night with overindulgence in eatables. This goes on till the wee hours while other areas are quiet, and people are enjoying their night's sleep. Sleeping very late, spells missing Fajar. We all know, Allah distributes Rizq at Fajar time. What are we doing? Sleeping. You snooze, you lose. When Allah clearly mentioned in the Holy

Maziar Motamedi

Whether you dream of holstering a flintlock pistol and sailing through the 18th-century Golden Age of Piracy or leading a clan of Vikings to settle in the fractured Anglo-Saxon kingdoms of the 9th century, *Assassin's Creed* video games have you covered.

Since 2007, the popular action-adventure series created by video game publisher Ubisoft has been taking gamers on adventures around the globe through different historical periods.

With its 13th instalment released recently, *Assassin's Creed Mirage* attempts to immerse players in Iraq's 9th-century Baghdad during the rule of the Abbasid Caliphate, when it was one of the most significant cities in the world.

Today's capital of Iraq is often associated, especially by those in the West, with the United States war and the destruction it brought more than two decades ago.

But in *Assassin's Creed Mirage*, the game attempts to give players a glimpse into the rich and diverse history of the Abbasid Caliphate during the Islamic Golden Age.

Here are some things to know about the founding of Abbasid Caliphate's Baghdad and its fiery end:

What was the Abbasid Caliphate?

The Abbasid Caliphate was founded in 750 by a dynasty descended from and named itself after the Prophet Muhammad's uncle, Abbas ibn Abd al-Muttalib, who died 100 years before the dynasty was founded.

The Abbasids overthrew the Umayyads, the prominent Muslim dynasty established in 661 in Damascus.

To accomplish this feat, they united a mix of nationalities, including the Persians in Khorasan, who converted to Islam and remained a significant factor in shaping the caliphate differently to avoid suffering the fate of their predecessors.

The Abbasids transformed the army by refraining from registering fighters based on tribal or ethnic affiliations, focusing on common interest as a unifying force.

Arabic was the official language,

Assassin's Creed Mirage: What to know about the 'Golden Age' of Baghdad

The new video game attempts to offer a glimpse of Baghdad, once the capital of an empire and the centre of the Islamic world



File: The 'Wastani Gate' on the historical wall of Baghdad, dating back to the Abbasid era known as the Islamic Golden Age from 750 to 960 AD on August 10, 2012.
[Ali al Saad/AFP]

and Islamic piety was still at the heart of the caliphate. Still, the new dynasty introduced more diversity, aiming to better represent all Muslims not just Arab Muslims and did not shy away from including those of other faiths.

"As well as native Arabs, the Abbasids employed numerous foreign advisers, bureaucrats, engineers, technicians, translators, and just about any other role one can imagine," said author and analyst Eamonn Gearon.

"As well as filling all posts with the best men and in those days, it was only men they were happy to employ Christians, Jews, Zoroastrians and other non-Muslims for most jobs; they just had to be the best," he told Al Jazeera.

How was Baghdad founded?

The greatest Abbasid caliph was arguably the second leader in the dynasty, al-Mansur, who decided to build Baghdad as the new capital. Geopolitical potentials were a primary consideration in where and how the city was constructed and took the mantle of the capital of the Abbasid Caliphate from Kufah, which remains an important pilgrimage site for Shia Muslims.

Al-Mansur chose a location

between the Tigris and Euphrates rivers with fertile soil, which granted him access to ample water and food sources and a suitable place for expanding a military force.

The non-Arab Muslim people who came to Baghdad were critical in cementing its position as a great city and helped swell its population to over one million in the 10th century.

As the city grew, construction jobs kept bringing in workers, but it was also located along the Silk Road, so commerce had space to advance.

"The Abbasid empire would never have been as successful as it was, nor lasted for as long as it did, if its caliphs and their advisers had not been wise enough to recognise, accept, be inspired by, and make widespread use of foreign technologies and ideas," Gearon said.

"Like all great empires, the Abbasid caliphate was successful because it borrowed knowledge from many sources and adapted it for local circumstances."

What was Baghdad like back then?

Al-Mansur selected a circular layout for Baghdad that was common in Persia. The city was a

series of concentric circles, earning it the title of the Round City.

In addition to a mosque, a majestic caliphal palace lay at the centre of the innermost circle, housing the rulers, their families, and their personal bodyguards.

Ambassadors and scholars from around the world would also be hosted there. The Golden Gate Palace was its gilded entrance. Its domes, the highest of which sat at roughly 40 metres (130 feet), offered high visibility and a great view.

Al-Mansur hired foreign architects and some 100,000 construction workers to complete the project, including two enormous defensive walls, several gates and a water-filled moat for protection.

The caliphate's capital continued to be developed over decades and centuries, attracting merchants, scholars, doctors, artists and



Assassin's Creed Mirage, the game attempts to give players a glimpse into the rich and diverse history of the Abbasid Caliphate during the Islamic Golden Age.

What was the House of Wisdom?

The caliph ordered the construction of the House of Wisdom, a grand library and significant intellectual centre of the Islamic Golden Age, whose loss several 100 years later is considered a major tragedy to this day.

It housed books and scholarly works of all origins, from ancient Greek treaties to texts from India and Africa. They covered a wide range of subjects from philosophy, medicine, mathematics and astronomy and attracted many scholars to Baghdad.

A great translation movement sponsored by the Abbasids meant that knowledge from other areas, including Greece, was transferred to and expanded upon in Baghdad. The city saw much scientific, medical, mathematical and literary progress.

How did the Abbasid Caliphate end?

About 500 years after Baghdad was first constructed and began to prosper, the city and many of its inhabitants were faced with a tragic end.

In 1258, Mongol forces led by Hulagu Khan laid siege to the city and eventually razed it to the ground, likely killing hundreds of thousands in the process.

The House of Wisdom was also destroyed, and it remains unclear how much of the contents of the vast library were lost.

The attack ended the Abbasid Caliphate and is considered to have signalled the end of the Islamic Golden Age, during which the caliphs had expanded their rule from the Iberian Peninsula in southwestern Europe to Sindh in South Asia.

(SOURCE: ALJAZEERA)

Knowledge

Acquiring knowledge is a divine pursuit, for it is through learning that we draw closer to the divine. Seeking knowledge is an act of worship, teaching it is an act of glorification, and debating it is a form of spiritual struggle. Educating one who lacks knowledge is a form of charity, and supporting those capable of learning is akin to giving to those in need. Knowledge stands as a guiding force during times of solitude and a companion on our life's journey. It illuminates our



Photo: Courtesymyrepública

path in times of darkness, aids us in poverty, and serves as our representative among friends and a bridge to strangers. Knowledge is our defense against adversaries and

a path to fortune. By the grace of knowledge, Allah elevates some to high status. It is the lifeblood of the heart, eradicating ignorance and dispelling darkness. It empowers the body and sharpens vision, ultimately granting us an honorable place among good and noble individuals. Knowledge is our leader, and our actions follow its guidance. We are truly blessed by Allah Ta'ala.

Hazrat Muaz bin Jabal

Five Sons of Iblis

Iblees has five sons, he has appointed each of them on one of his affairs, their names are:

- Thabr,
- al-A'war,
- Musawwat,
- Dasim,
- Zulunbur.

• **Thabr:** He is responsible for calamities. He orders people to rip their clothes, slap their cheeks, and make the call of ignorance when stricken by calamity

• **al-A'war:** He is responsible for fornication (Zina). He beautifies it

and orders others to commit it

• **Musawwat:** He is responsible for lies. He hears the news and transfers it to someone else, who in turn, goes to a gathering of people and tells them

• **Dasim:** He shows a wife's faults to her husband and makes him angry with her

• **Zulunbur:** He is responsible for the marketplace. He sticks his flag (Fitnah) therein.

[Makaaid ash Shaytaan by Ibn Abi ad Dunya (54/35)]

A Shabbir Ahmed



Asad Mirza

Enduring almost a year of agony, mental and physical stress for me and my kids taking care of my wife, and undergoing treatment for a carcinogenic lump in the breast, the final test carried out in mid-September heralded for us a huge sense of relief when she was diagnosed as cancer-free by the doctors.

However, this relief was short-lived, as my father passed away suddenly. This was the first time for the kids to observe the death and loss of a dear one at such close quarters and also understand the whole process of rituals related to burial and trying to bear the loss of an affectionate and dear person.

As the kids and wife both deserved a stress-free and healing holiday, I wanted to take them to a scenic place down south or to Goa, however, at the insistence of my wife, who wanted to pay her thanks to Allah for taking care of her and saving her from such a dreaded disease, and kids, who wanted to see the two most holy places in the Islamic world, this holiday was transformed into a spiritual holiday.

The first twenty-four hours of the visit, starting from Madina came as a wonderful and revealing surprise to me also. We reached Madina at 2.30 in the morning and after a refreshing bath and ablutions immediately rushed to the Prophet's Mosque (Masjid-e Nabawi) and Prophet's mausoleum. As by that time the rush had started for Tahajjud (early morning) prayers, we were able to offer our obeisance at the Prophet's Tomb only, and as the place was packed by that time we were not able to offer prayers at Riyaz-ul Jannah (the area nearest to the Tomb of the Holy Prophet is considered to be a part of the Paradise and the prayers offered there and duas made there are supposed to give you reward 70 times over and immediate acceptance).

After Fajr prayers, the first observation made by my 17-year-old son, Fawwaz, was the peace and tranquillity prevailing in the Masjid and the quality of cantillation and recitation of the Holy Quran by the Muezzin and Imams. This also was the start of my bonding journey with him, as for the first time in life perhaps, we were together for 18 hours or more at a stretch and I was the only person to whom he could turn immediately to seek answers to the many questions arising in his mind related to his religion, his duties, the power of Allah, the place of the Prophet and his companions in Islam, differences between different religions and culture, observance of religious



rituals by different religions, what divides the mankind into so many different religions, similarities and dissimilarities between the three religions of the book and many more sharp and in-depth queries.

This was the first time that he was able to see the most sacred and holy places in the Islamic world with his own eyes. It turned into the start of a spiritual journey for him, propelling him to seek more knowledge about his own religion and seek answers to some complex questions.

Since this was the first time that he had prayed outside of an Indian mosque, the quality of maintenance and management of the mosque by the Saudi authorities impressed him a lot.

A visit to Jannatul Baqi, the sacred graveyard, where most of the Prophet's companions and relatives were buried, led him to observe the difference between Indian and real Islamic graveyards, based on the size and identification of the graves by a single stone, instead of the ostentatious ones built in most south Asian graveyards. Small things like this made him realize what true Islam is and how it has changed in the South Asian context, based on its interplay with other religions.

His wearing the Ihram (two unstitched pieces of white cloth, worn during Umrah and Hajj) and his visits to Muzdalifah, Mina, and Arafat, outside Makkah, led to observe the insignificance of human life and how one can establish a unique personal relationship or equation with the Allah on a one to one basis, in an open natural surrounding.

For our only Juma prayer in Makkah, I asked him to pray in the Mataf (inner sanctum near the Kabah), out in the open blazing sun, which made him conceptualize what would be the scene on the Day of Judgement when the Sun would be much nearer the earth, and in that heat, Allah will decide everyone's fate based on their good and evil deeds.

Since I was the only source close to him to answer his queries, the experience became an innovative one for both of us. I was able to make him realize the duties that one has towards his parents, grandparents, brothers and sisters, society, and above all to himself, the importance of various duties laid down for the followers in Islam, and most important of all, how to establish a relationship between himself and the Allah. Besides, strengthening your belief in your religion and also respect for other religions.

I feel that in the South Asian context, being a Muslim is not an easy job, with many different

religions having a plethora of physical or material links to the God. However, for a Muslim, one has to believe in the omnipresence and aura or light of Allah prevailing in the whole universe and through that to believe in his presence. So for Fawwaz, this was the first time that he was able to see the two most holy shrines of the Islamic world and establish a sort of physical and spiritual bond with Allah and strengthen the bond already present.

Throughout our time in the holy cities of Madinah and Makkah, his time was spent in praying and reading the Holy Quran at the holy mosques, and in his free

time, he searched for more information or knowledge on the internet. This perhaps was also an eye and mind-opening spiritual experience for him, perhaps propelling him to become a more knowledgeable and better Muslim, preparing him to present true Islam to others, free of its deviations and mixing.

The experience also led me to analyze the duties of us elders towards our younger generation and led me to conclude that if we would like our kids to become better, observant, caring, and learned human beings then it becomes our duty to take them on a spiritual journey to sites of whichever religion you belong to, as it will help in strengthening their belief in themselves and their religion and also make them a better human being.

I would recommend to all fathers to embark on such a spiritual journey, which ultimately turns, into a bonding journey, helping you to strengthen and form an unbreakable bond with your kids and also better your relationship with them. Amen!

(Asad Mirza is a Sr journalist based in New Delhi. In his career spanning more than 20 years, he was also associated with BBC Urdu Service and Khaleej Times of Dubai. He writes on Muslims, educational, and international affairs issues. Email: asad.mirza.nd@gmail.com)

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Adil Salahi

This surah presents a detailed picture of problems, arguments and objections which the Islamic message encountered. It also shows how the Qur'an dealt with these and their effects on people, establishing at the same time its own truth in place of old, false, ignorant superstitions and values that had taken hold of people's minds at the time. In fact, some people, everywhere, continue to hold elements of these as valid.

Followers of pagan beliefs used to claim that the cattle, God has created for the benefit of mankind are divided between God and their own alleged deities: "Out of the produce and the cattle He has created, they assign a portion to God, saying: 'This is for God' or so they pretend 'and this is for the partners we associate (with Him).'" Whatever they assign to their partners never reaches God, but that which is assigned to God does reach their partners." (6: 136)

In fact, they believed in many legends and superstitions concerning cattle, and these were all the result of deviant practices. In this way, they claimed that they were forbidden to ride some animals, while others were considered unlawful to eat: "They say: 'Such cattle and crops are forbidden. None may eat of them save those whom we permit' so they falsely claim. Other cattle they declare to be forbidden to burden their backs; and there are cattle over which they do not pronounce God's name, inventing (in all this) a lie against Him." (6: 138)

In the Name of God, the Most Beneficent and Merciful

Ignorant Paganism

Ha. Mim. By the Book that makes things clear! We have made the Qur'an a discourse in Arabic so that you may understand. It originates in the source of revelation kept with Us; it is indeed sublime, full of wisdom. (Gold; Al-Zukhruf: 43: 1-4)

This surah discusses such deviant beliefs putting forward the original truth and demonstrating that cattle are God's creatures, representing an aspect of life that is closely related to the creation of the heavens and the earth. God has made cattle subservient to man so that people can express their gratitude and give thanks to Him for such a blessing. They must neither attribute false partners to Him nor enact for themselves legislation that is at variance with what pleases God, when they recognize Him as the Creator. How absurd that they discard the natural result of this truth, which they acknowledge, allowing superstition to get the better of them: "Yet if you ask them, 'Who created the heavens and the earth?' they are sure to answer, 'The Almighty, the All-Knowing created them.' It is He who has smoothed out the earth for you and has traced on it paths for you so that you can find your way. And He it is who sends down water from the sky in due measure. With it, We raise dead land to life; and thus you will be raised from the dead. And He it is who created all living things in pairs, and provided for you the ships and



animals on which you ride, so that when you are seated on their backs you remember your Lord's blessings and say: "Limitless in His glory is He who has made all this subservient to our use. We could not have done by ourselves. To our Lord we shall most certainly return."

Ignorant paganism used to claim that angels were God's daughters. Although they hated daughters being born to themselves, they nonetheless attributed daughters to God and worshipped these instead of Him. They alleged that they worshipped them by God's will. Had He willed otherwise, they would not have worshipped them. Again, this was nothing but a legend arising from deviant beliefs.

The surah uses the unbelievers' own logic as well as the logic of

sound human nature to refute this baseless legend. When they were told that they were only worshipping statues, idols and trees, and that everyone who worships anything other than God will be thrown into hell together with the object of their worship, they twisted this clear statement making it a subject of dispute. They also claimed that they followed Abraham's faith and, as such, were best guided, yet all the while, they were immersed in pagan ignorance. The surah outlines the true nature of Abraham's faith, based on God's absolute oneness. This principle continued and will continue among Abraham's descendants.

Muhammad (Pbuh), God's Messenger, came to them with the same principle, but they received him with other than what Abraham's offspring should give. They could not understand God's wisdom in choosing His messenger. Their earthly values, the basis of the status they assigned to people, contributed to their unwillingness to accept him. The surah reports what they said in this respect, presenting the true values that should be upheld in comparison to their trivial ones. The surah then recounts an episode from Moses' life history, one that reflects Pharaoh's similarly false values. This account demonstrates how both these values and Pharaoh himself were unworthy. It tells us of the fate that awaits him and all those with similar attitudes: "When they incurred Our anger, We inflicted Our retribution on them and drowned them all; and so We made them a thing of the past and an example for later generations." ■

They also claimed that they followed Abraham's faith and, as such, were best guided, yet all the while, they were immersed in pagan ignorance. The surah outlines the true nature of Abraham's faith, based on God's absolute oneness. This principle continued and will continue among Abraham's descendants.

Md. Mekail Ahmed

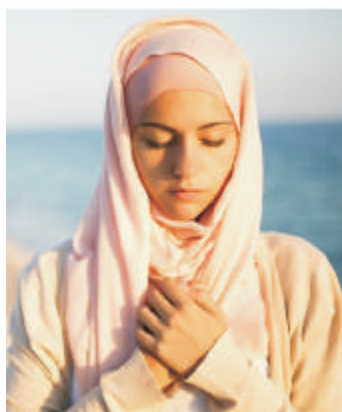
"Anas Ibn Malik (RA) narrated: A man said, 'O Messenger of Allah, shall I trust in Allah with my camel tied, or shall I trust in Allah with it untied?' The Messenger of Allah, peace and blessings be upon him, said, 'Tie him and put your trust in Allah.'"

According to researchers at Harvard Medical School at McLean Hospital, religious coping can significantly improve treatment outcomes for people receiving short-term treatment for mental illness; Published in the November 30 issue of Psychiatry Research, David H. Results of a study on rosemary. However, those who use positive religious coping strategies, such as prayer and accepting "God's plan," perform significantly better in short-term psychotherapy than those who do not."

Religious upbringing in adulthood is associated with better health and well-being. Participating in spiritual practices in early adulthood, childhood, and adolescence may be a protective factor in health and well-being outcomes, according to a Harvard T.H. Chan School of Public Health researchers found that people who attended weekly

religious services or practiced daily prayer or meditation in their youth reported greater life satisfaction and positivity in their 20s—and beyond than people who grew up with less regular spiritual practices. They were less likely to have depressive symptoms, smoke, use illicit drugs, or have sexually transmitted infections. These findings are important to our understanding of health and our understanding of parenting practices. Author Ying Chen, who recently completed her postdoctoral fellowship at the Harvard Chan School, said that "many children are raised religiously, and our study shows that this can strongly influence their health behaviors, mental health, overall happiness, and well-being. The study was published on September 13, published online in the American Journal of Epidemiology in 2018. Previous studies have linked religious involvement in adults to better health and well-being outcomes, including a lower risk of premature death. Religious beliefs can lead to positive emotional benefits. Stanford anthropologist Tanya

Why Do We Need Religious Beliefs?



Luhrmann says it takes effort to create relationships with supernatural others that can lead to meaningful change. In a new book, Stanford anthropologist Tanya Luhrmann explores the intersection of religion and science, connecting deep religious beliefs with beneficial, scientifically proven practices like mindfulness and cognitive behavioral therapy. Anthropologist Tanya Luhrmann explores how religious practices and narratives can create profound, positive change for the people who engage with them. Luhrmann argues that believers often must work hard to make supernatural beings real, and

those who are able to do so experience helpful changes. "If they're lucky, they're able to attend to their thoughts differently, feel calmer and more loved," she said. These positive outcomes reinforce religious practices, encouraging sustained commitment to ritual and observance.

Because most people make a clear distinction between real and unreal in their lives. For example, Luhrmann writes that most people, even those with deep faith, do not ask God to feed their dogs or write their journals and that religious traditions address this dichotomy. Referring to a famous Islamic hadith, Luhrmann wrote:

"Anas Ibn Malik (RA) narrated: A man said, 'O Messenger of Allah, shall I trust in Allah with my camel tied, or shall I trust in Allah with it untied?' The Messenger of Allah, peace and blessings be upon him, said, 'Tie him and put your trust in Allah.'"

Research has repeatedly shown that people who believe feel better and healthier. One of the most interesting findings in social epidemiology, Luhrmann notes, is that religious involvement with God is good for your body's immune function and reduces loneliness.

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Quran's Moral Commandments:

- 1) Respect and honour all human beings irrespective of their religion, colour, race, sex, language, status, property, birth, profession/job, and so on [al-Isra' 17:70]
- 2) Talk straight, to the point, without any ambiguity or deception [al-Ahzab 33:70]
- 3) Choose the best words to speak and say them in the best ...possible way [al-Baqarah 2:83]
- 4) Do not shout. Speak politely, keeping your voice low. [Luqman 31:19]
- 5) Always speak the truth. Shun words that are deceitful and ostentatious [al-Hajj 22:30]
- 6) Do not confound truth with falsehood [al-Baqarah 2:42]

I Got the Distinction between Admi aur Insan

Discover Yourself Workshop was Organized by Sirri Saqti Foundation in Kolkata On Sept 30, 1, & 2nd Oct 2023, And By Al Ameen Mission, Khalatpur On The 5, 6 & 7th October 2023.



The Participants Share Their Experiences:

- Before the workshop I was a pious Muslim and compassionate woman. But I was not happy. Alhamdulillah Khan sab changed me. Now, I feel more connected to Allah and submit to His decisions for me.
- *Dilmai jo dart ha dar khatam ho gaya.*
- I never knew that the heart could choose. I forgave such a person whom I was holding for the last 38 years.
- I had very much anger before the workshop, and I have learned here to control my anger and be calm.
- This workshop has transformed my perspective the life. I am giving up my past and my spouse's actions that he did to me. Now, I have set myself free for the sake of Allah.
- My life before the workshop was disciplined and filled with judgments. After DYS I realized that I need to stop judging others and how to accept harsh realities. It has changed my life. And has made a huge difference in my life.
- Before the workshop I was unwilling to accept the reality. Now, I understand to avoid suffering I must bring in willingness while making choices. It is a great experience.
- It's very very useful, amazing, and very interesting. This workshop connected me to Allah genuinely.
- This workshop made me a human being from 'Admi to Insan'.
- It helped me reflect internally and helped me resolve a lot of things by myself that I kept blaming others for. Everyone must attend.
- I was in the dark and in confusion, this workshop helped me to realize and live life smoothly and happily. We forgot our responsibility, so this workshop helped me to connect to Allah. Very inspiring.
- I got clarity, and direction and came closer to Allah! It's like rearranging of brain wire's inflow of light and eternity. A must for every human to understand, behave, and act. I think I should have done this workshop a few years back.
- When the coach shows the light darkness becomes sunshine. This workshop enlightened me and helped me to transform myself.
- Before the workshop I always found faults with others. I thought everybody was wrong and I was right and always focused on myself. After the workshop, I will be responsible and grateful to my family.
- I got the direction and the way of life. I learned from the workshop to enjoy life and the real purpose of my life.
- Before I came to this workshop my brain was full of questions. But after this workshop, I cleaned all the dirt from my mind and am now in a state of submission.
- I am very free, and my experience is that these three days are the most valuable days in my life. My heart changed in this workshop.
- Before coming to the workshop, my mind was full of questions about materialistic things like fame, money, over thinking, and was demotivated. After attending I feel myself free and surrender to Allah's hand completely.

RENUKA BHATTACHARYA: It was an overwhelming learning experience from an eminent scholar like Sadath Khan. The

workshop was a soul-searching experience and will help me find the true value within myself. The workshop could create an



immense impact on my psyche. I could understand the effects of mind and heart which to my understanding were personal reasoning and emotional thinking. The heart connects us to reality, i.e., to the Almighty. I have also learned to treat every human being as equal and to inculcate soft skills among children. The acceptance and denial factors were also clearly explained by Dr. Khan. The workshop was excellently depicted with appropriate life experiences. Would like to join similar kinds of workshops in the future.

MOIN: Alhamdulillah, the way I used to look at things totally changed after the workshop. My relationship with my wife has changed and peace and love have been achieved through this workshop. Every Muslim school teacher should attend this workshop. I find myself, peace, and harmony within myself.

YASMEEN: Before this workshop, I had a life full of negativity, but after attending this workshop I have a deep realization of a different perspective on life and how to get rid of my own sufferings. I have instilled positive energy into myself, and Insha Allah I will retain this in the future.

ALIZAH: MY life was like an animal, studying, eating, and sleeping. After attending the workshop I have learned to live a life as a Momin, as a proper 'Human being'. It gave us the proper concept of the difference between Allah and Shaytan.

SHAMIMA: Yes, my relationship with my children has improved. I used to judge my children and force them to do things according to my way. But now, I am willing to accept them as they are. I loved them before and now I love them with however they are. Also, now I will not fight with my husband on silly matters. I want to enjoy my time with my children and husband. Amazing.

SOFIA: I was learning but I found myself not implementing that learning in my life. I was only learning and not living but this workshop helped me in understanding that living is more important than knowledge. It was a life-changing experience. I found it very useful because sir's

words have impacted me so positively. I thank him for his guidance.

HAMEDA: My first workshop with sir was in 2017 and at that time I was stuck in my life with some relationship problems. The first time, I was not able to practice what I learned, thus had no benefit. I started practicing each and everything after attending for the second time. Slowly the changes were visible to other people, and I experienced peace inside.

ABDUR RAHMAN: Before the workshop, I was not able to draw a line between 'Haqq and Batil' and to choose something willingly to live a happy and satisfied life. My

parents had already attended this workshop last year, my mother has attended this year and my father was not able to attend this year. I came here because I wanted to see what made my parents to be so 'moved' by this workshop. By attending this workshop was only possible because of the *taufiq* that Allah gave me to meet and attend Sadath Sir's workshop. First, I needed this workshop.

MOHANA: I was searching for a true path of life through salah, bookish knowledge, through Sufi master Rumi and all that, what was, I did understand but I did not get the answer yet. This workshop gave that key. Jazakallah khair. ■



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Needy Adults Were Emotionally Neglected Children



Sana Rubiyana



Photo source HealthierSteps

We are always looking for the love that we didn't get from a parent figure to repair our childhood attachment trauma. Emotional neglect isn't something most parent figures do consciously. A mother's inability to fully bond with her child, and help the child co-regulate emotions comes from her lack of experience with her own mother. We live in a society that does not

understand our emotional needs and does not understand how these unmet emotional needs result in all kinds of dysfunctional (trauma-based) behaviours.

Childhood emotional neglect looks like this:

A parent figure who is unable to help the child navigate and process stressful emotions because they are unable to navigate their own

A parent figure who shuts down or punishes a child for feeling certain emotions

Denies the child's reality or downplays the child's painful or confusing experience

A pressure to perform, to achieve a desirable goal of the parent

Parent figure labelling the child's reactions as "dramatic", "whinny", "too sensitive"

Boundaries of the child were overlooked or boundaries were violated; causing adult dysfunctional relationship dynamics- becoming co-dependent, clingy, getting into toxic dysfunctional relationships, etc.

(The writer is a Psychologist and rational Emotive Cognitive Behaviour Therapist, sanarubiana@gmail.com)

The Sword of Allah

"In the Battle of Uhud, the situation escalated and the Prophet (pbuh) was injured. First, a rock hit the Prophet (pbuh) in the face, causing his lip to bleed. Then an arrow hit him (pbuh) in his face, penetrating his face guard and knocking out an incisor tooth. Finally, a rider struck the Prophet (pbuh) with his sword: Talhah (RA) partially blocked the strike with his shield, but the sword still made an impact on the Prophet's helmet, the force which formed a gash in the prophet's (pbuh) face which caused blood to

gush out. This was perhaps the most the critical moment in the entire sirah. The Prophet (pbuh) described Ta'if as the most. Distressing event of his life, but that was emotional trauma; the people of Ta'if did not try to kill him (pbuh). As for this moment, the Prophet (pbuh) was an arrow away from death.

The Prophet (pbuh) then bemoaned, "How can Allah forgive them when they wound their Prophet?" Later, Allah SWT corrected this statement, "You

have no say in the matter. It is up to Allah to turn to them in Mercy or punish them, for indeed they are wrongdoers." (Al-Imran, 128).

Despite being the best of all creation, Allah SWT is the only One Who decides who can be forgiven; the Prophet (pbuh) may call them wrongdoers, but forgiveness and punishment is in the Hands of the Creator. After this verse was revealed, the Prophet (pbuh) said, "O Allah, forgive my people for they do not know." Indeed, many of them were forgiven, namely Khalid ibn al-Walid (RA), who led the entire attack but was to eventually become known as 'The Sword of Allah' for leading the Muslims to unprecedented military success."

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Bangalore-based Sunni Muslim family invite alliance for their son aged 32 years 5.8 height Fair, good looking B.E working in Kuwait as an Assistant Manager for reputed Company looking for a religious well-educated girl from a decent educated family. No Biddat, No Shirk, No dowry, no demands. WhatsApp only 7259555007

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Sunni Muslim (Shaikh) 56 years, 5'7", M. Tech, MBA, Engineering Officer in PSU, Childless legal divorcee, Looking for Professional / Working woman. Contact:9441619298

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Well-educated religious Sunni Muslim family from Bangalore seek alliance for their daughter pursuing final year MBBS, aged 22yrs, height- 5ft 7". Boy should be MBBS, MD, BE ME, BE MS, BE MBA, etc from well well-settled religious family. Contact: 8884295093.

Bangalore-based Muslim parents seek alliance for their daughter, age 26 years B.E(CS), height 5'4, caste: Pathan, fair complexion, working in Canada. Seeking for a groom preferably in Canada, UK, or Bangalore. Contact number:9972882997, Email: farzanatabassum.kh@gmail.com

Bangalore: Groom wanted for my daughter, 38 years working at an MNC in Bangalore in a senior position. Originally from Guwahati, Assam. Height: 5'0". The boy must be well-educated and from a decent family. Prospective alliances can be contact: +91 82550 78371.

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Christopher Liew

When OpenAI launched the ground-breaking tool ChatGPT in November 2022, it changed the world forever, showing the artificial intelligence revolution is truly upon us. The application of AI has contributed to a number of technological advancements, such as the development of modern computer chips, generative media, and more.

Not everybody is excited about AI, though. Some may see it as a two-sided coin that has just as much potential for harm as it does for progress.

Below, I'll outline a few of the harms associated with AI and how it can be used for scams, fraud, and other malicious activity.

1. Voice Cloning

Today, AI-driven programs are able to take samples of almost anybody's voice and recreate them almost perfectly, using common phrases while matching the tone and even the accent of

the original samples.

AI voice cloning has already been used in a number of financial crimes.

For example, voice cloning could bypass financial institutions' voice password authentication systems, allowing scammers to access private bank accounts.

In the U.S. state of Arizona, a scammer used AI to call a parent while impersonating their child. The scammer convinced the parent that their child had been kidnapped and was in serious danger before demanding a US\$1 million ransom.

2. Deepfakes And Impersonation

"Deepfakes" are computer-generated videos that can be used to impersonate someone and spread misinformation. While deepfakes have circulated on the internet for years, they haven't usually been the most realistic, and a close observer could tell a real video from a deepfake.

But with AI-generated video and

The dark side of AI: Here's how the tech can be used for Scams, Fraud



audio cloning, deepfakes have become more realistic than ever. Some resourceful YouTubers and online course creators are using the technology to help them produce content. However, there could be just as many people using the technology maliciously, creating deepfakes of celebrities and other notable figures that may hurt their reputations.

3. Automated Hacking

One of the most practical applications of AI is for coding. AI can generate entire programs in a fraction of the time it would take a programmer to do so manually. AI can also run through thousands of lines of code in seconds to identify errors.

But AI can also be used for

automated hacking. Hackers can use tools such as ChatGPT, for example, to write malicious code or malware.

What would previously require a team of hackers working day and night can now be accomplished by a single AI model. That's pretty scary.

4. Chatbots and Privacy

Recently, there's been some concern over the use of chatbots when it comes to accessing private data. Since chatbots such as ChatGPT are still in their "testing" phase, conversations are recorded and used to improve their accuracy and syntax.

Whenever users create an account with OpenAI or use Bing Chat, they agree that their data can be used for development purposes. So users shouldn't share anything they don't want to be recorded.

In early April of this year, Canada's federal privacy commissioner launched an investigation into ChatGPT. It is

based on an allegation that the company is collecting and using personal data without user consent.

5. Just How Dangerous is AI?

Much like the early days of the internet, AI comes with a lot of potential dangers. From deepfakes to automated hacking, the risks could almost be as great as the benefits.

When used responsibly, AI can be an invaluable tool. But it can also be used maliciously by those with the worst of intentions.

While some officials around the world are pursuing stricter regulation, such as the European Union coming up with an Artificial Intelligence Act, the reality is that AI is likely here to stay.

Ultimately, it's up to you to protect yourself from the potential dangers of AI.

(Christopher Liew is a CFA Charterholder and former financial advisor. He writes personal finance tips for thousands of daily Canadian readers on his Wealth Awesome website.

Source: <https://www.ctvnews.ca/>

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