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The Future of Palestine Must
be Decided by the Palestinians Page
Dr. Mohammad Ghitreef 07



Importance of Political Awareness Page
Syed Tahsin Ahmed 12



What is Spirituality and
Why is it So Unpopular? Page
Aadil Farook 17

Vol 36-01 No 434

January 2024 Bengaluru Pages 20 Rs. 40

Jamadi-us-Sani / Rajab - 1445 H

Sheikh Mishal Al-Ahmad Al-Jaber Al-Sabah named Emir of Kuwait



TEHRAN, Dec. 16 (MNA): The Kuwaiti cabinet on 16th December named Crown Prince Sheikh Mishal Al-Ahmad Al-Jaber Al-Sabah as the Emir of Kuwait. Sheikh Mishal Al-Ahmad Al-Jaber Al-Sabah has been appointed as the Emir of Kuwait. His ascension to this esteemed position marks a significant moment in Kuwait's leadership transition, following the passing of the former Emir, Sheikh Sabah Al-Ahmad Al-Jaber Al-Sabah. Sheikh Mishal's naming as Emir heralds a new chapter in Kuwait's governance and underscores the continuity of the Al-Sabah family's legacy in leading the nation. ■



Abdul Bari
Masoud

Introduction of Private Waqf Repeal Bill, Ahead of the General Election

New Delhi: The Waqf Act is the latest target of fascist Hindutva forces, following masjid, azan, hijab, halal, and other issues related to the Muslim community. Amidst numerous court cases contesting the legality of the Waqf Act, Harnath Singh Yadav, a BJP MP, has managed to introduce a private members' bill in the recently concluded winter session of Parliament that aims to repeal the Waqf Act, 1995.

Intriguingly, the bill was



introduced in the Upper House of Parliament without the presence of multiple opposition members who were required to cast votes. Consequently, some of them said that since it was called thirty minutes earlier than usual, they had left the house.

The Waqf Repeal Bill, 2022, was introduced by BJP member and former RSS Zila Pracharak Yadav, who took advantage of the absence of many opposition

» Page 4

Dubai (Aletihad): The joint declaration from His Holiness Pope Francis and His Eminence the Grand Imam of Al-Azhar Ahmed Al-Tayeb stands as a powerful call for urgent action on climate change. Their unified voices, delivered through video addresses at COP28's Faith Pavilion, underscore the critical need for collaborative efforts in tackling the climate crisis.

Pope Francis expressed gratitude for the establishment of the Faith Pavilion within the COP conference, emphasizing the importance of alliances that work collectively for the benefit of all. He urged religious representatives to set an example, showcasing sustainable lifestyles and urging

Pope Francis and Grand Imam Unite Declare Support for Urgent Climate Action



World religious leaders come together for the inauguration of the first Faith Pavilion at COP28

global leaders to safeguard our shared home.

Similarly, the Grand Imam of Al-Azhar highlighted the

significance of the Muslim Council of Elders' initiatives, particularly the invitation extended to diverse religious figures to sign the Abu Dhabi Interfaith Statement for COP28 and the establishment of the Faith Pavilion. These efforts, he emphasized, offer a crucial platform for religious leaders to amplify their voices in addressing global challenges, especially in protecting our planet from irreversible harm.

Their united call underscores the role of faith-based leaders in advocating for environmental stewardship and underscores the urgency for concerted action to protect the Earth from the growing threats posed by climate change. ■

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Uttarakhand Tunnel Rescue Operation has Imprints of Hindu-Muslim Unity



(Photo: NDTV)

Syed Ali Mujtaba

The collaborative effort of seven Muslims and three Hindu workers in the Silkyara-Barkot tunnel rescue stands as a powerful response to the divisive forces seeking to alienate Muslims in India. These individuals, regardless of their faiths, united to save 41 lives trapped for 17 days, demonstrating the strength of unity over division.

The rescue workers, known as Rat-Hole Miners, showcased remarkable dedication, working tirelessly in grueling conditions for over 26-27 hours, digging through cramped pipes with their bare hands. Their selfless endeavor, divided into four six-hour shifts, eventually led to the rescue. They hailed from diverse backgrounds, employees of Rockwell Enterprises sent on this life-saving mission by Mr. Vaqueel Hasan, emphasizing unity amid diversity.

Mr. Vaqueel Hasan, underscoring the harmony within his team, emphasized that the combined efforts of Hindus and Muslims were crucial in achieving this feat. He highlighted the importance of unity, urging against spreading

hate and advocating for a shared dedication to the nation.

Crucially, these rescue workers declined any payment for their heroic actions, driven solely by the mission to save lives. Their commitment symbolized hope, not just for the 41 individuals rescued but for the unity and solidarity among Indians, transcending religious divides.

However, this act contrasts starkly with recent tensions in Uttarakhand, where Hindu-Muslim relations deteriorated during Bakrid, with Muslims barred from offering prayers in certain towns and facing threats of expulsion. Reports surfaced of communal violence, hate speech, and targeted actions against Muslim communities, yet governmental intervention was notably absent.

Amidst this backdrop, the united front displayed during the tunnel rescue echoes a resounding message: Hindu-Muslim unity remains steadfast in India. It serves as a testament to over 1400 years of coexistence, emphasizing that the chants of "Jai Sri Ram" cannot breach the fortress of unity forged through peaceful cohabitation. ■

A national seminar of women expresses solidarity with victims of rights violations.

Staff Reporter

Delhi: Prominent women from various fields demonstrated solidarity for the victims of human rights violations worldwide at a national seminar held to mark Human Rights Day. In the context of Human Rights Day, they also expressed concern about the contradictions and difficulties pertaining to the implementation of human rights laws and principles.

Delhi University professor Jenny Rowena underlined that the delegitimization of human rights is a continuous process and that many people are beyond the human limit. She explained how her husband, Professor Hanie Babu, was tricked into going to jail by fabricating evidence, saying that the true issue is structural. Through this process, about thirty thousand Adivasis are forced into jail and charged under

UAPA.

Journalist and author Bhasha Singh stated that human rights and the equality paradox are directly related to democracy. Everyone is guaranteed equality under the Indian Constitution, but how it is put into practice varies. Referring to attacks on minorities and weaker sections, she said that in today's India one's human rights are determined by politics. Furthermore, she stated that the media has now evolved into an industry to create perception.

In her inaugural speech, Rahamathunnissa, the national secretary of Jamaat-e-Islami Hind, stated that in order to address the issues surrounding the paradox of equality and guarantee human rights for all people, educated advocacy is crucial. She urged

those who still believe in justice and humanity to take up arms, citing examples such as the ongoing atrocities committed against women and children in Palestine, atrocities against specific targeted groups, attempts at ethnic cleansing and genocide in various nations, including India, and the hypocritical stance taken by international organizations, politicians, and the media in addition to human rights and social activists.

Echoing her words, eminent sociologist Prof. Nandini Sunder said whatever is happening in Palestine is a sheer violation of the Geneva Convention. Boycotting Israeli goods is imperative, and we must never lose sight of the fact that Palestine has existed and always will. Social activist Dr. Sabiha

» Page 13



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Muslim Education Conference in Pune



Dr. Malika Mistry

A high-profile Muslim Education Conference was organized by Hamid Dalwai Islamic Research Institute on 1st and 2nd December 2023 at S.M. Joshi Foundation, Pune.

In the Inaugural Session Dr. Abusaleh Shariff, a well-known economist and Member-Secretary, of the Sachar Committee, averred that if India wants to become a developed country, it should impart the best of the education, useful for the future, even to the poorest of the poor. Affordable technical education must be given to all Indians because technology is an equalizer.

Dr. Sobhan of Shaheen Educational Group, Bangalore, stated that in India getting quality teachers is a big problem. Children are attending so many classes that by the end of the day they are so tired that they cannot study well. He wanted to do away with the tuition system to save the children's childhood. So after coming back from U.K., he went for innovations in teaching. How to empower a teacher and how to make a student

interested in his studies were two questions he wanted to answer. After doing tremendous research, he started developing books which enable students to prepare right from 6th standard to appear easily for competitive exams and pass with flying colours. Thus he has been making education relevant and skilled to prosper in life.

Hussein Dalwai, former M.P. and presently President, Maulana Azad Vichar Manch, opined that Muslims get technical intelligence right from their birth. In the recent tunnel disaster in the Himalayas, one Qureshi played a very important role in saving those trapped workers. In Mumbai, more than 80 per cent of Muslims live in *chopadpattis* (slums). Even though Muslims are deprived in many fields, they live normal lives because of their skills. In Mumbai, Muslims are as much as 11.5 per cent and Brahmins are only 3 per cent of the population. Yet they dominate because Brahmins are educated. Like Brahmins, Muslims should also study so that they can prosper and take India ahead.

» Page 13



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members to argue that such a law is unique to the world and should not be permitted in a secular country like India. As soon as Yadav got up to introduce the bill, he was met with protests from RJD, TMC members, DMK, CPI, CPI (M), and members of Congress. Due to sharp disagreements over the introduction, there was a split vote, with 53 members supporting the bill and 32 opposing it. Eventually, the bill was approved for introduction.

Yadav, who hails from Mainpuri, UP, pushed for the Act's repeal, arguing that its provisions "violate secularism and unity principles and cause conflict and hatred" in society. The Act was introduced in 1954 to regulate and declare Waqf properties. According to him, the Act's "unconstitutional" provisions give the board the power to "seize properties owned by people, governments, and religious organizations while preventing them from filing a lawsuit."

Opposition members vehemently opposed the bill

CPI (M) member Elamaram Kareem highlighted the concerns of the Muslim community over the bill. "I oppose even the introduction of the bill. It is a serious concern among Muslims that their fundamental rights to keep the waqf assets to themselves are at stake. So, this bill should be rejected," he said.

Another CPI (M) member, John Brittas, also opposed the bill, describing it as "divisive." Mohamed Abdulla, a DMK MP, stated that he and his IUML colleague Abdul Wahab were unable to attend the House because it was reconvened at a different time.

"For the last 60–70 years, the House has met at 2.30 p.m. to allow the Muslim members to offer Friday prayers. Now, it has been moved ahead by half an hour, and we were not consulted,"

Abdulla underlined.

When Abdulla brought up the matter, RS Chair Jagdeep Dhankar responded that it was done to make sure that both houses resumed operations simultaneously.

It is noted that the RS Chairman decided to resume the Rajya Sabha proceedings at 2 p.m., the same time as the Lok Sabha, instead of the customary Friday time of 2.30 p.m. Lawmakers have a chance to introduce bills every Friday, but the majority of private bills are not successful in doing so.

Besides this private bill, there are as many as 120 petitions filed by BJP-RSS activists in various courts across the country, challenging the validity of the Waqf Act. In response to a notice by the Delhi High Court on a public interest litigation (PIL), the Union Government told the court in March this year that 120 petitions have been filed across the country under the Waqf Act. The court granted the government time to take appropriate instructions on the transfer of the petitions to the Supreme Court.

The bench of Chief Justice Satish Chandra Sharma and justice Subramonium Prasad, while hearing a PIL by former Delhi BJP spokesperson and lawyer Ashwini Kumar Upadhyay challenging certain provisions of the Waqf Act, asked the Union government counsel to seek instructions on taking steps for the consolidation of all the cases.

The petitioner, Upadhyay, who is known for filing anti-Muslim PILs, argues that the Waqf Act was created in the name of overseeing Waqf properties, even though adherents of Buddhism, Hinduism, Sikhism, Jainism, Judaism, Bahaism, Zoroastrianism, and Christianity do not have comparable legal

protections.

Upadhyay told the court that the Act was 'anti-secular' because no other law existed to manage the assets of other faiths.

The government, in an application filed in the current petition, sought an extension of three months for filing the reply and said that "apart from the instant case, nearly 120 writ petitions challenging one or more provisions of the Waqf Act 1995 are pending before various courts."

All these activities of RSS-BJP members show that they are desperate to keep the communal pot boiling and divert public attention from the burning issues. They rake up any trivial matter related to the Muslim community, like azan, mosques, Muslim personal law, and others.

Former Union Minority Affairs Minister K Rehman Khan termed the private member's bill absolutely nothing but mischief. Speaking with the *Islamic Voice*, Rehman Khan said the BJP is committing so many mischiefs to deflect the people's attention from real issues. On the constitutional validity of the Waqf Act, he said it is a time-tested law and has been in effect since the British era. Citing examples of other laws such as the Hindu Charitable Act, Sikh Gurdwaras, and Religious Endowment Act, 1973, he blasted Yadav's arguments that Waqf Act provisions "violate secularism and unity principles. Like the Public Property Act, waqf law is there to protect and preserve waqf properties from encroachment and adverse possession, Khan added, who also headed the Joint Paramilitary Committee that published a voluminous report on the condition of waqf properties in the whole country.

Echoing his views, Inam Ur Rehman, Assistant Secretary, Jamaat Islami Hind, said the waqf

law is not new, as the Waqf Act was enacted during British time in 1923, called the Mussalman Waqf Act of 1923 and the Mussalman Waqf Validating Act of 1913. Furthermore, several state governments, such as UP, Bihar, and West Bengal, etc., have enacted their own laws on Waqf, Inam Ur Rehman told *Islamic Voice*.

Challenging the waqf law's validity in itself is a very absurd idea, as recently the Supreme Court ruled in a case that the Maharashtra State Waqf Board under Section 40 and other sections of the Waqf Act are all right and directed the Waqf Board to exercise the powers and decide the cases of disputes pending before it, he said. He also exposed a BJP member's falsehood that if the waqf board declares any public property as waqf, it becomes a waqf.

It is noted that during the 1,000 years of Muslim rule, Waqf properties were created all over the Indian subcontinent. Even today, the Waqf Board is the third largest owner of real estate in the country after the Ministry of Railways and the Ministry of Defense.

The Prime Minister High-Level Committee, led by former Delhi High Court Chief Justice Rajender Sachar, stated in its 2006 report that Waqf Boards own 500,000 properties totaling 600,000 hectares of land worth 12 billion rupees. Delhi is dotted with Islamic monuments and buildings. According to Delhi Waqf Board records, there are about 1,600 Waqf properties in the National Capital Territory of Delhi.

If such properties are not safe in the capital, one can get an idea of what their condition will be in the rest of the country.

But the Minority Affairs Ministry seems to be least concerned about

the state of affairs of waqfs. Even for more than one year, there has been no full-fledged secretary appointed to the Central Waqf Council, and the Waqf Development Corporation has been defunct for the last eight years. Khan said that the present government and the minority ministry are not interested in minority issues. The current minister, Smirti Irani, doesn't know anything about minority issues, and she has no commitment to the ministry, the former minister said.

Rehman Khan said that the private bill would never pass because the Rajya Sabha uses a lottery to decide which bills are to be discussed. Khan served as the Rajya Sabha's deputy chairman. Bills introduced by members of parliament who are not ministers are referred to as private member's bills. Even though the majority of private bills have not been introduced, relatively few of them have become laws. However, ahead of the upcoming general elections in 2024, Yadav's Waqf Repeal Bill, 2022, has all the makings of mischief. A political analyst claimed that Yadav was not the author of the bill but rather the ruling party and that he was used as a pawn to introduce it into parliament.

On the fate of the private bill, Rehman Khan said it would not see the light as there is a lottery system in Rajya Sabha to take up any bill for discussion. Khan was the deputy chairman of the Rajya Sabha. Legislation introduced by MPs other than ministers is known as a private member's bill. Relatively few private member bills have become laws, despite the fact that the majority of private bills have not been introduced. However, Yadav's Waqf Repeal Bill, 2022, has all the trappings of mischief ahead of the forthcoming general elections next year. A political commentator said the bill was not of Yadav but of the ruling party, and allegedly his service was used to bring in parliament. ■

Staff Writer

Hyderabad: Another boxer from Nizamabad, Telangana, Mohammed Hussamuddin, has brought glory to his hometown and the state. He has been awarded the Arjuna Award by the Indian government in recognition of his exceptional performance.

The Arjuna Award is the nation's second-highest athletic honor. Hussamuddin is one of 26 athletes that the Ministry of Youth Affairs and Sports has chosen to receive this honor in 2023. On January 9, in New Delhi, the 29-year-old world boxing medalist will accept the award from President Droupadi Murmu of India.

He became one of just 10 Indian boxers to win a medal in a world boxing championship when he took home bronze at the 2023 IBA

Boxing World Championships.

In the Asian Championships in 2022, Hussamuddin also took home a bronze. In addition, he has won two bronze medals at the Commonwealth Games. At the Gold Coast Games in 2018, he won the medal for the first time, and in 2022, he repeated the feat in Birmingham.

He is the second boxer from Nizamabad to bring honors to the country and Telangana, after world boxing champion Nikhat Zareen.

Hussamuddin has been

Boxer Hussamuddin brings glory to Telangana, to be honoured with Arjuna Award.



congratulated by prominent figures, including politicians. Nizamabad residents are thrilled that the boxer is giving the town a greater spotlight.

He is the son of Mohammed Samsamuddin, a well-known boxing coach who also works with Nikhat Zareen. For the past 40

years, Samsamuddin has been giving hundreds of young boys and girls free coaching.

Hussamuddin's father had wanted him to be a gymnast, but he had an early interest in boxing. He took part in a school-level boxing competition for the first time in 2007.

Later on, he began to compete nationally and was chosen by the Army Sports Institute (ASI).

He wasn't the family member who started boxing first. While his younger brother Ehteshamuddin had represented India in the junior world championship,

Samsamuddin was a national boxer.

Hussamuddin signed up for the Indian Army as a sports quota participant. He is presently employed by the Army Corps of Engineers as a subedar. He is the first South Indian boxer to be awarded a world medal.

Nikhat Zareen has received financial support of Rs. 2 crore from the Telangana government to help him get ready for the 2020 Paris Olympics.

The 26-year-old won the title twice in a row as the world champion. Nikhat defended her world championship in the IBA Women's World Boxing Championships in 2023. Nikhat is only the second Indian female boxer, after Mary Kom, to win multiple gold medals at the IBA Women's World Championships. ■

Aurangabad: Maulana Fazl-ur-Rahim Mujaddidi, general secretary of the All India Muslim Personal Law Board (AIMPLB), strongly suggested that the madrasa education system, which primarily adheres to the antiquated "dars-e-nizami syllabus," needs to incorporate contemporary subjects.

Maulana Mujaddidi, who is also rector of the esteemed Islamic seminary Jamea Tul Hidayah in Jaipur, gave a presidential address at the "Education Expo 2023" in Aurangabad. He urged madrasa managers to recognize the needs of the modern world and give careful consideration to the intellectual and educational development of their students, providing them with a modern and religious education before releasing them into society.

It is imperative, according to Maulana Mujaddidi, to organize intellectual and educational workshops and fairs across the country so that people can comprehend the demands and ideological invasion of the modern era and get ready to face it head-on. This will also ensure the

Maulana Mujaddidi Urges to Incorporate Contemporary Subjects in the Madrasa Education System



preservation of Urdu literature and language, he added.

The conference was organized for the officials of madrasas and selected Ulemas of area in this historic city.

Nadeem Akhtar, a resident of Meerut, gave the opening lecture of the conference on the subject of "Reality of Secularism." He delivered a thorough lecture on the popular conceptions of communism and secularism. Retired chief commissioner of income tax Akram-ul-Jabbar gave the second lecture on "Minority Institutions and Tax Matters," while renowned educationist Tanveer Ahmed gave a thoroughly researched talk on "Responsibility of Arab Madaris in Light of New

Education Policy."

Advocate Fawwaz Shaheen delivered a speech titled "Religious Institutions and Legal Matters." In addition to providing insightful commentary on the processes involved in documenting instances of violence and oppression, he satisfactorily answered the questions posed by the audience. The director of the India Islamic Academy in Deoband, Maulana Mehdi Hasan Aini Qasmi, gave a speech on the subject of "Ideological Invasion and Responsibilities of Scholars." He provided a thorough introduction before discussing the dominant global ideologies, including liberalism, secularism,

capitalism, Orientalism, colonialism, internationalism, globalization, humanism, feminism, atheism, and agnosticism. He also emphasized the tasks that needed to be carried out.

He also covered hot-button issues like jihad, the saffron trap, apostasy, and assimilation, in addition to giving a thorough discussion on the dominant ideologies in India, including Shudhikaran, homecoming, Hindutva, nationalism, and patriotism.

The Islamic Research Center Education & Welfare Trust and Deoband's India Islamic Academy organized the two-day "Education Expo 2023" on December 16-17, in which a number of academicians, scholars, and special guests were present.

Maulana Mohammed Umrain Mahfooz Rahmani, secretary, All India Muslim Personal Law Board, proposed a vote of thanks. He stated, "It is

imperative that young people and scholars keep their minds updated and engaged in intellectual pursuits."

Maulana Marghubur Rahman Tayyab Qasmi, Deputy Director of the India Islamic Academy, Deoband, conducted the conferencesessions. Selected academics from Telangana and Maharashtra, as well as Aurangabad and Marathwada, took part in the workshop.

According to the press release, this was the second intellectual workshop hosted by the India Islamic Academy, Deoband, and such conferences will be held throughout the country. ■

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Tamilnadu Muslim MunnetraKazhagam (TMMK) Extends Relief Efforts During Chennai Floods

In the wake of Cyclone Michaung wreaking havoc across Chennai and its neighboring regions, the Tamilnadu Muslim MunnetraKazhagam (TMMK), an Islamic organization, swiftly responded to provide relief. Despite persistent waterlogging and power outages in the city, TMMK mobilized its efforts to aid the affected populace.

Heavy rains triggered by the cyclone inundated several localities, including Velachery and Tambaram, compelling residents to seek refuge in safer zones, often traversing through flooded streets while carrying their children.

Under the guidance of President Dr. M.H. Jawahirullah, MLA, TMMK members proactively engaged in the flooded areas, distributing essential supplies and food to those in need, demonstrating a steadfast commitment to community service. With a 28-year history,



the organization has been a pivotal force in assisting various natural disasters, notably extending substantial support during the Chennai Michaung Floods. One poignant incident unfolded when TMMK members valiantly rescued a distressed mother and her five-day-old infant, trapped amidst rising floodwaters. Their selfless intervention ensured the safe evacuation of the mother and child from their inundated home. During critical moments, TMMK members transformed their backs into makeshift ladders, facilitating the rescue of women and elderly individuals stranded on upper floors and guiding them into

safety boats with unwavering dedication and success.

The organization's relief efforts spanned across the Chennai district, delivering medical supplies, food essentials, and pre-cooked meals, catering comprehensively to the diverse needs arising from the catastrophe. TMMK's illustrious history in Tamil Nadu is distinguished by a legacy of service, boasting a fleet of over 202 ambulances, and receiving the Blood Donation Donor Award from the TN Governor for their commendable blood donation initiatives. From the 2004 Tsunami to the 2015 Chennai Floods, their consistent service shines brightly, adding yet another chapter of benevolence during the 2023 Chennai Floods. Above all, TMMK remains a beacon of social harmony, extending unwavering support to affected communities, irrespective of their religious or ideological affiliations. ■

Mohammed Aashiq Wins MasterChef India 2023, Takes Home Rs 25 Lakhs

Instagram ashiqrex



Mohammed Aashiq's victory in the MasterChef India 2023 finale is quite an accomplishment. He expressed profound gratitude for the experience, emphasizing how every moment, even facing elimination, was a valuable lesson that reshaped his life. It seems his determination and dedication paid

off, leading to this surreal win. It's inspiring to see someone turn setbacks into triumphs and acknowledge the support of mentors, fellow contestants, judges, and the audience in this incredible journey. His win truly stands as a testament to perseverance and chasing aspirations against all odds.

Mohammed Aashiq, hailing from Mangalore, Karnataka, originally owned a juice shop named Kulukki Hub in his village. His participation in MasterChef India showcased his diverse culinary talent, blending his passion for cooking with his ability to craft unique and delightful meals. His journey from owning a juice shop to winning the MasterChef title highlights his dedication to cooking and his desire to explore and excel in the culinary world. His success not only brings recognition but also stands as a source of financial support for his family. ■

The Assam Government Recently Announced the Renaming and Conversion Of 1281 Madrasas



The Assam government recently announced the renaming and conversion of 1281 Madrasas across 31 districts in the state into general schools. This transformation aligns them with the Board of Secondary Education, Assam (SEBA). Education Minister Ranaj Pegu shared this update via social media, highlighting the alteration

of these institutions' names to Middle English (ME) Schools.

This move follows a legislative decision from January 2021, aimed at transitioning government-run Madrasas into general schools. While private Madrasas remained unaffected, the shift impacted 731 Madrasas and Arabic colleges affiliated with various educational boards in Assam.

Chief Minister Himanta Biswa Sarma had previously announced the closure of 600 Madrasas during a rally in Karnataka, emphasizing a preference for educational institutions over Islamic religious centers. ■

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Dr. Mohammad Ghitreef

The Future of Palestine Must be Decided by the Palestinians

The recent destruction in Gaza stirred the global conscience, prompting the UNSC to pass a resolution on November 15, 2023, aimed at halting the deadly Israeli air strikes. However, Israel swiftly rejected its implementation, continuing a trend of defiance toward approximately 150 resolutions, often with the support of the United States. This contrast in response raises questions about the selective enforcement of resolutions, especially concerning Muslim nations, where defiance often invites swift global intervention, as seen in past conflicts like the first Gulf War after Iraq invaded Kuwait.

The unwavering support of the American administration for Israel has led to a global outcry over the tragic loss of innocent lives in Gaza. The US seemingly accepts Israel's claims without requesting substantial evidence, excusing its relentless bombardment and abstaining from pushing for an immediate ceasefire.

Despite Israeli assertions, events like the incident at al-Shifa



hospital, where evidence disproved Israeli claims, highlight the misinformation propagated by Israel and echoed by Western and some mainstream Indian media. In today's social media-driven era, truths are harder to conceal, amplifying global skepticism toward Israeli propaganda. This shift in perception is significant, although it comes at the cost of thousands of lives lost, including many children and women.

Discussing the Palestinian

struggle necessitates acknowledging the ambiguous stance of neighboring Arab countries. While publicly condemning Israel's actions to placate enraged masses, these countries prioritize parochial national interests, signalling a lack of genuine Ummah solidarity. Recent incidents, such as the murder of Jamal Khashoggi and subsequent reactions by countries like Saudi Arabia and Turkey, underscore the selective

enforcement of stances based on national or personal interests. These nations possess the influence to impact Israel's actions but refrain from decisive action due to various geopolitical concerns and priorities.

Additionally, many Arab and Muslim nations, despite providing humanitarian aid and support to Gaza, exhibit questionable moral grounds for condemning Israel, given their records of human rights violations and stifling dissenting voices. While there may be symbolic gestures of reviewing relations with Israel, these actions fall short of halting Israel's hegemonic control.

Amidst the ongoing aggression against Gaza, a lack of substantial pressure from Muslim nations, Turkey, and Saudi Arabia might lead Hamas to potentially lose its control. Long-term guerrilla warfare might become Hamas's only recourse unless greater pressure is exerted on Israel by key regional players.

In this crucial period, the Palestinian Authority (PA) led by President Mahmoud Abbas

should align with Gaza, despite strategic differences, to stand united against Israeli aggression. The oppression in Gaza is a war on all Palestinians, necessitating solidarity between factions.

The rightful ownership of Palestine belongs to its people, and reclaiming what has been seized by Israel is non-negotiable. The internationally recognized Palestinian territories, including Gaza, the West Bank, and East Jerusalem, must remain free from Israeli control. The continuous expansion of illegal Jewish settlements and the Judaization of East Jerusalem must cease to preserve their Arabic and Islamic identity.

Ultimately, the fate of Palestine must be determined by Palestinians, free from external interference or the imposition of favored leaders. Anything less would disregard the fundamental rights and aspirations of the Palestinian people.

(Dr. Mohammad Ghitreef is a Research Associate with Idaretahtazibul Akhlaq. He can be contacted at mohammad.ghitreef@gmail.com)

Global Islamic banking sector set to reach \$4tn by 2026 thanks to GCC: Report



The Islamic banking sector saw a massive surge from 2018 to 2021, according to a new report. Shutterstock

RIYADH: The Islamic banking sector is poised to reach a substantial \$4 trillion valuation by 2026, primarily driven by the Gulf Cooperation Council (GCC) nations, according to recent insights. The State of Fintech report by red_mad_robot underscores a remarkable surge in Islamic banking, surging from \$1.8 trillion in 2018 to a staggering \$2.8 trillion by 2021.

Highlighting the pivotal role played by GCC countries, the report notes their dominance, contributing 43 percent of global Islamic banking assets. This is followed closely by other Middle Eastern and North African nations, collectively accounting for 40 percent. Notably, Iran (37 percent) and Saudi Arabia (22 percent) jointly control a substantial 59 percent of these assets.

Delving into the Islamic fintech market, the report reveals significant growth, with transactions hitting an estimated \$79 billion in 2021. Forecasts indicate an annual growth rate of 18 percent, potentially reaching \$179 billion by 2026. Key players in this space include Saudi Arabia, Iran, Turkey, UAE, Malaysia, and

Indonesia, with Indonesia leading in the number of Islamic fintech firms.

The sector's digital evolution is marked by promising areas such as crowdfunding, investment platforms, robo-advisors, payment services, digital banks, smart contracts, and the adoption of blockchain technology and cryptocurrencies. Additionally, the report emphasizes the importance of financial sector information security and the burgeoning insurtech sector.

Asia holds a significant stake, housing 42 of the top 100 Islamic banks, which collectively possess 29 percent of these institutions' total assets. Al-Rajhi Bank from Saudi Arabia stands as the world's leading Islamic bank, exemplifying the Kingdom's influence and prowess in Islamic banking.

Various factors drive the demand for Islamic banking services, including the growth of the global Muslim population, the digitization of the Islamic economy, and a rising global appetite for halal products. Simultaneously, on the supply side, factors like national strategies, government regulations, and increased trade activities within the Organization of Islamic Cooperation fuel the expansion of Islamic banking.

These collective elements substantiate the growth and diversification of Islamic banking services, affirming its integral role in shaping the global financial landscape.

(Source: <https://arab.news/n87jx>)

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Sultan Haitham in Delhi as India, and Oman pursue a free trade deal



New Delhi : Prime Minister Narendra Modi held talks on Saturday with the ruler of Oman, Sultan Haitham bin Tariq, as the two countries pursue a free trade agreement.

New Delhi: Prime Minister Narendra Modi engaged in discussions on 16th December with Oman's ruler, Sultan Haitham bin Tariq, during the latter's three-day visit to New Delhi. This visit, starting on the 15th, marks the first by an Omani ruler to India in over 25 years and signifies a significant step in pursuing a free trade agreement between the two nations.

Expressing the enduring bond between India and Oman, PM Modi emphasized their profound friendship spanning centuries, rooted not just in geographical

proximity but also in extensive trade, shared cultural heritage, and mutual priorities. He welcomed Sultan Haitham and his delegation, highlighting the inauguration of a new 'India-Oman Joint Vision: A Partnership for Future,' outlining concrete action plans across ten diverse areas.

Initiated from Modi's 2018 visit to Oman, the India-Oman Joint Vision underscores collaboration in maritime affairs, connectivity, and energy security, especially in green technologies like hydrogen, space exploration, digital

payments, health tourism, disaster management, agriculture, and food security.

The discussions during the visit encompassed a prospective free trade agreement, akin to the one India sealed with the UAE in the previous year. PM Modi expressed contentment over the ongoing deliberations on the Comprehensive Economic Partnership Agreement (CEPA), aiming to enhance economic cooperation. He anticipated swift agreement signing, fostering a new chapter in their partnership.

This visit holds significance following India's hosting of the G20 summit, where Oman, a non-G20 country, was invited as a special guest, affirming the bilateral relationship's importance. Vinay Mohan Kwatra, India's foreign secretary, highlighted the substantial strides made in CEPA negotiations and the shared commitment to expeditiously finalize the agreement.

The visit aims to elevate the strategic partnership between India and Oman, potentially opening new dimensions for collaboration and strengthening their enduring ties.

(Source Arab News) ■

Global commemorations begin for the 750th Anniversary of Rumi's Passing

The great Sufi scholar Mevlana Jamaluddin Rumi's teachings lay the foundations of love, tolerance, unity, and peace, addressing humanity in a universal language.

Turkiye: International commemoration events for the 750th anniversary of Mevlana Jelaluddin Rumi began with the "Time for Union" march in the Turkish province of Konya.

Mufti, local religious leader, Ali Oge said a prayer after the recitation of the Quran.

People walked from Mevlana Street to Mevlana Square on Thursday (14th Dec).

Participants visiting the Mevlana Museum listened to the Gulbang prayer, a tradition of the Mevlevi Order, and attended the Nevbe Ceremony held in the square.

Deputy Minister of Culture and Tourism Batuhan Mumcu, in a news conference, said it is the time



The commemoration events including events, seminars, exhibitions, and discussions will continue until December 17. / Photo: AA

to feel, live, and share Rumi's messages of infinite love and unity more closely.

Emphasizing that Rumi is not only a thinker of a specific geography but also a universal thinker contributing to the spiritual richness of the entire world,

Mumcu said Rumi's teachings laid the foundations of love, tolerance, unity, and peace, addressing humanity in a universal language.

Events, seminars, exhibitions, and discussions for the 750th anniversary of the passing of the intellectual and Sufi, Mevlana Jelaluddin Rumi, known for his teachings that have attracted global interest, will continue until December 17.

The great Sufi scholar and poet died in 1273 in Konya, which his followers call "Union with God."

(Source: <https://www.trtworld.com/turkiye/mevlana-foundation>) ■

Sri Lanka seeks to attract Arab visitors with Ibn Battuta's Trail



Tourists ascend Adam's Peak, a sacred mountain located in central Sri Lanka. (Supplied)

Colombo: Sri Lanka is looking to entice Arab tourists by showcasing the historical path of Ibn Battuta. Ibn Battuta, a renowned traveler from the Arab world, left a significant mark on history through his extensive journeys, including his visit to Sri Lanka centuries ago.

The country aims to leverage this rich historical connection to attract Arab visitors by highlighting the places Ibn Battuta explored during his travels within Sri Lanka. This initiative seeks to not only celebrate the historical

significance of his journey but also to create a compelling tourist trail that connects modern-day travelers with his explorations across the island.

By promoting Ibn Battuta's trail, Sri Lanka aims to offer a unique and culturally immersive experience for Arab tourists, inviting them to explore the landmarks, destinations, and narratives linked to his voyages. This strategic approach taps into the shared historical ties between the Arab world and Sri Lanka, fostering cultural exchange and tourism development. ■

Danish Parliament Passes Bill Banning Quran Burnings



Rabat: Denmark's recent law prohibiting the public burning of the Quran represents a significant step in addressing the rising tensions fueled by Islamophobic incidents. The move, spurred by far-right activists' actions, aims to de-escalate discord with the Muslim community and assuage concerns from Islamic nations. The law's passage, with 94 votes in favor and 77 against, signifies a commitment to curb actions that provoke religious tensions. By instituting penalties of fines or

imprisonment for up to two years for Quran burning in public spaces, the Danish government intends to deter such hateful acts.

The legislation underscores the delicate balance between protecting free speech and preventing actions that provoke hatred or religious intolerance. While maintaining the legality of criticizing religion, this law emphasizes the need to respect and safeguard religious sentiments within society.

(Source: moroccoworldnews.com) ■

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Role of Islam in Turkish Education Fuels Secularist Fears

ISTANBUL: The recent initiatives in Turkey to bolster traditional moral values, increase Islamic teachings, and establish prayer rooms in schools have sparked debates over the role of religion in education. These measures have divided opinions in a nation that commemorates 100 years since the founding of the secular republic by Mustafa Kemal Atatürk.

Under President Tayyip Erdogan's leadership and the AK Party's influence, Turkey has seen a transformation reflecting conservative Islamic beliefs, including the expansion of Islamic education via "Imam Hatip" schools, part of Erdogan's ambition to foster a more religiously devout generation.

However, opposition from secularist groups, unions, and concerned parents has emerged, citing concerns that Islamic influence is extending beyond designated religious schools and encroaching on general education. Demonstrations against recent religious policies, supported by opposition parties and leftist factions, drew around 2,000



A demonstrator holds a placard that reads: "Budget for education, not for the religious affairs directorate!" during a rally against the government's latest religion-related policies on the education system, in Istanbul, Turkey December 10, 2023. REUTERS/Murad SezerREUTERS

protestors in Istanbul.

Critics argue that compulsory religious classes, the incorporation of additional religious and morality lessons, and the establishment of prayer spaces in all schools, known as mescits, are evidence of a broader Islamic influence creeping into secular education.

A joint program called CEDES,

endorsed by several ministries, aims to instill national, moral, spiritual, and cultural values in children. However, opponents allege that Islamic values are at the core of CEDES, furthering concerns that it promotes religious ideology in school curriculums. Secularists have taken legal action, contesting CEDES' constitutionality and secular principles.

The government, while denying any religious bias in CEDES, maintains that the project is in line with universal and national values, emphasizing its voluntary nature and parental consent.

Despite assurances from the Education Ministry that the project focuses on universal values, social media posts have shown children participating in mosque cleaning activities and other religious-oriented events, fueling suspicions of religious indoctrination.

This ongoing tension reflects a deeper societal divide in Turkey over the role of religion in public life and education, underscoring the challenges of balancing secular principles with religious influence.

(Source : <https://www.usnews.com/news/world/>)

The University of York Displays Islamic Art Spanning One Thousand Years

Dylan Connell



Artefacts in the exhibition at the University of York (Image: Supplied)

The University of York has curated a remarkable exhibition showcasing the rich and diverse heritage of Islamic art, spanning an impressive millennium. This captivating display offers a glimpse into the artistic and cultural legacy of the Islamic world, featuring artifacts, artworks, and pieces that encapsulate the essence of Islamic civilization over a thousand years. The exhibition provides a unique opportunity to witness the evolution, intricacy, and beauty of Islamic art, which encompasses various forms such as calligraphy, ceramics, textiles, manuscripts, and more. Each piece on display

unveils the depth of Islamic artistic expression, reflecting the diverse cultural influences and the exquisite craftsmanship of artisans across different regions and eras.

This initiative not only serves as a visual spectacle but also contributes significantly to fostering cross-cultural understanding, appreciation, and recognition of the artistic achievements within Islamic heritage. The University of York's dedication to showcasing this extensive collection underscores the importance of preserving and celebrating the rich tapestry of Islamic art for audiences to admire and learn from.

Islamophobic hate crimes on the rise in the UK



London: Amidst a surge in Islamophobic hate crimes and attacks across the UK, the Muslim Council of Britain (MCB) has launched new guidance to offer support to Muslim community organizations. It also urged the UK government to show its commitment to tackling Islamophobia and offer real and meaningful protection.

In the wake of protests against Israel's aggression in the besieged Gaza Strip, the UK is witnessing a surge in Islamophobic hate crimes.

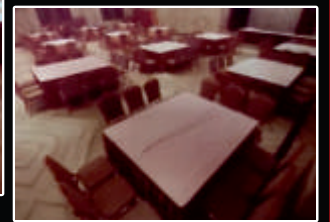
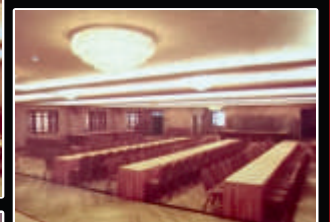
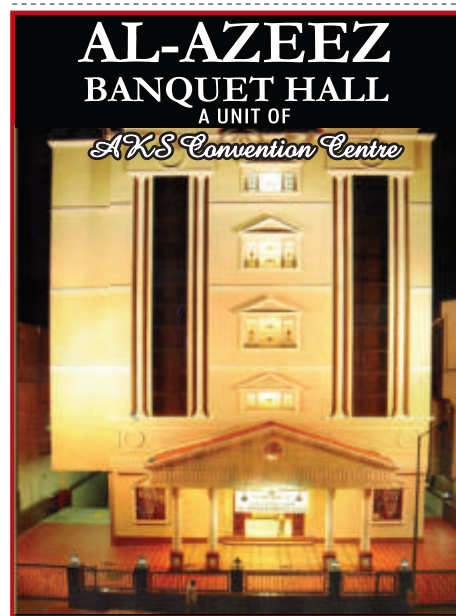
The recent incident at Apex Primary School, catering to pupils between three and eleven years old, received a handwritten letter threatening to "kill everyone there." Local MPs and councilors have condemned the crime, noting the letter's chilling reference to the Israeli bombardment of Gaza and the celebration of the tragic killing of innocent children.

The MCB said that the failure to provide immediate funds by the Home Office for Muslim communities adds another layer of concern, as funds for the Protective Security of Mosques

Scheme for 2023-24 have not yet been allocated. These incidents, including the evacuation of the East London Mosque due to a credible bomb threat and a threatening letter sent to a primary school in London, underscore the critical need for intervention.

Expressing deep concern, Zara Mohammed, Secretary-General of the MCB, said: "The unprecedented scale of Islamophobia and targeted attacks on Muslim communities is truly alarming. The threats to young people at a primary school and even towards mosques show just how deep-seated hatred towards Muslims sadly is. It is also worrying to see the disparity in how hate crimes are addressed among different faith groups, which only further contributes to the dehumanization of Muslims.

In response to this pressing need, the MCB has launched new guidance to offer support to Muslim community organizations. We urge the government to show its commitment to tackling Islamophobia and offer real and meaningful protection."



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International Conference on South Asian Children highlights growing disparities among kids



Staff Writer

Delhi: An International Conference on "Cultures of Childhood in Contemporary South Asia" brought together leading minds and practitioners to delve into the critical challenges affecting children in the region. Held on December 14-15, 2023, this collaborative effort between the Department of Social Sciences at South Asian University and the Center for Media and Mass Communication Studies at Jamia Hamdard aimed to bridge the gap between theory and real-world solutions.

In a captivating presidential address, Prof. (Dr.) M. Afshar Alam highlighted the profound impact of socioeconomic inequality on South Asian children, stressing the pivotal role of education in overcoming these hurdles. Prof. Alam's leadership set the tone for the conference,

emphasizing the need to amplify the voices of young individuals facing multifaceted challenges. Addressing the intricate dynamics of parenting, Prof. (Dr.) Reshma Nasreen, Director (In-Charge) of the Center for Media and Mass Communication Studies, offered a nuanced perspective. She emphasized the importance of balanced parenting styles while acknowledging the culture of responsibility instilled in South Asian children, cautioning against extreme approaches.

The visionary support of Prof. Farhat Basir Khan, a staunch advocate for children's rights, was instrumental in shaping the conference's agenda. Prof. Khan stressed the global importance of prioritizing children's rights and urged both individuals and states to ensure their protection. His collaborative presentation with Prof. Reshma Nasreen shed light

on "Children and Media Ecology in India with a Media Perspective," furthering the understanding of this crucial field. Guest speakers, including Puja Marwaha, CEO of CRY, and Sudarshan Suchi, CEO of Balraksha Bharat, Save the Children India, added depth to the discussions by exploring the challenges and opportunities in securing a brighter future for South Asian children.

Supported by key organizations like CRY, North India Regional ICSSR, Bal Raksha Bharat, and SIMEC, the conference drew over a hundred participants from Sri Lanka, Bangladesh, and Nepal. Their diverse insights and active engagement solidified the event as a beacon for progress in comprehending and addressing the myriad challenges faced by children in South Asia.

The valedictory session, led by Dr. Dev Nath Pathak and featuring Dr. Rajesh Tandon's address, emphasized the urgency of combating discrimination against children. Dr. Ratan Kumar Roy expressed heartfelt gratitude, acknowledging the collective effort of panelists, speakers, delegates, volunteers, and faculty members from CMMS at Jamia Hamdard.

This conference marks a significant milestone, uniting academia and practical initiatives, fostering a holistic understanding of the obstacles faced by children in the diverse landscape of South Asia.

Wahed, the world's leading Islamic robo-advisor, launches in the UAE becoming the country's first dedicated Islamic digital investment platform

Abu Dhabi: Wahed, a globally recognized Shariah-compliant fintech firm, has recently launched in the UAE after securing Financial Services Permission (FSP) from the Financial Services Regulatory Authority (FSRA) of Abu Dhabi Global Market (ADGM).

The company's mission revolves around democratizing financial services, offering UAE clients a smarter and more accessible approach to investment through its mobile app. With low minimum investments of USD 500, minimal fees, and no lock-in period, Wahed aims to break the traditional barriers reserved for high-net-worth investors in accessing sophisticated investment management services. Having garnered over 300,000 customers worldwide since its establishment in 2015, Wahed has raised over USD 75 million in funding. Notable backers include Dubai Cultiv8, footballer Paul Pogba, and UFC champion Khabib Nurmagomedov, all of whom are brand ambassadors for the company.

Junaid Wahedna, CEO of Wahed,

expressed enthusiasm about bringing their technology and investment expertise to Abu Dhabi and the UAE, aiming to contribute to fostering a savings culture in a Shariah-compliant and secure manner, aligning with the cultural values of the region.

Arvind Ramamurthy, Chief of Markets at ADGM, welcomed Wahed into the ADGM community, highlighting the significance of Wahed's arrival in elevating financial services in the UAE through innovative fintech solutions, in line with ADGM's efforts to promote a robust digital economy.

Wahed, established in 2015, stands as a financial technology company dedicated to advancing financial inclusion by providing accessible and values-based investing solutions. With a user-friendly digital platform offering diversified portfolio options aligned with clients' risk appetites, Wahed has already amassed a significant customer base spanning the US, UK, UAE, Malaysia, and beyond.

For more information, visit: www.wahed.com

Lucid has Assembled nearly 800 cars in the Saudi plant, Focused on Training: VP



California-based Lucid opened its first plant outside the US in September, with an initial capacity to produce 5,000 EVs a year. Supplied/File

Riyad: Lucid Group's Saudi factory has assembled nearly 800 cars since opening, focusing on training over 200 local employees. The company ships vehicles as kits from its Arizona base to be reassembled in Jeddah by Saudi workers. This step aligns with Saudi Arabia's push for an EV industry hub. Despite Lucid's \$9.5-billion losses, the factory serves as a training ground, producing around 16 to 20 cars daily. It's a precursor to a complete build unit planned for 2026. Lucid aims to localize production to attract suppliers and enhance efficiency, reducing reliance on

global sourcing. This initiative signals a transformative phase in Saudi Arabia's automotive landscape and the global EV industry.

Egyptian Project Helps Housewives Become Business Leaders



A view of Damietta's Corniche along the Nile.
(Wikimedia Commons: Roland Unger)

Laila Mohammed

Cairo: The Women-Friendly Cities project in Egypt's Damietta governorate stands as a testament to empowerment, offering a transformative platform for women eager to chart their entrepreneurial paths. Among its many beneficiaries, Jameela Sayed's story encapsulates the essence of this initiative.

Amidst idle periods, Jameela sought a means to utilize her time effectively. Her journey commenced by channeling her talent into crafting handmade works, starting with crocheted clothes for her children and decorative pieces for her home. Soon, this passion evolved into a

budding enterprise, initially shared among friends and family.

The project served as a beacon, guiding her toward a pivotal juncture. Training sessions, facilitated by the United Nations Entity for Gender Equality and the Empowerment of Women, equipped her with the skills to shape her talent into a sustainable business endeavor. Jameela's story symbolizes the transformation of innate abilities into a catalyst for augmenting her family's income.

Reema Mohammed, despite her lifelong disability, found solace and purpose through the project's handicraft workshops. Her mastery of crochet led her to become a mentor, especially to children,

including those with special needs. Their creations adorable dolls, intricate figurines, charming accessories, and notable medals became not just products but embodiments of resilience and creativity showcased in international exhibitions.

Behind the scenes, an anonymous project official sheds light on the multifaceted nature of the initiative. While it primarily focuses on empowering women through training, it doesn't overlook the needs of children. In tandem with nurturing women's skills, the project fosters reading areas and parks, exemplifying the concept of women-friendly cities.

This comprehensive approach aims to create a blueprint for cities that cater to the needs of women and their families. By providing diverse services, educational plans, and marketing platforms for crafted goods, the project paves the way for economic empowerment. Ultimately, it strives not just to uplift individual lives but to shape entire communities into vibrant, supportive environments where talents flourish, barriers dissolve, and aspirations soar.

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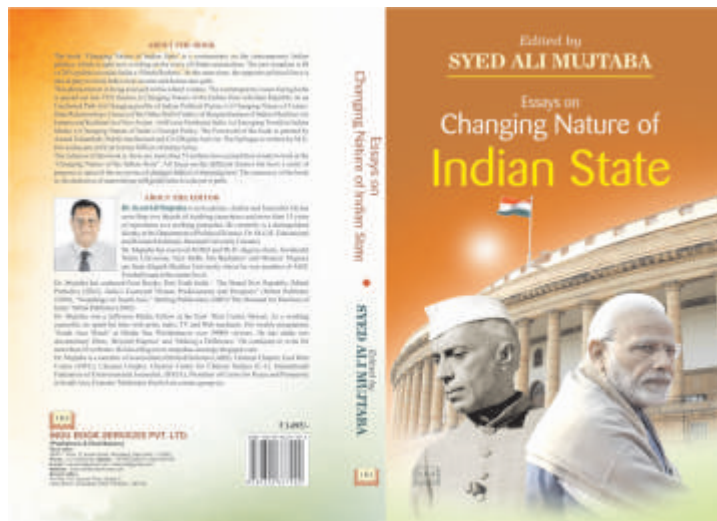
Adam Rizvi

The book *'Essays on the Changing Nature of the Indian State'* is a commentary on contemporary India. The book tries to capture such nuances of the changing nature of the Indian state from the Nehruvian era to the Modi era.

The book *Essays on Changing Nature of Indian State* is edited by Dr. Syed Ali Mujtaba who is a professor, author, journalist, environmentalist, social activist, filmmaker, blogger, U-tuber, and more. This is his fifth book. His previous four books are self-authored.

The changes are reflected in the TEN segments of the book under each there are five to seven essays. These are: i) 'Changing Nature of the Indian State' ii) 'Indian Republic on an Uncharted Path' iii) 'Changing Profile of Indian Political Parties' iv) 'Changing Nature of Centre-State Relationship' v) 'The Voices of the Other Half of India' vi) 'Marginalization of Indian Muslims' vii) 'Jammu and Kashmir in a New Avatar' viii) 'Spotlight on Northeast India' ix)

“Essays on the Changing Nature of Indian State”



Book: Essays on the Changing Nature of Indian State
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'Indian Media in Changing Times' x) 'Changing Nature of India's Foreign Policy.' Public intellectual and Civil Rights Activist, Anand Teltumbde, has written the Foreword of the book, and M.G. Devasahayam (IAS)

former Chief Secretary of Haryana who previously served the Indian Army as an Officer has penned the Epilogue.

The book *Essays on 'Changing Nature of Indian State'* tries to chronicle the theme that the

Nehruvian vision of India is getting blurred under the shadow of the Modi rule. This is being done through a blatant and explicit anti-Muslim agenda. This directional change given to the Indian Republic has put the country on an uncharted path.

The book builds the argument that India under the BJP rule is witnessing the mixing of the identity of the Indian state with the Hindu religious identity. This new template that we are witnessing is the politics of 80 % Hindus against 20% minorities in an attempt to make India a majoritarian state.

This new cocktail of mixing nationalism with Hindu religious identity is an explosive mix that may serve the interest of the BJP but it would pose a dangerous threat to the unity and integrity of the Indian state. In such an attempt India is heading toward becoming an autocratic republic where constitutional ideals like; socialist, secular, and democratic values are sure to lose their sheen.

The book concludes that India is on the cusp of choosing two

diametrically opposite paths; one is currently underway making India a majoritarian state, and the other is to change the course of Indian politics and bring it back to the centrist position where it was during the Nehruvian era.

Optimism is reflected in the book as it says, that there is an opposite political force also at play to challenge the dominant narrative. And that is in the form of *'Bharat Jodo'* or Unite India campaign. The summary of the book is, that the dialectics of materialism will guide India to a decisive path.

The richness of this book is, there are more than 53 authors who have contributed their thoughts to this book. Even though they belong to different parts of the country but have joined their minds to unravel the mysteries of the changing nature of the Indian state.

The book – *Essays on Changing Nature of Indian State* is published by INDU BOOK SERVICES, website <https://indubookservices.com/>. You can inquire writing to; indubook@gmail.com or call - +91-011-43584152- +91-9873655211. ■

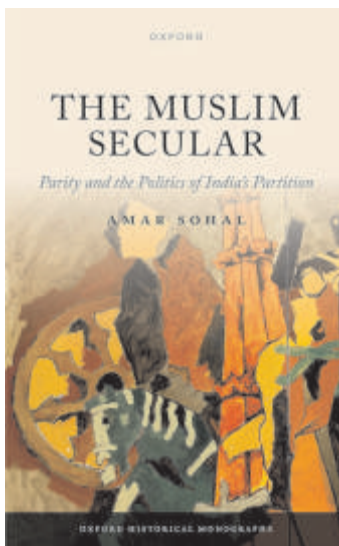
Amar Sohal's 'The Muslim Secular'

This review delves into Amar Sohal's book *'The Muslim Secular,'* encapsulating its exploration of India's struggle for Independence and partition through the perspectives of three influential Muslim leaders. Sohal navigates the complexities of identity, representation, and politics within the Muslim community against the backdrop of historical and sociopolitical challenges.

The narrative commences with Maulana Abul Kalam Azad, diverging from conventional viewpoints by advocating for a shared Indian nationality beyond religious divides. Sohal portrays Azad not just as a religious figure but as a visionary navigating India's socio-cultural landscape. Khan Abdul Ghaffar Khan, a transformative figure, redefines the Muslim Pashtun warrior archetype by divorcing bravery from violence and advocating for a symbiotic relationship between communities. Sohal meticulously explores Ghaffar Khan's impact on regional dynamics post-Partition.

Sheikh Abdullah's evolution regarding Kashmiri identity adds another layer of complexity. Sohal intricately examines Abdullah's balancing act between preserving regional distinctiveness and fostering unity within India.

What sets *'The Muslim Secular'* apart is its seamless transition between historical narratives and contemporary implications. Sohal draws parallels with current movements, like the



Amar Sohal's book *'The Muslim Secular: Parity and the Politics of India's Partition'*

Pashtun Tahafuz Movement in Pakistan, emphasizing non-violence and regional relationships.

Expanding the book's scope, Sohal delves into the role of Muslim-minority communities

in Kerala, West Bengal, and Assam, resisting homogenization efforts. Inspired by Abdullah and Ghaffar Khan, these communities navigate political landscapes, enriching the narrative beyond regional boundaries.

Sohal's work transcends traditional historiography, inviting readers to deeply engage with India's political trajectory and the enduring legacies of these visionary leaders. However, the scholarly depth might pose challenges for general readers less familiar with Indian history and politics.

Despite initial complexity, *'The Muslim Secular'* offers profound insights into India's political evolution, making it essential reading for scholars and anyone seeking a comprehensive understanding of religious, political, and regional dynamics in South Asian history.

(Saleem Rashid Shah is a literary critic and an independent writer based in New Delhi. He tweets at @SaleemRashid176. Views expressed are personal.) ■

**“Out beyond ideas of wrongdoing
and rightdoing there is a field.**

I'll meet you there”

Rumi

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Syed Tahsin
Ahmed

Whether one likes it or not, politics plays a significant role in everyone's life. Decisions taken by the elected representatives in a democracy or by the rulers in a kingdom have an important bearing on society and can even change the course of history. Therefore, it is imperative that every citizen should have political awareness and should keep abreast of the political happenings, not only in one's own country but also about the developments in the world. You may say: what difference can a single individual like me make to the polity? But history reveals that on different occasions, a single politically aware zealous person has been able to bring about radical changes in the body politic. More commonly, in a democracy, it is the collective voice of politically aware people that determines the way forward for the government.

Political Awareness in a Democracy

Many people have aversion towards politics and politicians because of the perception of rampant corruption and lack of principles among many of the politicians. However, not everyone can be painted with the same brush and also the underlying compulsions have to be taken into consideration. Foregoing your political role on this pretext alone is no excuse. But, let me clarify that direct participation in politics and political awareness are two entirely different issues. It is not obligatory for every politically aware person to actively participate in politics. But a citizen has to keep himself or herself informed of the political happenings around him. In a democracy, every individual has the right to vote and hence a politically well-informed person can cast his vote prudently. An ill-informed person faces the

prospect of getting carried away by false propaganda, false promises, and false slogans. A politically aware person can detect the hidden agenda of every political party.

Political Awareness Among Women

By casting their votes in large numbers during the parliamentary elections and in the assembly elections, women have shown that they do not lag behind men in exercising their franchise. However studies have shown that a majority of Muslim women are not aware of the intricacies of the politics and the historical background of many issues. Very few read political news in the newspapers. The limited participation of Muslim women in politics stems from factors like lack of education, lack of political consciousness, cultural values, economic backwardness, obstacles from family, and more involvement in family issues. Very few women participate in political discussions about local, national, or even international issues. Studies have shown that political awareness is directly proportional to the level of educational qualification of women. An increase in education does result in an increase in political awareness among them.

Political Awareness Among the Youth

Every democracy seeks citizen participation to ensure its continuous development and existence. Politically aware societies contribute to building a healthy democracy by being aware of the government's actions, initiatives, and policies. Political consciousness among youth appears to be low, although it has to be conceded that their political interest is high. Young people criticize the government for failing to maintain law and order, causing political conflicts, price rises, unemployment, and many other problems. But many of them do not dynamically contribute to politics.



To contribute to politics, the youth should have political insight and know the nuts and bolts of the government's functioning. Such incisive knowledge is not entirely gained by merely watching TV debates and social media posts, although they do contribute to highlighting some specific issues. Political knowledge, political wisdom, political values, political perceptions, and political consciousness are developed by reading the varied political articles written by expert political analysts on the editorial page of the newspaper and in current affairs magazines. Without such a comprehensive knowledge of the political history, political events, political machinations, and political undercurrents, the youth cannot be in the forefront as a responsible citizen. This is the reason why, many times we see Muslim youth reacting emotionally. They succumb to deliberate incitement rush to the streets and become victims of illegal acts done by miscreants. It should be drilled into the minds of the Muslim youth that even under any kind of provocation, they should not react emotionally. They should talk to responsible elders and should not react individually.

Role of Ngo's

Most of the Muslim NGO's deal with socio-economic and educational issues and only a few among them are dedicated to political issues. A few *jama'ats* organize debates and discussions on political issues by involving political experts and experts on a specific subject that is

appreciable. On the other hand, some NGOs arrange seminars, conferences, and get-togethers, but in such gatherings, a few persons who have the gift of the gab will steal the limelight without making any worthwhile contribution. At frequent intervals, we rake up the issue of the necessity to have a Think Tank. Although such moves are laudable, sadly, the members selected for this highly cerebral post are almost always not of that stature and are incapable of debating issues in depth. It is seen that a few enlightened intellectuals who join the Think Tank to contribute something substantial feel frustrated and quit the organization in due course.

The Way Forward

There is a need to discuss issues behind closed doors and across the table instead of rushing to conduct programmes in an auditorium with all the paraphernalia like speeches by VIP's, '*gul poshi*' and '*shawl poshi*'. Erudite thinkers, subject experts, and political activists should deliberate on a chosen issue armed with relevant data, specific statistics, historical background, facts, and figures. People attending meetings without any preparation and who just speak on the spur of the moment will only be wasting the time of others.

There should be NGOs who deliberate on any new policy or any new enactment mooted by the government that is perceived to be detrimental to the interest of the citizens. Violation of human rights should also receive particular attention. Some Acts and Rules enacted by the government may require changes and amendments and the NGO should lobby for achieving this objective. The NGOs should campaign for genuine issues by undertaking letter-writing campaigns, peaceful demonstrations (with due permission of the authorities), social media campaigns, etc. without violating any rules.

Meeting the Minister in charge and the officers concerned will solve many issues which may have appeared very complicated. As a general rule, NGOs should stick to one or two areas of specialization and not put their fingers on multiple issues. We have seen NGOs speaking today on a municipal issue and then speaking on a national issue on the next day. They should stick to a field of activity and gain expertise in that field, instead of becoming jack of all and master of none. NGOs who have established their influence and importance in society could also function as Pressure Groups to make the government listen to their demands. "*You must be the change you wish to see in the world*", said Mahatma Gandhi.

Prophet Muhammad (Saw) as a Politician

We also have the example of Prophet Muhammad (peace be upon him) who was a prophet, a family man, a moral/spiritual teacher, and also a statesman/political leader. He unified the Arabian peninsula, established a great state whose capital was Madinah, defeated his enemies, and had the most successful military expeditions. Apart from these contributions, Prophet Muhammad (saw) drafted a written Constitution for the first time in history (622 AD), after his migration from Makkah to Madinah. This charter had 47 clauses that set the foundation of a sovereign nation-state and which gave Muslims, Jews, and Pagans equal rights and responsibilities under a common or unified citizenship.

Political awareness is one of the main pillars on which the social and political system is set up and we will be paying a huge price by neglecting it. By developing a healthy political consciousness and political activism, individuals and NGOs will be contributing their mite towards nation-building and rendering yeoman service to society at large.

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



Dr. Anis Ahmad

Northern India, including Uttar Pradesh, is home to a significant Muslim population. Despite progress in various sectors, the Muslim Community continues to face challenges in accessing quality education and improving their economic condition. This brief article aims to shed light on the specific challenges faced by the Muslim Community and offer perspective-driven solutions for providing quality education in the region, especially in rural areas.

The Challenges and Solutions for Quality Education for Muslims in Northern India

Challenges faced by Muslims in Northern India:

1) **Socio-Economic Disparities:** The Muslim community often lags in terms of socio-economic development leading to limited access to quality education and it is worst in rural areas.

Solution: Implement targeted socio-economic development programs to uplift the community, such as skill development initiatives and employment opportunities.

2) **Lack of Quality Educational Institutions especially schools managed by Muslims:** Northern

India including Uttar Pradesh lacks quality educational Institutions especially schools managed by Muslims. We can count these schools at our fingertips. Quality schools managed by Muslims are just a few.

Solution: Encourage the establishment of quality educational institutions by the Muslim community especially those who are running good businesses. They should come forward to open quality schools in rural and urban areas. It can be done with government support (If Possible) policies, and partnerships

with NGOs and private organizations.

3) **Lack of Female Education:** Muslim girls often face cultural and social barriers to education, limiting their access to quality learning opportunities.

Solution: Promote female education through community outreach and awareness campaigns. Scholarships, girls' hostels, and safe transportation can also encourage girls to pursue education. There may be segregated sections for girls in the same school especially the schools in rural areas.

4) **Language Barriers:** Many Muslims in northern India speak a different language at home, which can pose a challenge when the medium of instruction in schools is different.

Solution: Encourage the use of bilingual education in schools to facilitate a smoother transition from the home language to the state language, ensuring better comprehension and learning.

5) **Lack of Scholarships and financial support:** Limited financial resources often hinder the pursuit of higher education among Muslim youth.

Solution: Introduce scholarships and financial aid programs

Zaheda Motala

Ever felt like the world's weight rests on your shoulders? Every stride forward seems overshadowed by looming fears. Trust me, you're not alone. In a world teeming with challenges, anxiety arrives uninvited, stealing joy from your moments. Imagine waking each morning, bearing uncertainties' weight, the pressure to excel, and the constant fear of falling short. It's like every decision carries a side dish of worry. But what if there's a way to ease this burden without side effects or sifting through endless coping mechanisms? Envision a tiny bird, carefree amidst uncertainties, returning content each day. Magical, right? Prophet Muhammad (PBUH) likened relying on Allah to these birds' seeking provisions. They depart empty but return fulfilled. Wouldn't being like these birds in life's uncertainties be incredible?

Conquering Anxiety for Young Muslims

To stride through days unburdened by worry, knowing needs will be met, like those birds returning home content?

Understanding Anxiety:

Imagine standing on a cliff's edge, worries casting intimidating shadows. That's anxiety an overwhelming unease, fears larger than life.

Psychological studies describe anxiety as intense, irrational fear hijacking thoughts, making simple tasks Everest climbs. Experts like Maria Stein highlight anxiety's impact on life, schooling, and social circles.

The Quran acknowledges this human experience in Surah Al-Mulk, verse 2:

"He created death and life to test you; which of you are best in deeds." Trials, including anxiety, are part of our test.

Good news: comprehending



(Photo Sound Vision)

anxiety is the first step to facing it. Recognize your foe on a battlefield knowledge empowers. Mental Health in Islam:

Even Prophet Muhammad (PBUH) faced sorrow after Khadijah's (R.A.) and Abu Talib's deaths and the Makkah Muslim boycott. Ya'qub (A.S) endured prolonged grief for Yusuf (A.S).

In moments of grief, Allah comforted the Prophet (PBUH):

"Your Lord has not abandoned you, nor become hateful." (93:3)

The Quran's 'nafs' spans 'nafs al-ammara' (desire-driven), 'nafs al-lawwama' (self-awareness), and

'nafs al-mutmainna' (peaceful). Cultivating 'nafs al-lawwama' challenges negative thoughts, aligning with mindfulness and cognitive therapy.

Quranic Guidance on Overcoming Stress and Anxiety:

Trials indicate Allah's goodwill: "If Allah wills good for someone, He afflicts him with trials." (Sahih Bukhari)

The believer's affairs are positive, even amidst adversity: "All of his affairs are good for him." (Sahih Muslim)

Embrace emotions: "The eyes shed tears, and the heart grieves, but we will not say anything except what pleases our Lord." (Sahih Bukhari)

Self-care matters: "Your body has a right over you." (Sahih Bukhari)

"Seek help through patience and prayer." (Surah Al-Baqarah 2:45)

Trusting in Allah and Dealing

with Anxiety:

Tawakkul means trusting Allah, like Musa (as) dropping his stick, seeing it transform into a snake. Hadith likens reliance on Allah to birds' provisions.

Tawakkul in action: Musa (as) parted the sea by Allah's command.

Belief in Allah's plan, even amid uncertainties: "If Allah plans something for you, it's for your best."

Combine trust with action: "Tie your camel and then trust in Allah."

Believe in Allah's decisions, even when things don't align.

Tawakkul isn't passivity; it's trust fused with action, doing our best while believing in Allah's plan even when unexpected.

Life's a rollercoaster. We strive, trust in Allah, and hold on for the ride!

(The writer is an International Student of Islamic Psychology (ISIP) Foundation)

Abeer.S

The best thing I've read is that "Therational intellect is an instrument that leads you to an audience with the King, after which it doesn't follow you."

Mo'ammed Mutawalli ash-Sharawi.

If this confused you, then allow me to explain a little:

This statement comes in tafsir of ayah 24 of suratar-Rum,

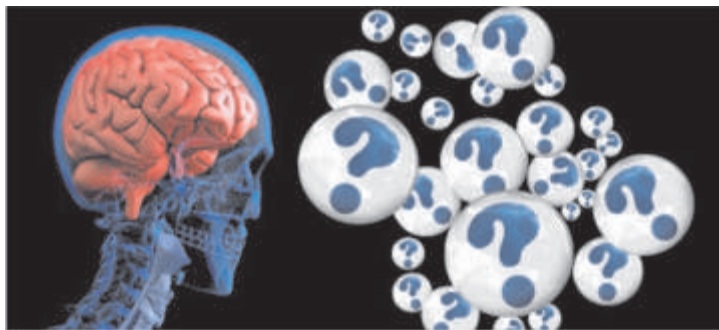
"Indeed in that are signs for people who use reason". Ar-Rum:24

The reason is used to comprehend the signs of Allah that He shows us. It is used to reach a state of belief in Him; do I believe in Him after having seen and heard so many signs that point towards Him?

Once you arrive at that belief, you submit to Him. Once you are sure that Allah has commanded it and decreed it, you do not question it.

You do not use logic to obey

Limitation of Logic and Reason



Allah.

You do not use logic to analyze the ordainments of Allah;

Why do we have to do this?

Why this number of times?

Why was this decreed?

Why did this happen?

Why doesn't God just do such and such?

Why do women have to do X and not the Y that men get to do?

And so on.

These are questions that minds cannot fathom nor answer

completely; the people who insist on answering these questions live a life of hypothesizing and building their beliefs on weak assumptions. In the worst-case scenario, they end up following the path of misguidance as is evident in many cases.

We are conditioned by the widespread secularist culture to believe that our Rational intellects are supreme. That our Rational intellects know no bounds and cannot and should not be

restrained.

To think in this manner is the epitome of following *hawa* (desire) which Allah warns us against repeatedly in the Qur'an.

It is the following of this *hawa* that leads to misguidance.

The disbelievers that Allah tells us about in the Qur'an, didn't disbelieve because they were unconvinced. They disbelieved because they venerated the ways of their forefathers, or they venerated sacred men amongst them, or they venerated the ones they believed were protecting them, and yes, some disbelieved because they venerated their rational intellect over and above the instructions of Allah.

When we submit to Allah, we submit even our rational intellect to Him, and because of this we do not question Him nor do we try to fathom matters that are beyond us. Human beings, unarguably, have

limitations. These limitations are either unique to us or 'individual limitations' or they are limitations that are common to the entire human race.

All of our minds without exception have absolutely no way of comprehending what Allah does or why He does it or HOW He does it; what is going to happen and how it will happen; how the matters of the heavens and the earth are run. The one who tries to use rational intellect here is no different from the one who jumps off a high platform and then promptly flaps his arms the only direction he will be headed is south.

We are conditioned by the widespread secularist culture to believe that our Rational intellect is supreme.

«Page 3

Every Muslim should see that all his children and Muslims from the entire neighborhoods go to school. In Maharashtra, 75 per cent of Muslim children drop out of school. Only two and a half to three percent of children reach graduation. In Maharashtra Government not a single Muslim secretary was there. In IAS, only five Muslims were there. How many Muslim children are there in Mumbai IIT? Hardly three. Does it mean that Muslim children are not intelligent? No, they do not get opportunities. Also, waqf properties must be used for education purposes.

Prof. Shamsul Islam presented many interesting facts from history. For example, Raja Rammanohar Roy studied at a Madrasa. In the past, non-Brahmin people could not enter Brahmin's schools. So

madrasas came into existence and educated non-Muslims too.

Muslim contribution to the world and India is tremendous. Paper-making was promoted by Muslims. Muslims gave importance to learning and books. Best libraries were founded in Damascus. Hostels were attached to libraries. In Damascus, at Bait-ul-Hikma, scholars from different religions were studying together. Through Islam, Plato's and Aristotle's works were introduced in Europe. In Cairo's library, 1.6 million books were stored. In Iraq, a library had to be shifted. Its books were carried by 400 camels. Bookbinding and tailoring were brought to India by them. Thus Islam has a great tradition of learning.

What is happening to Dalits, tribals, and other marginalized communities? During the last five

years, about a lakh of schools were closed in India. So children from all the communities will miss going to school. Therefore Muslims must participate in the fight to save Hindu rights.

Prof. John Kurian, a senior educationist, spoke about the present status of Muslim education in India. NSS surveys have revealed that Muslims are the most disadvantaged community and their school enrollment is lower than that of SC/ST. Many Muslim students do not study beyond 8th standard. Does it mean that Muslims do not want their children to study? No. They want them to study. Circumstances do not allow them. Most Muslims are poor. They go to government schools where the quality is poor. There is willful negligence on the part of the

authorities.

Muslims must get at least 12 years of quality education. What is to be done?

(1) Proper data on their educational status must be compiled and published.

(2) Like for SC/STs, special schemes must be framed and implemented for Muslims.

(3) Education culture must be promoted among Muslims.

Ranoo Jain, an educational sociologist, from TISS, stated that stereotyping of Muslims does not help their progress. Muslim females do want to study. Due to poverty and deprivation, Muslim children drop out when government schools are privatized. In Rafi Nagar a slum in Mumbai, no primary school exists. So the children went to a madrasa. In another Muslim area

near Bombay, a Maulvi from a hilly area came and told Ranoo Jain to get them enrolled in a secular school. In Sarvas Iksha Abhiyan, madrasas were very helpful in promoting education. The modernization of the Madrasa programme started from the Eighth Plan. In the Area Intensive Programme, Muslims were not specifically mentioned. In the Eleventh Plan, both schemes were merged. It did not help the Muslims.

Anwar Rajan, President of the conference, concluded that education, polarization, safety, and security are all important issues for Muslims. However Muslim problems cannot be solved in isolation. Muslims should work with other communities and try to solve everybody's issues together. Then only success can be achieved.

Captain Fathima Wasim has inscribed her name in history as the first female medical officer in the Indian Army deployed to an operational post at the Siachen Glacier, situated at an altitude of 15,200 feet in the Northern Himalayas. This posting presents formidable challenges owing to its strategic significance, severe climate (icy winds reaching speeds of 300kph), and treacherous terrain.

The nation lauds Captain Fathima Wasim for her groundbreaking achievement. The Fire & Fury Corps of the Indian Army celebrated her accomplishments, highlighting her indomitable spirit and immense inspiration.

Her deployment at this formidable altitude symbolizes unwavering determination and stands as a beacon of inspiration for girls across India. This historic milestone is not only a personal triumph but also a significant stride in breaking gender barriers within

Captain Fathima Wasim Makes History in the Indian Army



the Armed Forces.

Who is Captain Fathima Wasim?

Hailing from Chennai, Captain Fathima initiated her education at Sri Durga Matriculation School, a

humble institution in her neighborhood. She continued her academic journey at Hakeem Nursery & Primary School and later at Fathima Basheer Higher Secondary School for Girls,

securing an impressive 461/500 in the Matriculation exams. Her educational pursuit led her to SRV Hitech Girls H.S. School, where she earned a remarkable 1165/1200, securing the School 1st in French Language. Notably, she received an award from Honorable Mr. Justice Nagamuthu, then a Sitting Judge of the Honorable Madras High Court and later elevated to the Honorable Supreme Court of India.

She earned a seat in Govt. Thiruvavur Medical College, Tamil Nadu, excelling with top scores in several subjects and receiving recognition for extended Internship for Corona duties.

In 2021, she was appointed to the Indian Army and has since been stationed in various locations, currently serving her duties at the

Siachen Glacier.

What is Siachen Glacier?

The Siachen Glacier stands as the world's highest and most challenging battlefield, being the second highest glacier globally with an annual snowfall of 1000 cm (35 feet) and temperatures dropping to -86°F at times. Before her deployment, Captain Fathima underwent rigorous training at the "Siachen Battle School." The harsh climate, along with the threats posed by China and Pakistan, presents life-threatening conditions for our brave personnel of the Indian Armed Forces stationed there, safeguarding our Motherland.

Islamic Voice takes pride in applauding the historic accomplishment of CAPT. FATHIMA WASIM wishes her to achieve and gain many more laurels in her career and be an inspiration to girls in India and prays for her safety and well-being. ■

JAIPUR: Sarwat Bano, the Muslim woman Principal of Mahatma Gandhi Government English Medium School in Jaipur, has been instrumental in achieving educational excellence and innovative strides, securing her school's inclusion in Rajasthan government's pioneering digitalization project for 11 institutions.

Under her leadership, the school, initiated in 2019 and transformed from a girls' Hindi medium establishment, ventured into English medium education, culminating in the recent X class examination with an impressive 96.25% pass percentage. Bano, 53, has played multiple roles, not only excelling as Principal but also guiding her colleagues as a Master Facilitator at the Rajasthan Leadership Academy.

The school's strides toward digitalization, funded by a corporate social responsibility initiative, entail a robust

Sarwat Bano Instrumental in Achieving Educational Excellence and Innovative Strides



(Photo: mpositive.in)

infrastructure for e-education, smart classes, a robotics lab, and an ICT lab. Moreover, the Rajasthan government's Education Department facilitated a cadre of English medium teachers and guest faculty appointments to overcome staffing shortages.

Bano's impactful initiatives

extended beyond digitalization. She orchestrated the English Access micro-scholarship program in collaboration with the U.S. Embassy, aimed at bolstering language proficiency among underprivileged students aged 13 to 16 years. The program's success was evident in the students'

linguistic skills enhancement and their felicitation at a graduation ceremony.

The program focused on interactive English learning, fostering participatory education and personality development. Bano emphasized its significance in bridging language barriers for students from impoverished backgrounds, enabling their holistic development.

The school received accolades from the American Embassy's Regional English Language Officer and specialist, who visited the premises, interacting with students and offering insights into U.S. educational exchange programs.

Bano's dedication and visionary leadership earned her a certificate of excellence from the State government, recognized for her relentless efforts in shaping

children's futures. Muslim organizations in Jaipur, notably the Association of Muslim Professionals, lauded her innovative educational approach. Inspired by the historical legacy of Fatima Al-Fihri, founder of the University of Al-Qarawiyyin in Morocco, Bano remains committed to leveraging modern technology to propel educational initiatives, fostering aspirations akin to one student, Pragya Patel, who aspired to become a principal following a one-day role-playing activity on International Women's Day.

Bano's relentless commitment and innovative endeavors epitomize the transformative power of education, instilling hope and shaping brighter futures for underprivileged students. Her dedication to empowering young minds reflects a spirit of resilience and progress, setting a sterling example for educational leaders worldwide. ■

Ayesha Qureshi's Resin Art Reflects Her Taqwa

Ayesha Qureshi's journey into resin art isn't just about her skill; it's a reflection of her faith. Even though she initially saw her artistic talent as secondary to her studies, a chance encounter with resin art changed everything. Inspired by a video, nudged by her sister's request for a resin-made Quran lectern, Ayesha ventured into this intricate craft. Crafting the lectern was just the start.

The process demanded meticulous attention—warding off dust, and preventing bubbles or wrinkles. Yet, despite the challenges, Ayesha's dedication grew, transforming her from a homemaker to a sought-after resin and calligraphy artist.

Her creations expanded from the lectern to frames with Quranic



verses, bookmarks, keychains, and more. However, sustaining her passion required a shift. Expenses escalated, prompting her to seek avenues to share and sell her art. Her breakthrough came via the

Dawah group. With over 3600 global contacts, showcasing her craft led to a flow of inquiries and orders, necessitating bulk resin purchases.

Yet, hurdles persisted. Faulty supplies caused setbacks, testing her resilience. But amid setbacks, her husband's unwavering support and reinvestment bolstered her determination. Her clientele, mostly from the Dawah group, became the backbone of her business.

Today, Ayesha stands as an entrepreneur, supported by her website, Instagram, and various platforms. Working from her home workshop, she doesn't just create; she empowers. Online workshops and free calligraphy classes aim to inspire others—especially

women—to embark on their entrepreneurial journeys.

Acknowledging her husband's pivotal role and the continuous encouragement from her Dawah group connections, Ayesha envisions a larger future. Her goal is to establish a substantial outlet for handmade resin art, employing women, particularly her students.

Her advice to aspiring women entrepreneurs? Embrace trust in Allah, and persistent prayers, and find joy in endeavors that fuel creativity, staving off loneliness and desolation. For Ayesha, it's not just about art; it's about faith, perseverance, and empowering others on their journeys.

(Ayesha, lives in Meerut, Uttar Pradesh. FruitsOfTaqwayoutube.com/@ayeshaqureshichannel) ■

“What is planted in each person's soul will sprout.”

The variety among human souls is fascinating. Some want love or understanding, while others seek peace. Some like things, others prefer solitude. Our souls last forever, hold wisdom, and deserve attention. Soul desires differ, sometimes hidden. But by praying and listening to our souls, our deepest wishes may come true someday.

HARUN YAHYA

Purity of Heart and Moral Values

It is the way that people suppress their consciences that prevents most of them from genuinely turning to Allah and that keeps them from abiding by the moral values commanded by Him.

"My heart is pure, so Allah will forgive me." We often hear such words from those around us. This highly distorted logic that in fact consists of an excuse made up by people themselves is used to suppress the voice of the conscience. **What does this "purity of heart" actually mean?** According to Qur'anic moral values, is "not doing anyone any harm" sufficient justification for ignoring the responsibilities revealed to us by Allah?

Purity of heart

Allah says: **"But only he (will prosper) who brings to Allah a sound heart."** (Qur'an, 26:89) The Qur'anic concept of a "sound heart" is not the pureness of heart that some people understand it to be, for the Qur'an defines a sound heart as turning to and submitting fully to Allah.

People with sound hearts, according to the Qur'an, have faith in Allah, observe the limits and prohibitions that He has established, and submit to Him fully. In the Islamic sense, there is no other form of a sound heart, for the Qur'an defines a person with a sound heart as someone who constantly brings Allah to mind

and feels at peace with His remembrance. The following verse makes this quite clear: *"Those who believe and whose hearts find peace in the remembrance of Allah. Only in the remembrance of Allah can the heart find peace."* (Qur'an, 13:28).

A very important characteristic of believers is the sensitivity of the heart that enables them to derive pleasure from morality, as laid out in the Qur'an, and to feel great pleasure and peace in obeying Allah. Allah describes this sensitivity as "Allah's guidance: *"Allah has sent down the Supreme Discourse, a Book consistent in its frequent repetitions. The skins of those who fear their Lord tremble at it, and then their skins and hearts yield softly to the remembrance of Allah. That is Allah's guidance, by which He guides whoever He wills..."* (Qur'an, 39:23).

Consequently, a truly sound heart in the Islamic context means a heart that is purified from all forms of impurity that draw one away from Allah. Such people stay away from worldly greed, selfishness, fears, and insecurity. As a result, they do not become attached to any person or thing other than Allah or feel a type of love for them that is independent of Allah.

Purity of Heart Put Forward



by People

It is of course important and excellent for someone to be known in the community for "being good and having a pure heart." However, that does not mean that one is fully living by the Qur'an's directives on moral values. Also, it might be a self-deception of what one is supposed to be. An act or an attitude that is accepted as a good deed, although it is not based upon Islamic values, may not be worthy in Allah's sight. The main criterion that renders a deed good and worthy in His sight is the degree of its conformity with Allah's good pleasure. The following verses are self-explanatory: *"Do you make the giving of water to the pilgrims and looking after the Masjid Al-Haram the same as having iman in Allah and the Last Day and doing jihad in the Way of Allah? They are not equal in the sight of Allah. Allah does not guide wrongdoing people."* (Qur'an, 9:19).

Righteousness is not that you turn your faces toward the east or the west, but (true) righteousness is (in) one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask (for help), and for freeing slaves; (and who) establishes prayer and gives zakah; (those who) fulfill their promise when they promise; and (those who) are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (Qur'an, 2:177).

Basis of Moral Values in Islam

The way to avoid eternal suffering in Hell, the way to attain the approval and mercy of Allah, lies not in being known as just a "good person," but in being a true believer in the manner described in the Qur'an.

As stated at the outset, there can be no question of someone who fails to fully submit to our Almighty Lord and to abide by the requirements of Islamic moral

values having "purity of heart." Those who live by the logic of "my heart is pure, and hence there is no need for me to completely adhere to the requirements of religious moral values" an acts of self-deception instead of making others fool. This also shows one's ignorance of the Islamic teachings and living in a mistaken belief that he is a true Muslim. Such attitudes can never be acceptable. We are told in one verse from the Qur'an that *"Allah knows what your hearts contain."* (Qur'an, 3:119)

Islamic moral values bestow freedom from worldly values and all forms of dependence felt toward other people. A believer with such moral values seeks the approval of Allah, not that of other people. He fears Allah alone and knows that all things are under His control. Fear leads him to scrupulously adhere to the bounds set by Allah and silences all excuses proffered by worldly desires.

Being awestruck by the Divine commandments and making sincere efforts to attain His approval is the basis of moral values. ■

"Those who live by the logic of "my heart is pure, and hence there is no need for me to completely adhere to the requirements of religious moral values" an act of self-deception instead of making others fool."

Spiritual Trauma is so Painful

"When you're told as a child that if you don't do something- Allah will be angry at you or that if you do something, He will punish you-

When you are told as a teen that the reason you're going through severe depression or struggling with anxiety or eating disorders is because you don't read enough Quran- When as a young adult, you're told that Allah won't answer you because you aren't "good" so there's no point to your prayers anyway-

When as an adult you try to come back to the masjid with full vulnerability and you're chewed out and judged-

You sometimes begin to ascribe the anger and hatred you at times feel for yourself as the way that Allah perceives you.

But who are you to assert that Allah is angry at you? How is it the right of any person to claim that Allah will not answer your prayers or accept your efforts?

When you experience hardship, you may be conditioned to see it as punishment because Allah is angry with you. But what about the Prophets of Allah? They were tested more than any of us. And they were the most pleasing to Him.

When you try to pray or read Quran and you have trouble overcoming the shame and guilt you have associated with it- it's often because of the message that was metaphorically beaten into your psyche by loved ones who were so terrified of losing you, they've made Allah's punishment and anger the only ways you've even come to know Him.

Spiritual trauma is so painful because it strips you of the One Who should be your safe space in the depths of your darkness but instead fills you with fear and shame.

Soknow: the way you feel about yourself is not necessarily the way Allah sees you. He Himself tells you: *"I am as my servant thinks I am."* When you ask for forgiveness, believe He will give it. When you pray to Him, have certainty He will answer it.

Stop listening to people who may have meant well but have used Allah's Blessed Name to shame and guilt in an attempt to control your behavior.

And instead, start listening to Allah.

He says about His servant- Not "the perfect" servant. Not "the sinless" servant. He says about *YOU*:"

"And if he comes to Me walking, I go to him with speed."

"So flee to Allah" (Quran, 51:50) ■

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Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself. – Rumi

Thousands of visitors walked past the sarcophagus of the 13th-century Muslim Sufi saint and philosopher Mevlana Jelaluddin Rumi at the Mevlana Museum in Konya, bowing their heads in reverence to the man whose preachings and verses are now part of global popular culture, inspiring millions of people across nations.

This December marks the 750th death anniversary of Rumi, who was born in 1207 in Belkh in present-day northern Afghanistan. Shortly before the Mongol invasion in 1220, Rumi's family fled, first to Damascus, where Rumi studied theology, and later to Central Anatolia, near Konya, the then capital of the Seljuk Empire.

For over 80 years, the night of Rumi's death has been specially commemorated in Konya from December 7 to 17. There are varied programmes consisting of lectures, conferences, art exhibitions, Masnavi readings, and, of course, performances of the Mevlevi ceremony. Thousands of participants and viewers from home and abroad take part every year.

The ten-day commemoration is called Seb-iArus, meaning the "wedding night". Rumi counted the day of his death as a "reunion with the Creator". A Quranic verse recited by Muslims upon hearing the news of death, says: *"From Allah, we come and to Him we return."*

A Master of Mysticism

Rumi received his first instruction

Remembering Mevlana Jalaluddin Rumi on the 750th Anniversary of His Reunion

International commemoration events for the 750th passing anniversary of one of the greatest mystics in the Turkish and Islamic world, Mevlana Jelaluddin Rumi are ongoing.



The whirling dervishes, members of the Turkish Sufi Music Ensemble of the Turkish Ministry of Culture and Tourism, perform during Seb-iArus commemoration ceremony marking the 750th death anniversary of Mevlana Jelaluddin al-Rumi in Konya. / Photo: AA

on Islamic mysticism from BurhaneddinMuhaqqiq from Tirmidh, who like many others came to Konya fleeing from Mongols.

His great spiritual master, however, became Shamseddin from Tabriz a few years later. He neglected his learning activities at the madrasa and devoted himself to the spiritual teachings of Shamseddin for a few years until he left Konya again.

After a second reunion, Shamseddin disappeared completely, and Rumi was never to see him again.

There are different opinions in historical sources about the disappearance of Shamseddin.

Due to the close spiritual bond with Shamseddin, he took the name of Rumi, which he mentioned at the end of his poems instead of his own name.

After Shamseddin, another important person came into Rumi's life, but he had been familiar with him for a long time. The goldsmith Salaheddin Zarkub in Konya had often attended Rumi's meetings with Shamseddin. There was an intense spiritual exchange between the two.

Mevlana strengthened the bond of friendship with Salaheddin by marrying his son, Sultan Walad, to Salaheddin's daughter. But Salaheddin died after a bout of

illness.

The last great and important person in Rumi's life was his friend and loyal student Celebi Husameddin. He had also known this Konyaer for a long time, and also from his time with Shamseddin, who always praised him as a hardworking and ascetic student.

The Masnavi

The Masnavi-ye-Ma'nav, "spiritual double verse", is probably one of the best-known didactic poems of Islamic mysticism. It is written in a simple eleven-syllable meter. Deep mystical wisdom is hidden in every single verse.

Rumi repeatedly alludes to the Quran and adopts many prophetic traditions, but also uses saints, legends, and Turkish, Persian, and Indian folk tales. The work is not structured systematically but seems to jump from topic to topic, from emotion to emotion. Social, ethical, philosophical, and religious topics are taken up and worked on in beautiful parables.

The Persian-language work consists of 6 volumes and almost 26,000 verses. It has been translated into many languages and many explanatory works have been written on it. This also includes translations into German and English.

In addition to this gigantic work,

Mevlana wrote a collection of prose writings, Arabic sermons, and some treatises.

The Mevlevi Order

The Rumi-inspired Mevlevi Order was not established until after his death, mainly by his sons Sultan Weled and Celebi Husameddin.

The first sheik of the order was Celebi Husameddin. During this time, the green dome, which has been preserved to this day, was erected over the grave of Rumi, and the mausoleum became a pilgrimage not only for Mevlevi followers but all of Rumi's admirers.

After the death of Celebi Husameddin, the office of spiritual leader was transferred to the son of Sultan Weled. The Mevlevi strengthened their relationship with the Seljuks and spread more and more rapidly. At the time of the Ottomans, the order received strong financial support.

The Sama (vortex ritual) is an integral part of the Mevlevi. The Mevlevi ceremony (called Sama for short), which consists of four main parts (Selam), is always introduced with a poem of praise (naat) to the Prophet Muhammad. Every single element of the ceremony has an important meaning and represents the various stages on the way to God. With the removal of the dark cloak, the dervishes leave everything worldly behind and begin to turn to God in deep immersion.

Nowadays, the sama is also often used for touristic purposes, although the other components (besides the vortex dance) are not considered, and thereby often lose their original spiritual character.

(SOURCE: TRT WORLD)

A very important characteristic of believers is the sensitivity of the heart that enables them to derive pleasure from morality, as laid out in the Qur'an, and to feel great pleasure and peace in obeying Allah. Allah describes this sensitivity as "Allah's guidance:

Allah has sent down the best statement: a consistent Book wherein there is reiteration. The skins shiver from that place of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray – there is no guide for him. (Qur'an, 39:23)

These are some of the characteristics that define a pure heart in Islam include,

Taqwa (God-consciousness):

A pure heart is always aware of Allah and His presence and strives to obey His commandments and avoid His prohibitions. Taqwa reflects a deep love and reverence for Allah and is a sign of a pure heart.

Sincerity:

A pure heart is sincere in its

intentions, actions, and beliefs. It is not motivated by show or self-interest. Sincerity is a necessary component of a believer's faith, as it helps purify one's heart and soul and avoid the corruption of one's beliefs and actions.

The Prophet Muhammad (PBUH) said

"Actions are but by intention, and every man shall have but that which he intended."

Humility:

A pure heart is humble and acknowledges its dependence on Allah. It does not feel proud or arrogant. Humility is a necessary component of a believer's faith, as it helps purify one's heart and soul and avoid the corruption of pride and arrogance. The Prophet Muhammad (PBUH) said,

"Humility is a branch of faith." (Sahih Bukhari)

Gratitude:

A pure heart is grateful to Allah for His blessings and shows appreciation for the good in life. Gratitude is a necessary component of a believer's faith, as it helps purify one's heart and soul



(Photo:iStock-imagedepotpro)

and avoid the corruption of ingratitude and a sense of entitlement.

The Prophet Muhammad (PBUH) said

"Gratitude is the key to all blessings." (Sunan al-Tirmidhi)

Fear of Allah:

Fear of Allah is one of the critical signs of a pure heart in Islam. The Fear of Allah is deep reverence, respect for Him, and recognition of His power and authority. It is not a fear rooted in terror or anxiety but rather a fear that inspires awe and one to strive to please Him.

Characteristics of a Pure Heart

The fear of Allah is necessary for a believer's faith to succeed in this life and the hereafter. The Prophet Muhammad (PBUH) said

"Fear Allah wherever you may be and follow up a bad deed with a good one, and it will wipe it out." (Sahih Bukhari)

Love of Allah:

A pure heart loves Allah above all else and seeks His nearness. The love of Allah is one of the most important signs of a pure heart in Islam. The love of Allah is a deep affection and devotion to Him and a desire to please Him in all things. This love is not limited to emotions or feelings but is reflected in one's actions and beliefs.

The love of Allah is the foundation of a believer's faith and is necessary for attaining success in this life and the hereafter. The Prophet Muhammad (PBUH) taught that.

"None of you will have faith until he loves me more than his father, son, and all mankind." (Sahih Bukhari)

Patience:

A pure heart is patient in adversity and trusts in Allah's plan. Patience is a necessary component of a believer's faith, as it helps to purify one's heart and soul and to avoid the corruption of frustration, anger, and despair.

The Prophet Muhammad (peace be upon him) said

"Patience is the key to all good." (Sunan al-Tirmidhi)

Generosity:

A pure heart is generous and charitable, giving of its time, resources, and wealth to others. It is a necessary component of a believer's faith, as it helps purify one's heart and soul and avoid the corruption of selfishness and greed.

The Prophet Muhammad (PBUH) said,

"The most beloved of people to Allah are those most generous." (Sahih Bukhari)

Compassion:

A pure heart is compassionate and empathetic, feeling the pain of others and seeking to help them. Compassion refers to being kind, understanding, and empathetic towards others and seeking to



Aadil Farook

What comes to your mind when you hear spirituality?

When one mentions spirituality, the Western perspective often aligns it with Yoga, meditation, and practices geared toward finding inner peace. While inner peace is an aspect of spirituality, it doesn't encapsulate its entirety. Islam offers a profound and comprehensive understanding of spirituality, setting a high standard for its definition.

Spirituality, in essence, represents the pursuit of inner purification, a journey to unveil the divine, a process of unlearning false knowledge, an acquisition of wisdom, an elevation of morals and ethics, and a path toward self-rectification. It involves gradually drawing closer to the teachings of the Holy Prophet (PBUH). The true essence of spirituality lies in purifying intentions to do everything solely to please the Creator, devoid of worldly desires and egotistic tendencies. The sincerity behind an action holds paramount importance in religion, where an act, regardless of its magnitude, holds no value if not genuinely intended.

Navigating the path of spirituality often necessitates guidance from a spiritual master or teacher. The human lower self, a complex and deceptive entity, clouds objective judgment, making it challenging for an individual to evaluate their actions without bias. Only someone further along the



spiritual journey can aptly discern the intent behind one's deeds and identify any deception or influence of the lower self. Additionally, the traps set by Satan are subtle and well-disguised, requiring guidance from those at a higher spiritual level to discern them.

Spirituality and religion are intertwined. While one may be religious without being spiritual, true spirituality can't exist without religiosity. Traits like love, forgiveness, compassion, and honesty, while admirable, don't singularly define spirituality as they can be present even in non-believers. Spirituality is achieved when one relinquishes personal desires, surrendering to a higher purpose or being.

The path to spirituality presents three choices: to persist in personal objectives, remaining distanced from spirituality; to forsake individual desires, embracing spirituality willingly; or to have one's plans disrupted by God, forcibly redirecting towards the spiritual path. Embracing spirituality challenges personal will, indicating that one's

preferences hold no significance compared to the Divine Will.

Another reason for spirituality's unpopularity is its association with suffering. Embracing spirituality often leads to hardships, setbacks, and rejection, experiences that individuals typically avoid. However, Rumi's assertion, "The wound is where the light enters," highlights that personal growth emerges from the pain. Spiritual evolution requires the repeated destruction of the ego, a profoundly painful psychological and emotional experience.

Spirituality's purpose is to comprehend life's true meaning and the pursuit of recognizing God's existence. It involves unveiling the veils that obscure understanding and recognizing God's role in every aspect of life. However, these veils exist due to false knowledge instilled from childhood through various sources, contradicting spiritual wisdom.

Genuine seekers of truth undergo experiences that challenge their misconceptions, ultimately aligning with religious teachings.

This journey of faith cannot be acquired through mere reading or academic pursuits; it requires profound personal experiences that defy conventional wisdom and cause-and-effect reasoning.

Sharing spiritual insights with an ordinary mind is futile, as spiritual comprehension transcends logic and intellect. Only a genuine connection with the Creator enables true understanding, an element scarce in the modern age. Islamic spirituality goes beyond yoga or meditation, offering inner peace and eternal life's promise, unlike its Western counterpart.

Lastly, spirituality's unpopularity stems from societal emphasis on success, glamour, and worldly achievements. Judging one's

worth solely on material success conflicts with spirituality, as it necessitates embracing worldly failures that diminish egoistic tendencies. However, this idea contradicts society's drive for self-preservation and ego-boosting achievements, making spirituality unattractive to many.

Spirituality, therefore, is reserved for those chosen by God, individuals blessed with selflessness and refined souls. It's a journey of unwavering devotion, unconditional virtue, and resilience, where divine love surpasses intellectual understanding. It's a realm beyond intellect, reserved for those dedicated to spiritual growth and divine connection. ■

Spirituality is attainable when you sacrifice your desires, wishes, wants, ambitions, goals, dreams, and passion for a higher cause, a Higher Being, a higher aim, and a higher plan

«Page 12 The Challenges and Solutions for Quality Education for Muslims in Northern India

specifically for Muslim students, making higher education more accessible. (Muslim philanthropists should come forward)

6) Community Awareness and Participation: Many within the Muslim community may not be fully aware of the importance of education or may lack active involvement in educational matters.

Solution: Conduct community-driven awareness programs, and encourage parents to actively engage in their children's education. Form community-based education committees to oversee the quality of education in schools.

7) Social Stigma: Prejudice and social stigma against the Muslim community can create psychological barriers to pursuing quality education.

Solution: Promote interfaith dialogues, cultural exchanges, and initiatives that foster social inclusion and harmony. Encourage an environment of tolerance and

diversity in schools.

CONCLUSION: The challenges faced by the Muslim community in northern India, especially in Uttar Pradesh, require comprehensive, community-focused solutions. It is essential to address socio-economic disparities, empower the community to establish its educational institutions, and promote inclusivity in government jobs. Furthermore, removing barriers to female education, addressing language issues, and providing financial support are critical steps. Ultimately, it is through collective efforts, inclusive policies, and community engagement that we can work toward providing quality education for Muslims in northern India, contributing to their socio-economic upliftment and overall development.

(Dr. Anis Ahmad is Director-Education and Chairman of New India Education Trust, Uttar Pradesh, India.) ■

«Page 16

Characteristics of a Pure Heart

alleviate the suffering of others. In the context of one's relationship with Allah, compassion means recognizing the dignity and worth of all people and treating others with kindness and respect.

A solid connection to Allah:

A person with a pure heart has a strong and sincere connection to Allah and strives to please Him. ■

**“Knock, And He'll open the door
Vanish, And He'll make you shine like the sun
Fall, And He'll raise you to the heavens
Become nothing,
And He'll turn you into everything.”
? Jalal Ad-Din Rumi**

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Asking the Relevant Questions About Life

Mesha Oh

A tourist once came to a dense forest in a very remote part of the world, where no outsider had ever ventured before. He wanted to sail down a river and write a book about his journey. He hoped his book would become a bestseller so that he could not only cover the expenses of his trip but also earn a handsome profit. The book, he thought, might make him a celebrity back home, rich and famous!

The tourist negotiated with an old boatman to take him down the river in his canoe.

No sooner had they got into the canoe and commenced their journey than the tourist began shooting off a long list of questions, about all sorts of topics for the book that he was writing.

"How long is the river?" he asked the boatman.

The boatman answered, "Sir, I have no idea. I am familiar only with a small stretch of it."

"Okay, tell me, how did the river get its name?" he asked.

"Sir, I don't know. All I know is that it has been called by this name by our ancestors for centuries," replied the boatman.

They sailed on for a bit and then the tourist asked, "How many different types of fish live in this river?"

"Sir, I don't know exactly, but I



know it's very many", the boatman responded.

"Tell me, how deep is the river? You ought to know at least this much, having lived here all your life," the tourist said, a little exasperatedly.

"Sir, I have no idea," said to boatman. "No one here ever felt the need to measure the river's depth."

The tourist did not think the reply was at all helpful. He was beginning to think that the boatman was utterly ignorant—he couldn't answer even a single question of his to his satisfaction! How would he be able to gather any of the information that he wanted for his book? At this rate, his book would most definitely not be a bestseller, which meant that he wouldn't turn rich overnight, as he had fancied he might! Oh, how awful that would be!

The tourist decided to replace the boatman with someone who could answer all his queries. He was just about to request the boatman to turn back when the boatman shrieked, "Sir! Do you know how to swim?"

"No, I don't!" he replied, not concealing his agitation. "But why do you ask?"

"Because there's a storm coming and the boat is about to capsize," the boatman said. "If you know how to swim, you can cross over to the shore. But if you don't know how to swim, it is likely you will drown!"

Like this tourist, many of us are full of questions. We love asking questions—about this, that, and the other. But how many of these questions are really relevant and necessary for our life, in the ultimate sense? How many of us ask, and seek answers to, really important questions of existential import such as:

- "Who created the universe, and why?"
- "What is the actual purpose of this human life?"
- "Who am I, really?"
- "Where have I come from?"
- "Why have I come into this world?"
- "What is the right way to live?"
- "What will happen to me after I die?"

Asking such questions and seeking answers to them can help us swim across the river of life and arrive safely on the other shore. Ignoring such questions might lead us to drown in an impending storm.

(Source: <https://www.goodnesstimes.org>)

«Page 2

A national seminar of women expresses solidarity with victims of rights violations.

Khanam pointed out the 30 articles of the UDHR, their history, and how each has been broken in Palestine. She voiced her worries about the state-sponsored violence in India and the way that the nation's spaces are getting smaller while protesters aren't even allowed to be allowed. She argued that we shouldn't give up on making changes if we want to see a better, safer, and more free world.

Journalist Heena Fatima from the Print shared her fieldwork experience and voiced concern about the systematic marginalization of minorities in India. She questioned what human rights we could expect in a country where getting a "rotti" for a girl like her is considered a luxury and speaking up for justice is fraught with danger, using the case of a 13-year-old girl who was raped in Allahabad as an example. According to her, women are capable of a great deal in this area.

In her final remarks, Jamaat e Islami Hind National Secretary Shaista Rafat stated that accountability is a vital instrument in the fight against human rights abuses worldwide. We have seen that when all other voices raising concerns are combined, something

positive happens. She suggested that we never lose hope that the world cannot be changed by even a small, dedicated, and concerned group of people. The seminar was organized by the Women's Wing of Jamaat e Islami Hind under the caption: Human Rights and the Equality Paradox. ■

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