The world’s 1.6 billion Muslims are united in their belief in God and Prophet Muhammad (Pbuh) and are bound together by such religious practices as fasting during the month of Ramadan and almsgiving to assist people in need. But they have widely differing views about many other aspects of their faith, including how important religion is to their lives, who counts as a Muslim and what practices are acceptable in Islam, according to a worldwide survey by the Pew Research Center’s Forum on Religion & Public Life, Washington DC, and released last month.

The survey, which involved more than 38,000 face-to-face interviews in over 80 languages, finds that in addition to the widespread conviction that there is only one God and that Muhammad is His Prophet, large percentages of Muslims around the world share other articles of faith, including belief in angels, heaven, hell and fate or pre-destination. While there is broad agreement on the core tenets of Islam, however, Muslims across the 39 countries and territories surveyed differ significantly in their levels of religious commitment, openness to multiple interpretations of their faith and acceptance of various sects and movements. Some of these differences are apparent at a regional level. For example, at least eight-in-ten Muslims in every country surveyed in sub-Saharan Africa, Southeast Asia and South Asia say that religion is very important in their lives. Across the Middle East and North Africa, roughly six-in-ten or more say the same. No more than half of those surveyed in Russia, the Balkans and the former Soviet republics of Central Asia say religion is very important in their lives. The one exception across this broad swath of Eastern Europe, Southern Europe and Central Asia is Turkey, which never came under communist rule, fully two-thirds of Turkish Muslims (67%) say religion is very important to them. There are also differences in how male and female Muslims practise their faith. In most of the 39 countries surveyed, men are more likely than women to attend mosque. This is especially true in Central Asia and South Asia, where majorities of women in most of the countries surveyed say they never attend mosque. However, this disparity appears to result from cultural norms or local customs that constrain women from attending mosque, rather than from differences in the importance that Muslim women and men place on religion.

Sectarian Differences

The survey asked Muslims whether they identify with various branches of Islam and about their attitudes toward other branches or subgroups. While these sectarian differences are important in some countries, the survey suggests that many Muslims around the world either do not know or do not care about them. In some of these countries, decades of communist rule may have made sectarian distinctions unfamiliar. But identification as “just a Muslim” is also prevalent in many countries without a communist legacy. For example, in Indonesia, which has the world’s largest Muslim population, 26% of Muslims describe themselves as Sunnis, compared with 56% who say they are “just a Muslim” and 13% who do not give a definite response.
By A Staff Writer

Bangalore: Peace activist and social worker Feroze Abdulla’s annual harmony dinner completed three decades this year with the Eid Milan being organized on August 22. It was attended by nearly 2,500 guests, mainly from non-Muslim communities. Dozens of people from North Eastern states also attended the function while IG and DG of Police, Lalrokhuma Pichau, an officer from the North East, issued a stirring call for harmony.

Mr. Feroze and his family have been organizing the Eid Milan and Harmony Dinner immediately following the Eidul Fitr at the well-illuminated Samad House since 1981. For the last two decades, Rainbow Forum has been collaborating in the effort with the family. It draws a diverse range of social activists, politicians, leaders from various spheres of life of the city, artists, faith leaders and NGO workers.

Speaking at the occasion, Karnataka Governor H. R. Bhardwaj said India’s social fabric was strong enough to withstand the threat of communal division by Youtube images or SMSes. The Governor told the multi-religious gathering that he had taken up the question of exodus of people from the North mischievous mongers. Mr. Bhardwaj said though the State Government machinery created such scare among people working in Bangalore, he questioned.

Highlighting Islam’s contribution to the country, Bhardwaj said people who accused Muslims to be ‘Babur ki aulad’ have seen their rejection at the hands of the secular Indians. He said India was dotted with Muslim monuments, hospices, monasteries, and mosques and no one can delete these sentinels of the past.

Thousands of Muslim women gathered to enroll in self-help groups only to get abandoned by the district officials.

By Mohd. Ismail Khan

Hyderabad: Nearly 10,000 Muslim women aspiring to become economically empowered gathered on 16th August in Sarvodaya college ground in Nellore town of Nellore district, but only to be ignored and abandoned by the district officials. Haji Abdul Aziz charitable trust (HAAC trust) was the organiser of this huge congregation of Muslim women, to help them form their own self-help groups and get them registered into it. Nearly 370 self-help groups were formed consisting of many Muslim women from different economic strata.

Organisers of the meeting claimed that permission for the meeting and the venue was provided by the collector P. Sridhar, but he failed to turn up to address poor Muslim women which could have given a lot of moral support to the underprivileged. HAAC trust alleged that the Congress party leadership in Nellore district had influenced the collector, minority’s corporation director and local district officials and stopped them from attending the program which was meant for poor Muslim women and their economic empowerment, through their own united effort.

The Governor said it was the responsibility of the government to provide protection to all people including minorities and people from other states and everyone had the right to reside and work anywhere in the country. Highlighting Islam’s contribution to the country, Bhardwaj said people who accused Muslims to be ‘Babur ki aulad’ have seen their rejection at the hands of the secular Indians. He said India was dotted with Muslim monuments, hospices, monasteries, and mosques and no one can delete these sentinels of the past. He said Hindus, Muslims, Christians, Sikhs, Parsis and followers of other faiths constitute the warps and wefts of the nation’s social fabric. He highlighted Maulana Abul Kalam Azad’s contribution to the freedom struggle and said the triumvirate of Nehru, Gandhi and Azad were responsible for raising the foundation of secularism even while cherishing their own personal faiths.

Speaking to Islamic Voice, Mr. Feroze said the Harmony Dinner is an initiative to bring together people from diverse faiths and spheres of life on a platform once in a year in order to tap the common goodwill for building social harmony. On the dais this time were Bangalore police commissioner Jyothi Prakash Mirji, local Sikh community leader Mr. Doddi, Art of Living representative Mr. Govind, Parsi community leader Mr. Vakil, Dr. Taha Matheen of Jamaat e Islami, N. A. Harris MLA, former BJP government Minister Dr. Mumtaz Ali Khan, Marwari community leader Rajesh, BJP MLA Katta Subramania Naidu, local Church leaders, Maqbool Ahmed, President of the Central Muslim Association and social activist Mr. Shafi Ahmed. Nearly a hundred police officers also attended the Eid Milan and the dinner. Mr. B. G. Koshy, secretary of the Rainbow Forum conducted the proceedings.

The peace efforts by Mr. Feroze Abdulla in collaboration with Rainbow Forum have yielded rich peace dividends for the citizens of Bangalore. The city has witnessed no communal incident for the last two decades and communally explosive issues are resolved at the spur of the moment. Nearly ten years ago the Eidul Azha and Mahaveer Jayanthi coincided on the same dates. A series of meetings between Muslims and the Jain community with the mediation of police brought about a solution in a way that each community observed its rituals without hurting other’s sentiments.
Minister Assures English Medium for Urdu Schools

By A Staff Writer

Bangalore: Vishweshwar Hegde Kageri, Karnataka’s Minister for Primary and Higher Education has assured that Urdu medium schools too would be permitted to be turned into English medium schools with Urdu as the first language while implementing the decision to turn Government schools into English medium schools. Mr. Kageri who received a memorandum from the Managing Committee of Hazrat Hameed Shah Khadri Dargah Committee, asked the School Development Committees (SDMCs) of Government Urdu Medium Schools to send proposals in this regard to the Ministry. It may be noted that a seminar called by the Committee on July 14th had recommended conversion of Government Urdu medium schools into English medium. The seminar was attended by several educationists and intellectuals.

The memorandum was presented to the Minister by a delegation comprising Committee secretary Fayaz Quraisy, trustee Syed Basheer Ahmed and Shams Jahan Hussaini, trustee on August 10.

50,000th Copy of “Follow Me” Gifted

Chennai: ‘Follow Me’, the biography of Prophet Muhammad (Pbuh) edited by Syed Hamid Mohsin, Chairman of the city-based NGO, Salaam Centre, has been gifted to 50,000 people belonging to different faiths. The 50,000th copy was presented by Mohsin to Jennifer A. McIntyre, US Consul General in Chennai recently. McIntyre said that the book would help her to learn about Islam in detail. “It’s a valuable gift. I know about Islam to some extent, but could not study in detail the life and teachings of Prophet Muhammad. Now, I will certainly read this book,” she said.

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NOTE: THE ABOVE PROGRAMS ARE SUBJECT TO CHANGE AS PER FLIGHT SCHEDULE / TERMS AND CONDITIONS APPLY *
By A Staff Writer

Bangalore: Aasra Home for the Women and Counseling Centre handled around 300 cases during the last one year. According to its secretary, Sajida Begum, Aasra managed by Tanzeemul Mohsinath, counseling was instrumental in resolving crisis situation for the women who were victims of domestic violence, dowry harassment or desertion by the husband.

Sajida told Islamic Voice, nearly 150 women were provided temporary shelter for varying periods during the year which ended in the just concluded Ramazan. She said on an average twelve women were always staying within the Aasra premises. She said a good number of women were those who were victims of sexual harassment by members of the family other than their husbands. Several mothers and wives expelled by their offspring and husbands respectively were provided shelter and rehabilitated after counseling of their family members.

She said the organization, which is of the nature of short-stay home for women in crisis situations, handled two elopement cases where boy and girl belonged to different faiths. She said of the 300 cases, nearly 80 per cent were from Muslim women while remaining pertained to non-Muslim women who were counseled by a Karnataka-knowing counselor. Sajida Begum said the local police, women’s NGO Vimochana and Child Welfare Committee of the State Government were also referring cases to Aasra for counseling, relief, and rehabilitation. She said there were a good number of cases where women were suffering due to desertion by the husbands. She said, cases of premarital pregnancies were rising and causing concern leading to either medically unsafe abortions or birth of illegitimate infants. She said such cases need to be handled very sensitively as a number of laws and personal laws made the situation complex.

The Aasra Home for Women is situation in Lingarajapuram area of Bangalore. It can be contacted on 080-25479968 or Sajida Begum can be accessed on 8050907706.

Aariz Mohammed, head of Center for Minorities’ Empowerment was the chief guest for the program. He said schemes which are articulated with the sole aim of empowerment of the Muslim women are not reaching the real stakeholders at the ground level. Haji Abdul Aziz, HAAC trust founder said these self-help groups are non-profit ventures without any personal interest. Though thousands of Muslim women got enrolled into self-help groups and completed the purpose for the meeting, nonetheless they registered strong protests in the venue against the absence of government officials. Speakers pacified Muslim women by assuring them, that they will register a complaint with Sonia Gandhi and UPA core committee on the action of the government officials.

(Two circles.net)

Aasra Home for Women
Cases of 300 Women in Crisis Handled in a Year
Remembering King Faisal

A New Documentary Captures Life and Legacy of the King

At a time when Al-Aqsa Mosque and Al-Quds are being threatened everyday by Israel’s aggressions and violating its sanctities, the image of King Faisal bin Abdulaziz comes to mind as he stood speaking, his voice trembling, tears swelling in his eyes, about the dangers confronting Al-Aqsa. He was passionate about the Palestinian issue, particularly Jerusalem, saying that he was ready to sacrifice his life for it.

A new documentary ‘Faisal: Legacy of a King’ about the life of Faisal captures this image with its powerful message that still reverberates today. The documentary is full of other memorable images of Faisal and his words, particularly during the 1973 Arab-Israeli war and the oil embargo he imposed in support of Egypt, which changed the course of events and world history. The documentary also reveals events and rare images of his life since childhood that are not well known about Faisal.

“The documentary on King Faisal was done because we felt that he had fallen through the cracks of history and he played a most important part in the development of the Kingdom of Saudi Arabia,” said the producer and director of the documentary Shems Friedlander. “So many events he was involved with remain with us as difficult world situations: Such as the Palestine problem, the unity of Islamic...”
**Muslim-bashing Goes up on Poll eve**

**Washington:** Muslims in Western countries say they have gotten used to the fact that as elections get closer, politicians pump up the volume of accusations against them, whether they are Sunni, Shiite or of another sect. In some European nations, it was the debate over women wearing the veil that set off the attacks. Now in the United States, where pivotal elections are looming, accusations against Muslims have reached a new level. It seems to some that the days of McCarthyism are back.

Representative Michele Bachmann, a Minnesota Republican and a member of the Tea Party movement, cited Secretary of State Hillary Clinton’s longtime aide Huma Abedin as the reason, questioning Ms. Abedin’s loyalty. (President Obama praised her as a patriot in White House Iftar Dinner.) One of the few Muslims in a prominent government position, Ms. Abedin is a trusted adviser who is known to the public, many have defended her against Mrs. Bachmann’s charge. It is “so sad to see,” one of the women said. “There is already a lack of Muslims in government positions, but now this debate just shows no matter how loyal you are, some people will always attack you because you are Muslim.”

It is not the first time that Muslim women involved in politics have been attacked because of their backgrounds. This accusation was a disturbing development for four Muslim women who work for the U.S. government and spoke on the condition that they not be identified because they were not authorized to make comments to the media.

Entries Invited for Hassan Fathy Award

Cairo: The Bibliotheca Alexandrina here has invited entries for the annual competition for Hassan Fathy Award for Architecture 2012. The theme for the 2012 round is “New Comprehensive Developments and Cityscapes”. The Award has been instituted in the memory of Hassan Fathy, one of the major architects of modern and contemporary Egyptian architecture and the absolute pioneer of current theories of sustainable development. Deadline for design submission is November 8, 2012. For more information, access: http://www.bibalex.org/Home/Default_EN.aspx

**ISESCO slams German Court Ruling on Blasphemy**

Rabat: The Islamic Educational, Scientific and Cultural Organization (ISESCO) condemned the ruling by a court in Berlin, capital of Germany, to authorize far-right political party, Pro-Deutschland (for Germany) to brandish cartoons of Prophet Muhammad at demonstrations under “Islam does not belong to Germany – stop Islamization” in front of three big mosques in Neukölln and Wedding in Berlin. ISESCO denounced the German court rejecting an emergency appeal filed by three mosques that asked to ban the right-wing populist group’s use of the images of the Prophet. But the court said prohibiting the display of such images would violate “artistic freedom,” and that “simply showing the Muhammad cartoons does not qualify as a call to hatred or violence against Muslims.” ISESCO also called on the German government to take urgent action to prevent such provocative actions that have nothing to do with freedom of expression, warning that these will certainly cause strife and chaos and hurt the feelings of Muslims in Germany and in the Muslim world. In addition, ISESCO urged the German court to abide by the UN General Assembly’s resolution 65/224, of 11 April 2011, combating violence, xenophobia or related intolerance and desecration of religions and religious symbols.

**French Prez to Open Mosque**

Strasbourg: Said Aalla, the president of the new Mosque of Strasbourg announced to 2,500 faithful who attended Friday prayers on the first day of Ramadan that the new mosque would be officially inaugurated by President Hollande and Interior Minister Valls on September 27. Meanwhile, Queen’s University (Canada) Migrant Integration Policy Index (MIPEX) gives France an overall score of 51 out of 100, down slightly from 2007, and criticizes French laws that make non-European Union residents ineligible for about seven million jobs in both the public and private sectors. The lack of jobs and feelings of rejection, accompanied by poor political participation, is leading many Muslims to embrace stricter forms of Islam, said French academic Gilles Kepel.

Washington: Most voters continue to say it is important for a president to have strong religious beliefs. But voters have limited awareness of the religious faiths of both Mitt Romney and Barack Obama. And there is little evidence to suggest that concerns about the candidates’ respective faiths will have a meaningful impact in the fall elections. The latest national survey by the Pew Research Center’s Forum on Religion & Public Life and the Pew Research Center for the People & the Press, conducted June 28-July 9, 2012, among 2,973 adults, including 2,373 registered voters, finds that 60% of voters are aware that Romney is Mormon, virtually unchanged from four months ago, during the GOP primaries. The vast majority of those who are aware of Romney’s faith say it doesn’t concern them. Fully eight-in-ten voters who know Romney is Mormon say they are either comfortable with his faith (60%) or that it doesn’t matter to them (21%). The new survey on religion and politics finds that nearly four years into his presidency the view that Barack Obama is Muslim persists. Currently, 17% of registered voters say that Obama is Muslim; 49% say he is Christian, while 31% say they do not know Obama’s religion.

**US Critical of Veil Ban in France, Belgium**

Brussels: The United States has criticised France and Belgium for banning women from wearing face-covering Islamic veils in public, while warning of growing anti-Semitism and hostility towards Muslims in Europe. The US State Department’s report on religious freedoms, researched in 2011 but released on July 30, 2012, warned that freedom of worship was being undermined across the globe — particularly in China and Pakistan. In Europe there was “growing xenophobia, anti-Semitism, anti-Muslim sentiment, and intolerance toward people considered ‘the other’,” according to the report, which also complained of a “rising number of European countries, including Belgium and France, whose laws restricting dress adversely affected Muslims and others.” “Hillary Clinton needs to think more about the emancipation of women. It is not as straightforward an issue as the State Department portrays,” said Socialist-supporting philosopher Henri Pena-Ruiz. (Access full report on : France 24 Le Monde Liberation 20 minutes Report )
Gaza: Gaza will no longer be “liveable” by 2020 unless urgent action is taken to improve water supply, power, health, and schooling, the United Nations’ most comprehensive report on the Palestinian enclave stated recently. “Action needs to be taken now if Gaza is to be a liveable place in 2020 and it is already difficult now,” UN humanitarian coordinator, Maxwell Gaylard said while releasing the report. Five years into an Israeli blockade supported by Egypt, and living under one-party rule, Gaza’s population of 1.6 million is set to rise by 500,000 over the next eight years, say the authors of the UN’s most wide-ranging report on the territory. Gaza has one the youngest populations in the world, with 51 percent of people under the age of 18. Since 2007, Gaza has been under the control of the Islamist Hamas organization, an armed political movement, which rejects permanent peace with Israel. The people in the narrow coastal strip live mainly on UN aid, foreign funding and a tunnel economy, which brings in food, construction materials, electronics and cars from Egypt.

Robert Turner, director of operations of the United Nations Relief and Works Agency (UNRWA), said Gaza by 2020, will need 440 more schools, 800 more hospital beds and over a 1,000 additional doctors. Gaylard called on international donors to increase their aid to a population, which is 80 percent aid dependent.

High Speed Train between Makkah-Madinah

Makkah: The new Madinah railway station situated close to the Prince Muhammad Airport would serve Haj and Umrah pilgrims more efficiently. It is the first high-speed passenger railway line between Makkah and Madinah. The construction is expected to be complete by January 2014. Al-Seraisry, Chairman, Saudi Railway Organisation said that the work on the Haramain High Speed Rail Project between Makkah and Madinah is progressing on time and as planned. High speed electric trains will roll through Jeddah on 480-km railway line very soon. The first phase of the Haramain project includes the building of a railway station at Makkah and Madinah and two stations in Jeddah including the one at King Abdulaziz International Airport. The Haramain railway is expected to carry more than 3 million passengers annually. According to studies conducted by the Haj Ministry and published by Arab News, demand for transporting Haj pilgrims is expected to double over the next 25 years and Umrah pilgrims will total 11 million.

Dubai and UAE minister of finance, at the Dubai World Trade Centre. The book will also be displayed in Kuwait and Saudi Arabia.

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Mo Farah Leads Muslim Haul of Olympic Medals

Despite being held during the fasting month of Ramadan, more than 1,200 Muslim athletes from Muslim countries took part in the London 2012 Olympics.

A record of 65 Muslim Olympians won medals at London 2012, led by Somali-born Mo Farah, the first Briton to win Gold in the 10,000m, while earning his place in history by also winning the 5,000m crown. The total number is up from 44 Muslim medallists at the last Olympics in Beijing in 2004.

The Olympics are an opportunity to celebrate similarities and friendships as well as diversity. According to figures exclusively researched by The Muslim News, Muslim women also won a record of 18 medals, more than double the number (eight) in Beijing four years ago. Around 400 women Muslim athletes from Muslim countries participated in the Games. Benin is the only Muslim country which failed to send a single female athlete.

Apart from Mo’s two gold medals, bronze medals were also won in Taekwondo (Lutalo Muhammad) and Rowing men’s (Mohamed Sbihi). Algerian born Mahiedine Mekhissi-Benabd is France’s only track medallist and he won silver in the Men’s 5000m steeplechase. Despite being held during the fasting month of Ramadan, a total of more than 1,200 Muslim athletes from Muslim countries took part in the London 2012 Olympics. Out of a total of 65 Muslim medallists, Russia had 13 Muslim medallists, the highest of any country including the 8 Muslim female medallists also the highest number. Russian female gymnast Alias Mustafina was the most decorated Muslim Olympian with four medals.

The Middle East took home 24 medals, with Iran topping the rankings for the region and coming in 17 with a total of 12 medals, their best haul ever, including 4 gold; 5 silver and 3 bronze. Iranian wrestler Sadegh Lohman was also the highest number. Russian female gymnast Alias Mustafina was the most decorated Muslim Olympian with four medals.

MoFarah.jpg

Rumours began to circulate around the 80s that Armstrong has converted to Islam. The regional head of a deeni jamaath which sends out missionaries all over the world, recounted his interactions with the astronaut in South Africa. I challenged him and shot a letter to the astronaut on his Ohio address seeking confirmation of what was being heard.

We, the Islam-loving Muslims are a credulous lot and tend to believe a lot of bogus stuff paraded in the name of the Islam. We are yet to come up with any worthwhile contribution to the science and technology during the last five centuries, but are eager to see an Armstrong and people ranging from Jackson to Tyson to Sunita Williams converting to Islam. There is scope for hyperbole and rhetoric in speech. But when it comes to writing and publishing, such phoney stories have least scope to gain credibility. Once tested on the lie-detector, they only cause demoralization in our ranks and blot out the hope of our ever owning a credible media.

*For Further Details Visit / Contact : A.K.S Convention Centre
971, St. John’s Church Road, Near Cades Park, Bangalore - 5. Phone: 080 - 25307700 / 25367700 / 25547700, Mobiles: 98002-78700.
Violence in Mumbai

The Enemy Within

The greatest risk to the Muslim community is from the self serving community leaders and Muslim politicians. These selfish elements hobnob with the fringe radical religious minority groups.

By M. Hanif Lakdawala

Muslim intelligentsia in Mumbai is still struggling to find reasons for the eruption of violence at a demonstration by some Muslim organisations at Mumbai’s Azad Maidan, protesting against the communal violence in Assam and Myanmar on 11th August 2012.

The Urdu daily, Inquilab, writes in an editorial on August 12: “Since the general media had not paid adequate attention to the horrible violence in Assam and Burma, the details of incidents in these places did not reach the people. But the photographs and details that reached the people through social media were enough to agonise the common man. That is why investigative agencies should have sensed the restlessness among the people. They should have also realised that even a minor spark could turn into a full blaze.” The paper adds: “Whatever happened was extremely regrettable. In such a situation, people should remain peaceful and cooperate with the administration.”

According to a social activist closely connected with the political parties, the Mumbai violence on August 11 was pre-planned. They have come to a conclusion that not just in Mumbai, but conspirators having loyalties to certain political parties are trying to highlight the troubles of Muslims in Assam and Myanmar on the streets. They want to create trouble simultaneously in Uttar Pradesh and other states keeping in mind the 2014 Parliament elections.

Saeed Hameed of Urdu Rashtriya Sahara opines that the Mumbai violence might have been engineered by the drug mafia in the city. The Sunni ulema, led by Moin Ashraf Qadri, has launched a campaign against the drug dealers and it is suspected that the drug mafia wanted to deflect the Sunni ulema.

Moin Ashraf Qadri followers have alleged that the violence may be a conspiracy by his detractors or fallout of Ashraf’s month-long campaign against drug peddling in the Muslim neighbourhood.

“The anti-drug campaign has received tremendous response from the community. We have been putting up posters in Nagpada, have conducted a march to the local police station, held a meeting in Mumbra and more in the past eight months,” said one of the supporters of Moin Ashraf Qadri.

The fact that 69 bikes were confiscated from the protest site once again brings to the fore the “menace” of bike-borne youth. Community leaders and parents have been raising concerns over this trend.

During the festival season, roads in the nights are taken over by these young bikers, who vroom through the city to visit mosques. A few years ago, during a stunt on bikes, many youngsters were seriously injured.

By M. Hanif Lakdawala

Violence on August 11 was immediately controlled because of the admirable restraint shown by the police. But the perceptible danger signs are all there. The greatest risk to the Muslim community is from the self serving community leaders and Muslim politicians. These selfish elements hobnob with the fringe radical religious minority groups. With deadly weaponry available from across the border to these self-seeking fringe groups, the risk of communal flare up is always there. Equally true is the fact that many Muslim social groups and their leadership which gives calls for protest/ rallies have their own political agenda and hidden self interest. Even in the Azad Maidan Violence case, no minority group leader with political influence is likely to be charged with inciting violence because of cynical vote bank politics. After the Azad Maidan violence, a handful of people were arrested, but the masterminds continue to be protected.

The sober element of the Muslim intelligentsia should play a proactive role in projecting the real issue before the masses so that the vested interest within the community does not misguide the masses.

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Living as we do in a globalised village, we can stay ignorant or misinformed only at our own peril. Media is a necessary evil, much as we accuse the politics of being so. We can neither ignore it, nor can we escape the harmful impact it exercises over the society. The exodus of nearly 35,000 innocent denizens of North Eastern states from the cities in the South within the span of three days has raised several pointers for Muslims to ponder over. Fortunately, the community handled the issue with uncanny maturity in some cities and denied the agent provocateurs an opportunity of carrying any bounty home.

Whatever may be the source of provocation, it must be said that Muslim organizations who organized rallies in Mumbai and Lucknow to protest against violence in Assam and ‘media’s silence on massacre of Rohingyas in Myanmar’ during the terminal week of Ramazan, were acting most foolishly. Issues in Assam—and in fact in the entire North East—are too complex to be entrusted to mobs to protest. It is of course, quite condemnable that nearly 60 lives have been lost in Assam in Bodo-Muslim clashes and nearly four lakh people—both Muslims and Bodos—are living in refugee camps. It should give no reason for Mumbai Muslims to go on a rampage in Azad Maidan, burn vehicles and stone police. Why should the life in urbs prima of India be subjected to the angst of a section of people over happenings in a distant land?

Misdoings in Lucknow and Mumbai may have provided enough signals to the agents provocateurs at home as well as abroad, of the inflammatory potential of the issue to be encashed through communal polarization. Only ignoramuses can forget that all three states from where exodus happened i.e., Maharashtra, Karnataka and Andhra Pradesh, will be having Assembly elections in the near future. It is expected of only the unwise to barter their right to protest with popular ill-will, disruption of public life and lending a political handle to the communal parties. It is better avoiding exercise of an unnecessary right if it earns majority displeasure and shutting access to wider opportunities otherwise available in an atmosphere of harmony. There may be equally weighty counter arguments, but it is for minority leaders to constantly weigh the pros and cons of their strategy.

Urdru media too was not behind anyone in fuelling the passions. It carried either morphed, doctored or even fake photographs of killings in Kenya. Photographs of corpses of tsunami victims were passed off as victims of ‘massacre’ of Rohingyas in Arakan in Myanmar. Active browsers of Internet have dated these pictures to 2005. Nor were the killings on such scale as were represented by an Urdu daily published from several centres in the country. If the non-Urdu vernacular media is accused of being inflammatory, the Urdu media too should not escape such censure.

Fortunately the government and the Muslim community in all three states displayed enough maturity in maintaining the communal equilibrium and assuring the North-Easteners of security and safety. Mass dislocation of people is fraught with risks for peace in the nation and economic stability. Ethnic dilution and cosmopolitan nature of our megacities should be seen as a blessing and a necessary prop for the democracy in the current context. It carries as much guarantee of stability as it offers hope for minorities to survive and thrive amid diversity and plural ethos. Anything that polarizes the people should set off alarm bells for all of us.

Lastly, the hate-mongering potential of the social media network should urge us into exercising self-restraint in making use of emails, blogs, Twitter, Facebook, Internet, SMSes and cellphones. If information is just a click away, misinformation is equally so. Hate and scare can be sold on the information thoroughfares with as much speed as is the passage of knowledge and information. Islamic fakes such as Michael Jackson’s conversion to Islam, mosques surviving tsunami in Japan, or Aramco team unearthing giant human skeletons in Arabian sands, were used in the past to cultivate credulity among Muslims. A population nourished with such credulous stuff loses its sense of discernment and direction. Let us understand that media has to do more with level-headedness, objectivity and rationalism, than mere technology. Media ownership presupposes these qualities in the mass of people who aspire to own it.

Prisoners of the Past

This is with reference to the editorial in the July 2012 issue of the Islamic Voice titled Prisoner of the Past’. The editorial ends with a note, “They have to blame themselves none else. Revert to the old is the reigning slogan”. Of course Allah’s Quran is very, very old, (1446 years) and Hadees is 1,000 years old. But it is obligatory for each and everyone of the Muslims to adhere to their commandments, Allah’s kalaam is kept without any change in the diacritical marks. One thing is evident. The Editorial wants change from old to the new. The language and style are very difficult to understand. Kindly use language as simple as possible.

Dr. S. Abdul Kashim
Racecourse Rd. Kahamalai
Trichy-620023

Very Informative Interview

Interview of Mr.Abdul Hamid Taylor by Maqbool Ahmed Siraj under the title “A Banker’s Tryst with Philanthropy’ in the July 2012 issue of Islamic Voice was informative and timely. To quote Mr.Hamid, ‘the Islamic Banks are playing with words and emotions and providing very little by way of alternative financial models”. According to him, ‘the element of riba is camouflaged’. However he does agree that musharaka and mudaraba have some useful features and this could be developed into risk taking practices. Individuals like Mr.Taylor should apply their experience and knowledge to create interest-free microfinance institutions which could outclass the Grameen Bank models where the interest rates charged are between 18% to 24%. There is a need to work for the community and begin from the bottom of the pyramid rather than the top, not an Islamic Bank for multinational and big borrowers. ... If ye do it not take notice of war from Allah and His Apostle, but if ye return back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly...

(Surah Baqrah 279).

Phiroz A. Poonawalla
dphirozp@gmail.com

Your Solution is at Variance with Islam

This is with reference to the editorial “Prisoners of the past” in the July 2012 issue of Islamic Voice which seeks to analyse the reasons behind the present backwardness among Muslims. While it may quite true that some of us, mostly the older lot, would like to remain wedded to the past, what you have proffered by way of solution is surprising and is totally at variance with Islam. You have sought to relate the ills plaguing the Muslim society to the strict laws of Shariah and the interpretation of the “ancient text” (I construe that what you mean to say here is the Quran) by the dogmatic Ulemas, who strictly go by the rule book. Muslims believe that the Shariah and Quran are sacrosanct and that they hold true for all times to come. As such, the moment you call for their revision, for whatever reason, you stand to lose the right, I am sorry to say, to be called a true Muslim, in the strict sense of the term.

It is not that Muslims are not amenable to the winds of change. On the contrary, they are. But if the same wind seeks to ruffle them the wrong way with an intention to erode some sheen out of the Shariah, Quran or some other basic tenet and what is more, be held out as panacea for attainment of a brighter future, which the rest of the communities are said to have achieved, then there is no way they would come round to this idea.

I am sure, in the long run, Muslims are destined to scale the heights all by themselves, aided only by the Shariah and Quran in all its totality and glory.

Abdul Aziz Burujwale
burjaaziz@yahoo.com, Hubli

Give Complete Hadith Details

This is with reference to the article published in Islamic Voice of May 2012 on “Cupping: A Traditional Remedy,” by Yasar Arafaht. I wrote to him to quote the Hadith ; the number and the book source. But he just replied back with a number of the Hadith by Al Bukhari. When I referred to this number, the Hadith was completely different. In future, when you mention Hadith in any article, please give the number and the full Hadith.

Tariq
dtariqkaloo817@gmail.com
KKMCC, Kannur distributes Pension Funds

Kannur: The Kannur District Committee of Kuwait Kerala Muslim Cultural Centre celebrated the 66th Independence day of India and distributed the Annual Pension fund on 15th August in Kannur. The Pension fund was inaugurated by V.K. Abdul Kader Moulavi, vice-president of the Kerala State Chapter of Indian Union Muslim League. Sayyid Ghalib Al-Mashoor Thangal, President of KKMCC presided over the event. This is the third year that the Kannur committee is hosting such a Pension Plan. The KKMCC Kannur district committee also presented two Excellence Awards for the Madrasa Muallims who have excelled in their career for more than 20 years in a single Mahal (area), while serving the community. The major contribution to the pension fund is from the Al-Mashoor family of Kannur (Thana) in memory of their late father Sayid Pookoya Thangal, a philanthropist and staunch supporter of the Indian Union Muslim League.

Muslims offer Eid Prayers in Gurudwara

Dehra Dun: The 800-odd Muslims residents in Uttarakhand normally offer eid prayers at the town’s Gandhi Maidan, a public ground. Due to heavy downpour in Uttarakhand, the Gandhi Maidan turned into a marshy ground this year. There is no mosque in Joshimath area of Uttarakhand. Sardar Buta Singh, head priest of Gurudwara came to the rescue of the local Muslims. He invited the local Muslims to offer Eid prayers in the Gurudwara.

Minority Affairs Ministry’s Under-utilised Funds

New Delhi: The Ministry of Minority Affairs (MoMA) and its flagship program has become a textbook copy of government inaction. State Minister, Vincent H. Pala said that for the year 2010-11, states have reported utilization of 75.30% of the funds released to them under Sectoral Development Programme (MsDP). The amount in budget under this program was 1327.32 crores from which 913.23 crores was released. From Ministry’s own admission, the amount utilized by states and union territories comes out to be 687.66 crores, which means about half of the funds budgeted for MsDP ever got utilized. The Ministry admits that “the pace of implementation of MsDP has been slow due to late submission of plans by States/UTs, non-availability of land and location related problems, inordinate delay in transfer of fund by State/UTs to the district, non release of required State share and long gestation period of infrastructure projects.” In its 27th Report, the Standing Committee on Social Justice and Empowerment (2011-2012) says that since the inception of MsDP in 2008, an amount of Rs. 2359.39 crores has been released against which expenditure of only Rs. 1174.93 crores has been reported by the States/UTs. The panel has criticized the minority ministry for the casual approach towards the program. Under MsDP program, funds are available for infrastructure projects like building schools, hospitals, and schools in any of the 90 Minority Concentration Districts (MCDs).

Photo Album ‘Aks-e-Hyderabad” to be released

Hyderabad: The history of Hyderabad, its style of Architecture, Culture and Civilization are depicted in 650 printed colour photographs to be published by Siasat soon. These photographs are spread over a period from 1880 to 1956. It includes historical monuments, flood of Musi River, Drought, Music, Dance, Ornaments, Garments, Transport System, important personalities etc. This is an important documentary treatise on the life and culture of Hyderabad. Explanations in Urdu and English facilitate the readers to know the details. Zahid Ali Khan, Editor, Siasat, has written its foreword and Allama Ajaz Farukh has penned down its introduction.

Appointed

Dr. Akmal Hussain, a scientist with the Zoological Survey of India has been appointed as the CEO of the UP Central Sunni Wakf Board in Lucknow. He joined the office on August 27. Hailing from Jaunpur, Dr. Hussain holds a doctorate in Zoology from Lucknow University. He was regional director of Zoological Survey of India in Chennai prior to his appointment at Wakf Board in Lucknow.

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Taha Trust vs. Karnataka Minorities Commission

‘Inspection was illegal, Mala fide’

By A Staff Writer

Bangalore: The Taha Educational Trust whose premises was ‘inspected’ by Mr. Anwar Manippadi, chairman of the Karnataka Minorities Commission on July 4, has lodged a complaint of criminal trespass with the Bangalore police.

In a press note, the Trust secretary Syed Amanulla has said the visit by Manippadi and commission secretary Mohammed Ateeq before the Bangalore police.

Amanulla said the premises of the Trust on Armstrong Road in Bhartinagar area of the city was being used for coaching students for competitive exams, providing them accommodation and for hiring for convention purposes. He said a portion of the building had been taken on rent by the Director of Minorities of the Government of Karnataka to store its files, applications form and stationery. He said the building was rented as per the directions of the Public Works Department and the rent too was fixed by them and was in public knowledge. ‘Moreover’, the press note added, ‘the files and stationery of the Karnataka Minorities department were shifted and stored there between April 27 and 30, last year while Commission Secretary Ateeq Ahmed held the additional charge of Director of Minorities (the press note has enclosed documents pertaining to the same).’ “It is surprising that the same Mr. Ateeq had accompanied the Commission Chairman to the Trust premises and alleging irregularities and illegibilities’, observed the press note.

Mr. Amanulla alleged that the inspection by the Minorities Commission Chairman and Secretary was illegal, unauthorized and beyond the jurisdiction of the Commission.

Amanulla charged the Commission secretary of concealing vital facts which were under his knowledge and were in public domain to cast aspersion on the functioning of the Taha Trust.

The press note said the Trust is functioning on a land leased by the Hazrat Navbahar Shah Maqan under the provision of the Wafq Act 1954. The Trust built its own building in 1985 with financial assistance from the Central Wafq Council and the loan was under repayment.

SC Admits Plea for Compensation to Muslim Youth

New Delhi: The Supreme Court of India admitted a petition of Jamiat Ulema-I-Hind seeking judicial probe of all terror blasts since 2002 and compensation to the innocent Muslim youth who were implicated in those cases, put behind bars for several years but later acquitted by courts. A Bench of Justices, T. S. Thakur and Ibrahim Khalilullah admitted the PIL filed by Gulzar Ahmed Azmi, Maharashtra head of Jamiat.

Jamiat has urged the apex court to constitute a judicial panel to probe all terror blasts that happened in the country since 2002. Jamiat, in its petition, also urged the court to order compensation, relief and rehabilitation of the youth who were falsely implicated in terror cases. Hundreds of Muslim youth were picked for blasts in Malegaon, Ajmer, Samjhauta and Mecca Masjid. They had to spend several years in jail until the court found them innocent and released. Jamiat leaders see the visit by Manippadi as a big achievement, and hope that innocent people will get justice. “We are hopeful now that the innocent Muslims youth will get justice from Supreme Court. We were not getting much support from lower and high courts, that’s why we moved the Supreme Court,” said Maulana Arshad Madani, national president, Jamiat Ulema-I-Hind (Arshad faction) while talking to Two Circles Net over phone.

He said the Jamiat has always said that Muslims are not behind terror blasts, and this was proved when the National Investigation Agency probed terror blasts of Ajmer Dargah, Malegaon, Samjhauta Express and Mecca Masjid. “Since the beginning, we have been saying that Muslims are not behind these blasts. Government agencies continuously blamed Muslims. They said Muslims make bombs, they plant and execute bombs. Last year, Congress leaders admitted that saffron terror groups are behind those blasts. NIA has found saffron hands behinds blasts in Ajmer Dargah, Malegaon, Samjhauta Express and Mecca Masjid,” said Maulana Madani. Jamiat’s counsel Amarendra Saran reportedly told the apex court that its intervention would go a long way in giving comfort to the feelings of the community. He said a number of Muslim youth were detained for the Malegaon blasts in 2006 and 2008 by Maharashtra ATS. They were, however, let off later as they were found innocent by the National Investigation Agency. Jamiat’s petition has made the States of Haryana, Gujarat, Maharashtra, Rajasthan, Andhra Pradesh, Delhi, Karnataka and Tamil Nadu as respondents.

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Obituary

Prof. Mohammad Naseem Faruqui

Prof Faruqui’s efforts to bring the Muslim University into the 21st century could not be blocked by his detractors.

By Afzal Usmani

“When a boy winks and the girl smiles, information is exchanged in wireless mode”. This is how Prof. Mohammad Naseem Faruqui explained wireless communication while inaugurating “The cellular Radio and Mobile Communication (CRAM-92)” a seminar in Kennedy Auditorium of Muslim University Aligarh in the winter of 1992. The event was organised by the Department of Electronics Engineering; Aligarh Muslim University. This left a long lasting impact on me of Prof. Faruqui and his abilities to communicate. It is very sad news that Prof. Faruqui is no more with us. Despite being a very good communicator, somehow the students, staff and the alumni could not receive his message and so most part of his tenure ended up in disturbance and chaos. Even after so many disturbances and a chaotic situation, his efforts to bring the Muslim University into the 21st century could not be blocked by his detractors.

He computerized and modernized the process of admission and examinations including Engineering, Medical and other competitive exams. He introduced many modern professional courses including, Masters in Finance (MFC), Masters in Tourism (MTA), Masters in International Business (MIBM), Masters in Food Technology (MFT) and B.Tech. in Computer Engineering. He paid special attention to Department of Electronics Engineering and used to teach a paper of Digital Communication for M.Tech. He went out of his way to help establish “Center of Telematics and Research” under Dept. of Electronics Engineering and purchased state of the art equipment. He used to regularly visit the center to guide the students working at the center. Prof. Faruqui wrote his memoirs of his AMU Aligarh days as “My Days at Aligarh”. Mohammad Naseem Faruqui was born in district Sultanpur of United Province of British India.
Riot with Many Contrasts

The religion wise break up of violence victims is a very painful observation, the percentage of Muslims amongst riot victims is close to 90%.

By Ram Puniyani

India has been the victim of divisive-sectarian violence from more than a century, more particularly after the British implemented their policy of 'divide and rule' and encouraged communal formations to flourish. These communal formations, Muslim and Hindu both, in turn spread hatred against the 'other religious community' and violence in the name of religion came to be a tragic part of our nation. Many innocents have lost their lives in this violence, which is an instrument in the hands of communal forces. As the violence started becoming more structural, some features emerged. These features, though they have been changing their form from riot to riot, still have some commonality. The major pattern of riots after independence have been documented and analysed by scholars like Asghar Ali Engineer, Paul Brass, Ashutosh Varshney and others.

The inquiry commission reports which have gone on to investigate these acts of carnage have also pointed out to findings that are very disturbing to the plural character of our nation. These findings also show the nature of our political class, administration and police in particular in very poor light. In post independence India, since the Jabalpur riot of 1961 down to the scattered acts of violence in recent years in Rajasthan, (Sarada: Gopalgarh) and many places in UP, the pattern broadly conforms to a well orchestrated mechanism and the failure of the state to control it.

The foundation of this violence is in the myths and stereotypes prevalent about the minorities in particular. ‘Social common sense’ prevalent in the society, including that of those who are in charge of controlling the riots is practically the same. This social common sense sees Muslims as criminals, terrorists, anti-nationals and violent people. Earlier, in communal violence, two religious communities used to be pitted against each other, but lately the minorities are the targeted communities. This ‘social common sense’ perceive the Christians as those who are converting by force, fraud or allurement. The religion wise break up of violence victims is a very painful observation, the percentage of Muslims amongst riot victims is close to 90% (their population as per the census of 2001 is 13.4%). The type of attitude taken by police is by and large stereotypical and regards them as the trouble makers and police believes that they can bring these Muslims to heels through bullets and batons.

The recent riot in Mumbai on 12th August, 2012, does not fit into any of the prevalent notions of riot so far. It is a total contrast to all this and at times also shows the ray of hope about the possibility of positive forces being awakened to quell the violence. The 12th August event was a huge melee of Muslims brought into Azad Maidan of Mumbai by Raza Academy and some other Muslim organizations. Some mobilization was done through the announcement in mosques. Police and organizers say they expected only couple of thousands to turn up, as such, 50000 people turned up. Those who came were already feeling the heat of the present anti Muslim violence-displacement of Muslims in Assam and Myanmar. The ground of mobilization was prepared by section of the Urdu media, which projected as if Muslims are being attacked all over. This exaggerated sense of insecurity was planted in the minds of a large section of Rajasthani Muslims.

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Hajis who have booked for Haj 2012 programme are hereby informed that the departure of our First group will be, Insha Allah, on 21st September 2012 and our Second group (Short Package) will depart on 8th October 2012.

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Peace Building in Islam

Looking Within

Crescent and Dove

Peace and Conflict Resolution in Islam
By Qamarul Huda
US Institute of Peace Press
Washington D.C
319 pages, Price: Not stated

Reviewed by Maqbool Ahmed Siraj

In the recent past we had had enough opportunities to hear what Jihad means or does not mean. But rarely do we hear—or even discuss—what constitutes peace. Even less heard are the attempts or efforts to promote peace and resolve conflict from Islamic perspective. A lot of literature has been produced on war, resistance, mischief and rebellion too. But most of these discuss the issues in theological and legal parlance, not from the angle of building a vision for an ideal social order.

The book in hand, Crescent and Dove: Peace and Conflict Resolution in Islam, edited by Qamarul Huda, a research scholar at the US Institute of Peace, is a collection of essays presented at an international conference which looked at the contemporary Islamic reactions to violence and peacemaking and the possibilities for reinterpreting the issue of peacemaking in Muslim communities. The intellectuals and peacemakers who gathered at the conference have drawn upon the existing fund of scholarship and fieldwork in the discipline of peacemaking within the tradition of Islam. Any study of peace-building in Islam should be premised on the base of Islamic law which seeks to protect life, religion, property, lineage and intellect.

But despite Europe being the theatre of two World Wars, Stalinist violence, Bosnian genocide, Chernobyl disaster in the century just past, the West chose to target and single out Islam and Muslim world for all the intolerance and violence that prevailed around the world. Resistance against occupation of Muslim lands and predatory capitalism was dubbed Jihad and became a ruse for bloodier reprisals against the Islamic states. Unfortunately, such an opportunity was offered on a platter to the West by some Muslim extremists themselves who hijacked the term jettisoning its broad spectrum of ethical and spiritual meanings and focusing mainly on its combative aspects only.

If one of the essayists is to be believed, the military aspect of the Jihad came to dominate under compulsions of realpolitik during the Abbasid period. A report attributed to Hassan al-Basri (recorded by Abdur Razzaq in Musannaf) the best Jihad for an individual is to spend his money honestly for a right cause or a prayer said deep in the middle of the night. Thus moral excellence of basic, non-militant personal act of piety carry more weight than anything else.

The volumes brings together essays on a range of topics from scholars like Ibrahim Kalin, Asma Afsaruddin, Waleed El-Ansary, Mohammed Abu-Nimer, Zeki Saritoprak, Reza Eslami-Somea, Asna Husin and editor Qamar-ul Huda. The term Jihad and Jihadist entered into the media lexicon during the last two decades. The facile translation of Jihad into English as holy war, as is common in some scholarly and non-scholarly discourses, constitutes a misrepresentation and misunderstanding of the term’s Quranic usage. The Quran expects the Muslims to be engaged constantly in the basic moral endeavour of enjoining what is right and forbidding what is wrong. The struggle implicit in the application of this precept is Jihad, properly and plainly speaking and the endeavour is both individual and collective.

Any war to annihilate the non believers or to convert them to Islam is doctrinally unacceptable in Islam. How distorted is this perception of Jihad being terrorism or invitation to violence also gets refuted by the Quranic discourse wherein patience is stated to be a component and a manifestation of the Jihad of the righteous. Similarly quietist and activist resistance to wrongdoing are equally valorized. Contrastingly, as one of the essays points out, it is incorrect to use term shahed for martyr, for the Quran itself does not use this term for ‘those who are slain in the path of God’. At least till the end of the 7th century, it was not used in this sense. Only in later extra-Quranic tradition this word acquired the meaning of “one who bears witness for the faith” particularly by laying down his life. Extrinsic particularly Christian, influence was suspected there. But then one could question what lies at the root of so much violence in the Islamic world. The causes may be “unmet human needs of security, identity, shelter, basic resources and acceptance of others”, to quote the cultural anthropologist John Burton. True peace involves equality, justice, freedom, and compensation to victims. Anything less involves compromise with those who are more powerful. Muslim societies are governed by ruling elites tethered to the Western powers who control the decisions. The West follows the dictum ‘Democratic at home, imperial abroad’. The book however only cursorily touches this aspect.

The essay on Turkish peace activist Bediuzzaman Said Nursi (1876-1960)—the current rulers of Turkey largely owe their ideological existence to him and his disciple Fethullah Gulen—introduces a personality who could have stood shoulder to shoulder with stalwarts such as Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr. Sadly, not much has so far been written about him outside Turkey. The man who is known to have saved Armenian children from being killed at the hands of Turkish army, has left vast practical legacy to be explored for all peace activists from the Islamic world and even for those who are yet to come across an Islamic peace activist.

Use of terms Jihad and Mujahid for terrorists like ben Laden and Awalaki

Islam provides a solid foundation for peace-building skills within itself.

The essay on Turkish peace activist Bediuzzaman Said Nursi (1876-1960)—the current rulers of Turkey largely owe their ideological existence to him and his disciple Fethullah Gulen—introduces a personality who could have stood shoulder to shoulder with stalwarts such as Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr. Sadly, not much has so far been written about him outside Turkey. The man who is known to have saved Armenian children from being killed at the hands of Turkish army, has left vast practical legacy to be explored for all peace activists from the Islamic world and even for those who are yet to come across an Islamic peace activist.

Is Your Résumé ...

While applying for overseas job, mention country name wherever needed. Example- Passed MBA from Hyderabad, India. Worked for 2 years in Chennai, India. Avoid unnecessary details in Personal data like details of brothers, sisters. Mention passport details only for overseas job or a job requiring overseas travel. Never bluff or exaggerate because you will be investigated further during interview.

CAUTION: There are many websites offering Resume writing services. Beware of websites charging hefty fees. The normal charge for Resume correction service starts from Rs 250 onwards.

(The writer is a Nagpur based Professional Resume Writer. He can be reached at ishradh858@yahoo.com)
Is Your Résumé Off the Mark?

By Irshad Ahmed Khan

During my experience as a Professional Resume Writer, one common complaint from candidates was: “we do not get Interview calls in spite of impressive academics and work experience”. The answer is, they did not highlight their professional, academic and personal skills!

As per a survey, a human resources development manager will take 30 seconds to sum up your resume. So ensure that you grab his attention.

Following is a list of Do’s, Don’ts and suggestions:

While you mention work experience, do not forget to mention achievement apart from work done or role played. For example, “Increased product sales (by 10%) by improving after sales service”.

Use plenty of action/power words:

- Organised
- Trained
- Enhanced
- Implemented
- Counseled
- Fond of travelling
- Extremely detail oriented and organised.

Mention professional skills in summary form:

Well versed in Site Management, Quality Control, Costing and Estimation, Safety Management (Civil engineer)

Sensitive to consumer behavior, trends and human nature (Marketing)

Skillful in making Quotation, Purchase Order and Production Drawings of Modular Furniture. (Interior designer)

Able to Handle Furniture Showroom Management. (Furniture salesman)

Advisory skills, Negotiation skills

Make sure your resume contains unique information so that you have an edge over other candidates.

Example- Cashier- Having good speed in currency note counting.

Courier Boy- Well versed with city road map

Marketing- Extremely good in preparing fancy Power point presentations

Always highlight keywords.

Example – Passed MBA from IMT Nagpur. Here IMT is highlighted as the advertisement mentioned preference for IMT students.

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Avoid such fancy career objective because it does not clearly convey the role you can play. Instead mention

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This clearly states the position you are applying for and also saves space.

Meaningful career objective can be mentioned for senior position.

MS WORD will not detect all errors. For example cone will not get red underline if you type gone.

MS Word will not detect spelling error for upper case letters.

Remedy- Always do thorough proof-reading.

Avoid uncommon short forms. For example “Worked as OSC for xx years”

OSC stands for On-Site Consultant.

Mention hobby only if it’s compatible or relevant to position desired.

Example- You mentioned Coin collection as hobby and you are applying for the post of Security officer. The compatible hobby would be Trekking, Sports, Adventure sports, Gardening.

Reading is an appropriate hobby for a Librarian.

Never copy resume of other candidate (or your friend) as it will not match your job profile.

For example, he mentioned personal traits which will not match with your personality.

The resume structure of a Marketing person is very different from that of Computer Software engineer.

Customize your resume for each employer.

Resume size ideal 2 pages, Maximum 3 pages.

Insha Allah, our Hajj 2012 group will depart on 19th October 2012 (35 Days programme)

Booking started for our Umrah programme 2013, Umrah will be conducted with Ziarath also, 14 Days programme, Insha Allah, conducted every 15 days

Kindly book your seats as early as possible to avoid last minute hiccups.
This surah concentrates on the battle between truth and falsehood. It is divided into four parts. At the outset, the surah states that the whole universe submits to God and obeys Him. Only the unbelievers dispute God’s revelations, thus they separate themselves from the rest of the universe. Therefore, the Prophet (Pbuh) should pay no attention to them, no matter how affluent and well pleased they appear to be. They will inevitably face the same fate suffered by earlier communities of unbelievers. God smote them with a stern punishment. The second part begins with a reference to the fate suffered by some past communities. This serves as a prelude to the narration about certain events from Moses’ life history and specifically his encounter with Pharaoh, Haman and Korah or Quran. These events, representing tyrants’ attitude to the message of truth, are only told in this surah. There is no reference to them anywhere else in the Qur’an. They tell us of a believer from Pharaoh’s own household, who concealed the fact that he believed in Moses’ message. He tries first to protect Moses against Pharaoh’s attempt to kill him. He states the word of truth, putting it cautiously at first, then ultimately declaring it openly and clearly. In his argument with Pharaoh, this believer presents strong and clear evidence for the truth, warns Pharaoh and his people of the Day of Judgment, describes some images of the day in an inspirational way and reminds them of their attitude and that of generations before them. The story is developed in such a way as to link it, eventually, to the life to come, and we see them all there, disputing among themselves as they suffer in hell. The dialogue occurs between the weak elements of society and their arrogant leaders, on the one side, and another takes place between them all and the angels in charge of hell, trying to find a way out when there is none. In the light of this last scene, the surah directs Prophet Muhammad to remain patient in adversity, to have full trust that God’s promise will come true, and to glorify and praise Him. The third part starts with a statement that those who dispute God’s revelations without providing any sound argument in support of what they say are only motivated by a quest for greatness. Yet they are too insignificant to attain this. The surah then directs people’s hearts to reflect on the great universe God has created, which is far greater than all mankind. This reminder may perhaps make those who are arrogant better appreciate the greatness of God’s creation, rather than remaining blind to it: “The creation of the heavens and the earth is indeed greater than the creation of man; yet most people do not understand.” (Verse 57) It reminds them of the approach of the Last Hour and directs them to pray to God, for He responds to those who pray to Him. Those who choose to remain arrogant will inevitably enter hell in complete humiliation. Here the surah portrays some of the universal signs that they ignore. We see the night portrayed as a time for rest and the day is given eyes, while the earth is shown as a resting place and the sky a canopy. In relation to themselves, the surah also reminds them to reflect on the pleasing shape and form God has given them. It directs them to submit to God with sincerity. It instructs the Prophet to distance himself from what they worship, declare God’s order to him to reject their deities and to submit to the Lord of all the worlds. It seeks to make their hearts more responsive by mentioning that God, the Creator of the universe, is the One who originated them from dust first. It is He who gives life and death. Again the surah makes the Prophet wonder at those who argue about God, warning them against punishment in the hereafter, and portrays a very powerful image of such punishment: “They will certainly come to know when, with chains and shackles round their necks, they will be dragged into scalding water, and then burnt into the fire of hell.” (Verses 70-72). Indeed, those whom they worshipped will disown their worship, while they themselves deny having ever worshipped anyone. Ultimately, they end up in hell, as they are told: “Enter now the gates of hell, where you shall abide. Evil indeed is the abode of the arrogant.” (Verse 67.) Again, in the light of this scene, the Prophet is instructed to remain patient in adversity, and to trust in the fulfillment of God’s promise, whether he remains alive to see some of what this promise involves or he is made to die before its fulfillment. The promise will come true at the time appointed for it. The surah’s fourth and final part is closely linked with its third. As the Prophet is directed to wait patiently, he is told that God sent many messengers before him: “No messenger could bring a sign except by God’s leave.” (Verse 78). Still, there are many signs in the universe, and there are also plenty of signs that people ignore. Who, for example made cattle subservient to man? Furthermore, the ships that carry them on the sea are a sign they see with their eyes. The fate of past communities should also serve as an admonition to them. The surah then concludes with a powerful image coupled with strong rhythm, showing a community of unbelievers faced with God’s might. They declared their belief, but it was too late: “But accepting the faith after they had seen Our might was not going to benefit them at all. This has always been God’s way of dealing with His creatures. There and then the unbelievers will be lost.” (Verse 85) This is a fitting ending, one that depicts the fate of those who are arrogant.

(Arab News)

**Fighting Falsehood**

In the name of God, the Beneficent, the Merciful

Ha. Mim. The revelation of this book is from God, the Almighty, the All-Knowing, who forgives sins, accepts repentance, is severe in retribution and limitless in bounty.

There is no deity other than Him. To Him is the ultimate return.

(The Forgiving, Ghafir; 40: 1-3)

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**This was My Ramadan**

I did not eat in restaurants. I avoided all Iftar parties and Frazer Town Melas.

By Madras Hashmathara

Ramadan has come and gone, but I would like to share, how I spent the month of Ramadan. This time, I was excited and thrilled that Ramadan is about to start. I thought this Ramadan will be really special for me because of two reasons. The first reason being that I was retired and I had all the time at my disposal. The second reason being that I decided to read and learn Arabic and read the Quran with meaning and summary. By the grace of Allah, the Almighty, I could do what I had planned. It was a real blessing for me. Reading and understanding the Quran was my first priority. I hooked on to the internet for this and read the summary and meanings of each surah in the Quran. I could not resist and I started reading the Quran the very next day even after iftar was over. Ramadan fasting has become more of feasting than fasting. It was not so for me. You could easily imagine my age when I say I am retired. By Allah’s grace, I am blessed with good health. I was on strict diet with vegetarian food, avoiding oily food and bakery items as far as possible. No biryani during Ramadan. It gave my stomach relief from gastric or any other stomach disorders. I did not eat in restaurants. I avoided all Iftar parties, Frazer town melas and other dinners. I avoided drinking coffee for the whole month just to avoid an addiction I have. I avoided watching TV during Ramadan and this made me realize how much time is consumed in front of this idiot box every day. I did watch a few Islamic and news channels and once you avoid watching TV, you have so much time to concentrate and pray during Ramadan. I avoided shopping during the month of Ramadan, this helped me to do my prayers on time. (The writer can be reached at madras.tara@gmail.com)
Prophet Muhammad’s (Pbuh) Extraordinary Affection for Children

The Messenger was completely balanced in the way he brought up his children. He loved his children and grandchildren very much, and instilled love in them.

When Ibrahim took his last breath, the Prophet could not control his grief as tears were flowing from his eyes. AbduRahman bin Awf said: “O the Messenger of God, even you (weep)!” The Prophet said, “O Bin Awf, this is mercy.” Then he wept more and said: “The eyes shed tears and the heart grieves, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation.”

The Messenger was completely balanced in the way he brought up his children. He loved his children and grandchildren very much, and instilled love in them. However, he never let his love for them be abused. None of them deliberately dared to do anything wrong. If they made an unintentional mistake, the Messenger’s protection prevented them from going even slightly astray. He did this by wrapping them in love and an aura of dignity. For example, once Hassan or Hussain wanted to eat a date meant for distribution among the poor as alms. The Messenger immediately took it from his hand, and said “Anything given as alms is forbidden to us.” In teaching them while they were young to be sensitive to forbidden acts, the Prophet established an important principle of education.

When he returned to Madinah, he would carry children on his mount. On such occasions, the Messenger embraced not only his grandchildren, but also those in his house and those nearby. He conquered their hearts through his compassion. He loved all children.

He loved his granddaughter. He often went out with her on his shoulders, and even placed her on his shoulders while praying. When he prostrated, he put her down; when he had finished praying, he placed her on his back again.

The Prophet showed this degree of love to her to teach his male followers how to treat girls. This was a vital necessity; only a decade earlier, it had been the social norm to bury infant or young girls alive. Such public paternal affection for a granddaughter had never been seen before in Arabia.

The Messenger proclaimed that Islam allows no discrimination between son and daughter. As soon as Fatimah, the daughter of the Messenger, entered the room where the Messenger was, he would stand, take her hands, and make her sit where he was sitting. He would ask about her health and family, show his paternal love for her and compliment her.

Fatimah, knowing how fond he was of her, loved him more than her own self. She always watched her father and how he called people to Islam. She wept profusely when the Messenger told her that he would die soon, but her tears of sorrow turned to tears of joy when he informed her that she would be the first of his family to follow him.

The Prophet was the head of a small state that was besieged by enemies, some of whom were very close to Madinah. Yet despite all the pressures this placed on him, in addition to the heavy task of delivering God’s message and molding the new Muslim community according to Islamic principles, the Prophet found time to play with his grandchildren and ensure that they were happy. He would go to Fatimah, his youngest daughter, and take one or both her sons to play with.

One day the Prophet was leading the congregational prayer in the mosque in Madinah when he prostrated himself for a very long while. His companions praying with him felt that the prostration, was unduly long. As they could not lift their heads to find out, they worried that something might have happened to the Prophet. However, the Prophet then lifted his head and said, to indicate the next movement. When the prayer was over, they asked him why the prostration was too long. They said that they were worried lest something might have happened to him. He said: “There was nothing wrong. It was only that my son was on my back and I did not wish to disturb him.”

Let us look carefully at this and think how the Prophet did not wish to disturb a young child who sat on his back. The child must have been no more than three or four years old and the Prophet would allow him to detain the whole congregation in a particular position until the child decided to come down. That tells us much.

Childhood

“When we are children, we seldom think of the future. This innocence leaves us free to enjoy ourselves as few adults can. The day we fret about the future is the day we leave our childhood behind.” - Patrick Rothfuss, The Name of the Wind

“We may not be able to prepare the future for our children, but we can at least prepare our children for the future.” - Franklin D. Roosevelt

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It is informed to our beloved Hajis who have booked for Haj 2012 programme that, Insha Allah, the departure of our Haj group will be on 20th September 2012.

We request our Hajis to be prepared for the holy pilgrimage at least two days in advance.

We pray Allah (swt) for their safe, secure and peaceful Haj.

Contact for further details and clarifications: SYED MUZAMMIL | 98803 10886, 9886455737

E-mail: unitedhaj@rediffmail.com, unitedhaj@gmail.com

NO.1/5 & 1/6, 1st Floor, Naaz Complex, 3rd Cross, N.R. Road, Bangalore - 560 002, Ph : 41529685 (O), Fax: 080 - 41224497, Website : WWW.UNITEDHAJ.COM
Our Dialogue: By Adil Salahi

Scholars and Schools of Thought

Q.1. Could you let me know to which school of thought did Imam Al-Bukhari and the other five famous scholars of Hadith, as well as Imam Ibn Taimiyah and Imam Ibn Hajar belong?

Q.2. Recently, I joined the imam in a congregational prayer after the imam had finished two rakaahs. After the imam completed his prayer, I stood up to complete my prayer, but I did only one rakaah, and completed my prayer thinking that I have finished. When I left the mosque I had no thought that my prayer was one rakaah short. I did not remember what I did until some time later on. What should I do?

A.1. The six scholars who made the six most authentic collections of Hadith lived early in the 3rd century. They were too close to the period when the four imams who established the four schools of thought lived. In fact, when Al-Bukhari completed his collection known as the Sahih, he showed it to Ahmad ibn Hanbal, because the latter was the top authority on Hadith, and great grandparents, etc.

Inheritance of Grandchildren

Q. Three of my grandfather’s four sons died during his lifetime, leaving behind children of their own. Besides that, my grandfather has four daughters. Can his grandchildren inherit him, knowing that his deceased sons, but registered in his name? If it is not possible, may I ask that, since a grandfather may inherit from his grandchildren, why cannot the same process operate in reverse?

A. There is a direct line of inheritance in the Islamic system, which goes down to include children, grandchildren, and great grandchildren, and goes up to include parents, grandparents, and great grandparents, etc. However, this is subject to a rule that inheritance does not move a step higher or lower while there are heirs in the step nearer to the deceased. Thus, a grandfather does not inherit from his grandson, should his own son be alive. A grandson does not inherit from his grandfather if his own father, i.e. the deceased’s son is alive. However, in the case of a grandfather surviving his son who has children of his own, those grandchildren may inherit on the basis of the compulsory will principle. This principle means that the grandson's share is particularly its reporters. The schools of thought had not yet been truly established as such. Each imam had his own methodology and students. A school of thought comes into being when the students of an imam become top scholars in their own right, following his methodology. They would pass on their knowledge to another generation of scholars who will continue that line. Over several generations a school of thought becomes well-established. In the early period of Islam, there were many scholars who rank at the same level as the founders of the schools of thought, but these did not establish their own schools because their students were not as numerous, or as highly recognized as those of Abu Haneefah, Malik, Shafie, and Ibn Hanbal, because the latter’s lines were not continued. The six scholars of Hadith, Al-Bukhari, Muslim, Abu Dawood, At-Tirmithi, An-Nassaie and Ibn Majah studied under several prominent scholars of their time. They were able to distinguish evidence supporting each view. They followed what they felt to be closer to the truth, not any particular school of thought. Imam Ibn Taimiya is recognized as an Imam who could have his own school of thought. But he did not seek such a position, and he continued to consider himself as belonging to the Hanbali school of thought. Imam Ibn Hajar belonged to the Shafie school of thought.

A.2. Had you remembered your missing rakaah shortly after you had finished your prayer, i.e. before you left the mosque, you should have offered it there and then, and added two prostrations for forgetfulness, i.e. sujood sawh. The fact that you did not remember until much later means that if the question was merely a doubt on your part, saying to yourself: did I complete 4 rakaahs or did I really offer 3, without being able to make a clear judgment, then your prayer is valid. If, on the other hand, you are certain that you only prayed 3 rakaahs instead of 4, you should repeat that prayer.
Working with Non-Muslims

Islamic Voice replies:

Dear Nassery

It is good to hear from you. We are not only allowed to work with non-Muslims but it is desirable that we work with them in order to develop understanding and harmony among people of different faiths. Only by working with non-Muslims can we grow more tolerant of each other. In a world wracked with prejudice, bias and hatred, we need to come close to members of all other communities and develop sensitivity towards their likes, dislikes, inhibitions, choices, and manners and ethos. Sharing social space with others would build more understanding than reading or listening about them. In a world where Muslims have technologically fallen behind all other communities, we should rather pounce upon opportunities to live with non-Muslim brethren so than we could learn all that they have mastered and are keen to impart. So bear no doubts about interaction with non-Muslims. Go ahead and avail of opportunities. Wishing you more such opportunities!

Nasratullah Nassery
Kabul, Afghanistan
Nasratullah.imran@yahoo.com

Godrej Chicken

I would like to know if the chicken marketed through “Real Good” Godrej is halal or not. Can Muslims consume this?

Shafia Ahmed

Islamic Voice Replies:

Dear Sister

In most of the plants of Godrej Tyson Limited, which processes chicken and markets them, the slaughter is through Halal method and by Muslim workers. We made inquiries at the local unit in Hosakote, near Bangalore from our contacts. We were told that the slaughtering of chicken is done by Muslim workers and by Halal method. They even take care that pork is not mixed with other kinds of meat while doing the processing. However, in Punjab, they do it through jhatka method i.e., cutting the neck from upper side as is prescribed in Sikh religion. What is clear from this is that they are aware of the religious sensitivities of local populace and adopt the same practices.

Islamic Voice replies:

Dear Sister

It has to be borne in mind that Hijab is the concept and burkha, chador, scarf are its form in vogue in various regions of the world. The concept urges the Muslim women to be modest in their dress so that no part of their body should be so exposed that it attracts the covetous gaze of the opposite sex. Anything that Muslim women could wear that fulfils this condition is Hijab. Now this concept has translated into various forms of burkha in the subcontinent, chador in Iran and Afghanistan and headscarf in Turkey and the West. If the headscarves could be colourful, there should be no objection on burkas too having some embroidery. It all depends on individual taste and choice. It is sufficient that women wear dresses which are not see-through, skin hugging or are cut in such a fashion that they expose the parts of the body drawing evil gazes. Let us remember that it is women who are vulnerable, and it is the responsibility of those who are vulnerable to safeguard themselves. It is useless to get into gender polemics over the issue and question as to why only women need to cover themselves.

As for your second question about the men who wear pants below their ankles but do not do this with any sense of pride, it could be said that the Hadith in this regard was said during a period when members of the elite or royal and aristocratic families wore gowns flowing all over. In some cases orderles held the extremities of their gown while walking behind them in royal courts. This created a sense of vanity. The Holy prophet therefore asked his followers not to wear dresses that made a show of vanity. The objective was to curb the sense of arrogance symbolic of particular types of robes. We do not think one wears pants or jeans below the ankles to exhibit their pride these days. However, if someone wants to stick to the letter rather than the spirit, he should fold up and pray. People should not unnecessarily argue over the issue.

When to Be Practical

By Mohammed Shattari

As three travelers crossed the mountains of the Himalayas, they discussed the importance of putting into practice everything they had learnt on a spiritual plane. They were so engrossed in their conversation that it was only late at night that they realized that all they had with them was a piece of bread. They decided not to discuss who deserved to eat it; since they were pious men, they left the decision in the hands of the gods. They prayed that, during the night, a superior spirit should indicate who should receive the food. The following morning, the three men rose together at sunrise.

“This is my dream,” said the first traveler. “I was taken to places I had never visited before, and enjoyed the sort of peace and harmony I have sought in vain during my entire life on earth. In the midst of this paradise, a wise man with a long beard said to me: “you are my chosen one, you never sought pleasure, always renounced all things. And, in order to prove my allegiance to you, I should like you to try a piece of bread.”

“That’s very strange,” said the second traveler. “For in my dream, I saw my past of sanctity and my future as a master. As I gazed at that which is to come, there are several Muslim orphans in Bangalore. But kindly bear in mind that the Orphanages are not legally entitled to facilitate adoption. They are supposed to take care of the orphans in their premises and organize their education and healthy upbringing. You can ask the adoption placement agencies for Muslim infants for adoption. Muslim children have to be adopted under Guardianship Act as adoptees cannot replace biological parents as per Islamic law. You can even ring up Department of Women and Child Development, Karnataka Government Secretariat, Multi-storeyed Building, Bangalore-560001, 080-22353991, 22384138, department of women and children development karnataka government building, bangalore 560001.
Bidding farewell to Ramadan, we say farewell to everything that Ramadan stands for! The day of Eid marks the end of Ramadan piety and most of the Muslims are back to square one.

By Mustaq Sikandar

The real purpose of Ramadan is to develop fellow feeling, inculcate divine qualities, love for the downtrodden and a spirit to help the poor. But this real esoteric aspect seems to be missing even among those who fast for the whole month, thus the spirit and real purpose of Ramadan keeps eluding them. Among those who fast, one finds a newly discovered zeal for good deeds and fellow feeling that I call as Ramadan Piety. Under the influence of this Ramadan piety, they become regular visitors to mosques and try to spend more than usual amount of time in Islamic rituals. I had a chance to spend several days at a hospital during Ramadan, only to find the patients writhing in pain unattended by the doctors. Upon inquiry one came to know that doctors as well as administrative staff were busy in prayers. I wonder if at all this additional supplication at the cost of duty hours would bring them any dividends by way of rewards in the hereafter.

It is also a fact that Muslims become gluttons during Ramadan and the consumption of food is inversely proportional to the productivity of Muslims during this month. The daily five-time prayers and the additional Taraweeh (special night prayers of Ramadan) too fail to inspire any new spirit in the Muslim body. To add insult to injury, many Muslims become hypocritical due to the newly gained Ramadan piety. They try to compete and score more on the ‘piety card’, through esoteric religious deeds, as if Islam believes in cut throat competition rather than Right Intentions. I am personally witness to one such example. One of my neighbours, stopped and rebuked me after a coincidental meeting during Ramadan. His verbal assault became gluttons during Ramadan and the consumption of food is inversely proportional to the productivity of Muslims during this month. The daily five-time prayers and the additional Taraweeh (special night prayers of Ramadan) too fail to inspire any new spirit in the Muslim body. To add insult to injury, many Muslims become hypocritical due to the newly gained Ramadan piety. They try to compete and score more on the ‘piety card’, through esoteric religious deeds, as if Islam believes in cut throat competition rather than Right Intentions. I am personally witness to one such example. One of my neighbours, stopped and rebuked me after a coincidental meeting during Ramadan. His verbal assault became gluttons during Ramadan and the consumption of food is inversely proportional to the productivity of Muslims during this month. The daily five-time prayers and the additional Taraweeh (special night prayers of Ramadan) too fail to inspire any new spirit in the Muslim body. To add insult to injury, many Muslims become hypocritical due to the newly gained Ramadan piety. 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They try to compete and score more on the ‘piety card’, through esoteric religious deeds, as if Islam believes in cut throat competition rather than Right Intentions. I am personally witness to one such example. One of my neighbours, stopped and rebuked me after a coincidental meeting during Ramadan. His verbal assay was a result of my absence from Taraweeh prayers at the local mosque. His concern was genuine and I had no excuse of rebutting his criticism. As a Muslim, and more particularly as a Muslim male, I am supposed to pray in congregation at the local mosque. But I had a few genuine reasons for not joining a congregation. The pathetic and fragile condition of the Imam (one who leads the prayers) being one, along with the high-handedness of the Majid committee, that mostly consists of retired persons of dubious credentials, that range from corruption to illegitimate use of public offices. These sick and morally corrupt persons then dictate to the scholarly Imam, what and how he needs to reformulate Islam according to their whims.

I was happy to share with me his feelings about the “Islamic” Kashmir, where one can feel Ramadan, the night prayers and the Muslim environment. We met on a day, when he was not feeling well and we went to purchase a humble brunch for him at a local restaurant, where his wishful thinking of “Islamic” Kashmir was shattered beyond repair, as he found young unmarried couples defying Ramadan openly. He couldn’t openly acknowledge his bruised sentiments to me, but I could gauge them clearly. The ‘Kuffaristan’ that he vehemently criticised earlier, at least did not betray those double standards. With Ramadan nearing its end, the prices of daily commodities skyrocketed abruptly in Srinagar. The spirit of austerity was lost in extravagance. Most of us have an unending list of things to purchase before Eid ranging from clothes to foodies. The prices of bakery and food items became so expensive that they were out of reach from poor masses.

Eid that should bring joy, happiness, love and fellow feeling in the society becomes a festival that manifests the ugly divide between have-alls and have-nots. To add insult to injury, the wastage of money on fire crackers is disgusting. A society that is mired in conflict spawning hundreds of graveyards and rendering thousands of persons orphans and widows can ill afford, to indulge in such extravagance. Such being the case, I have this feeling that the month of Ramadan has become an occasion for competition in religious exhibitionism and the spirit of piety and charity is completely bypassed!

(The writer is based in Srinagar, Kashmir, and can be reached at sikandarmushtaq@gmail.com)
Light at the End of the Tunnel

Radiating positivity and the “never give up” spirit, Feroze Abdulla had to face many storms and tides while building bridges between communities for years. Yet his unflinching and unconditional support to various social causes for years, is an example worth emulating. He advises Muslims to stop bickering over Maslaks, and become a smart community.

By Nigar Ataulla

Heavy rains for an hour, then bright sunshine and heavy rains again. That is the Bangalore weather these days. It was during one of these rainy-sunny days that I was reflecting on the Muslim community. Sometimes life is peaceful for the community, sometimes it gets turbulent. It is for us to handle the storms and tides with grace and dignity without letting anyone shake our courage. Recently, on a week-day afternoon in Bangalore, there was heavy downpour, and in a few minutes, the sun began shining. Again the clouds opened up and rains again. Hopping into an auto that waded like a duck in the puddles amidst the lashing rain, I landed at Ferozes Estates and Properties office for the appointed time to meet Feroze Abdulla to understand his views on a whole lot of things that concerned Muslims and the society.

Born in his ancestral home which was once located on the same land as Safina Plaza stands today on infantry road, Feroze Abdulla completed his schooling from Bishop Cottons School, Bangalore. “I got into the real estate business immediately after school. Hailing from an elite and illustrious family of Bangalore who have been known in the real estate industry for many years, my family owned many properties in the city for over 100 years, and I gained practical experience into the ropes of real estate right from a very young age. This helped me to set up Ferozes Estates and Properties which is my brainchild,” he says.

Today, Ferozes Estates and Properties is a leading real estate advisory and an acknowledged leader in the industry with Feroze Abdulla as the Managing Director. The expansion of Feroze Estates and Properties and its dominance in the Bangalore property scene has been the result of years of dedication and determination of Feroze. Starting up Feroze Estates and Properties in 1982, he chased his dream of owning his own business and creating his own path. Amidst the hectic pace of his business, Feroze Abdulla remains extremely committed and passionate towards several social causes.

Being aware of his social responsibility, he has been a pioneer and the founding trustee of a number of social forums and charitable organizations such as the Rainbow Forum; PRAY Foundation, Aalim Education Trust, Life Line Micro Credit Foundation Trust and Danish Education Trust. Corporate hospitals that line the swanky avenues in our metropolises shoo away sufferers in lieu of clientele with ATM cards in their hands. Victims of the cruel hands of nature as well as the commercialization of the health sector, these helpless folk had no one to turn to in Bangalore until PRAY (Pain Relief And You) opened its doors to them 14 years ago, in 1998. Feroze was its founding trustee.

But for PRAY, Sajida Banu, a chronic diabetic, would have been working with the Bangalore police in order to maintain law and order in the city. The diligent, prudent and alert officials of the Bangalore police and law and order in the city. The diligent, prudent and alert officials of the Bangalore police have been working rigorously in order to keep violence at bay. They have left no stone unturned in order to diffuse tension and hostility between diverse communities. Building Bridges between communities is the motto of the Rainbow Forum, thereby focusing on issues like communal harmony and inter-faith dialogue. For years, it has brought-Hindus, Muslims and Christians together to learn about each other’s cultures and ways of living.

Feroze took the initiative as founder of the Rainbow Forum, to cultivate peace and harmony between people of different communities. For over more than 20 years, he has been closely working with the Bangalore police in order to maintain law and order in the city. The diligent, prudent and alert officials of the Bangalore police have been working rigorously in order to keep violence at bay. They have left no stone unturned in order to diffuse tension and hostility between diverse communities.

The Aalim Education Trust, also founded by Feroze provides financial assistance for education to deserving candidates belonging to under privileged families, from primary to graduation level. Every year, the Trust sponsors 1000 school students and 150 college students studying in various institutions in Bangalore. Feroze hopes that through the Trust, many more children of the poor can be reached by creating opportunities and better facilities by supporting other schools, colleges, and technical institutes. The Lifeline Micro Credit Foundation Trust, the latest initiative by Feroze is active in financially helping extremely destitute women entrepreneurs irrespective of caste, creed and religion engaged in small scale businesses like selling flowers, fruits, pickles, dress materials, arts and crafts etc. In a country where thousands of farmers are committing suicide because of 32% interest rate, Life Line Micro Credit Foundation Trust is helping more than 3000 women by providing them money which is interest and collateral free. It is currently providing monetary assistance to 17 slums and it has a recovery rate of 100%. The Lifeline Micro Credit Foundation Trust functions in slum areas like Gori Palya, Bismillah Nagar, Rajendra Nagar and Tannery Road.

“Danish Educational Trust was set up by a group of concerned activists in the field of education in March 2006 in Bangalore. It was mainly set up with the aim of identifying talented youth. The Trust’s vision is to “To build future leaders of the nation.” It intends to help poor meritorious and economically backward students become professionals, like engineers, doctors, lawyers, journalists, architects, software engineers, software engineers, pilots, scientists and civil servants,” confirms Feroze who is one of the main founders of the Trust and works along with Mrs Ziaullah Shariff, and Ameen Mudassar, among others to make this initiative successful.

He confesses that he will work actively in promoting women’s rights, human rights and to my own personal delight… animal rights too! Probing a little more on what he thinks should the Muslims today do to live in harmony in a plural society like India, Feroze strongly feels that Muslims should stop bickering about Maslaks. “ It is now not the time of the survival of the fittest, but the survival of the smartest. Muslims should focus on education, economy, become media savvy, create wealth and look at poverty seriously. Muslims should create more journalists, lawyers, and professionals and get smarter. We should learn to co-exist peacefully with our brothers and sisters from all other communities. Do not get carried away by sectarian disputes. As Muslims, let us revive the spirit of humanity within us. There are millions of people from other communities who respect Islam and Muslims, let us treat them with respect and love. We are citizens of India and not tenants in this country. It’s time to build goodwill relationships between people,” asserts Feroze.

Meeting Feroze had cleared many clouds in my mind too. Sometimes we burden ourselves with the task of trying to “change” people and “reform” them. In my encounters while working with the community, I had met many who carried this “reformer” tag along with them. But from Feroze, one learns to accept everybody as they are, give them the same affection and attention, and more than anything respect their religion and beliefs wholeheartedly.

Things may seem difficult for the community, but Feroze is like the light at the end of the tunnel…. a sign of hope for the future. (Feroze Abdulla can be reached at feroze@ferozes.com Ph: 9845018080)
The World’s Muslims ...

Differing Views on Orthodoxy

The survey asked Muslims whether they believe there is only one true way to understand Islam’s teachings or if multiple interpretations are possible. In 32 of the 39 countries surveyed, half or more Muslims say there is only one correct way to understand the teachings of Islam. This view, however, is far from universal. In the Middle East and North Africa, majorities or substantial minorities in most countries — including Tunisia, Morocco, the Palestinian territories, Lebanon and Iraq — believe that it is possible to interpret Islam’s teachings in multiple ways. In sub-Saharan Africa, at least one-in-five Muslims agree. In South Asia, Southeast Asia and across Southern and Eastern Europe, at least one-in-six in every country surveyed believe Islam is open to multiple interpretations. In some Central Asian countries, slightly fewer Muslims say their faith can be subject to more than one interpretation. But in Kazakhstan (31%), Turkey (22%) and Kyrgyzstan (17%), the percentage that holds this view is on par with countries in other regions. In the United States, by contrast, 57% of Muslims say Islam is open to multiple interpretations.

Core Beliefs

The survey asked respondents in all 39 countries whether they believe in the existence of angels. In Southeast Asia, South Asia and the Middle East-North Africa region, belief in angels is nearly universal. In Central Asia and sub-Saharan Africa more than seven-in-ten also say angels are real. The expression “Inshahallah” (“If God wills”) is a common figure of speech among Muslims and reflects the Islamic tradition that the destiny of individuals, and the world, is in the hands of God. And indeed, the survey finds that the concept of predestination, or fate, is widely accepted among Muslims in most parts of the world. In four of the five regions where the question was asked, medians of about nine-in-ten (88% to 93%) say they believe in fate, while a median of 57% express this view in Southern and Eastern Europe. The survey also asked about the existence of heaven and hell. Across the six regions included in the study, a median of more than seven-in-ten Muslims say that paradise awaits those who have lived righteous lives, while a median of at least two-thirds say hell is the ultimate fate of those who do not live righteous and do not repent. Central Asia along with Southern and Eastern Europe have relatively low levels of religious commitment, both in terms of the lower importance that Muslims in those regions place on religion and in terms of self-reported religious practices. With the exception of Turkey, where two-thirds of Muslims say religion is very important in their lives, half or fewer across these two regions say religion is personally very important to them. This includes Kazakhstan and Albania, where just 18% and 15%, respectively, say religion is central to their lives.

Generational Differences in Religious Commitment

In the survey, a few countries — such as the United States, Northern Europe and Russia — stand out as relatively liberal. In these countries, young Muslims are more likely than older Muslims to say that religion is important in their lives. In Russia, 84% of Muslims ages 18-29 say religion is very important to them, compared to just 71% of Muslims ages 30 and older. Generational differences are less pronounced in Muslim-majority countries, though younger Muslims in Russia also tend to pray more frequently (48% do so once a day or more, compared with 41% of older Muslims). Elsewhere in Southern and Eastern Europe and Central Asia, the older generation of Muslims generally places a greater emphasis on religion and engages more often in prayer. For example, Muslims, ages 35 and older are more likely than younger Muslims to pray several times a day in Uzbekistan (+18 percentage points), Tajikistan (+16) and Kyrgyzstan (+8).

Time in Isfahan ...

added in stages under the Seljuqs, giving the mosque its current four-iron, a type which subsequently became prevalent in Iran and the rest of the Muslim world. The Chehel Sotun (Forty Columns) Palace located in the center of Qazvin was built during the reign of Shah Tahmasb I (1524-1576) of the Safavid dynasty (1501-1722). Covering an area of 500 cubic meters, the mansion has been turned into a museum and has many rare artifacts belonging to the Safavid and Qajar era.

Si-o-se Pol, which means 33 bridges or the bridge of 33 Arches, also called the Allahverdi Khan Bridge, is one of the eleven bridges of Isfahan. Commissioned in 1602 by Shah Abbas I, from his chancellor Allahverdi Khan, it consists of two rows of 33 arches. There is a larger base plank at the start of the bridge where the Zayandeh River flows under it, supporting a tea house.

New Julfa is a quarter of Isfahan located on the outskirts of the city. In the beginning of the 17th century (during the Safavid period), over 150,000 Armenians were moved there from Julfa in Nakhichevan. New Julfa is still an Armenian populated area with an Armenian school. Vanck Cathedral, the Church of Bethlehem at Nazar Avenue, Saint Mary church at Julfa Square and the Yerevan church in the Yerevan area are all here. Due to western, mainly American propaganda, people in general, in ignorance believe that Iran is a terrorist country. When one visits Iran and moves around in different cities, one realizes that Iranians are lovely people and great hosts. Women in Iran work in different capacities, including decision-making, in hotels, at the airports, in museums, in military, police-force and even in the Parliament. Women also work as scientists and pilots. I interacted with women doctors who have made their mark in the male bastions such as cardiology, gastroenterology and neurology. Women students outnumber male students in the universities. After my visit, I felt that it is high time that the international community works to remove sanctions against Iran which are imposed under western pressure.

Inheritance of Grandchildren...

be deemed to have made a will in favor of his grandchildren to a maximum of the lesser amount of either one-third of his property or his deceased son’s share, had he survived this will. This will is deemed to be valid even though it does not exist.

Having said that, I would like to add that Islam encourages a grandfather in such a situation to make a will in favor of his grandchildren, so as to be fair to them. In the case of our reader, the grandchildren may inherit on the basis I have explained. Moreover, if some of the property registered in the grandfather’s name actually belongs to his deceased sons, he should immediately return it to the estates of his deceased sons so that their children may benefit by it. It is not right that he should retain it in his name, because it may all go to his surviving children who have no claim to it. As I have explained, the Islamic system of inheritance works equally in the cases of grandchildren and grandparents. There is no distinction of degree.

Prof. Faruqui ...

in the family of Abdul Saleem Faruqui. After completing his primary education in Sultanpur, he joined Allahabad University for graduation before joining Indian Institute of Technology (IIT) Kharagpur in 1952. After completing his B.Tech, M.Tech and PhD from IIT Kharagpur in 1956, he joined his Alma mater as a lecturer in 1958 in the Department of Electrical Engineering and rose to be Reader, Professor and finally Deputy Director of IIT Kharagpur before becoming Vice-Chancellor of Aligarh Muslim University on 15th October 1990.

After leaving AMU Aligarh, he became Chairman of U.P. Minority Commission for a while and then moved to his favorite profession of teaching and joined as Professor at University Putra Malaysia, Kuala Lumpur, Malaysia. After a while there, he moved back to India and joined as Chief Executive Development at Institute of Management and Technology (IMT) Ghaziabad.

Prof. Mohammad Naseem Faruqui passed away on August 24, 2012 at Kanpur after a prolonged illness. His burial took place in Kanpur. He is survived by his widow, Swaleha Faruqui, son Nadeem Faruqui and a daughter.

Kissinger, Zaki Yamani, CIA agent Raymond Close, former ambassadors and ministers). After the long and arduous task of gaining these interviews in Arabic, they were translated in their entirety into English and then began the process of structuring the film. “We spent nearly a year in research before beginning to film; talking to people who knew him, reading nearly everything written on him in English and Arabic, for it was necessary to create a documentary that clearly showed not only his life, but through his life the establishment of the country.” Including all the post-production, the project took three years to complete.

“Those who have seen the film have commented mainly on the fact that they all learned something from the film. It is historical and informative as well as being a full-length (90 minutes) documentary,” said Friedlander.
Muslims' Voice, September 2012

Applications invited for MANUU coaching for Civil Services Exam 2013

Hyderabad: Maulana Azad National Urdu University has begun the process of starting a new batch of coaching for Civil Services exam of 2013. The university invites applications from eligible Minority and Women Graduate candidates for year-long Integrated Residential Coaching Programme for Prelims cum Mains of CSE 2013. The Coaching will commence from October 8, 2012. Entrance Test for Admission will be held on September 23, 2012 at Hyderabad, Bengaluru, Mumbai and Srinagar. Short listed candidates will be interviewed at MANUU Campus, Hyderabad on October 3, 2012 for final selection. Application forms may be downloaded from www.manuu.ac.in or obtained from MANUU CSE Coaching Academy, ITI Building, MANUU Campus, Gachibowli, Hyderabad-500032.

Goudarz, was responsible for one of the most heart warming moments of the games, when after losing to American, Jordan Burroughs in the gold medal contest, the two men embraced on the podium despite all the political troubles between the two countries. The Turkish team had 50 female athletes, the highest number from any Muslim country, and Kazakhstani and Turkish women, won more medals than their male counterparts! The presence of so many Muslim female athletes at the games, many of them choosing to compete in the hijab, was soured slightly by FIFA’s rejection of the Iranian football team, who were penalised last year for wearing headscarves in a qualifying game. Unlike the Beijing games, there were Muslim medalists in Fencing, Shooting, Artistic Gymnastics and Equestrian events. But there were no Muslim medallists in 25 of the 36 sports featured in the Games and unlike the Beijing games, there were no Muslim medallists in Tennis and Trampoline.

(Source Courtesy: The Muslim News)

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Muslims' Voice, September 2012

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**Riot with Many Contrasts ...**

The community which turned up in large numbers. To add salt to the wounds, some speakers made inflammatory speeches and some motorists/pedestrians pelted stones. which incited by the whole thing.

The real trouble, highly condemnable, began not due to this crowd, but due to other 500-1000 armed Muslims, who started attacking police personnel, molesting women police officers and attacking the OB vans of the news channels. This was provoked due to speakers at the rally aggressively putting forth threats that media is not showing the news of Assad and Muslim. Also police was targeted as the Muslim community does have the experience of police having gross anti minority stance.

This is so far as the violence conformed to the usual pattern. The attacks which happened later were a total departure from the past riots. Let’s note that the attack of section of Muslims was not directed against the Hindu community as such. They were targeting media and police.

In the first contrast to the usual pattern, the police commissioner, Arup Patnaik, who had seen the 92-93 violence, had different ideas and in the major departure from the attitude of police. Patnaik asked police to exercise restraint. So far, the attitude in such situation is reckless firing, above the waist, to instill a fear factor to control the violence. Patnaik not only asked the police to exercise restraint, he went up to the stage with great courage and conviction and appealed to the crowd to maintain peace. Exercise restraint. The programme would

**ISLAMIC VOICE, September 2012**

**US CITIZEN**, honest, religious 9th grade professional technical age 49, 5'-15', 145lbs. Seeking pious, kindhearted, slim Muslim. Widow, divorce kindly respond with recent photo.azj100@gmail.com, (718) 6125276

**BANGALORE** based leading Architect 47-years (widower), tall, well-built, healthy wheatish, complexion, hailing from respectable Urdu Speaking Sunni Muslim family. Seeks bride with a religious family background from any place in India. Age 30 to 34 years. Minimum Qualification, graduate in any discipline. Mail complete Biodata and Photo giftedalliance@gmail.com

**SM Parents seek alliance for their son, 31 years old, 6'-2", M.S (Gen. surgeon), working in Hubli, handsome salary. Seeking a good looking, tall bride from a respectable family. 25-30 years of age, preferably doctor, others can contact too. Contact: +91-9448666662, email: matrimonial. ad.12@gmail.com

**NEW DELHI** United Nations in collaboration with Ministry of External Affairs and Indian Council for Cultural Relations will conduct Young Professional’s Programme (UN Civil Services) examination at New Delhi on December 5, 2012. The programme is open to Indian Nationals after a long time. The programme would serve as a launching pad for those who want to pursue a career at UN civil services. Candidates applying for this exam should have the following credentials:

- **a)** The candidate should be less than 32 years of age by December 31, 2012.
- **b)** The candidate should have fluency in English or French language.
- **c)** The academic background of the candidate should be either architecture or Economic Affairs or Information System and Technology or political or social affairs. The candidates should apply online at http://careers.un.org/yp. The last date for the receipt of applications is September 12, 2012.

**WANTED GROOM**

SUNNI MUSLIM: Second Marriage, Khula obtained. Aged 26 Yrs, Fair, Good looking. Ht. 5'-2", B.Com, Working in MNC Company. Having 6 years old Son. Pls contact: 9844;007109, 90360228, Email: imranbahmed@in.com

BELGAUM: Divorce since 4 years, Aged 33 years, from well educated family, Ht 5'-3", very fair and beautiful, Qualification: Diploma (Elect. & Comm.), having a Son aged 8 years. Pls contact: 9844333038, 8951047730, Email: sharven@yahoo.com, sharveni@yahoo.com

BANGALORE: SM Parents seek alliance for their daughter MSc( Nutrition), 24 years, fair, charming, working as a lecturer. Contact: 9484500171, to mdsharief1980@gmail.com, with resume and scanned photo to email id- s.sub2509@hotmail.com

BELGAUM: Dowry, brokers excuse. Contact: 09400623646, 9842016100

BANGALORE: Shaik SM Parents seek match for their only a few months married life and Qula obtained issueless daughter, BE, well settled, working in MNC Bangalore. 24 years, 5'-6", fair. Groom must be BE, shaikh/Syed working in Bangalore, Hyderabad, USA,UK,germany from religious respectable family/unmarried/ Divorcee & issueless. Email: muddasind@gmail.com, Phone: 9845786661.

**BANGALORE**: Shaik based sheikh Sunni Muslims parents invite alliance for their daughter, Divorcee, obtained Qula after a short period; no issues, BE, well settled working in MNC Bangalore, Ht-5'-7", age 26 years. Groom should be well settled, professional from well educated family, unmarried/Divorcee and issueless. Contact: 080-22212781, email: hrmsman27@gmail.com

**BANGALORE**: SM Parents seek alliance for their daughter B A, MBA employed Fair, Beautiful 5'-5", 28 years, belonging to a well educated respected family. Groom should be well settled, well educated, employed from religious family background from Bangalore. Contact: 9668630383, email: shaadid22@hotmail.com

**MYSORE** alliance invited for SM good looking 51 years divorce. Groom should be qualified employed Businessman. Contact: 9945261255

BANGALORE: SM parents Daughter, M.Com, 25 years, 5'-5", working as lecturer seeks alliance from a professional qualified, employed well settled boy, no Dowry, brokers excuse. Contact with resumed and scanned photo to nandishahf1008@gmail.com, 9000243905/9611841189/080-25476049

BANGALORE: SM Parents seek alliance for their daughter BE(II), aged 24 years, 5'-3", charming. Working belonging to a decent family. Groom should be well qualified Professional working at Bangalore from a decent family. Email: mainshaflrhf77@gmail.com, Contact: 9845940850

BEAUTIFUL, deeply religious 29 years lady working teaching a highly educated, respectable family of North Karnataka. Innocent divorcee (Khula) has a male child. Needed well-settled groom aged 30-35. Mail complete Biodata and Photo giftedalliance@gmail.com

SMU Parents invite alliance for their daughter 5', 4'-5", BE/MBA working in MNC Bangalore. Issueless divorce obtained qula seeking well qualified boy below 35 years from respectable family. Proposals from India/Abroad send Bio-data, photo to email id- s.sub2509@hotmail.com, 9850090241/0971556503640.

BANGALORE: SM Parents seek alliance for their daughter Fair, 22 years, 5'-1", pursuing B.Com (Final) from Shaik’s educated religious family. Groom should be Good looking, well settled working professional from decent, religious family in Bangalore. Contact: 9443045517, Email: mahaboobbashashe@hotmail.co.in

**SM Dastagir Khan, central Govt. employee, 3 Sons, One daughter. Daughter 21 years, 5'-1", BCA, Fair & Slim, looking for a groom around 28 years, Graduate with job, Bangalore resident. Contact: 9742576242.**

**WANTED BRIDE**

BANGALORE: SM Parents looking for a bride for their Son, 5'-6", BE. Well settled in CANADA. Presently in Bangalore looking for a girl below 28 years should be a graduate, fair and religious from a decent family. Contact: 9900217663/9886766874, email: navbride@yahoo.com

SM, 28 years, Dip. in ESC, employed as an Instructor in an Engineering college seeks a religious, educated bride from a respectable family, email: mkmysore@gmail.com

SM Urdu speaking boy aged 31 years/5'-9", handsome with Beard/ system engineer in a reputed IT company in Chennai looking for a girl aged below 29 years/practicing Islamic values with Nigab or Hijab from a religious educated family. Please contact: 9701502133 or unityhyd@gmail.com
An Idyllic Time in Isfahan

By Dr Malika B. Mistry

I visited Iran in July 2012, to participate in the “World Conference on Women and Islamic Awakening”. After the conference, the delegates were invited to visit Isfahan, the historical city of Iran. It is located about 340 km south of Tehran and is Iran’s third largest city after Tehran and Mashhad. Isfahan is located on the main north-south and east-west routes crossing Iran, and was once one of the largest cities in the world. It flourished from 1050 to 1722, particularly in the 16th century under the Safavid dynasty, when it became the capital of Persia for the second time in its history. Even today, the city retains much of its past glory. It is famous for its architecture, with many beautiful boulevards, covered bridges, palaces, mosques, and minarets.

The Naghsh-e Jahan Square in Isfahan is one of the largest city squares in the world and an outstanding example of Iranian and Islamic architecture. It has been designated by UNESCO as a World Heritage Site. The city also has a wide variety of historic monuments. In 1598, Shah Abbas moved his capital from Qazvin to the more central and Persian, Isfahan. This ushered in a golden age for the city which lasted until it was sacked by Afghan invaders in 1722. The capital subsequently moved several times until settling in Tehran in 1795. Today Esfahan, the third largest city in Iran, produces fine carpets, textiles, steel, and handicrafts. The city is located in the lush plains of the Zayandeh River, at the foothills of the Zagros mountain range. Isfahan is one of the most spectacular cities of Iran from the point of tourist attractions. There are magnificent monuments which belong to different periods, fantastic tile-works, outstanding architecture of the mosques and glorious palaces, old colourful houses, fascinating bazaars and minarets.

The Jameh Mosque is the grand, congregational mosque of Isfahan city. The mosque is the result of construction, reconstruction, additions and renovations on the site from around 771 to the end of the 20th century. The Grand Bazaar of Isfahan can be found towards the southeast wing of the mosque. This is one of the oldest mosques still standing in Iran, and it was built in the four-iwan architectural style, placing four gates face to face. An iwan is a vaulted open room. Construction under the Seljuqs included the addition of two brick domed chambers, for which the mosque is renowned. The south dome was built to house the mihrab in 1086–87 by Nizam al-Mulk, the famous vizier of Malik Shah, and was larger than any dome known at its time. The north dome was constructed a year later by Nizam al-Mulk’s rival Taj al-Mulk. The function of this domed chamber is uncertain. Although it was situated along the north-south axis, it was located outside the boundaries of the mosque. Ivans were also

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Scientific journal, The Lancet, has carried out a global study, including results from 122 countries, to establish which nations are the laziest. The UK, it found, was one of the most inactive countries, with a staggering 63.3% of the population being inactive. It was ranked eighth laziest country in the world.

Meanwhile, Greece was labeled the least lazy nation in the study. Only 15% of the population of the Mediterranean country, which also boasts one of the world’s healthiest diets, was classed as inactive. Italy ranked 17th laziest nation in the world.

The idyllic isle of Malta may be a beautiful holiday destination, but the people too seem to enjoy sitting back and enjoying the view, since they have been ranked as the most inactive people in the world.

Overall, women rated lower than men in the study. The highest percentage of inactive women was found in countries where they find it difficult to find employment due to social constraints, such as Saudi Arabia, which ranked third least active country.

Top 20 Laziest Countries in the World

1 – Saudi Arabia: 68.8% inactive
2 – Swaziland: 69.0% inactive
3 – Malta: 71.9% inactive
4 – Zimbabwe: 71.8% inactive
5 – Argentina: 68.3% inactive
6 – Micronesia: 66.3% inactive
7 – Kuwait: 64.5% inactive
8 – United Arab Emirates: 62.5% inactive
9 – United Kingdom: 61.4% inactive
10 – Malaysia: 61.4% inactive
11 – Japan: 60.2% inactive
12 – United Kingdom: 60.2% inactive
13 – Denmark: 58.2% inactive
14 – Jordan: 58.1% inactive
15 – Turkey: 56.0% inactive
16 – Iraq: 56.0% inactive
17 – Namibia: 58.5% inactive
18 – Dominican Republic: 60.0% inactive
19 – South Africa: 52.4% inactive
20 – Bhutan: 52.3% inactive

For the full list, see: (Reported by Helen Collis) (www.dailymail.co.uk/news/article)

Pursuit of profits is encouraging corporate hospitals to indulge in unethical practices. Often medical practitioners have their eyes on pockets and wallets rather than hands on pulse.

Commercialisation of hospitals and medical profession is emerging as a big challenge on the health front in India. With no regulatory authority still in place, the mushrooming private and corporate hospitals around the country are making hay while sun shines. With public health system and government hospitals in disarray, the people are compelled to depend on the private healthcare institutions. There are a number of ways these corporate hospitals cheat the patients, overprice their services, bypass code of medical ethics and indulge in corrupt practices. Sample this:

- Even as a patient is brought to a hospital, he may be recommended a series of totally unnecessary diagnostic tests. For instance, a 17-year old boy was taken to a corporate hospital for having fever, he was recommended ECG even while he had not complained of chest pain. When queried by the aware attendants of the patients, the reply was: This is the normal procedure here.
- Patients are asked to get the diagnostic tests done at a particular lab. The internal nexus allows the hospital to receive share in the testing fee.
- Some Hospitals go still further. They ask the labs to doctor the diagnostic result and exaggerate the intensity and severity of the disorder. This then is used to scare the patient to admission into hospital. In a subsequent test, the lab is advised to bring down the intensity of the disorder thereby allowing the doctors or hospitals to claim considerable improvement and effectiveness of their cure. For instance, the lab may be asked to show high glycerides for blood sugar and frighten the patient into following the advice of admission into the nursing home.
- Some hospitals and doctors receive ‘rewards’ from pharmaceutical companies for prescribing high-priced branded medicine even while cheaper alternatives are available in the market. These rewards may not be always in the form of the cash. The doctors may be promised ‘orientation’ programme in Switzerland which may be just a holiday or picnic for the doctor, and may be his family.
- Smaller nursing homes and private clinics serve as tents for bigger, more flashy and specialty hospitals. They refer patients to these corporate hospitals and collect a fee for the same.
- There are however grey areas. Some patients are kept clinically alive in order to raise bills. Although it will not be fair to accuse the hospitals for this plight, the doctors should advise the patient’s family whether such a life is a machine-assisted life or it will be more advisable to withdraw the machine and allow a peaceful passage out of the painful existence.
- Billing system is not always transparent. Jargon-ridden language is often used to obscure the real nature of treatment. A hospital in Hyderabad used to couch anaesthesia in such a language while no anaesthesia was being administered.
- Some medical institutes subject their patients to clinical tests for coded drugs. Currently, India is a major destination for trial of drugs on patients. This commercialization of the medical practice and healthcare is chiefly the outcome of mounting avarice and greed in the society. People who pay millions of rupees to buy a seat in medical colleges—some even incurring debts—are compelled to make a quick buck by engaging in such malpractices. Administering the cure to the patient becomes secondary for them and ethics take a back seat. All they care about is how to recover the cost and gather resources for a seat in a medical college for their offspring in future.

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**Advisory Note:** This content is for informational purposes only. The views expressed are those of the author and do not necessarily represent the views of the publisher. Always consult a qualified healthcare professional for medical advice.
Dementa is a general term for a decline in mental ability, severe enough to interfere with daily life.

Memory loss is an example. Alzheimer’s is the most common type of dementia. Dementia is not a specific disease. It’s an overall term that describes a wide range of symptoms associated with a decline in memory or other thinking skills severe enough to reduce a person’s ability to perform everyday activities. Alzheimer’s disease accounts for 60 to 80 percent of cases. Vascular dementia, which occurs after a stroke, is the second most common dementia type. But there are many other conditions that can cause symptoms of dementia, including some that are reversible, such as thyroid problems and vitamin deficiencies.

Dementia is often incorrectly referred to as “senility” or “senile dementia,” which reflects the formerly widespread, but incorrect belief that serious mental decline is a normal part of aging.

While symptoms of dementia can vary greatly, at least two of the following core mental functions must be significantly impaired to be considered dementia:
- Memory
- Communication and language

The prevalence of dementia increased considerably. More than 42,000 people aged over 60 have dementia (2.1 million women and 1.6 million men). For the year 2010, an estimated 3.7 million people with dementia and its impact on the policies of their governments. The deliberations at these regional and national meetings were collected and a group of experts from India and abroad were assigned to write the report for India in April 2010. The Dementia India reports first discuss the problem of dementia and its psycho-social management. It focuses on caregivers issues. It also stresses the public health aspect of creating awareness and possible ways of prevention. The report estimates wider impact of the devastating illness on the affected people, their families and the country. The report proposes possible steps to address the public health challenges posed by dementia, the importance of early identification and the need for simple effective intervention.

Number of persons with dementia in the last 10 years, the evidence of dementia prevalence in India had increased considerably. More than 42,000 older people have been studied by eight centres in 5 urban and 4 rural sites across the country and there are wide variations in estimates. Prevalence of dementia using survey diagnosis or clinical diagnosis of DSM IV or ICD 10 reported from Indian studies amongst the elderly, range from 0.6 per cent to 10.6 per cent in rural areas and 0.9 per cent to 7.5 per cent in urban areas. The heterogeneity in reported prevalence could be due to lack of sensitive and specific measures of assessment, being predominantly rural, important protective family structures, differing lifestyles and diet rich in antioxidants. Methodological problems in the studies may also account for the regional differences.

For the year 2010, an estimated 3.7 million people aged over 60 have dementia (2.1 million women and 1.6 million men). The prevalence of dementia increased steadily with age and higher prevalence was seen in older women than men. The larger population of older women than men who have dementia may be due to the fact that women live longer in India. In India, the number of people with Alzheimer’s disorder and other dementias is increasing every year because of the steady growth in the older population and stable increase in life expectancy. Thus, an estimated two-fold increase by 2030 and three-fold by 2050 can be expected. Barriers to Dementia Care in India Stigma

Lack of awareness, feeling that nothing can be done.

Low health seeking behavior for memory problems, feeling that it is part of normal aging.

3.7 million people with dementia and fewer specialists manpower to manage them.

Lack of policy initiatives for people with dementia

Lack of training and support. Service needs scaling up.

Poor awareness even within the medical fraternity

Lack of funds for dementia services, research and training.

(The writer is National Chairman, ARDSI & Chairman elect ADI)

(Source: This article was first published in IQRA-Magazine of Yenepoya University, January 2012)
Mumbai: India’s pride and all along a supportive daughter, sister, wife and a caring mother... this is Mumtaz Kazi, the first woman diesel engine driver in Asia. Limca Book of Records, in its 1995 edition, has acknowledged her success. Adding another feather to her cap is that she is the first train driver who has the skill of driving both Electric and Diesel engine. In 1989, the change in the railway recruitment board policy in India enabled her to get into the exam and she fared very well with the merits in all the exams right from written exams to Personal Interview. With an experience of nearly 20 years, she is now serving the most crowded railways in the world, the Mumbai Local. Born and brought up in Mumbai, Mumtaz has seen many ups and downs in life, but family support kept her moving. After completing schooling from the Seth Anandilal Poddar High school, Mumtaz applied for the motorman job after her SSC in 1989. She got appointed in 1991 after the completion of her twelfth exam. But this was resisted by her father. “When I was selected, my father, Allahrakhu Ismail Kathawala, who himself was in the Railways as the Trunk Superintendent at Churchgate railway station resisted and asked me to complete my DMLT course,” says Mumtaz in an interaction with TwoCircles.net. But A.I. Kathawala, as her father was popularly known, was advised by his friends in railroads and other relatives to allow Mumtaz to take up the job. “R.V. Raikar uncle, who was a close friend of my father, finally succeeded and convinced my father,” informs Mumtaz. A.I. Kathawala said, “I am really proud of my daughter because she is not only successful in her profession, but also because she changed the life of my family.” Kathawala continued to praise her courageous daughter. He said it’s because of her support, he was able to buy a home in Mumbai and was able to educate his two sons, Imtiyaz and Feroz, who are both engineers and now settled in Canada. Mumtaz married Maqsood Kazi, an electrical engineer from Nandoorbar, a district of Maharashtra near Gujarat border. Now she is a mother of two beautiful children, Tausif Ahmed, 8 and Fateen, 4. Maqsood, the proud husband of Mumtaz said: “She is a lovely housewife and a very caring mother.” He added, “To take care of our kids, Mumtaz opted to leave the due promotion, but Allah will give her the best reward.”

BBC had portrayed Mumtaz in their documentary on Indian Railways. Mamta Kulkarni, the first woman Station Master in Central Railway, is a good friend and colleague of Mumtaz. She said, “Mumtaz has received the Railways General Manager award, Divisional Railway Manager award and many more to come, but she is very down to earth, very humble and such a good friend to have.” What does Mumtaz think for her kids? “I am educating and bringing them up to be successful in both the world here and hereafter,” she said. (Source: Two Circles Net Special Series on Women of Inspiration)

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**Buddy and ....**

harming anybody. I come out of my home only at night, when people are asleep, and sniff into their garbage bins, which is now the only way I can get food to survive.” Jumping on to Golu’s lap, Buddy went on, “Some of your kind think that bandicoots are a nuisance, but that’s not true. We are harmless folk. I eat out of the garbage bin and not from their plates and yet they want to trap me! Children, when you grow up I am sure you won’t think that way, will you?”

“That’s all very well, Buddy, but isn’t it time you fled from here before the grown-ups set about with their plot? I don’t think you have much time,” pleaded Giggles.

“Only cowards run away. I have lived here for years and I know God will take care of me. He is my Provider, as He is everyone else’s,” Buddy squeaked confidently.

“Hey, I’ve hit upon a wonderful idea!” said Giggles after a while. “Every night, we’ll keep food for you in the garden which you can have instead of having to jump into the bin and toppling it and messing the place, which is really what angers the grown-ups. Then no one will want to trap you,” she cried in delight. “Wuppy! Thanks kids. That’s very kind of you,” said Buddy cheerfully.

And so from that day onwards Buddy got a steady supply of fresh food and the grown-ups forgot all about the toppled bin and their plot to trap him!
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Two children learn the wisdom of being kind to Nature, from Buddy, the bandicoot.

By Nigar Ataulla

Austin City was a settlement dotted with tall buildings. That’s where Giggles lived. Rushing home from school each day, she would sit out in her garden and watch the birds, squirrels, and cats and sometimes even talked to them. Every afternoon, she set out a dish of peanuts and grains and a bowl of water in the garden for them.

One day, Giggles found that the garbage bin, which stood by the entrance of her house, was toppled over and a giant mess of rubbish lay scattered about. The grown-ups of the house held a meeting, where it was decided that it was the handiwork of a bandicoot, something like a giant rat. They then set about planning to trap it to send it to the town’s Rat House, where it would be kept in a tiny dark cage for the rest of its life. Giggles was aghast at the news.

At once she called her friend Golu and told him what the grown-ups had planned. “The bandicoot, too, is a creature of God. It feels hungry, so it eats from the garbage bin. It’s a harmless thing I suppose. Golu, why don’t we wait for it to come this evening and warn it to run away before the grown-ups trap it?” said Giggles. “That’s a great idea!” said Golu.

After supper that evening, the two friends ran out into the garden. As the moon rose, they heard a rustle and out came the bandicoot from a hole in the ground. “Oh, how cute it is!” squealed the children in delight.

The bandicoot spotted them and froze. “Don’t be afraid, we won’t harm you,” said Golu and Giggles in one voice.

“I’m Buddy,” the little creature said. “It’s my dinner time and I came out to check the garbage bin. Please don’t be cross with me.”

When Buddy saw the big smiles on the children’s faces it knew they meant no harm. “Maybe today there will be some cake in there! Want to join me?” he said as he leapt into the overflowing bin.

Giggles and Golu burst out laughing, for they had never before seen a bandicoot, and that too one that spoke!

A while later, Buddy peered out of the bin with an ice cream wrapper in his mouth. Before Buddy could slip into the bin again the children told him about the plot that the grown-ups had hatched.

Buddy let out a little cough and began, “Years ago, I used to live in this same town, which was then a peaceful village. It had lovely fields from where I could get all the food I needed. I never had to scrounge about in garbage bins then. At that time I guess there were more bandicoots here than people. But as years went by, the village became a town, and the fields were cleared for tall buildings. Why, now these buildings even cover the moon!” squeaked Buddy, turning his long nose towards the sky.

“And so it happened,” Buddy continued, “that we bandicoots no longer had an abundant supply of food. My fellow bandicoots then began to leave the town. But I was old and could not travel with them and so I stayed here. I am all by myself now, holed up in a tiny burrow. I live here without...”

**A Delightful Book from Amar Chitra Katha**

**Salim Ali**

The Bird Man of India

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Price: Rs 50

As a child, Salim Ali took partridges and other fowl from the family kitchen, to make an aviary in the garden. Growing up, he decided that he would make his passion for nature, and especially birds, his profession. At a time when being a naturalist was something few people did for a living, Salim Ali decided to invent his own job: conducting detailed surveys of the bird life in different regions of the country. Working without a salary, he travelled tirelessly, to hills, deserts, forests and grasslands, observing, listening and analyzing. Salim Ali’s systematic surveys and fascinating books on Indian birds introduced thousands of people to the wealth of the natural world around them.
By A. I. Makki

One day Emperor Harun Rashid was holding court when a messenger begged an audience with him. Harun called him aside and asked him: “What do you wish to convey to me?” The messenger replied: “Your Majesty! I saw it with my own eyes that Jafar, the son of Yahya, dines with one hundred men everyday and fifty soldiers wait upon him to carry out his command. They serve him food on golden plates covered with velvet clothing.”

Harun was amazed to hear about this extravagance. He himself headed a mighty empire and he never ate from golden plates. Clearly angry, he summoned his Commander-in-Chief and ordered him to produce Jafar before him immediately. When Jafar was brought before him, Harun said to him: “I am told that you dine with one hundred men every day on golden plates covered with velvet cloth and fifty soldiers wait on you to carry out all your orders.”

“But, your Majesty,” said Jafar, “They are beggars, the needy, the wayfarers, and weary travelers who come to me from afar seeking my help to remedy the ills that plague them and I help them with my own money.”

“It does not matter to me who they are or what they eat,” said Harun boiling with rage. “Do I have fifty soldiers to wait on me while I dine and eat from food brought to me on golden plates? Whatever I have given to you comes from my treasury. You harbour a secret desire to become the Emperor in my place. And, for this folly you shall go to prison for a long time.”

Jafar fell down on his knees and pleaded for mercy. At length, the Emperor said: “Well, I will pardon you, if you will answer correctly my two questions.”

Relieved, Jafar said: “You may as well question as you like, O’ Commander of the Faithful.”

Harun said: “First, you should tell me how long shall I live?”

Jafar fell silent at this question. “The next question is you should tell me what I think, when you answer my first question.”

Jafar replied: “Your Majesty! Your questions are truly hard on me; I pray that you grant me time for two weeks.”

The emperor granted him two weeks to come up with answers and warned him that he will be beheaded and his family will be dispossessed of all the estates, wealth, golden plates and soldiers if he failed to do that.

Jafar walked away from the court to have a sleepless night. Early next morning, he started making rounds of Baghdad consulting his friends, scholars and well-wishers for answers to the emperor’s questions. But nobody had the answers. At the end of two weeks, Jafar prepared himself to appear before the emperor, admit his ignorance and meet the destiny that awaited him.

On his last day, Jafar walked on the banks of the River Tigris lost deep in thought, where he recognized a shepherd who was known to him. The shepherd saluted him and Jafar said: “How are you my man? I am glad to see you. How is everyone at your village?”

“Absolutely fine sir,” replied the shepherd. “Thanks to you, we all have enough money to meet our needs. Now, we do nothing but laugh all day and half of the night.”

Jafar was taken aback at this answer: “Now, why should you do that?” “For, everyone in my village teases me, my lord, because they believe that I resemble you closely in my looks,” the shepherd replied.

“Why, that is true, you do resemble a lot,” said Jafar.

What can I do for you?” “Everyone in the empire has heard about the two questions that the emperor has asked you. I have come here to help you,” said the shepherd.

Jafar was surprised at what he had to say: “How can you help me? Speak! “Leave it to me, just hand over your gown and the cap, I will go to the emperor disguised like you.” Hesitantly, Jafar asked him: “But do you have answers for those two questions? If not, then would you be prepared to get executed?”

“Be satisfied. I will gladly give up my life for a person like you who is known for his generosity all over the land. The next day, the shepherd dressed up as Jafar appeared before Harun.

The shepherd said: “Your Majesty! I am here as I had promised you.”

“Well, tell me how long shall I live?” asked the emperor.

“There is not a living creature on the earth but it is for Allah to provide its sustenance. He knows its dwelling and its final resting place, and you will not die until you have eaten from the last morsel that is decreed for you by Allah and it reaches your stomach before you meet your death.”

“You are a wise man, Jafar for committing the Qur’an and the Hadith to your memory,” said Harun, “now, tell me what I am thinking.”

“You think that I am Jafar, Your Majesty, whereas, I am only a shepherd who had the good fortune to be the recipient of his generosity, like every poor person in empire has done before me. “Behold!” said the shepherd throwing off his gown, cap and the golden staff, ‘Now you can see me in my usual dress over which I had worn Jafar’s clothes.”

Harun had a hearty laugh and said: “Go and tell Jafar that I am appointing him as my Royal Treasurer and Prime Minister at this very instant!”

Over time, Harun started loving Jafar like a brother. Jafar became the Caliph’s closest confidant, servant, his minister and a constant guest at Harun’s dining table every night. During his term in the office, he ruled the entire Muslim Empire wisely. The empire of Harun grew rich and strong under his able rule.

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Do You Know?

- **TYPEWRITER** is the longest word that can be made using the letter only on one row of the keyboard.
- A ‘jiffy’ is an actual unit of time for 1/100 of a second.
- There are only four words in the English language that have all five vowels in order: “abstemious” and “facetious.”
- The average person’s left hand does 56% of the typing.
- The winter of 1932 was so cold that Niagara Falls froze completely solid.
- If the population of China walked past you, 8 abreast, the line would never end because of the rate of reproduction.
- Babies are born without kneecaps. They don’t appear until the child reaches 2 to 6 years of age.
- February 1865 is the only month in recorded history not to have a full moon.