

# BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

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**GHUNCHA SANOBAR**

**Success Story of Bihar's first Muslim woman IPS**

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# Let us read the Holy Quran

Hajira Khan

Indian School Salalah

Salalah, Sultanate of Oman

Reading the Holy Quran is very important. If you read Quran then you become more intelligent. The one who has memorized the whole Quran is called a Hafiz-e-Quran or jus Hafiz. There are 114 Surahs in the Quran and 6236 Ayah (verses). The first Surah of the Quran is Surah Fateha which is recited in each Rakaat of our Salaat. The reading of the Quran is increased in the month of Ramadan. The Quran was revealed to the Prophet Mohammed (Peace be upon Him). The Quran was revealed over a period of 23 years.

The Holy Quran was memorized by Prophet Muhammad (PBUH) and his followers, dictated to his companions, and written down by scribes, who cross-checked it during the Prophet's lifetime. Not a single word of its 114 Surah (chapters) has been changed over the centuries. The Quran is in every detail the same unique and miraculous text that was revealed over fourteen centuries ago. The Qur'an is the principle source of every Muslim's faith and practice. It deals with all subjects that concern us as human beings, including wisdom, doctrine, worship and law; but its basic theme is the relationship between the Creator, Allah and His creatures. At the same time, the Quran provides guidelines for a just society, proper human conduct and equitable economic principles.

The Holy Quran can be translated exactly. The meaning of the Holy Quran is available in many languages. One can use these available meanings till they learn Arabic. Many tools are available for learning the Arabic of the Quran.

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# 8 Tips to Stay Connected to the Qur'an Post-Ramadan

| By Aishah Iqbal |

As the days of Ramadan leave us, we get a feeling of emptiness. Many of us may have achieved a great deal this month whilst others may have been disappointed in how they spent their blessed Ramadan days. The passing of Ramadan so quickly usually leaves the hearts of Muslims around the world saddened. But, what is it that truly saddens us? Is it the end of the iftar party invites? The rumbling belly at lunchtime? Or perhaps something much more important and frightening? The fear of not being able to maintain as much ibadah and concentration on the deen as in the month that has passed, and the distractions of life that overwhelm us soon after Eid?

Whilst this is the case, like in any battle, the soldiers must prepare themselves to win. Our battle in this instance is to maintain a relationship with the Qur'an and continue to build on whatever we have accomplished this Ramadan. Even if it was not as productive as you would have liked, to learn from the mistakes in Ramadan and kick start a solid relationship with the Qur'an in the coming months is equally as important.

Abdullah ibn Masud said:

"The house in which the Qur'an is not recited is like

a derelict (forsaken) house that has no one to maintain it." [Al-Musannaf] 11

Never let your home become forsaken; so long as you have breath in your lungs, you are able to hold tight to the Qur'an and its teachings. There are no excuses. We all take time to ensure we smell nice, look good and eat well. So, give your soul as well the food it requires by nourishing it with the Qur'an, and never neglect it. Our bodies are finite entities, so feed the soul that will hold you up when your body is no longer strong. Feed the soul to keep your heart awake.

Here are 8 tips to help you start, develop and maintain a strong relationship with the book of Allah even after Ramadan in sha Allah:

## 1. Treat every month as if it's Ramadan

While the blessed days have passed, this does not mean our mentality should change. We make time in this month because we are aware of the blessings and importance of spending time in ibadah. However, this does not mean the time outside of Ramadan should be wasted.

"This is the Book about which there is no doubt, a



guidance for those conscious of Allah.” [Qur’an: Chapter 2, Verse 2]

This verse applies to everyday; Ramadan is a special time to spend with the Qur’an but that does not mean we should neglect it outside of this month. Imagine every month to be like Ramadan and try to put as much passion into developing your relationship with the Qur’an as you can. The truth is, any day could be our last and therefore we should optimize our time spent in reading and pondering over the book that was sent as a guidance for us.

## 2. No excuses!

We procrastinate with excuses as to why we cannot regularly recite and ponder over the Qur’an. You might “lack time” – but you are reading this which means you have time to surf the net! Cut out idle activities or wake up 15 minutes earlier. You feel bad because “you don’t understand” what you read – find a Qur’an teacher, read translations and tafsir or start learning Arabic.

You may think “you’ll do it on the weekend” – give yourself the reality check of life. You may not have tomorrow so do what you need to today!

Sadly, it may just be a case of “I don’t know why, I just can’t get in the habit” – In order to make a habit, you must strive. The climb up the mountain is never easy but if you stop midway you will never reach the top. Small steps are better than no steps.

## 3. Have a monthly goal

At the beginning of each month, set a target for yourself. Do you want to complete the entire Qur’an or focus on particular surahs? Is there a portion you want to successfully memorise? Or perhaps you want to focus on your recitation rather than a particular quantity? Whatever the case may be, having an idea in mind about what your goal is will help keep you focused to achieve it insha’Allah. This is a personal goal for you, your abilities and what you are in need of to boost your iman. Write it down in your diary, phone or wall – keep it around you before your eyes so you always remember what the goal is.

## 4. Set a time for Qur’an

We can set as many goals as we like, but without being prepared or planning the journey to that destination, it can be extremely difficult. On a weekly



basis, work out when you will have the time to read the Qur’an and associated activities that you are focusing on. Are you able to have a set time? It is great if you can but if not, do not panic. Use whatever time you have to do as much as you can.

## 5. Catch up on what you’ve missed

Some days may be busier than others and you may not be able to read whatever portion you had planned for. Hold yourself accountable for this and ensure to catch up with what you have missed on top of the planned activities for the next day. This is important in ensuring you have a regular habit in place that you try to maintain to attain the goals you have made for that month. Even better, create a post-Ramadan Qur’an group with your friends to help you stay motivated and connected to the Qur’an even when you feel your enthusiasm dipping.

## 6. Focus on understanding

As well as reciting the Qur’an, make time to read the translation and tafsir. This could be by reading them on your own, or by attending classes at a local masjid or institute. This is really an important part of developing an understanding of the Qur’an; many of us fall out of the habit of reading the Qur’an because we fail to understand what it is that we are reading.

Allah says that the Qur’an is “a guidance for the people and clear proofs of guidance and criterion.” [Qur’an: Chapter 2, Verse 184]

We should not miss out on obtaining this guidance because we do not understand the language. Make it a goal to learn Arabic, however in the meantime, utilise the translated works available to understand, absorb and implement the message of the Qur’an in your daily life.



## 7. Implement what you learn

The stories in the Qur'an are full of lessons. Take time to ponder over them and ask yourself how you can implement what you have learned into your life? The Qur'an highlights for us the imperfections we have, whilst giving us the ideas on how to change for the best. Listening to the Qur'an can be healing and soothing, however the fundamental reason for the verses to be revealed is to guide a person to the straight path. Whatever portion you read, ask yourself how you can change your life based on it. Keep a journal with the points you have learned and how you will work towards developing a personality complementary to the Qur'an. Remember the hadith of Aishah :

“The character of the Messenger of Allah was the Qur'an.” [Abu Dawud]

## 8. Make dua

Lastly, but by no means least – always ask Allah to help you in your quest to understand His words. We are unable to achieve anything without Allah granting us the ability to do so. The beauty of this is that Allah can help us achieve that which everyone else thinks we are unable to do.

Never let the words or actions of others put you down; whatever your goals are concerning the Qur'an and understanding it, put your trust in Allah that He will make it possible. Whatever rocks, boulders or mountains come in your way, never forget that Allah knows your soul can handle the struggle. Break down whatever blocks that try to prevent you from grasping the Qur'an by always turning to Allah and asking Him to make the Qur'an the light of your life and heart!

What are your tips on maintaining a close relationship with the Qur'an post-Ramadan?

About Aishah Iqbal

Based in London, Aishah is a medical student, due to complete her studies next year insh'Allah. Aside from her studies, she likes to blog on anything related to personal development including productivity, fitness and health. Connect with her through her blog grains and gains

Source: <http://productivemuslim.com/connected-to-quran-post-ramadan/>

# The reflections



I By Md ShadabAkram I

Once a dog ran into a museum- where all the walls, the ceiling, the door and even the floor were made of mirror, seeing this the dog froze in surprise in the middle of the hall, a whole pack of dogs surrounded it from all sides, from above and below. Just in case, the dog bared his teeth -and all the reflections responded to it in the same way. Frightened, the dog frantically barked - the reflections imitated the bark and increased it many times. The dog barked even harder and the echo was keeping up. The dog tossed from one side to another, biting the air - his reflections also tossed around snapping their teeth.

Next day in the morning the museum security guards found the miserable dog, lifeless and surrounded by a million reflections of lifeless dogs. There was nobody, who would make any harm to the dog. The dog died by fighting with his own reflections.

The world doesn't bring good or evil on its own. Everything that is happening around us is the reflection of our own thoughts, feelings, wishes and actions. The World is a big mirror. So let's strike a good pose!

Contributed by Md ShadabAkram  
<shadab.akram@gmail.com>

# A Handful of Salt

I By Abu Muhammad Yusuf I

As humans we are prone to stress although we all wish to be immune from it. While stress may be beneficial at times however the excess of it will certainly affect our health and productivity. In controlling stress our mind set is so important.

There was once a very old Sheikh who noticed his student very depressed. The wise scholar instructed the unhappy young man to put a handful of salt in a glass of water and then to drink it. "How does it taste?" the Sheikh asked. "Awful," retorted the student.

The Sheikh chuckled and then asked the young man to take another handful of salt and put it in the lake. The two walked in silence to the nearby lake and when the student swirled his handful of salt into the lake, the wise old man said, "Now drink from the lake."

As the water dripped down the young man's chin, the Sheikh asked, "How does it taste?" "Good!" remarked the student. "Do you taste the salt?" asked the Sheikh. "No," said the young man.

The Sheikh sat beside this troubled young man, took his hands, and said, "The pain of life is pure salt; no more, no less. The amount of pain in life remains the same, exactly the same. But the amount we taste the 'pain' depends on the container we put it into. So when you are in pain, the only thing you can do is to take it out of your cup and place it in Allah's Lake! No doubt what practical measures or action that are needed in the situation must be taken, but we should then leave it to Allah Ta'ala who is ultimately in control of everything!

Always be positive and forget about the bad things or events of the past and think of good things, always having hope that it can be better. Trying to change the past is a foolish and crazy waste of time, "for saying 'if only...' opens the way to Shaytan (Satan)" said the Prophet of Allah (Sallallahualaihiwassallam).

The Messenger of Allah (Sallallahualaihiwassallam) also said, " Know that victory (achievement)



comes through patience, and that ease comes through hardship."

None can destroy iron, but its own rust. Likewise, none can destroy a person, but his or her own mind-set !

Ups and downs in life are very important to keep us going, a straight line even in an E.C.G. means we are not alive! The same Boiling Water that hardens the egg, Will Soften the Potato!

It all depends upon our reaction to stressful circumstances!

Allah, The Most Wise, say;  
 "...and in Allah (alone) should the believers trust."  
 (Qur'aan 14:11)

So the next time you face a problem don't dissolve it in your small cup of water but cast it into Allah's Lake!

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# Contain the epidemic



By Dr Mohammad Manzoor Alam I

provoke a civil war and divide a country irreversibly.

**T**he epidemic called the Islamic State (IS) has quickly spread from Iraq and Syria to Yemen, Saudi Arabia, Kuwait and, according to some reports, Pakistan and Afghanistan. It is a dangerous trend that spells destabilisation and anarchy, cutting a large swath across the Islamic world.

Like all epidemics break out in certain conditions of general lack of hygiene and other factors, phenomena like IS break out and quickly spread across borders in conditions of political uncertainty and social unrest. Lack of clarity on part of policy makers is also responsible for it, as is foreign dominance, war and social disarray.

The situation in the Muslim world is so dismal that anti-Muslim people ridicule individual Muslims in non-Muslim societies. They often ask, "How do you claim that Islam is a religion of peace while every day we see Muslims being killed by Muslims in a gruesome manner across the Muslim world?" Of course, we have no answer to such queries.

In the affected countries, even policy makers and strategic analysts do not have a clear idea of who are the IS, what is their source of funds, which countries are their friends, which their foes. There is virtually no understanding of the phenomenon, no roadmap to contain and eliminate the scourge.

The recent IS attacks on Yemen, Saudi Arabia and Kuwait are most bothersome. Particularly disturbing are attacks on Shia mosques in Kuwait and Saudi Arabia while the devout were in the middle of prayers. This is a highly dangerous trend that can

The attackers look at it as jihad and are misled to believe that killing others by killing themselves they become martyrs (shuhda). There is a need to educate the Muslim youth that suicide for any purpose is forbidden (haram) in Islam. Besides, a sectarian war is not jihad. Nor is attacking people in the middle of prayers an act of piety as a Saudi aalimsaid soon after the attack in Saudi Arabia. He rightly asked if attacking Christians while they are in prayer during a war is forbidden in Islam, how can attacking Shia Muslims in a mosque be acceptable.

Beyond fiqh, attacking peaceful citizens, whatever their religion, sect or sub-sect, is not permissible.

The attack in Kuwait is equally reprehensible. It is a well-integrated country, its social fabric as strong and resilient as in any advanced society. Its Shia population, variously estimated at 15-30 percent, is well-integrated with the rest, which is Sunni. Sowing seeds of discord in such a society is cruel, immoral and dangerous. The state stands by the victims and is determined to bring the culprits to the book. The same is true of the Saudi royalty. They are also not going to allow the criminals to get scot free. We stand by these governments and extend sympathy to the families of victims and survivors.

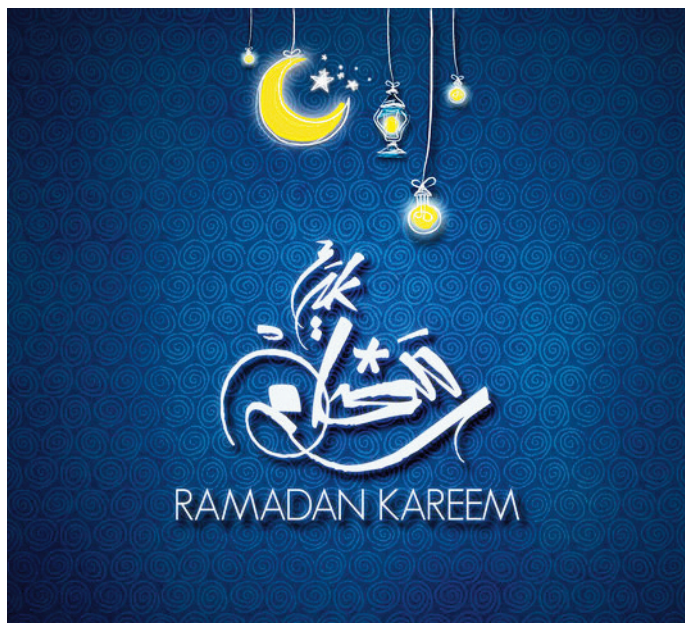
P.S.: At the time of writing this we learn of a similar IS attack in Egypt. The disease is spreading faster than we thought. That requires an urgent response to contain it.

[http://iosworld.org/short\\_takes/Contain\\_the\\_epidemic.htm](http://iosworld.org/short_takes/Contain_the_epidemic.htm)



# End of Ramadan-ul-Mubarak

I By Hajira Khan I



The last of ten days of Ramadan are very special. People do extra Ibadaat during these days. Iftaar parties are very unusual on these days!! There are Tahajjud sessions in the Masajid. People finish the reading of the Holy Quran during these days.

During the last ten days of Ramadan, Muslims around the world seek to observe Laylat-ul- Qadr (The Night of Power). Muslims also get ready for Eid-ul-Fitr. What makes Laylat-ul-Qadr special is that it is the night when the Quran was revealed to Prophet Mohammad (PBUH). This night also has an entire Surah (chapter) dedicated to it in the Quran. The surah states Laylat-ul-Qadr is better than 1,000 months, which is 83 years and four months. On this night, angels descend to earth to register people's deeds. Prophet Mohammad (PBUH) said: "Whoever stays up in prayer and remembrance of Allah on the Night of Qadr, fully believing in Allah's promise of reward and hoping to seek reward, he shall be forgiven for his past sins."

During the last ten days of Ramadan, some men and women commit to Itikaf (seclusion) in the mosque. They detach themselves from the materialistic world and dedicate all their time to get closer to Allah.

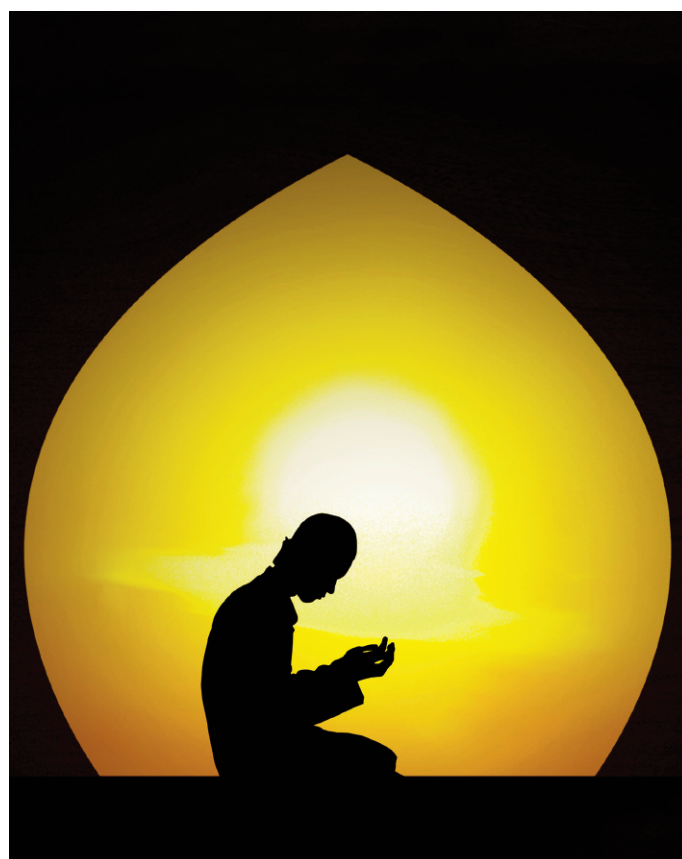
In the last ten day people also give the Zakat. They also give the Zakat-al-Fitr (also called as Fitra), which is meant to be used to help the needy. Zakat-

al-Fitr is to be given by everyone (even if they have not fasted), disregarding their age. For minors it is to be given by their parents and guardians.

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# Am I a fool?

I By Shakeel Ahmad I

It had been a hot and humid day, quite unusual for a day of March. But, when times are bad, even nature brings forth its own version of challenges! I felt tired after a day spent in taking my normal classes and answering the abnormal questions of my students, at my university, and in a series of meetings, many of them unnecessary. As the sun was preparing to take rest, and turning pink, as if it was as tired as me, my mobile rang. “You are late, my dear, the children are waiting”, my wife’s loving voice at the other end was full of anticipation. I prayed to the Almighty, for blessing my family with patience and ability to cope with life, even without me. I always wondered why my wife does not get habituated of evenings spent alone, even after four years of marriage, and a 2 year old baby to play with! I reminded her, as usual, “Darling, as I told you this morning, I have a meeting with my colleagues of the Delhi chapter of Bihar Anjuman. This is a crucial one, as we need to decide on strategies to select the most deserving beneficiaries for BANEE scholarship. I would try to come as early as possible.” She was at least sure what “as early as possible” from me actually meant. Still full of anticipation, her voice was a combination of despair and sympathy, “Ok dear, but can you hear papa-papa, from your angel, Aamina? She is already growing impatient.”

I reached Jamia’s mosque just before maghrib. The wudu proved to be a real refresher for me, and washed away much of the day’s physical and mental stresses. Subhanallah! After the prayer, I sat outside on our usual bench under the mango tree, waiting for my colleagues to turn up. Six of them were expected to deliberate with me on the ways and means to make the exercise of selecting new beneficiaries of BANEE scholarship, coined as “Delhi 2010”, successful. The scale of success was not just the selection of the best possible beneficiaries, but also satisfying the guidelines prescribed by the moderators of the group. Although we were confident we knew the most deserving beneficiaries already, and there was no need to waste our time on publicizing the news to reach all the students of the university, forming a committee represented by the student community and the university’s faculty and staff, and so on ... But, the group moderators would not trust the candidates



recommended by us. They insisted that we follow the process, and select the beneficiaries only after every student has been informed through notices placed on all the notice boards. Our colleagues were as reluctant in going through this lengthy process as me, and were ready to violate the guidelines.

As the azaan (call for prayer) entered my ears, I realized it was Isha time already, and wondered how wasteful my wait had been since Maghrib. During this period, I had made calls to all of my colleagues. Three of them cited their inability to come, as they would be busy with other engagements, and asked to be excused for today. So, I was actually waiting for remaining three only, one of whom said he was on his way, while another one said he has just started and would be reaching shortly. The third one was not taking the call, at all. First, I thought he must be praying, then I thought he must have left his mobile on silent, for maghrib prayer, and then forgot to switch to the normal mode. After an hour of frantic calls, I started worrying about him. Why is he not responding? Is he all right? God forbid, did he meet with an accident? Is he in the hospital? Thoughts wandered haywire, and my stress level kept on rising. Better sense prevailed as I told myself I must not call him anymore. Whenever he happens to see all these missed calls, he would definitely call me back. But, the call did not come, nor did the other two colleagues.

We had decided to pray together, here, in this masjid. That’s the reason why I was getting more and more frustrated waiting for my colleagues who were decent



intellectuals, well known in the society for their benevolence and concern to promote Islamic values. I kept wondering if they really deserved those tags!! I am sure my Isha prayer in the masjid would not have been accepted, as neither the wudu nor the prayers could bring me back to normal; my heart and mind, both, remained on the boil. I remained as upset as ever. I waited for another fifteen minutes, after Isha, made my last few attempts at knowing if my colleagues would turn up at all. When these calls went unanswered – this time calls to all the three colleagues went blank. I must have made at least four attempts to each of them. In order that I didn't lose a chance of connecting with them, I disconnected at least three of my own calls from home. Finally, I decided to leave, feeling cheated, angry, frustrated, and hopeless.

As if all of this wasn't enough, the moderator was on the line asking for an update on today's meeting. I could not take it anymore, and screamed, "Big brother, I just cannot take it anymore." I told him how I had waited for the colleagues, and how they had cheated me. I continued, "What do these guys think of me? Do they think I am a fool? Actually, I am. The time that I could have better spent with my beloved wife and with my angel daughter, I was forced to spend waiting for them. What do they think of themselves? How long they can continue to fool me this way? I cannot take all of this anymore. I have decided now, I cannot work for this social cause any longer." Silence on both sides, for quite a few seconds, was as annoying as the wait for my colleagues, but I felt a lot better having vented my feelings. Then the moderator's voice finally became audible. He first assured me I could leave all of this any moment I wanted to, but requested me to give him an ear for the next two minutes. He recited Surah Fateha, then continued, "Brother, the other day I experience something similar. My friend had invited me to pray Asr with him in the new masjid he had got constructed in his locality. I reached there fifteen minutes before, called him but he did not respond. Even after the congregational prayer was over, he did not respond to my calls. I decided to call off my wait, after the congregational prayer for maghrib was over. I did not feel cheated. On the contrary, I felt concerned for him, and decided to visit his home to check if he was fine. I did not feel cheated because another incident that happened during my university days was still fresh in my mind, and always will. I used to smoke, and having been brought up in a hostel of a Christian missionary school, all my life, did not use to pray at all. Waseem, a classmate of mine who was associated with Tab-

ligheeJamaat used to persuade me all the time, and I felt annoyed. So, one day, I decided to teach him a lesson. I agreed to go to the masjid, to pray along with him. Wasted time on my cigarette and gossip, until the call for Iqamah, then pretended to move towards the washroom for wudu. As others, in wudu already, proceeded to pray, I returned to my hostel room. Waseem soon was in my room, telling me that he had waited for me, outside of the masjid, thinking I might have been praying the nawafil. I laughed at him, made fun of him, giggling my heart out. I told him how easy it was to make a fool of him, the Tablighee idiots. When I stopped, he asked me, coolly, if I really thought I made a fool of him."

The moderator took a deep breath, sighed as if in repentance, then asked me, "Brother, who do you think was foolish that day?" I immediately responded, "Of course, you". He was much quicker this time, "Indeed. Waseem invited me to a good, and he got its ajr (return) from Allah. I lost an opportunity to do good; in fact, I relinquished an obligatory act, and deposited some sin to my account. I cheated my colleagues, and I made fun of them. Some more sins, I earned. When I think of the act, I shiver with fear of hellfire, because I also behaved arrogantly. My arrogance was not only directed towards my colleague, but towards Allah as well. What a fool I made of myself?" He paused a little, as if he wanted me to speak, then continued, "Brother, how was the situation different for you, today? You invited your colleagues to share the ajr from the good deeds that all of you had planned to do, together. If they lost an opportunity, who turned out to be a fool? They earned some sins also, for their account of akhirah. Pray for their hidayah (blessings of the right path), and continue on the path of good you have chosen. Allah has blessed you with this opportunity, think of how you can maximize the benefits from it for your akhirah, by means of planning and executing it in the best ways, to fulfill this responsibility, and thank Allah for this excellent opportunity Allah has blessed you with."

If he had not stopped speaking, I would have cried over the phone itself. But fortunately, he sought my permission to leave. I did cry, and cried a lot, in sajadah (prostration), asking Allah to forgive me for my unislamic thoughts and immature behavior. Allah proclaims throughout holy Quran that a believer's faith is incomplete without good deeds, and those who get opportunities to do some good for others, and are able to exploit those opportunities, in a way that could please the Almighty, must feel blessed, and thank Allah.

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**I By Sameen Ahmed Khan I**

The Jumu'ah Salat (Friday prayer) is one of the outstanding symbols of Islam. Allah Almighty has blessed the Muslims by granting us this day as a day of congregational prayers.

***1. O YOU who have attained to faith! When the call to prayer is sounded on the day of congregation, hasten to the remembrance of Allah, and leave all worldly commerce: this is for your own good, if you but knew it. [Surah Al-Jumu'ah (The Friday), 62:9]***

The Friday prayers are distinguished by the deliverance of the Friday Sermon (Khutbah). The Khutbah pertains to speaking to an audience for the purpose of convincing them and winning their approval. The person who delivers the Khutbah is called as Khatib (speaker). The Khutbah is one of the great symbols of Islam and an act of worship legislated, ordained and practiced by Prophet Mohammed (Peace be Upon Him) and the Rightly Guided Caliphs after him. Ever since, the Muslim Ummah has kept this tradition seeking to raise Allah's remembrance high, honoring His Symbols and Limits, calling to His Path and warning against defying His Commandments.

In the very beginning the Khutbah of the Holy Prophet flourished as they were the best school preparing the first generation Muslims. The Friday sermon played an important role in that. It usually helped calm down disturbances, avert division, restored calmness and diverted wars which people

were ready and willing to wage. The Sahaba from this school dispersed and delivered the message of Islam across the world. The Prophet tradition of the Khutbah was carried on by the Rightly Guided Caliphs.

The tradition of the Khutbah has continued to this day but there has been a decline, which is of immense concern. The decline is both in the quality of the Khutbah and also in the lack of attention from the audience. Both the Khatib and the audience need to exercise greater responsibility towards the Khutbah. Ideally, any person attending the Friday sermon in the mosque should depart without gaining benefits from the Khatib that will enlighten his path with regards to matters of the Hereafter and this life. The Khatib should recite some Ayah (verses) of the Holy Quran with meaning and explanation as required. The Khatib have been entrusted with a big responsibility of to direct and teach Muslims the eternal revelation from Allah. The Khatib should recite some Ayah (verses) of the Holy Quran with meaning and explanation as required. The Khatib should be aware that Allah the Exalted and Most Honored, has warned against heedlessness regarding remembering Him and has sternly threatened those who do so:

***2. But as for anyone who chooses to remain blind to the remembrance of the Most Gracious, to him We assign an [enduring] evil impulse, to become his other self: whereupon, behold, these [evil impulses] bar all such from the path [of truth], making them think that they are guided aright! [Surah Al-Zukhruf (Gold Ornaments), 43:36-37]***

The five daily mandatory Salat (prayers) help us to remember Allah, thank Him and appreciate Him. Allah has ordained establishing the Jumu'ah (Friday prayer) so that we rush collectively to remember Allah and, consequently, earn His generous rewards and mercy through obeying Him. The audience gathers to listen to Khutbah which advises them to do the righteous acts and forbid evil. The Friday congregation enables the audience to get to know each other and help each other where required. The Friday strengthens the community in more than one way. Islam takes special care of the importance of the day of Jumu'ah

**3. Yet [it does happen that] when people become aware of [an occasion for] worldly gain or a passing delight, they rush headlong towards it, and leave thee standing [and preaching]. Say: "That which is with Allah is far better than all passing delight and all gain! And Allah is the best of providers!" [Surah Al-Jumu'ah (The Friday), 62:11]**

It is essential that every Muslim should pay extra attention to the the Jumu'ah and the various acts prescribed for this auspicious day. The acts that the Muslims are commanded on Friday include:

1. Reciting the Holy Qur'an; Dhikr (remembering Allah); making Dua (supplications); and sending Durood on the Holy Prophet (PBUH).

2. Muslims should take a Ghusl (bath); use Miswak/Siwak (a tree branch used as toothbrush) to clean the teeth; wear the best and cleanest clothes they have; and apply perfume before departing for the Jumu'ah Salat.

3. It is recommended that one should clip his nails for Jumu'ah.

4. It is recommended to recite specific Surah (chapters) such as Surah-32 Al-Sajdah (The Prostration) and Surah-76 Al-Insan (The Man) during the Dawn prayer of Friday after reciting the Al-Fatihah.

5. It is also recommended to go as early as possible to the mosque for Jumu'ah.

6. Walking to the mosque for Jumu'ah is recommended, as well as being as close to the Khatib as possible. One is required to listen the Khutbah and refrain from being busied by anything else.

7. Sitting in Al-Ihtiba position during Jumu'ah is disliked. This is sitting on the hind end with the knees bent and held together at the stomach by one's hands or whatever he is wearing. This position might lead to one falling asleep while the Khatib is giving the Khutbah.

8. It is recommended for those who feel sleepy to change places in the mosque.

9. Those attending the Jumu'ah should not step over others (in attempts to draw near the front). This is forbidden according to some of the scholars and disliked according to others. This last view is due to the numerous Hadith reported that prohibit this act.

10. It is not proper for Muslims to attend the Jumu'ah wearing filthy clothes or having a bad odor coming from them.

11. It is not proper for the Muslim to attend the prayer after eating food that causes a bad odor, such as garlic, onions, radishes, and so forth.

12. One should not come between two people sitting next to each

other, unless there is sufficient space between them that they did not fill.

13. It is recommended for those who attend the Jumu'ah to pray as much as they can before the Khutbah, until the Imam mounts the Minbar.

14. When the Jumu'ah is called for (i.e., the Adhan is called) the Muslim is not allowed to busy himself with anything other than heading towards the mosque to attend prayer. Therefore, selling and buy-





ing while headed towards the mosque for Jumu'ah (after the Adhan is called) is prohibited.

It is a very great injustice that the Khutbah is read rapidly without understanding as if one is trying to get rid of a burden. The Khutbah deserves to be read with a will, devotion and concentration pondering over its meaning and implications and trying to grasp its real sense and spirit. The Khutbah must be delivered with ease and concentration showing no haste or hurry. The audience must listen to the Khutbah in silence and rapt attention and with sincere devotion, eagerness and in a receptive mood. This should be followed up with making up of the mind with all sincerity to act upon the injunctions of Allah and His Messenger (PBUH) that one has learned from the Khutbah.

It is very tragic that some Khatib resort to tales of the dreams and jinns instead utilizing the Islamic resources to convey the word of Allah Almighty (that is the Quran, Sunnah and Hadith). They even resort to the poetry and even naat. Dreams, poems and such tales of the individuals are not the word of Allah Almighty and we are to refrain from it. May Allah Almighty Guide us in understanding the significance of the Friday; knowledge and piety to deliver effective Khutbah and the concentration to benefit from these Khutbah, Amen.

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رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way."



# How to Ace an Interview - 10 Tips for Making a Great Impression

Interviews can be nerve-wracking; especially since the advent of the behavioral interview—where employers added a whole new level of question to help determine not only your skill-set, experience, and goals, but to better understand your personality and how you handle situations. Still, the basics for being your best remain much the same. So, here are our top 10 tips on how to ace that interview:

1. Do your homework. Before you ever set foot through the door, you should learn as much as you can about the company you're applying with. Usually, the company's website is a great place to gain that information, but don't be afraid to ask for company brochures and literature. Asking questions about the company and wanting to learn more shows the employer that you're not just interested in the position, but in the company itself.

2. Be prepared. Know the name of the person

you're interviewing with and use it. Take extra copies of your resume and a list of references. In the days before the interview, sit down and write down questions you would like to ask. Think through your experience and be ready to answer questions and offer in-depth information. Often the interviewer is not only looking for how you meet the skill-set, but assessing your behavioral patterns as well, so be prepared to provide detailed and specific responses.

3. Dress appropriately. The interview dress code rule

of thumb is this: Always dress slightly better than the corporate dress code and the position you're applying for dictates. So, if your job requires jeans and t-shirt, interview in pressed trousers and a nice shirt. You want to look clean, pressed, well-groomed, and smartly dressed. This doesn't mean it has to be expensive, but it does mean it needs to be clean and of decent quality. And pay attention to the shoes; a great suit loses its power if the shoes are worn and scuffed.

4. Be on time. This doesn't mean show up for your 9AM at 9AM; it means, show up at 8:45. If unsure of the location, scout it beforehand. If unsure of the traffic situation, leave extra early. If you end up arriving to soon, don't wait in the lobby, wait in your car or find a quiet place to sit and review your notes.

5. Keep a happy medium. Don't ramble. Questions like, "Tell me about yourself" aren't an opening for you to talk about your childhood. Keep your responses on focus; discuss only that which is relevant to the job and company you're ap-

plying for. At the same time, make sure you say enough. Be succinct, but don't be too short with information. Talking too little is as bad as talking too much.

6. Stay true to the message. Your message, in this instance, is "Here is what I have done and what I can do for you in a way that delivers a strong return in your investment in hiring me." This doesn't mean open season to talk about how you are the end-all and be-all to save the company from itself; no one





likes a braggart. What it does mean is that you focus on your strengths, experience, and goals, and how they fit with the position and company.

7. Avoid talking money or benefits. These discussions are best left for after the job has been offered. Focusing too much on them gives the impression that money and perks are all that you're interested in. Worse, by discussing salary at this phase, you just give the employer the ammunition they need to screen you out.

8. Be careful when talking about your current/previous employer. While some may think that criticizing their past employers shows them as go-getters keen to move ahead; in truth, all it does is paint you as a malcontent. So stick to the old adage: "If you can't say something positive, don't say anything at all."

9. Smile and stay calm. Yes, you're going to be nervous; you know it and they know it. It is how you handle being nervous that will count. Be aware of your body language; sit up straight and don't fidget. Smile when you talk. Look confident, make eye contact, and speak clearly and succinctly. Don't rush your words and don't interrupt the interviewer.

10. Assume that for everyone you meet, it is Interview Number 1. That means, don't be rude the receptionist, and when the interviewer says, "I'd like you to meet my boss" assume that the boss has never seen your credentials. Everything you say and do whilst in that environment is part of the interview; so stay on your toes and act the part.

Interviewing is a learned skill, but even those of us who've been through our share can still make mistakes. Whether new to the job-seeking world or a veteran; by taking these 10 tips to heart, you are well on your way to ensuring that the next interview you're on, you'll make a great impression.

# Rohingyas Stranded in the Sea

From SADBHAV MISSION PATRIKA

The Rohingya Muslim ethnic minority in Burma has been called "the most oppressed people on Earth". They suffer vicious attacks and systematic abuse by Burma's government. The 1.3 million Rohingyas have been denied citizenship and stripped of all rights. They are forced to live in Apartheid conditions where they cannot travel, work or even marry without permission. Over 140,000 people were forced into concentration camps after their homes and villages were burnt to the ground in 2012, and remain there today. The government of Burma denies their very existence, prohibiting the use of their name. Thousands of Rohingya from Burma are fleeing under horrendous conditions and threat of genocide. Now they are floating at sea trapped in crowded wooden boats. With food and clean water running low, their lives are in danger. Governments, including Thailand, Malaysia and Indonesia, are turning their boats away. Without immediate action, the Andaman Sea is about to become a mass grave.

The United Nations must demand that asylum seekers not be forced to die in the open sea because governments will not allow them to land. Thailand, Malaysia and Indonesia should immediately begin search and rescue operations for the Rohingya and the U.S. should offer its assistance. Burma should be warned that its treatment of the Rohingya and their failure to protect them will lead to the imposition of sanctions by listing them as a worst offender in the upcoming State Department's annual Trafficking in Persons report.

Khudayi Khidmatgar organized a march from Rajghat to Baudha Stoop in Delhi to draw attention of the people and the State on this issue.

# IS OUR SCHOOL NOT A SCHOOL?

**I By Jyoti Punwani I**

**B**y failing to recognise madarsas as legitimate centres for education, the govt is stifling the community's growth.

How the state is undermining an institution vital to the city's Muslims

Danish Reyaz runs Maeshat, a website devoted to the "Muslim economy", which holds regular business summits to "integrate Muslim business with the mainstream", and with Prime Minister Narendra Modi's Make in India campaign.

Danish is a faazil - equivalent to a Master of Arts - from Jamiatul Falah, a madarsa in eastern Uttar Pradesh's Azamgarh district, where he studied Shakespeare, comparative religion (learning shlokas from the Rig Veda) and evolution, in addition to Islamic studies. Danish saw to it that his sister became a faazil too, much against the wishes of his mother, who did not want her to study.

As a child, Danish, now 37, spent his afternoons playing with Hindu kids in a temple.

They would be taken there by the neighbourhood "Dadi" when she went for her daily kirtan. Back home in Bihar on vacation from his madarsa, his Sunday mornings were spent eating breakfast at a Hindu neighbour's home, watching Ramayan and Mahabharat on TV. "It's a myth that we can't adjust with Hindus. Our education makes us so flexible."

Faizan Ahmed Nadwi wanted to be a maulvi, but he abandoned that notion because he needed to be self-sufficient. He found a job as an Arabic translator in a software company owned by Hindus.

Addressed as "Faizan Bhai" by everyone at work, the 30-year-old does his daily namaz (he works longer hours to make up for it) in the company's premises; wears kurta-pyjama-topi on the two "casual wear" days when his colleagues wear jeans, and for the rest of the week is seen in trousers which end short of his ankles. He is content, he says, at being able to be as true to his Islamic identity as he is to his work.



Top: Children at a madarsa; (above) Adham Ali (left); and Danish Reyaz (right)

"The learning process that a madarsa puts you through equips you to grasp anything," says Faizan. "The only obstacle is English. But the standard of English taught in my madarsa, the Dar ul Uloom Nadwatul Ulema in Lucknow, was good enough for me to be able to master the software needed in my company."

These madarsa graduates deviate almost entirely from the state government's view of the institution. The irony is hard to ignore: it appears to have slipped past the state that the country's

first Union Education Minister, Maulana Abul Kalam Azad, studied at a madarsa.

By declaring that it would categorise the one lakh odd students from such establishments as "out-of-school" because they aren't tutored in subjects like mathematics, science and social studies, the government has stymied the prospects of needy Muslim children who have no other recourse but to enrol at



such institutions. The Sachar Committee, appointed by the UPA government in 2005 to study the social, economic and educational state of Muslims in India, reported in 2006 that 4 per cent of children from the community study in madarsas.

"Why this 4 per cent?" is a question being asked throughout the community. "We have millions of destitute children and child labourers. Why doesn't the government educate them?" asks advocate Yusuf Muchhala. "Why is it hell bent upon going after this 4 per cent who study in institutions protected by the Constitution, a protection recognised by the Supreme Court?"

And if it really wants to help madarsa students, says Reyaz, why doesn't it employ them? It might be surprised by their skills.

Their knowledge of Arabic, for instance, has created a demand

for them not just in Gulf state embassies, but also in Google India. Their familiarity with English, either taught in their madarsa, or learnt outside, helps them land jobs in English journalism - before he launched his company, Reyaz worked at the newspaper Sunday Indian.

"The English we learnt at Jamiatul Falah was better than that taught in government schools," says Mumbai businessman Adham Ali. "And our students have always fared well in board exams. Apart from Muslim universities, they've been admitted into Jawaharlal Nehru University and Mumbai University, and some even teach there."

It is perhaps incumbent on the Maharashtra government to determine what is taught at a madarsa.

While historical institutions such as Dar ul uloom Deoband and Nadwa teach all that a school does (and more) in addition to religious studies, the smallest one in a village or slum teaches the Quran. "This ensures literacy among the poor while also safeguarding the survival of Urdu," says Feroze Ashraf, who runs free coaching classes for underprivileged children in Jogeshwari.

Bigger madarsas teach not just the Quran and the Hadees, but also Arabic, Persian, Urdu, Islamic law, inheritance, philosophy and eloquence. "Our curriculum is already so vast, it's difficult to include other subjects," says Maulana Syed Ather Ali, who runs the Darul uloom Mohammediya in Mumbai. "Despite that, I've introduced computers, English, Hindi and Marathi."

In Maharashtra, Akkalkuwa and Malegaon have large madarsas, while in nearby Mumbra, the Jamiyah Islamiyyah, started 25 years ago by Dr Abdul Hakim

Madani, teaches mathematics, science, English, Hindi and Marathi. It has 1,100 boys and girls on its rolls. "I wanted to equip my students with all that was necessary for them to study further or do well anywhere, so I included the national language as well as the state language," says Dr Madani, a PhD from Madina University and a Nadwa alumnus. "My madarsa's magazine has sections in all these languages, as well as in Arabic and Urdu. Yet the government does not recognise the degrees given by madarsas. Now they don't even recognise them as schools. Did they conduct a survey of madarsas before coming to this conclusion?"

State Minority Affairs Minister Eknath Khadse is strenuous in his denial that the government intends to downgrade the status of the madarsa. "There is no



question of derecognition. We only said that the students [taught only religious subjects] are not recognised and that they must be brought into the mainstream," he explains.

Khadse is also categorical that the exercise of cataloguing all out-of-school children in the state is unalloyed in its secular intent. "The government is not aware of what is taught in a madarsa and we do not want to know as we don't want to interfere in their religious matters. We will not inquire into that," he says.

When we ask whether surveyors who were sent out on Saturday to catalogue students who were deemed out-of-school were instructed to mark kids from madaras as students who belonged to that category even if their madaras taught subjects such as English, mathematics and science, Principal Secretary, Education, Nand Kumar replies: "There were no instructions given. They will not be marked as out-of-school students." But our reporters found this to be not entirely true. For instance, Mohammed Asif Khan, 10 and Abdullah Ibn Zubair, 11, both of whom live in Chembur, were marked out-of-school even though they were taught science and mathematics in their madarsa during the state-wide survey (see Page 6 for accompanying story on the survey).

Other than serving an instructional purpose, the madarsa plays the role of an adhesive, binding the community to the religion and its teachings. "Madaras fulfil a need of the community," says Ashraf. "The Quran is part of our lives from birth to death; we need maulvis and qazis to conduct our religious affairs. At the same time, basic madarsa education enables the poor to get jobs as imams, muezzins and ustads in masjids."

It is the community that contributes to the running of madaras, through donations that can be as little as Rs 50 a month. "This is the community's way of looking after its poorest children, who are not just educated, but also housed, fed and clothed free of charge in madaras," says Ashraf.

In contrast, asks Ashraf, what the government's has done to educate Muslim children? "We didn't get anything from the government," says Maulana Mohammad Shoaib Koti, a scholar from Dar ul uloom Deoband, "so we aren't likely to be harmed by it derecognising us - unless the government wants to force us to withdraw our kids from madaras. Where



will these children go? This is the BJP's way of pleasing its Hindutva supporters and pushing us into a corner."

In Mumbai's 92-93 riots, the Dar ul Uloom Imdadiya on Mohammed Ali Road was the scene of a police raid headed by former Police Commissioner RD Tyagi, documented in the Justice BN Srikrishna Commission of Inquiry Report into the riots. The one question posed by Tyagi's commandos at the students and teachers was: "Where have you hidden your arms? You people live off India and sing of Pakistan." Teachers at the madarsa were assaulted; among the eight shot dead in that raid, was a teacher who died pleading for water.

The Congress was in power. Today, it is the BJP, whose spokesmen, Mukhtar Abbas Naqvi and Sakshi Maharaj, have linked madaras to extremism and terrorism.

"For us, religious teaching is very important. Without madaras, this tradition will die, as it has among Hindus, who seem not to care that their children learning about their religion," says Maulana Arif Masood Qasmi, who studied at Deoband. "And with them, will also die the inculcation of moral values which regular schools ignore."

Adds fellow alumnus, Maulana Samiullah Qasmi, who lives in a rented flat in Malwani: "Every time I talk about moving, my Hindu landlord forbids me from doing so. He says he won't get a tenant like me. In Deoband, and indeed in all madaras, we learn to be of service to our country and our community. We learn about the sacrifices of ulemas in the Independence movement and are taught to see ourselves as part of that tradition." <http://www.mumbaimirror.com/mumbai/cover-story/Is-our-school-not-a-school/articleshow/47941864.cms>



# Life in small towns of underdeveloped Bihar was my inspiration

*Bihar's first Muslim woman IPS talks to IndiaTomorrow.net*



*Ghuncha Sanobar got rank 424 in Civil Services exam 2014.*

**I By Mumtaz Alam I**

**N**ew Delhi, 07 July 2015: It is not common that you come from an empowered family and yet you feel the pain of life in a small village and small town of an underprivileged state like Bihar. But living with her father (an officer of Indian Police Service (IPS) who retired as Director General of Police) and other family members, Ghuncha Sanobar, second in her three female siblings, has been moving through the state and seen the life in the backwaters of the country from “close quarters”.

“Living with my father I could see from closer quarters the life in the small towns and small villages in the country especially Bihar which is underdeveloped – it has in fact all sorts of deprivation. So inspiration came from there,” says Sanobar who was ranked 424 in the list of 1236 successful candidates of civil services examination (whose result was declared (on this 4th July).

She opted for civil services after doing B.E. (Bachelor of Engineering (electronics)).

Her first preference was Indian Administrative Service but with this rank, she has got her second choice – Indian Police Service. And Sanobar, 24, will be the first Muslim woman to become IPS officer in Bihar. Her father Anwar Hussain retired as DGP, Bihar and lives in Patna.

You come from an empowered family. Your father was an IPS officer who retired as Director General of Police, Bihar. Don't you think your success was set for you?

“I will not say that. Only thing which my father's job helped me to get was to have a closer view of how life is for people who don't have as much as you and I have. Living with my father I could see from closer quarters the life is in the small towns,” says she.

When the results were announced on 4th July and she saw her name in the list, she first couldn't believe it.

“I could not believe it. It was really great that my name was there. It was very nice to see that.”

Had you dreamt to become a police officer one day? “No, my first choice was IAS and second choice was IPS. With this rank (424) I will get my second preference. But I am again writing for the civil services examination this year to improve my rank,” said Sanobar whose elder sister Khushboo Yasmin is a doctor and younger sister Zeba Parween is a medical student.

Sanobar laughs out loudly when said that a Muslim woman becoming IPS officer looks an out-of-the-box idea when a good number of Muslim families do not send their girls to schools.

She got coaching for General Studies at Vajiram study centre in Delhi. Geography was her optional subject.

**Her message to Muslim girls:**

**Nothing is impossible, we must dream big. We should help ourselves, instead of waiting for somebody to come and help us. We should have determination to help ourselves. There are lots of opportunities. We can do our best to get them. Sky is limit.**

# On Cognitive Empowerment

*“Coming to understand a painting or a symphony in an unfamiliar style, to recognize the work of an artist or school, to see or hear in new ways, is as cognitive an achievement as learning to read or write or add.”* Nelson Goodman

The Muslim Indian community is today plagued with various maladies, including poverty, illiteracy, ignorance, and political insecurity. Perhaps M. A. Jinnah had foreseen and prophesied this state of the Muslim Indian community, and had vehemently demanded the partition of the Indian Subcontinent. Jinnah may or may not have been justified in his demand for a separate state; however, Partition has in no way solved these problems; neither in India nor in Pakistan. At the same time, it is cognitively absurd at this juncture to divulge, introspect, and resent on a historical rhetoric beyond our control. Today, our mental cerebration almost always stops us from extricating the effect of Partition and its emotional implications on the sorry state we cut today. Why is any thought of the future so hauntingly dismayed by the past? Why cannot our thought process be alienated from this rhetoric impediment? The primary reason is that we acutely lack cognitive empowerment; and love to mix emotions and thinking [aka mixing drinking and driving??].

Cognitive empowerment might be a heavy and loaded term for many; however, it needs a high level of consideration. Before we define it, let's talk about the different types of learning and thought processes. Benjamin Bloom, a noted scientist in the field of learning psychology, has laid down three domains of learning in the taxonomy that he has developed:

- Cognitive: Deals with intellectual learning abilities
- Affective: Deals with emotions and behavioral skills
- Psychomotor: Deals with physical movements, coordination, and use of motor skills

Note that the learning we are talking about here is not related to appearing and passing an exam; rather extending to acquiring the skills to visualize, think, perceive, deduce, interpret, and act cogently in a given situation. All these three domains of learning

play a major role in developing the cognitive thinking and decision making skills of an individual. For example, how we react to an adverse situation, say confronted with a person abusing, which reflects a combination of emotional outburst, combined with an intellectual action requiring physical movement. The reaction could be highly emotional, by replying in the same language or slapping the abuser; wherein the affective domain dominates the decision making ability, combined with psychomotor skills. In very rare cases, the reaction might include ignoring the person with the thought that he/she has done some wrong to himself/herself, not to me – and contemplating to avoid a similar situation in future. If we gain the ability to ascertain the



requisite levels of cognitive, affective, and psychomotor involvements and control our thought process and actions accordingly, that is when I would define as having attained cognitive empowerment; which is evidently promoted by Islam as well.

The irony with the Muslim Indian community today is that we precariously allow the affective domain to dominate in our thought process and decision making skills. This has a direct bearing of the environment that we are generally exposed to. Err; please allow me to call it ghetto, not environment!! We have been brought up in a ghetto that constantly re-



minds us that learning starts and ends with literacy – the ability to read and write. Unfortunately, learning starts much beyond simple literacy. Unfortunate in its sense because the intellectuals and frontrunners of the Community have never delved in this surprising verity – and we are often too happy and content with our efforts towards making the Community literate; maybe with a few degrees and certificates – nothing beyond that.

It is this ghetto that compels us to argue for reservations and other leverages; perceiving them as means to an end. Unfortunately again, these are ends in themselves, barriers that prevent us from moving any further. What we do with reservations and similar leverages is elevate ourselves on the same platform of abjection and wretchedness; when we should have actually thought of moving forward, not staying at the present location on an elevated platform. It is this ghetto that surreptitiously tempts us towards the coziness and security of being enclosed within a self-defined boundary of progress; bravely negating the external veracity. We are belittled by the same ghetto to view engineering, medicine; maybe management and mass communication these days, as the conviction to success, while pompously ignoring any other unconventional but promising career.

Cognitive empowerment can be developed with a sincere will combined with the ability to retrospect and question. Questioning leads to arguments, debates, and inductive and deductive reasoning. It has also been encouraged in our religion. The glorious Islamic history is witness to the birth, development, and implementation of this cognitive empowerment and reasoning; which might have obligated Allama Iqbal to proclaim that “the birth of Islam is the birth of inductive reasoning; an intellectual revolt against the speculative philosophy of the Greeks”. However, we have perhaps misplaced it somewhere. We need to search and reconstruct this intellectual revolt against the contemporary, and recognize, see, hear, and induce the reality in new ways. Let’s make this effort to understand a painting and a symphony detached from our conventional thought process. It would mark a renaissance to break open our ghetto thought process and regain our lost cognitive empowerment – not seemingly similar to gaining our lost glory, as per some think tanks. Till then, we have miles to go before we sleep...

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## Sadbhav Activist Najma Haider Leaves a Void

From Sadbhav Mission Patrika

**S**adbhav Mission has lost one of its pillars Mrs. Najma Haider in the early hours of June 27, 2015. She was a prominent life member of the mission and a prime mover, along with her husband Shri Ghulam Haider, of Sadbhav activities in Delhi. She had an intestine problem that could be detected only on the last day. When surgery was performed it was too late. She was 70.

She was born on December 10, 1944 in Jauli, Muzaffarnagar, UP. Her illustrious father Shri S. Dilavar Raza sent her to St. Johns School, Thana (Bombay). In 1963 she got married and moved to Delhi. She advanced her education and taught in Dev Samaj High School and Model Islamic school. Afterwards she started Tiny Toddler Nursery with great love for children. She brought up her own children Raza, Taslima, Zia and Sameera in such a way that they, despite having outstanding professional careers along with their spouses, Mrs. Sarbat ara, Mr. Qamar Hahdi Zaidi, Mrs. Farah and Mr. ahmad are true bearers of Gandhi, Nahru, Azad legacy.

Mrs. Najma Haider had deep concern for people in distress. Sabih fatma and her three young siblings received her full patronage, when they lost their mother in an accident from a stove at a young age, until they got settled. So was the patronage given to three rickshaw puller brothers Atul, Subodh and Jagsa from Calcutta.

In the aftermath of December 6, 1992, when fear and apprehension gripped Delhi, she carried door to door campaigns and street marches to uplift human spirit. She was one of the chief activists of Okhla mibilization group that did commendable work to promote harmony. It is a matter of deep sorrow that we have lost her when we needed her most to counter the rising tide of sectarianism.

# THE QUALITIES OF OOL-UL-AMR

1. Quran has used the term ool-ul-amr for all those who are part of an Islamic Political System, whether they are the representatives of the Muslims in the parliament or their administrators. They are eligible for this position if they have the following quality in them, as the Quran specifies:

*“When they come across a matter of peace or danger, they make it known to everyone. And if they referred it to the Prophet and the ool-ul-amr, then those among them who had the ability of istimbaat would have soundly understood the matter.” (4:83)*

From the above verse, it is clear that they should have the ability of istimbaat.

In Arabic istimbaat means to ‘grasp the truth of a matter’. The ool-ul-amr must necessarily possess this ability so that they can delve into matters pertaining to religion and state and be in a position to form an opinion by analyzing them.

2. They should also be distinguished in the society as regards their character and integrity. To quote the Quran:

*“The most honoured of you in the sight of God is the most pious among you.” (49:13)*

It is clear from this verse that the believers also should only regard the pious and abstemious among them as eligible to such a position. The Prophet (pbuh) has explained this fact in the following words:

*“When people having the best character are your rulers and your rich are generous and your system is based on consultation, the surface of the earth is better for you than its core and when people having the worst character are your rulers and your rich are stingy and your affairs are entrusted to women the core of the earth is better for you than its surface.” (Tirmazee, Abwaab-ul-Fitan)*

3. It should be taken into consideration while electing a Muslim Ruler as well as other representatives that they do not have greed for an office in the gov-

ernment. The Prophet (pbuh) has unequivocally declared such people as ineligible. Abu Musa reports:

*“I [myself] and two people from my banee `am came to the Prophet (pbuh); one of these two said: O Prophet of Allah grant us an office from the political authority which God has granted you. So said the other person also. The Prophet replied: By God we shall not grant any person office in this system who asks for it and has greed for it.” (Muslim, Kitaab-ul-Imaarah)*

The above tradition has been reported in another way as well:

*“The Prophet replied: in our consideration, the most dishonest among you is the one who asks for an office. After hearing this Abu Musa apologized to the Prophet and said: I did not know why they had come. Abu Musa says that the Prophet did not entrust either of them with any responsibility until his death.” (Abu Daud, Kitaab-ul-Khiraaj-wal-Imaarah)*

The Prophet (pbuh) has also stated the reason for this decision. He told HadhratAbdurRehman Bin Samrah:

*“Abdur Rahman! Do not seek a post. If it is granted to you because of your desire your shall [find yourself] handed over to it and if it is granted to you without your desire, the Almighty shall help you.” (Muslim, Kitaab-ul-Imaarah)*

This condition shall also be kept in consideration for election in the Majlis-i-Shooraa (parliament). Therefore, it cannot be tolerated in an Islamic State that people should come forward and present their names, go about proclaiming their qualities and services in streets and employ other means, which are now considered an essential part of this show, to allure the public. In Islamic ethics this shameless attitude is not permissible at all.

4. The Quran specifies certain other qualities as well for a person who is elected from theseool-ul-amr as



the Ameer (head of the state) of an Islamic State: He should have a commanding and an awe-inspiring personality and should be the most distinguished among them as regards integrity, wisdom and intellect. These qualities have, therefore, been cited by the Quran as the real reason behind the nomination of Taaloot (Saul) for the supreme leadership of the Banee Israel:

*"Indeed Allah has chosen him to rule over you and has gifted him abundantly with wisdom and physique." (2:247)*

It is evident from this that such elements are not suitable to head an Islamic State who lack intellect, wisdom and masculine attributes, who instead of being venturesome and enterprising are passive and receptive by nature, and who instead of influencing others are more liable to be influenced\*.

The reason for this is that the ruler of an Islamic State is not only one who heads them, he also leads the believers in Prayers, Haj and Jihaad. Moreover, he is an example, a model a guide and a father to his nation. He is the voice of its conscience, a representatives of its ideology, a symbol of its collective awareness—someone whom its sense of honour is personified. It is vital, therefore, that he be someone who instead of delicacy has the ability to take the initiative and who instead of resignation and tenderness possess stoutness and tenacity. Whether he be addressing the shoora, the Juma congregation or his soldiers in a battle, it is his authoritative yet majestic, dominating yet gracious and awe-inspiring yet benevolent personality which commands the love and respect of all. It is this towering stature of a Muslim ruler because of which the feeble feel secure, the old feel revitalized and the young are inspired to daring deeds.

From the above qualities of the ool-ul-amr, it is clear that an Islamic Political System by nature is an aristocracy which is based on the piety, wisdom and political acumen of the personnel which constitute it. Therefore, it is necessary that a person who is devoid of these abilities should not become a part of it.

## NORMS FOR LEADERSHIP

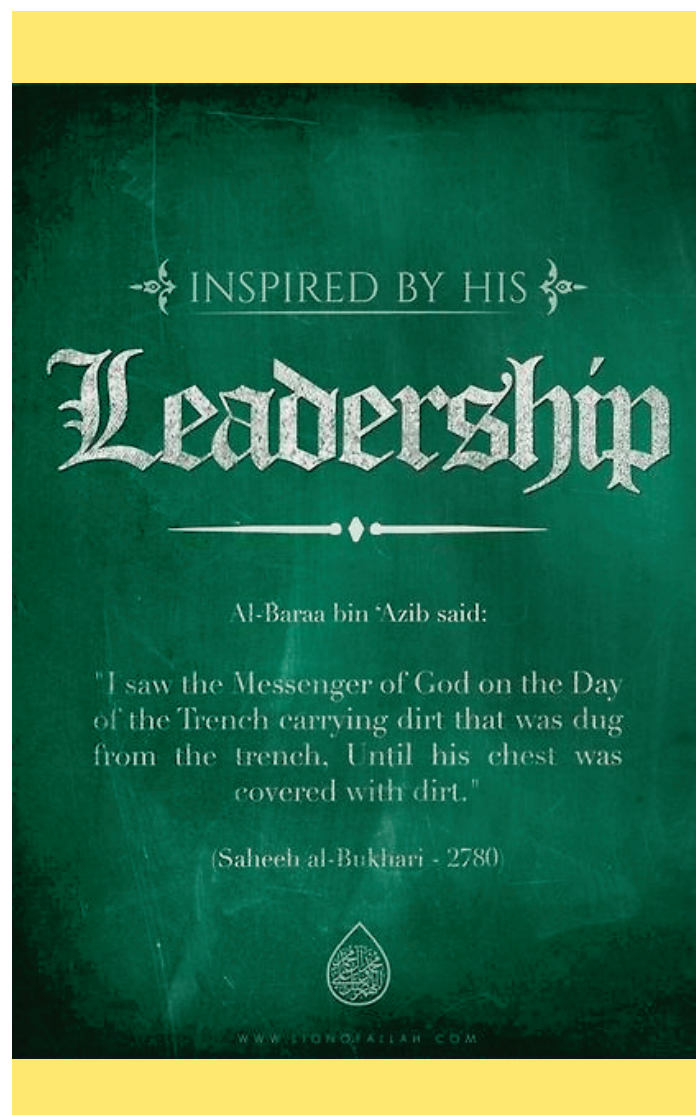
After assuming an office in the government the Prophet (pbuh) has decreed that all the officials of the government must necessarily follow three principles:

Firstly, the head of an Islamic State and his administrators shall have the same standard of living as that of a common citizen.

Secondly, there doors shall always remain open to hear the grievances and problems of the general public.

Thirdly, the Friday prayers must be led by the head of the state in the federal capital and by his administrators in other cities.

These principles are based in established historical facts. During the Prophet's time and the period of the Rightly Guided Caliphs these principles were strongly adhered to. Today also, they must necessarily be followed by our leaders and administrators. It is because of these norms of leadership that, in the words of the Prophet Jesus, an Islamic State is called the 'Kingdom of God' and whenever it is established on earth, people receive the blessings of the Almighty from the heavens above and the earth below.



# RAHBAR Coaching Centres Continue to Produce Far Better Results than Most Commercial Coaching Centres for Matric exam:

**T**otal of 291 students (last year, 257) could make it this year, in the matric (10th Bihar and Jharkhand board exams) from the 17 centres that remained active during current academic year, alhamdulillah. Unfortunately, 15 students out of a total of 291 could not make it. Most of these are students who studied in the RCCs for less than 9 months during the current year. The students who have consistently been with the RCCs from 8th grade (in the centres which started more than 2 years before) have done excellently well, thus making a case for “catching them young”.

Nine (9) RCCs produced 100% pass results – bettering the performance of last year when seven (7) RCCs had achieved this feat. RCC Chapra @ Olhanpur village (in Saran district of Bihar), sponsored by the Aligarh

Alumni Association of Washington DC, through the efforts of Dr. Razi Razi-uddin, proved to be the best performing RCC in terms of maximum number of 1st divisioners (and 100% pass rate). None of the RCC Chapra students were among 3rd divisioners or failed students – all the 26 students appearing in the 10th board exam achieved either 1st division or 2nd division.

All the 3 (three) RCCs sponsored by the Aligarh Alumni Association of Washington DC achieved 100% pass result this year – 74 students in all crossed the critical threshold of passing 10th board exam under their sponsorship alone.

With 19 first divisioners, RCC Ranchi's performance came a close second to RCC Chapra @ Olhanpur, while RCC Samastipur @ Tajpur was placed in the third position with 16 first divisioners.

A total of 144 students could achieve first division, which is an excellent improvement from last year's 95. This year, 99 students received second division and 33

students scraped through with a third division. The passing rate of all RCCs combined is 94.8%, better than last year's 93%, and continues to be far better than most of the commercial coaching centres that we surveyed. The level of students who join the RCCs has always been very low, because they come only from the government schools (as a policy of RCCs) wherein teaching hardly takes place. Unless these poor students, with no access to quality education, are coached with a noble objective to help them cross the threshold of 10th board, the percentage in higher studies cannot be increased.

A whopping jump in performance was witnessed by RCC Ranchi, which came second this year, producing 100% results and 2nd largest number of 1st divisioners; this centre had seen 6 students failing last year, the first

year of its operation. This proves the genuineness of our belief that the academic level of the students at entry level of RCCs (as they come from government schools) is almost zero – all the students in such new centres are those who never got an opportunity to learn, because government schools do everything except teaching. We must congratulate RCC Ranchi for having achieved such a brilliant improvement in their 2nd year of operation. It does require a lot of guts to take up the challenge of transforming the non-meritorious lot into the meritorious ones - that is churning heroes out of zeros.

The top five (5) scorers, this year, come from RCCs @ Arwal, Samastipur, and Ranchi. Top scores have also witnessed an improvement from last year (83.6% being the highest for Taushif Raza of RCC Arwal, while Md. Abuzar of RCC Samastipur came a close 2nd with 82.6%). Twenty (20) students achieved more than 75% marks, a remarkable feat for these “zeroes” from government schools.

Sl No.	RCC	1st Div	2nd Div	3rd Div	Fail	Total Appeared	Total Pass	%age Pass
1	Saran-Chapra	20	6	0	0	26	26	100%
2	Ranchi	19	1	0	0	20	20	100%
3	Samastipur	16	7	0	0	23	23	100%
4	Arwal	14	4	0	0	18	18	100%
5	Ramgarh-Chitarpur	10	9	6	0	25	25	100%
6	Patna	9	6	4	0	19	19	100%
7	Hajipur	6	10	2	0	18	18	100%
8	Nawada-Kawakol	3	0	0	0	3	3	100%
9	Dhanbad	0	5	7	0	12	12	100%
10	Muzaffarpur	12	7	0	1	20	19	95.0%
11	Aurangabad-Rafiganj	8	8	1	1	18	17	94.4%
12	Motihari	7	8	1	2	18	16	89%
13	Bhagalpur	7	12	2	3	24	21	87.5%
14	Siwan	4	6	4	2	16	14	87.5%
15	Hazaribagh	1	4	2	1	8	7	87.5%
16	Darbhanga	5	3	3	2	13	11	85%
17	Kishanganj	3	3	1	3	10	7	70%
	<b>Total</b>	<b>144</b>	<b>99</b>	<b>33</b>	<b>15</b>	<b>291</b>	<b>276</b>	<b>94.8%</b>



# What is 'Togetherness' in a Marriage life?

When Adam, peace be upon him, was created he was alone. Allah did not give him a video game to play and pass his time with. Allah did not give him friends to have fun, play football and wander around in Jannah. Right? He gave him a wife. This itself is enough to show the importance of a spouse in our life.

When Adam's wife committed an error and Adam followed it and then realised their mistake he did not blame his wife nor did he divorce her. Right? Rather, Adam learnt words of repentance from Allah and then both of them repented together.

The Prophet, (peace be upon him) took his wife along during his journeys even when he went to the battle.

This is 'togetherness of a couple' that the Qur'an calls it 'Hunnalibasalakumwaantumlibasu la hunna'. They are your garments and you are their garments. Don't ever think that a marriage without fight can exist. Allah has so many varieties in his treasure that no two person's finger print match, not even eyes. The same is with nature, habits and style. They have uncountable variety. Yet we search for similarities. "Our thoughts don't match" are common dialogues we hear from many couples who are unhappy with each other. Many proposals are rejected on the basis of "our ideas don't match".

A man like Umar bin Al Khattab(r.a.) tolerated the shouts of his wife. A complainer who approached him to complain about his own wife heard loud voice of AmeerulMo'mineen's wife, so he went back.

Looking for an ideal spouse is certainly not like looking for a gold coin in the dark with the help of a torch. Rather it is picking up from what is available and be content with her/ him. Well I don't mean that you may even marry an 'ultra unIslamic' person. If you marry a person who is spiritually inclined towards deen and still raw then it can be like a raw gold and you may polish it to increase its value. I know couples who were not too Islamic in their early marriage life but later on both of them learnt



and grew together in Islam. My friend Faisal Akhunda is a very fine example. The husband and his famous model wife walked out of stinking glamour world together and today they are still together learning deen..Mashallah.

So keep your eyes open and also your heart broad and overlook the weakness of your life partner because after all you have to stay together in Jannah..for ever...

Sa'ad bin Ubadah was a sahabi..his gheerah was unmatched... If any of his wife sat on his horse he would never sell this horse. If any of his wife sat on a camel he would make sure that he would slaughter his camel. He was a man of gheerah. He would not tolerate any one to sit on the horse or camel on which his wife sat. His gheerah was admired. People honoured his gheerah so much that if he divorced any of his wives, no sahabi would marry that lady. RadiAllahu anhu ..Allah be pleased with him.

# What is the Significance of the Qiblah?

## Question and answer details

**Name of Questioner:**

**Mark**

**Reply date:**

**2014/06/12**

**Question:**

**Why do you Muslims face the qiblah while praying?  
What is the significance of that? Why is the Kabah appointed as the qiblah?**

**consultant:**

**Ahmad Saad**

## Answer

Salam (Peace) Dear Mark,

Thank you very much for your question and for contacting Ask About Islam.

You have in fact touched on a very important and timely point that is normally raised by Muslims and non-Muslims. Why do Muslims face the qiblah (direction of the Kabah) while praying.

The simple answer to this is that Muslims do not worship their qiblah, neither they do face it for any reason apart from being commanded to do so. But why are they commanded to do so? What is the wisdom of facing one direction in Prayer, is it just facing a direction or something more than that?

Let's explore some aspects of the wisdom of God in this bearing in mind that since the wisdom of God is unlimited and we are limited human beings, we will always remain short of comprehending it fully.

Facing the qiblah is first of all a test to our ability to obey the commands of God even when we fail short from understanding His wisdom. Muslims, as servants of God, are required to submit to Him.

One of the proofs of submission is to trust the fact that He has got wisdom in everything even if we cannot perceive this wisdom. When we face the qiblah with this intention of submitting ourselves to God, we hope that we have succeeded in the test.

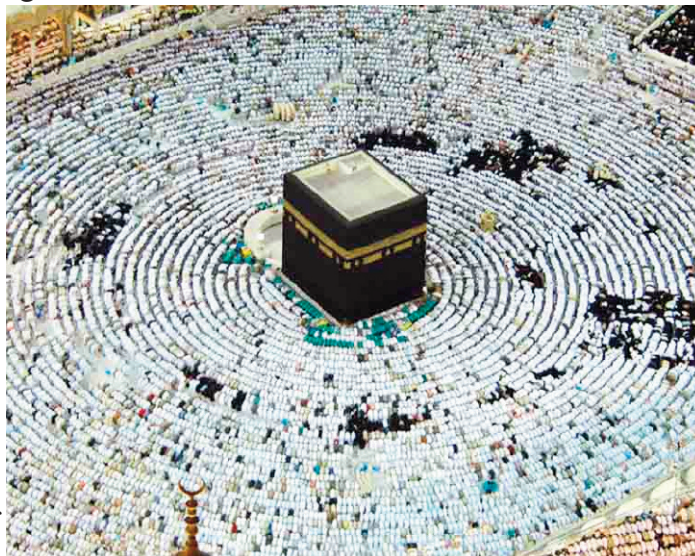
Another aspect is the fact that the qiblah is a sign of

the spiritual unity of Muslims. At the time of Prayer, Muslims all over the world are lined in circles big and small facing one direction and feeling belonging to this center and belonging to each other. This creates some kind of spiritual unity amongst all Muslims all over the world and leaves them with a sense of belonging to each other.

On the individual level, it is well known that Hajj is one of the main Islamic deeds and the fifth pillar of Islam. Muslims all over the world who are not in Hajj face Makkah five times a day to re-voice their wish and love to perform this great ritual of Islam.

It is as if they are repeatedly renewing their pledge that they will be doing it one day, sooner or later. Even if they cannot physically be there, they are

spiritually there five times a day when they face the Kabah.



Another important point, which I think very important today, is the fact that everyone in this world has got a direction in his life, whether physical or spiritual. Some people take their religious beliefs as their direction and try to express that in a certain way. Some people take their ideology as their direction in life and try to express that in one way or another.

Only when people lose the direction, they face loss and disruption. Since Islam is the religion of monotheism and since Muslims believe that Almighty Allah is beyond space and place, above time and perceptions, we cannot face the heavens in our Prayer because it is impossible and difficult, but we raise our hands seeking help from God.



When it comes to Prayer, we are commanded to face the place that received the first words of the Quran and witnessed the connection between the heavens and the earth, the place that witnessed the early days of Islam and the emergence of this great religion.

But why the Kabah? That is another important point to speak about here. Muslims do not face Madinah where lies the grave of the Prophet (peace be upon him) simply because we do not worship the Prophet. Muslims are not grave worshippers.

Muslims face the Kabah because it is the first holy house ever built for mankind, established by Adam and raised by Abraham. So they connect themselves with these great prophets (peace be upon them all) and renew this lineage that extends from Adam to Muhammad.

We confirm by this the fact that Islam is the true religion of God that has been revealed to all prophets and messengers everywhere and has been finalized by Muhammad. The start was with Adam at the Kabah and the end was with Muhammad also at the Kabah.

In between these two great prophets, there was another great prophet; that is Abraham, the father of the Abrahamic faiths who raised the building of the Kabah following the instruction of God.

Our facing the Kabah in prayer is another token of love to this great prophet and confirmation of our link with other Abrahamic faiths through our link to Abraham himself.

The fact that the Holy Mosque in Makkah is the first mosque ever built for mankind and the first place of

worship is confirmed by the Quran as Almighty Allah says what means:

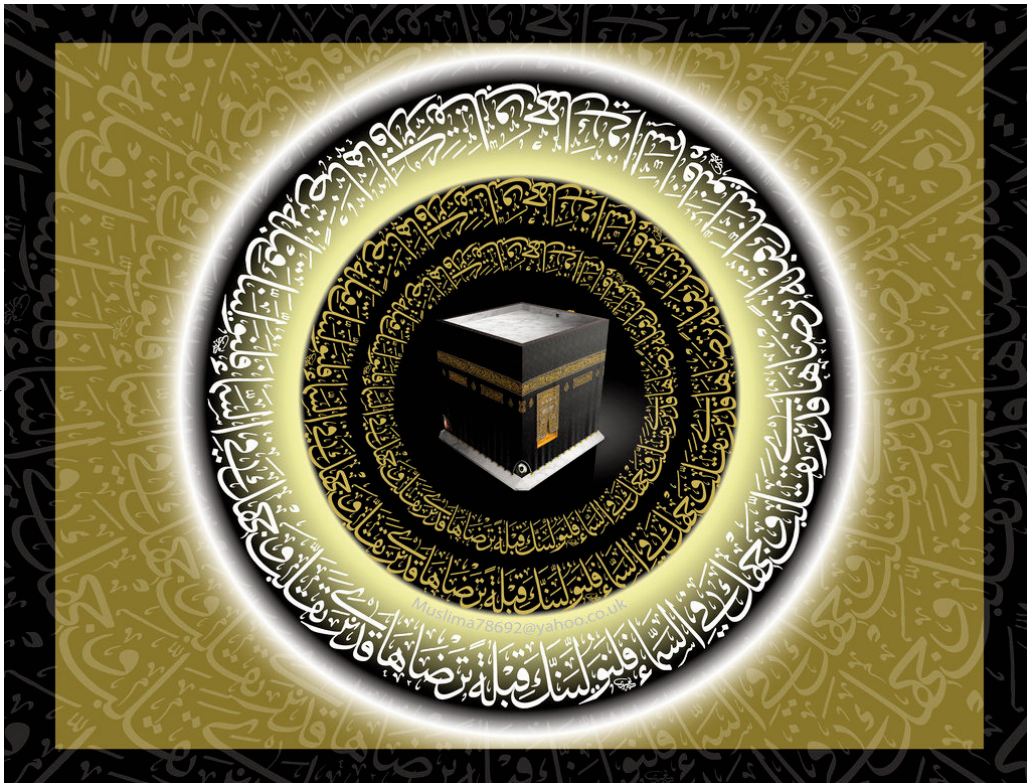
{Most surely the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations.} (Aal `Imran 3:96)

Of course, the word 'Bakkah' here is another name of the Holy City of Makkah. The verses of the Quran also confirm the link with Abraham as it goes:

{In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the

worlds.} (Aal `Imran 3:97)

Honoring the Kabah is not something invented by Islam. It has been a very old tradition in Arabia where Arabs inherited from their forefathers who go back to Prophet Ishmael and his father prophet Abraham that love and respect for that holy place.



Muslims are reviving this great tradition as required by God to confirm this long chain of Prophets and this link between the heaven and the earth.

I hope this answers your question. Please keep in touch.

Salam.

<http://www.onislam.net/english/ask-about-islam/faith-and-worship/aspects-of-worship/167670-the-significance-of-the-qiblah.html>

# Yoga is ok, yoga-politics is not

**I By Dr Mohammad Manzoor Alam I**

On its own, yoga is like other systems of exercise that promote physical, mental and emotional wellbeing. Despite its origins in a Hindu religio-cultural milieu, its widely acknowledged “founder”, Patanjli, was said to be an agnostic. Even then, practices like Surya Namaskar (literally, bowing to the Sun), that makes it look like Sun worship, and emitting the Hindu sacred word Om during breathing exercises make it belong to the vast body of Hindu religio-spiritual ritual.

However, there is more to RSS-BJP’s exuberant support of Yoga Day celebrations as has been pointed out by opposition parties’ leaders. They have alleged that behind the Yoga Day celebrations the Sangh was trying to mobilise and indoctrinate people in a jingoistic way against non-Hindus. Political leaders and media commentators have drawn attention to provocations like those the BJP MP Adityanath, an uncouth oaf with a foot-in-the-mouth affliction, likes to make against Muslims. This man declared recently in a grand, magisterial way, “Those who refuse to do Surya Namaskar must go to Pakistan.”

Certainly, it is a remark against Muslims, who cannot, should not, will not, engage in Sun worship or snake worship, or any other worship, except the worship of Allah. It is in moments like this that the ulterior agenda of all things emanating from the Sangh entail becomes clear. They try to infuse even an innocent thing like yoga with a mischievous spirit. As I said, on its own, nobody has an objection to yogic exercises if things like Surya Namaskar and chanting of Om are not imposed on monotheists.

In fact, there are many Muslims who do yogic exercises regularly without, of course, resorting to Surya Namaskar and Om chanting. The Subcontinent’s pre-

mier Islamic seminary, DarulUloomDeoband, has said that for Muslims yoga is good enough, minus practices like Surya Namaskar and Om chanting. This stands to reason even though yoga’s genesis lies in ancient Hindu milieu. Exchange of good ideas between Islam and other cultures is an established norm as indicated practically by the United Arab Emirates, which has marked two days for Yoga Day celebrations, instead of one day by any other country, including India, the home of yoga.

That Islam does not frown at such exchanges is obvious from the widespread use of prayer beads (also known as worry beads) by the devout across the Muslim world, even though the beads originated in Buddhist ritual. Likewise, the fast on Ashura came into Islam after centuries of its observance in Judaism. The Prophet (PBUH) introduced it to Islam saying Moses (PBUH) belonged to Muslims more than he did to Jews.

As it stands, cultural exchanges are fine with Muslims, but politicisation of such things is not. Going beyond all limits of legitimacy and decency, the Sangh has tried to drag the Vice-Presi-

dent of India into controversy. BJP general secretary Ram Madhav tweeted that Vice-President Mohammad Hamid Ansari’s “absence” from the yoga session was noted. Obviously, it was a slur on the Vice-President, with the sly implication that he had kept himself away from it because he was a Muslim. Naturally, this was noted by leaders of non-NDA parties. Congress leader Jairam Ramesh said, “Communal polarisation is the only thing that Modi, Amit Shah and Ram Madhav know... Whatever the BJP and the PM do is aimed at communal polarisation.”

He added, “This obnoxious tweet by Ram Madhav, knowing fully well the constitutional position of the Vice-President, is a deliberate and mischievous at-





tempt at polarisation and at giving yoga a communal flavour.”

Soon the Vice-President’s office clarified that the ministry dealing with the event had not invited the Vice-President in the first place. Minister of State for AYUSH, Shripad Naik, whose ministry was looking after the Rajpath yoga event, apologised for the tweet. He also explained, as the PM was the chief guest at the event the Vice-President was not invited because his constitutional position being superior to the PM’s, the PM cannot be the chief guest in his presence.

This shows not only the constant slander campaign against the Vice-President, but also an attack on the dignity of the second highest of constitutional office in the country. And, this is not for the first time they have targeted Vice-President Ansari.

Earlier, on the eve of Republic Day, they spread the rumour that Mr Ansari had not saluted the national flag. That, too, was an attempt to show that as a Muslim his loyalty to the nation was suspect. In that case, too, the VP office explained that the protocol required that he should not salute the flag while the President was doing it.

Recurring attacks on the VP like this indicate that it is not the significance of Republic Day or the value of yoga that is on BJP leaders’ minds, but some ulterior agenda as Jairam Ramesh has pointed out.

[http://iosworld.org/short\\_takes/Yoga\\_is\\_ok.htm](http://iosworld.org/short_takes/Yoga_is_ok.htm)

## Unequal justice

A democracy is known by its fair play to all its citizens and equality before law. Sadly, it has become a pattern in India that some go scot free and others are heavily punished for committing the same crime. The judiciary, helped by government, has gone soft in cases involving the rich and the resourceful and hard in those involving the poor, the resourceless, the minorities.

The revelation by former Special Public Prosecutor Rohini Salian, assigned the 2008 Malegaon blasts, said that right after the NDA came into power, she began to be pressurised to go soft on the Hindutva activists charged with these attacks. Unable to meet the government’s demand, she has resigned. She has said an NIA (National Investigation Agency) official

had personally met her with the demand.

Families of victims (all Muslims) have said they were not surprised to know about Salian’s disclosure. The state was not interested in delivering justice right from the beginning as all the accused were well-known people connected to RSS and allied violent, Hindu right-wing organisations. In this case the late Hemant Karkare, then chief of Maharashtra Anti-Terror Squad (ATS), had found the involvement of retired and serving officers of the Indian Army as well.

After the takeover of Modi government victims and their families were apprehensive that more aggressive attempts would be made to derail the case. Congress leader Digvijay Singh has said that during UPA rule the Sangh and its political arm, BJP, had been trying to put pressure on Manmohan Singh to help soften the case against the Hindutva votaries charged with this crime. BJP’s top leaders had tried to bully the UPA government before they came down to polite arguments.

To say the least, it is not the sign of a democracy’s health when the justice delivery system is sought to be undermined by powerful people. Following similar tampering with cases in Gujarat courts against perpetrators of the anti-Muslim pogrom of 2002, the Supreme Court had fruitfully and laudably transferred some of the cases to courts outside the state. It immensely helped the cause of justice.

The attempts to derail justice this time are more ominous and difficult to deal with. Such insidious and mala fide acts by government agencies are systemic and deeply entrenched in power, beyond the capability of weak and vulnerable victims to rectify. Only institutional checks and larger public movements can effectively stop them. Nothing of that sort, regrettably, is in sight at the moment.

All that we have is the hope that good sense will prevail in the government and it will refrain from sinking further in the morass of corruption and cronyism in which it has got caught so early in its tenure. The NDA government stands charged with the same sins within a year of its rule which took nearly eight years to catch the UPA. The government will do well to avoid such controversies and let justice prevail for the good of the country and for its own good.

[http://iosworld.org/short\\_takes/Unequal\\_justice.htm](http://iosworld.org/short_takes/Unequal_justice.htm)

الحمد للہ ہم مسلمان ہیں، کتنے فخر سے خود کو مسلمان کہتے ہیں، اور واقعی کتنی خوش نصیبی ہے مسلمان ہونے میں، اس جہاں میں بھی ہزاروں قسموں کی نعمتیں اور پھر مرنے کے بعد کبھی نہ ختم ہونے والی جنت۔ اللہ نے واقعی کتنے نعمتوں کا وعدہ کیا ہے مسلمانوں کے لئے۔ بہترین امت کا خطاب اور جنت میں سدا کے لئے عیش و عشرت... ایک حدیث کا مفہوم ہے، تم لوگ دنیا کے بہترین امت ہو، کیونکہ برای سے روکتے اور بھلائی کی دعوت دیتے ہو.... لیکن ذرا غور کیجئے کیا یہ سارے نعمتوں کے ہم حقدار ہیں، کیا ہمارا کام واقعی مسلمانوں جیسا ہے۔

کیا ہمیں اتنی نعمتیں اس لئے ملیں گی کہ دوسرے مندر یا گر جائیں عبادت کرتے ہیں جبکہ ہم مسجد میں، یا کوئی ہولی یا کرسمس مناتا ہے جب کہ ہم عید، یا کوئی دو چار دن روزہ رکھتا ہے جبکہ ہم پورے تیس دن، کوئی داڑھی نہیں رکھتا جبکہ ہم داڑھی رکھتے ہیں، ہمارا زہری حلیہ اور سے مختلف ہے... نہیں ہر گز نہیں بلکہ ہم نے پوری غلامی کا وعدہ کیا ہے، ہم مالک دو جہاں کے اس سسٹم اور قانون پر ایمان لائے جو دوسرے نہیں لائے، ہم قدرت کے اس قانون پر چلنے والے ہیں جس میں کوئی کمی نہیں۔ اور جب ہم قدرت کے بنائے ہوئے بہترین نظام پر چلنے والے ہیں تو پھر اس کا نتیجہ بھی بہترین ہونا چاہئے، اگر بہترین مشین کا پروڈکٹ بہترین نہ ہو، یا بہترین کمپنی کی گاڑی چلنے میں بہترین نہ ہو تو پھر سوال اٹھنا شروع ہوتا ہے، کیا یہ واقعی بہترین مشین یا گاڑی یا پھر بہترین قوم ہے بھی کہ نہیں، اگر ہے تو پھر کس بنیاد پر؟ اور آج ہر مسلمان کو یہ سوچنا ہے کہ کیا وہ کردار، عمل، اخلاق سے واقعی بہترین ہے ہیں، اگر نہیں تو کیوں، آخر اسکی وجہ کیا ہے، اور اگر نہیں تو پھر ہم کس زبان سے ان نعمتوں کے حقدار ہونے کا دعوا کر سکتے ہیں جو ایک مومن یا سچے مسلمان کے لئے کیا گیا ہے۔ اگر جنت دنیا اور آخرت کے بہترین شے ہے تو پھر اس کے مکیں بھی یقیناً بہترین ہی ہونے چاہئے۔

اب ذرا غور کیجئے، رزق کمانے کے طریقہ، اللہ کے بندوں سے تعلقات، اٹھنا، بیٹھنا، تجارت کرنا، امام کی تابعداری، بڑوں کی عزت، چھوٹوں کو پیار، کمزوروں کی حمایت، والدین کے حقوق، رشتے داروں اور پڑوسیوں کے حقوق، کسی بھی کام میں ایمانداری اور عمدگی کا خیال، آپسی بھائی چارے کا خیال، غریبوں اور مسکینوں کے حاجت روائی، تعلیم سے صحیح استفادہ، دولت کا مناسب استعمال، شکر، صبر، استقلال، قربانی، سادگی، میانہ روی، صلح رحمی، امن، انصاف، وقت کی قدر، اللہ کے بندے کے حقوق کو بجالانا اور ہر عبادت اور عمل کو اس کا صحیح مطلب دینے میں ہمارا کیا معاملہ ہے، کیا یہ دوسروں سے بہتر ہے یا ان سے بھی بدتر جنہیں بہترین امت ہونے کا خطاب نہیں ملا۔ آج ہر مسلمان کو اس حقیقت کو سمجھنے اور خود تجزیہ کرنا چاہئے کہ واقعی وہ مسلمان ہوتے ہوئے حقیقت میں عملاً کتنا مومن یا سچا مسلمان ہے، جتنکے لئے اللہ نے اتنے سارے نعمتوں کا وعدہ کیا ہوا ہے۔

سچ تو یہ ہے کہ اللہ کو صرف عبادت کے طریقے سے مطلب نہیں بلکہ اسکے نتیجے سے مطلب ہے، اور جتنے بھی عبادت کے طریقے اسلام نے بتائے ہیں انہیں بے پناہ خوبیاں پنہاں ہیں جو بہتر نتیجے کے لئے مفید ہیں۔ جب دوسرے جھوٹ اور فریب سے بھی مال کمانے کو جائز سمجھتے ہوں تو ایسے میں ایک مسلم سچ کے لئے نقصان اٹھانا بھی گوارا کر لیتا ہو، جب دوسرے پڑوسی کے حق مارنے پر تلے ہوئے ہوں تو ایک مسلمان اپنے سالن میں زیادہ پانی ڈالے تاکہ پڑوسی کو بھی اس میں سے دے سکے، جب دوسرے قرض دیکر دوگنا اور چوگنا سود کے ساتھ واپس لیتے ہوں تو ایک مسلم نہ صرف بنا کسی سود کے قرض دیتا ہو بلکہ مجبوری کی حالت میں قرض معاف بھی کر دیتا ہو، جب دوسرے ہولی یا کرسمس میں خود کی مستی کو ہی تہوار کا مطلب سمجھتے ہوں تو مسلم کا عید کی نماز جانے سے پہلے غریبوں کو بھی عید کی خوشیوں میں شامل ہونے کے لئے پہلے ان کو مالی مدد دیتا ہے، جب دوسروں کے لئے چند سکے دان کرنا بہت بڑی نیکی سمجھی جاتی ہو تو اسلام اور مسلمان کی خیر خواہی کے لئے سب کچھ قربان کرنے کے بعد بھی اللہ سے قبولیت کی دعا کرنا ایک مسلمان کا شیوہ ہو۔ جب دوسروں کے لئے ہر چمکتی چیز دیوتا کے برابر ہو تو ایک مسلم کے لئے ایمانداری، انصاف اور سچائی ہی اصل عبادت کا پیمانہ ہوتا ہو۔

اب ذرا غور کیجئے، کیا ہمارے اندر وہ خوبیاں ہیں، نہیں تو کیوں نہیں، ہمارے صبر میں وہ استقامت کیوں نہیں، ہماری عبادت میں وہ خشوع کیوں نہیں، ہماری قربانی میں وہ خلوص کیوں نہیں، ہمارے اخلاق میں وہ مٹھاس کیوں نہیں، ہمارے شکر میں وہ اثر کیوں نہیں، کیا چند الفاظ کے ادا کرنے سے ہزاروں نعمتوں کا شکر ادا ہو جاتا



ہے، یا پھر ان نعمتوں کا شکر بھی عملاً اللہ کے بندوں کی مدد کر کے ہی کیا جاسکتا ہے۔ آخر لبوں سے نکلے ہوئے شکر کے بول کا پورا جسم کیوں ساتھ نہیں دیتا، دل، دماغ، ہاتھ اور پاؤں سے شکر کیوں ظاہر نہیں ہوتا۔ بار بار یہ بات سننے کے باوجود کہ تم میں سے سب سے بہتر وہ ہے جس کا اخلاق بہتر ہو پھر بھی ہمارے اخلاق میں اتنی گراؤت کیوں۔

فیس بک میں آپکو کتنے لوگ پسند کرتے ہیں وہ ایک مسلمان کا کرائیبر یا نہیں بلکہ آپکے پڑوسی، رشتے دار اور ساتھ میں کام کرنے والے کتنے پسند کرتے ہیں وہ معنی رکھتا ہے، آپکی بہترین ٹویٹ کو کتنی بار دوبارہ ٹویٹ کیا گیا اسکی اہمیت نہیں بلکہ آپکے کس عمل نے کتنوں کو بہتر کرنے کو راغب کیا اسکی اہمیت ہے، آپکے مقالے کی کتنے لوگوں نے تعریف کیا وہ اہم نہیں بلکہ آپکے کن کن کاموں سے کتنے لوگوں کا فائدہ ہوا اسکی اہمیت ہے۔ آپکے کس مسیح کو دہائیں آپ پر کہاں کہاں فارورڈ کیا گیا وہ اہم نہیں بلکہ آپکے ذریعے کتنے گئے کن کن کاموں سے کتنے لوگوں کا بھلا ہو رہا ہے وہ معنی رکھتا ہے۔ آپکے پروگرام میں کتنے بڑے لوگ شامل ہوئے، کتنی تعداد میں ہوئے وہ اہم نہیں بلکہ اس پروگرام سے کتنے غریب، مساکین اور قوم کا کیا بھلا ہوا اسکی اہمیت ہے۔ آپ نے اپنی کمائی سے کتنی منزلہ عمارت کھڑی کی وہ اتنی اہم نہیں جتنی کہ وہ حلال کمائی سے تیار ہوئی ہے یا نہیں، اور اس سے کتنے خلق خدا کا بھلا ہو رہا ہے۔ آپکے بچوں کی شادی میں کتنے بڑے لوگ شامل ہوئے وہ اہم نہیں بلکہ فضول خرچیوں سے گریز کر کے کیا آپ نے کسی غریب کی بیٹی کی شادی کے لئے تعاون کیا یا نہیں۔ آپ کون سے بہترین ماڈل کے موبائل، کار، کمپیوٹر، ٹی وی استعمال کرتے ہیں وہ کمال نہیں بلکہ آپ کتنے ضرور تمندوں اور غریب پڑوسی یا رشتے داروں کے علاج کے لئے کتنا تعاون کیا وہ اہم ہے۔ آپ نے دعوت میں کھاتے پیتے لوگوں کے توازع میں کتنی اقسام کی ڈشیں بنائی وہ اہم نہیں بلکہ دنیا کے لاکھوں غریب بچے جو انجان کی کمی کی وجہ سے بیمار پڑ رہے یا بے موت مر رہے ہیں، یا کروڑوں لوگ جنھیں دو وقت کی روٹی میسر نہیں انکے پیٹ بھرنے میں آپ کا کتنا تعاون رہا، وہ اہم ہے۔

دوستوں بہترین قوم کا فرد ہونے کے نعتے ہماری ذمیداری ہے کہ ہمارا ہر کام بہتر ہونا چاہئے، ہمارا معاشرہ، ہماری تنظیمیں، ہمارے ادارے بہتر ہوں۔ اور اسکے لئے ہم سبھی کو غور سے سوچنا چاہئے کہ ہم جو بھی کر رہے ہیں، اسکا کس طرح حق ادا کر رہے ہیں، اسکی کوالٹی کا کتنا خیال رکھ رہے، اس میں خلوص کی مقدار کیا ہے، اور دکھاوے کا عنصر کتنا ہے۔ ہمارا ہر عمل کتنا اسلامی اور کتنا غیر اسلامی ہے، اور ہم اپنی بہتری اور سماجی بہتری کے لئے کتنی کوشش کر رہے ہیں۔ ورنہ جینے کو تو ہر کوئی جی رہا ہے اور روز مر رہے لوگوں میں ایک دن ہمارا بھی نمبر آنے والا ہے، لیکن کہیں ایسا نہ ہو کہ ہم بہترین امت کے بھرم لئے جیتے رہیں لیکن ہمارے عمل میں وہ عہدگی پائی نہ جائے جو رب کائنات کو مطلوب ہو ورنہ اس کے سامنے کوئی حیلہ بہانہ نہیں چلنے والا۔ اللہ نے ہمیں جو صلاحیت، دولت، علم اور وقت دیا ہے ایک بہتر مسلمان کے ساتھ ساتھ ایک بہتر معاشرے کے ذریعے یہ ثابت کریں کہ ہمارے پیارے نبی کی بات جھوٹی نہیں تھی، ہم بہترین امت تھے اور ہیں، ہمارا کردار اور کارنامہ افضل تھا اور ہے۔

ہم آج بھی وہی مسلم ہیں جب غیر مسلم کسی مسلمان کو دشمن سمجھنے کے باوجود جب کہیں جاتا تھا تو اپنی قوم کے افراد کے سپرد سامان کرنے کے بجائے کسی مسلم کے سپرد کرنا بہتر سمجھتا تھا کیونکہ اسے یقین تھا کہ ایک مسلم خیانت نہیں کر سکتا، دھوکہ نہیں دے سکتا، کسی کا حق نہیں مار سکتا۔ یہ دنیا کے بہترین لیڈر، اماموں کے امام کے تابع دار ہیں جنکو بھوکا مرنا قبول ہے لیکن کسی کا حق مارنا گوارا نہیں.... اور یہ لاکھ ہر غیر مند مسلمان کے لئے روز اول سے آج بھی اتنی ہی اہمیت کی حامل ہے، مسلمان کسی نسل کا نام نہیں، کسی ذات یا کسی قبیلے کا نام نہیں، یہ رب کائنات کی بہترین امت ہے، مسلمان واقعی خیر کا نام ہے، انصاف، ایمانداری، سچائی، اور خلوص کا نام ہے... اور یہ ثابت کرنا ہم سبھی کے لئے چیلنج ہے، غور کیجئے، سوچئے، ہم کس ذمیداری کے لئے پیدا ہوئے ہیں اور ہماری ترجیحات کیا ہو گئی ہیں، اور کل سے ہی بہتری کے لئے کوشش شروع کیجئے، ورنہ زندگی تو سب جیتا ہے، بہترین ہونے کا بھرم تو ہر قوم پالے ہوئی ہے، لیکن حقیقت میں بہترین کہلانے کے مستحق وہی ہیں جو ثابت کرنے کے اہل ہیں، ورنہ باتوں کے کھوکھلے دعوے سے کچھ نہیں ہوتا، چھپین وہی کہلاتا ہے جو جیت کر دکھاتا ہے، جو عملاً ثابت کرتا ہے، جن کے اخلاق بہتر ہوں، معاشرے بہترین نظام پر قائم ہوں، جہاں ہر طرف امن اور انصاف کا بول بالا ہو۔

مسلمانوں نے اسلام کی خوبیوں کو اپنے اعلیٰ کردار سے ثابت کر کے دکھایا جسکی وجہ سے اسلام دنیا کے کونے کونے میں پھیل گیا۔ وہ بھی مسلمان تھے جو... پیاس کی شدت سے حالت مرگ میں بھی دوسرے ساتھیوں کو پانی دینے کو ترجیح دیا ( ایک جنگ کے دوران ۳ شدید زخمی صحابی پانی پانی پکار رہے تھے، جب ایک صحابی پانی لیکر اے تو جس کے پاس جاتے وہ دوسرے صحابی کو پانی پلانے کو کہتے، اور ایک کے بعد دوسرے کے پاس جاتے جاتے تینوں کی جان چلی گئی )

انکی دوستی یا دشمنی دین کے خاطر تھی کسی ذاتی مفاد کی خاطر نہیں۔ وہ غیر مسلموں کو بھی اپنے اخلاق کا گرویدہ بنا لیتے تھے، ایسی مثال سے پوری تاریخ بھری پڑی ہے۔ خود بھوکا رہ کر بھی مہمانوں کی تواضع کیا کرتے تھے۔ اسلام صرف انکی زبانوں پر ہی نہیں تھا بلکہ پورے اخلاق اور کردار سے جھلکتا تھا۔ ایمانداری اور انصاف کی خاطر اپنے رشتیدار، قبیلے یا ہم مذہب کی بے جا طرفداری منظور نہیں تھا۔ جھوٹی قومیت کے نام پر تعصب پرستی کے شکار نہیں ہوئے، اسلامی اخوت کا مظاہرہ ہمیشہ انصاف اور ایمانداری کے بنیاد پر قائم رکھا۔

قرآن صرف ثواب کے حصول کے لئے پڑھی جانے والی کتاب نہیں تھی بلکہ زندگی کے ہر پہلو کے لئے نور کا چشمہ تھی۔ وہ قرآن سے نور لیکر قدم خود بڑھانے میں یقین کرتے تھے، صرف قرآن کی شانوائی کر کے ہاتھ پر ہاتھ رکھ کر خاموش بیٹھنے والے نہیں تھے۔

ثواب کمانے کی جتنی لالچ تھی اتنی ہی گناہوں سے بچنے اور توبہ کرنے کی بھی کوشش ہوا کرتی تھی۔ اسلام انکے لئے افضلیت کے احساس سے کہیں زیادہ ذمہ داری تھی جسکے لئے وہ دن رات کوشاں رہتے تھے۔

اور آج کے مسلمانوں نے اسلام کو کتابوں اور مسجدوں تک محدود کر کے رکھ دیا اور معاشرے اور مسلمانوں کے کردار سے اسلام کی خوشبو غائب ہو گئی ہے۔ آپ کتابوں کے حوالے، قرآن اور حدیث سنا کر خود کو بہترین ثابت کرنے کی کتنی بھی کوششیں کر لیں، حقیقت یہی ہے کہ لوگ کتابوں کو پڑھ کر آپکو نہیں پرکھتے بلکہ آپکے کردار، عمل اور اخلاق سے پرکھتے ہیں کہ واقعی آپکا دین کتنا کامل، آپکے پیغمبر کتنے آئیڈیل، آپکی قرآن کتنی کارآمد ہے، اور ان ساری باتوں کی اہمیت خود آپکے سامنے کتنی ہے، آپکے عمل اور اخلاق سے اسکی عکاسی ہو رہی ہے کہ نہیں۔ اور اگر نہیں ہو رہی تو آپ جس رحمت و عالم پیغمبر مصطفیٰ صلعم کے ہر بات پر جان نچھاور کرنے کو تیار ہیں انہیں کو اپنے عمل سے نعوذ باللہ جھوٹا ثابت کرنے پر تلے تو نہیں؟ سوچئے، دنیا کے لئے رحمت بنا کر پیدا کی گئی قوم کی آج کیا حالت ہو گئی ہے، اور اس زوال کے لئے آپ خود کتنے ذمیدار ہیں اور آپ خود اسکی بہتری کے لئے کتنی جدوجہد کر رہے ہیں، اللہ سب سے پہلے آپ کی اپنی ذمہ داریوں پر سوال کریگا، دوسروں کی کوتاہیوں پر نہیں۔

وہ زمانے میں معزز تھے مسلمان ہو کر

اور تم خوار ہوئے تارک قرآن ہو کر (علامہ اقبال)

رحمت کے مہینے میں بے شمار نیکیاں کمانے کے بعد عید کے بعد ایک نئی سوچ اور جذبے سے زندگی گزارنے کے مقصد سے لکھی گئی تحریر۔

## Assam Youth Lynched in Dimapur

On March 6, 2015 a youth accused of rape was lynched by the mob in Dimapur, Nagaland after dragging him out of police custody.

Later reports said that the accusation was false.

What became headline immediately is the identity of the accused killed. Anchors in news channels immediately declared him as 'illegal Bangladeshi immigrant' (IBI) quoting comment from officials. Director General of Police, Nagaland, L.L. Doungel, called him an 'Illegal Bangladeshi Immigrant (IBI)' which the Nagaland Chief Minister refuted later.

Media hardly bothered to take note of the fact or do the minimum investigation to ascertain his identity if it matters. Sarif belongs to a family in Bosla Village in Karimganj District of

Assam. His father late Syed Hussain Khan worked for the Indian Air Force and retired from Air Force Station, Kumbhirgram (Dist Cachar Assam). Sarif's mother draws her family pension from IAF. Sarif's late brother Iman Uddin Khan was in Indian Army, took part in the Kargil War against Pakistan in 1999. He was injured in the war and succumbed to his injuries later. Sarif's two other brothers are also presently serving in Indian Army - Havildar Jamal Uddin Khan is in Assam Regiment, posted at Diphu and Kamal Khan is a personnel in Assam Regiment and presently posted at a location in Arunachal Pradesh.

Branding of Bengali speaking Muslims in Assam as 'Illegal Bangladeshi' is not rare but regular. You will have similar impression if you follow the reporting of mass displacement in Bodo areas of Assam