

Better light a candle than curse the darkness

شکوہ ظلمت شب سے تو کہیں بہتر تھا اپنے حصے کی کوئی شمع جلاتے جاتے

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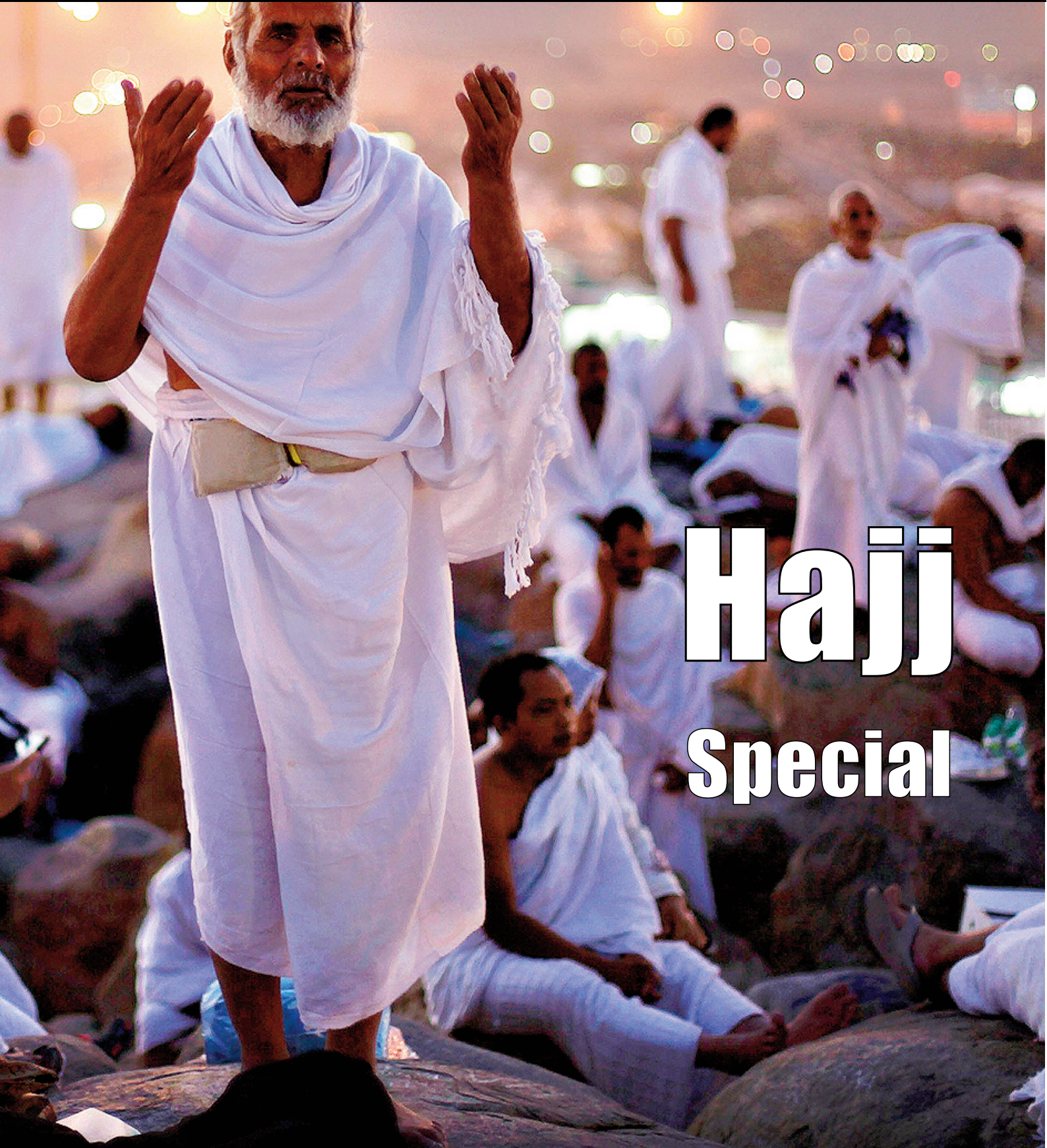
باخبر

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BE AWARE, ALWAYS, EVERYWHERE

Volume 9, Issue 08, August 2016



## Hajj Special



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Bismillah Hir Rahman ir Raheem  
Assalamo Alikum wa rahmatullah wa Barkatahu.



**W**e are feeling immense pleasure to present the monthly the progress and award ceremony report of RCC Darbhanga for the month of June 2016 was held on Friday 15Th June 2016’

The monthly award ceremony was organized at Fatima Zahra Academy , Near Millat collage. It was very simple function presided by Afroz Ahmad Khabn chief guest Engg.Hasan Arshad Sb and Prof. aslam sb.The prizes were distributed by Afroz Ahmad Khan, Dr Badruddin Ansari(Director),Engg Hasan Arshad Sb and Prof. Aslam sb were present. The principal of the centre Mr. Afroz Ahmad Khan sb present the monthly report of the performance of the student.

The function was started immediately after the Zuma Prayer with the reciting of Holy Quran by the 8th,9th and 10th standard students Md Chand, Aarif Shahnawaz and Farhan respectively then Naat pak by Aatiqua badr(10th) and saba parween(8th) then Hamd Asma badr(8th), Aafreen(9th)

The introductory speech about the mission and motto of the B.A and RCC. Monthly reports of the RCC was presented by the Principal of the centre Mr. Afroz Ahmad Khan. The report was encouraging and the numbers of student are increasing day by day we are trying hard to maintain the presence of the students in the classroom calling their parents to send their ward to coaching on regular basis.

Then cash prizes were distributed as accordingly by the teachers. At concluding of the program the teacher of the RCC Mr. Afroz sb , Quaisar sb and Md Gayasuddin sb has delivered the speech to the student about the modernization of study and improvement of our personal skills. It was very thoughtful speech. They insist them to come close to Allah if they help themselves. They insist students to learn by heart and develop the tendency to ask question if they don’t understand they can ask again and again till they understand well

We have concluded this function with Dua..  
Afroz Ahmad Khan, Principal, Rcc, Darbhanga

# Award ceremony of Free Rahbar Coaching Centre held in Patna



**P**atna: The 83rd and 84th award ceremony of Rahbar Coaching Centre, Patna was held on 24th July 2016 at Millat Urdu Girls High School, Phulwari Sharif, Patna.

Among the guests present on the occasion were Mohammad Jawaid, Govt. Officer (Ret'd), Mr. Shabbir Barvi, Senior journalist and social activist, Mr. Ghulam Rasool, Manager (Ret'd), U.C.O. Bank, Mr. Enam Khan, convenor, Bihar Anjuman, Mr. M. Naushad Ansari, President, Peace foundation and co-ordinator, R.C.C., Patna, Shahid Raza, Director, Goal Institute of Fire & Safety, Mr. Mehtab Khan of H.D.F.C. Bank and Mohammad Amanat, Manager, Bihar Anjuman.

The Chief guest was Mr. Mushtaqur Rahman, Secretary, Rah Numa School. Special invitees were Mr. Shoaib Khan, Director General of Police (Ret'd) and Master Azeemuddin Ansari, Govt. Teacher from Hajipur. The Award Ceremony started at 5.30 p.m. with recital of the Holy Qur'an by Mohammad Muzammil of class X.

Mr. Enam Khan introduced the guests and informed that though the result of matriculation had been very bad this year, the Allah's grace, the Rahbar Coaching Centres' result had been very good. Out of 28 students from Patna cen-

tre, 14 secured first division. 'The object of the Free coaching centres is to convert non-meritorious poor students from government schools to meritorious', he informed.

Mr. Mushtaqur Rahman stated that poverty is not a hurdle in study or success in examinations. With hard labour and sincere effort anyone can achieve success.

Mr. Shoaib Khan advised the students to focus in their studies. Allah SWT has blessed us with perfect brain power. We need to use it with a proper planning, he stated. Mr. Jawaid gave a cash reward of Rs. 500/- each to three toppers of matriculation examinations.

Mr. Naushad Ansari congratulated the students for scoring excellent marks in matriculation examinations. On behalf of Peace Foundation he gave a cash reward of Rs. 1,000/- each to the topper among Boys and the topper among girls. Certificates of Excellence and a set of books to all the students securing first division were also given by the Peace Foundation.

Mr. Jawaid, Master Azeemuddin and Shabbir Barvi also spoke on the occasion. They praised the effort of Bihar Anjuman which has provided a ray of hope to the have-nots of the society. The ceremony concluded with Dua.



# Don't Worry about Your Rights but Worry about Her Rights... Ways to Matrimonial Happiness

| By Nissar Nadiadwala |

**W**hen Prophet Ayub (a.s.) was tested by Allah with a severe sickness, he was seventy. He lost all his wealth and his children too left him. Even the people of his town feared infection so they avoided to meeting him and finally they got him shifted out of the town near a garbage can. The only person who did not leave him was 'HIS WIFE'. She remained with him and helped him to carry out everyday necessities that he could not do on his own. Finally she even took up jobs to feed him. She dressed his wounds too... Ibn Kathir, in his Qasasul Ambiya, The stories of the Prophets, gives the reason : She remembered her good time with him and his kindness to her.

The story of Prophet Ayub's wife is a case study. We all men want to have such wives who would not desert us in the time of

need. What made Prophet Ayub's wife so great in companionship? The answer is there.. "She remembered her good times with him and his kindness to her" So the moral of the story is : If you are looking for a wife of that caliber, then you have to be a husband of that caliber. Goodness reaps goodness.. as Surah Rahman says "What else can be the recompense for good, then good itself?"

In my ' Marriage preparatory workshops' I tell young men " Don't go after studying your rights over your wives, they will come to you. But if you study and give your wife's rights, you will get your rights in return and that too constantly. What are the rights of a wife? Simple ? If you want your wife to be neat, clean and tidy and look beautiful then she also has the similar

rights over you. Ibn Abbas, the scholar of the Qur'an and the companion of the Prophet (pbuh) used to be neat, tidy and clean before he went to his wife. When asked, he used to say: It is mentioned in the Qur'an, and he referred to Surah Baqarah, verse 223: They have the rights over you same as you have.

Today many married young men leave their house for offices applying the most beautiful fragrance and dressed up in the most formal way. Why not? After all there are beautiful ladies in the office... But when he returns back he is sweating and shabbily dressed. He goes to bed in the same way. But he expects his wife to be well dressed and well smelled.



Many young men still cling to the habit of being with friends at the street corner till late night. They hang around with friends on weekends and go to

picnics with friends. At home they are busy with computers and newspapers or TV. There is no communication or very less. It is your right over the wife that while you are away in the office, she works in your house and prepares food for you and waits for you. But it is her right over you that at home you must be busy talking to your family. Share exciting things that happened to you whole day. Men who stray outside without causes are wasting their precious time which can never come back.

Today people look for peace and tranquility in Gym, Malls, street corner, yoga classes, friend circles.. but Allah says : Allaho Ja'ala lakum fee buyutikum sakana.. Allah has made peace for you in your houses.. Surah Nahl chapter 16, verse 72...



# Hajj and the Neglected Legacy of a Great Woman

| By Dr. Mohammad Omar Farooq |

Islam teaches us to submit completely and whole-heartedly. “O you who believe! Enter into Islam completely, whole-heartedly...” (Quran 2:208)

It also calls for a submission that is spontaneous and conscientious, without any hesitation or resistance against the will and guidance of God. “But no, by your Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.” (Quran 4:65) There is great – truly great – news from God. “Those who have faith and do righteous deeds, they are the best of creatures, their reward is with God: Gardens of Eternity, beneath which rivers flow; they will dwell therein forever; God is well pleased with them, and they with Him: All this for such as fear their Lord (the cherisher and sustainer).” (Quran 98:7-8)

Eid al-Adha is a great and unique occasion of joy and celebration. Ironically, this joy and celebration revolve around sacrifice. It would probably make sense to only those who understand that the joy of giving that touches others’ lives is far greater and deeper than the joy of receiving. This great occasion of Eid al-Ad’ha is tied to an unique event, the Hajj; a unique city, Makkah; and a unique family, the family of Ibrahim (peace be upon him). Indeed, what the Quran refers to the Milla of Ibrahim is essentially rooted in the legacy of a model family. Say: “God speaks the Truth: follow the Community of Ibrahim, the True in Faith; he was not of the Pagans.” (Quran 3:95)

We cannot discuss Eid al-Ad’ha without remembering Ibrahim, who represents in the Quran an ideal submission. He never hesitated to respond to the call and command of his Lord (the Creator, the Sustainer and the Evolver). He never considered anything too precious to be withheld when it came to fulfilling the wish of his Lord. Everything he did was commanded by God, and was fulfilled by him conscientiously with honor and nobility. We are all too familiar with the story of his unwavering faith and conviction, and his supreme sacrifice as embodied in the event when he was ready to sacrifice his dear and only son to fulfill the wish of his Lord. “Behold! his Lord said to him: “Bow (submit your will to Me): He said: “I bow (submit my will) to the Lord and Cherisher of the Universe.” (Quran 2:131) We know, of course, God didn’t really



want him to slaughter his son, he just wanted to see if Ibrahim was ready to submit entirely and unconditionally. No loving God would have exacted such a sacrifice of one’s own child in reality.

Another member of this ideal family was the first son of Ibrahim, Ismail. The Quran presents him as like father like son. “... (Abraham) he said: ‘O my son! I see in vision that I offer you in sacrifice: Now see what is your view!’ (The son) said: ‘O my father! Do as you are commanded: You will find me, if God so wills, one practicing patience and constancy!’” (Quran 19:102) In his submission to the will of his Lord, Ismail was no less ideal. He submitted to the will of God whole-heartedly and with a heart full of peace and tranquility. Once again, there are very few among us who are not already familiar with the role and position of Ismail in the heritage of Tawheed (oneness of God) and the eternal truth.



Going beyond the customary commemoration of the stories of Ibrahim and Ismail, I want to focus here on the not-so-mentioned legacy of a great woman, Mother Hajar (may God be pleased with her) the wife of Ibrahim and the mother of Ismail. Indeed, she is an integral and as important part of the legacy of Tawheed (Oneness of God) and the community of Ibrahim. Her submission to the will of her Lord and her sacrifice were as ideal as that of Ibrahim and Ismail. God has ennobled her in the Quran by making Safaa and Marwah integral to the performance of Hajj, one of the five pillars of Islam. These are the two hills between which she ran back and forth in search of water for her beloved infant son, while she was all alone according

to the plan of God Himself. "Behold! Safaa and Marwah are among the symbols of God. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeys his own impulse to Good, be sure that God is He Who recognizes and knows."

(Quran 2:158)

Mother Hajar was not just a wife of Ibrahim, but she was deeply loved by him. But, once again, to fulfill the wish of God, he brought Mother Hajar and their beloved infant son, Ismail, to this abandoned, desolate, barren valley of Makkah. There was no such inhabited place called Makkah at that time.

As Ibrahim brought Mother Hajar and Ismail to that barren, rugged valley, she asks (as in the Hadith): 'O Ibrahim! Where are you going, leaving us in this valley where there is neither any person nor anything else (to survive)?' She repeated that to him many times, but he did not

look back at her. Then she asked him, 'Has God instructed you to do so?' He replied, 'Yes.'... That was enough for Mother Hajar. Now she knew that it was according to the Divine Will. With the same nobility and dignity of faith as it ran in that family, "She said, 'Then God will not neglect us.' (In another version): 'I am pleased to be (left) with God.'

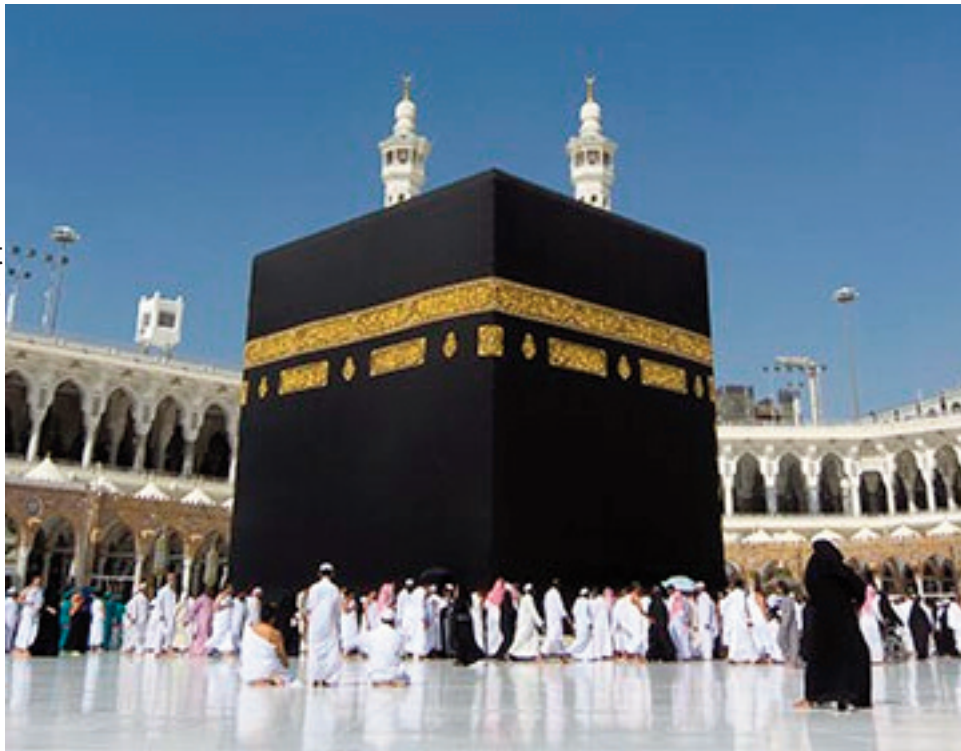
Then Ibrahim left and she was alone with her infant. Makkah was not an inhabited place yet. Food and water that Ibrahim provided them with were consumed by the mother and baby. Desperately, she started searching for water running back and forth through the valley between the hills of Safaa and Marwah. Surely God would not abandon the family of Ibrahim and so, she

was visited by the arch-angel Gabriel.

Water, in the form of an ever flowing spring, the Zamzam, was made available to them by direct intervention of God. Right during that time, the tribe of Jurhum, passing by the valley saw

birds flying. Realizing that water must be available, they searched and discovered Mother Hajar and Ismail. They sought permission to settle there. Thus, the desolate valley of Makkah became an inhabited area. Ibrahim returned there much later and laid the foundation of Ka'aba. Makkah ultimately was to emerge as a city and as the perennial heartland of Tawheed, the belief in oneness of God.

God is glorified. He took such a significant and noble service from a woman. But consider another aspect. What kind of situation Mother Hajar was placed into? In that desolate, uninhabited valley, what might have been going on





in her mind?

While unconditionally committed to her Lord, she was constantly searching, moving and struggling not thinking about herself any longer, but to find some water and save her child. What could she think about herself?

If any human being needs to be identified, whom would you consider the foremost as far as founding of Makkah as a city? Is there any other civilization, or even a city of this stature, that has been brought about by such primary contribution and sacrifice of a woman? It is so unfortunate that so little about her is talked about even on such pertinent occasion of which she is an integral part.

What men and women can learn from a woman, whose service and contribution ennobled the Hills of Safaa and Marwah to the status of "among the Sign of God,"

which must be visited, and whose quest for saving the object of her love must be reenacted?

From far away as the pilgrims perform this reenactment, we also want to be like Ismail and have a share of this noble woman's affection. But there is a greater symbolic implication!

This community of believers follow the Way of Prophet Muhammad, a way that primarily was designed after the Way of Ibrahim and his family. The role that was played primarily by the family of Ibrahim, was broadly assumed by the Prophet Muhammad, but now involving not just his family, but the larger community of believers. This community (Ummah) is created for mankind! (Quran 3:110)

"Our Lord! Grant us what you did promise to us through your Prophets, and save us from the shame on the Day of Judgment: for you never break Your promise." And their Lord has accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: you are members, one of another; those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain; Verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; a reward from the Presence of God, and from His Presence is the best of rewards. (Quran 3:194-195)

For all the toil and struggle, the hardship and



sacrifice, the efforts and pursuits, is it not truly deserving of celebration that our works will not be in vain, will not suffer any loss?

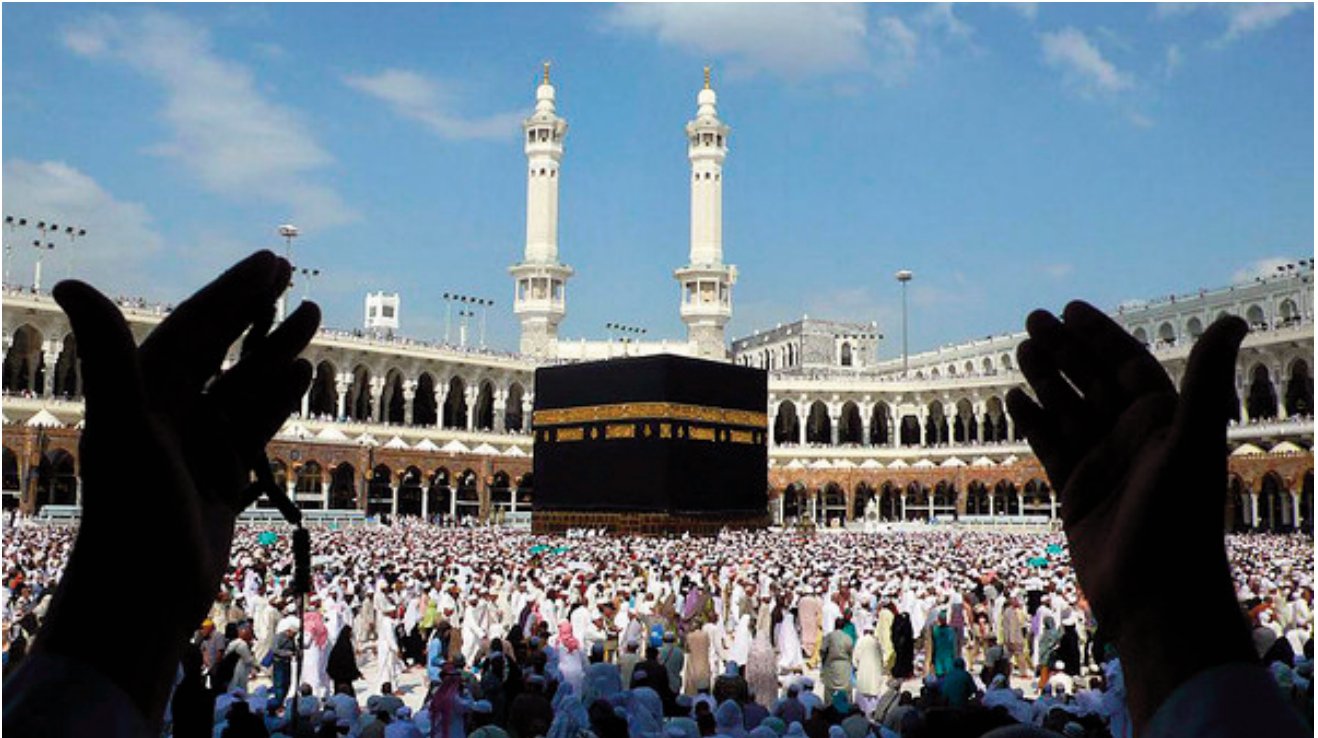
This is a guarantee from none other than God.

With all the worldly promises, guarantees, and warranties that give us a sense of security, one tends to forget that there is also a vast world of deceptions. If we cannot have peace of mind with the promise from God, we have nowhere to turn to. Thus, what could be more worthy of our celebration than the invitation of God to an eternal life of peace, happiness, and prosperity, an invitation that comes with the unfailing promise of God. This, of course, requires that we commit ourselves to the positive and constructive pursuit of bringing peace, happiness and prosperity to the humanity.

Excerpts taken from Islamicity.com



# Hajj is Better than Charity?



If a man has done the obligatory Hajj, is it better for him to repeat Hajj and do a naafil Hajj, or to give that money in charity?

Praise be to Allaah.

The basic principle is that a naafil Hajj is better than giving the money that would be used for this Hajj in charity. But there may be cases where giving the money in charity is better than doing a naafil Hajj, such as if the money is spent on jihad for the sake of Allaah, or for calling people to Allaah (da'wah), or on needy people, especially if they are relatives.

Shaykh al-Islam Ibn Taymiyah said in *al-Ikhtiyaaraat* (p. 206)

Hajj in the prescribed manner is better than charity that is not obligatory. But if a person has needy relatives, then giving charity to them is better. The same applies if there are people who need his help. But if both of them are voluntary, then Hajj is better because it is an act of worship which is both physical and financial. By the same token, udhiyah (sacrifice on Eid al-Adha) and 'aqeeqah (sacrifice offered when a baby is born) is better than giving the price of the animal in charity. But that is subject to the condition that the person does religious duties on the way, abstains from haraam things, offers all five daily prayers, speaks the truth, fulfils

trusts and does not violate the rights of anyone.

Shaykh Ibn Baaz (may Allaah have mercy on him) said:

Hajj and 'Umrah are better than giving the equivalent amount of money in charity, for the one whose intention is sincerely for the sake of Allaah alone and does these rituals in the manner prescribed in sharee'ah. It was narrated in a saheeh report that the Prophet (peace and blessings of Allaah be upon him) said: 'From one 'Umrah to the next is an expiation for whatever came in between, and an accepted Hajj brings no less a reward than Paradise.' Narrated by al-Bukhaari, 1773; Muslim, 1349. And he (peace and blessings of Allaah be upon him) said: 'Umrah in Ramadaan is equivalent to Hajj.' Narrated by al-Bukhaari, 1782; Muslim, 1256."

And he said:

"Whoever has done the obligatory Hajj, it is better for him to donate the expense of his second Hajj to the mujaahideen who are striving for the sake of Allaah, because when the Prophet (peace and blessings of Allaah be upon him) was asked which deed is best, he said, 'Belief in Allaah and His Messenger.' He was asked, 'Then what?' He said, 'Jihad for the sake of Allaah.' He was asked, 'Then what?' He said, 'An accepted Hajj.' Narrated by al-Bukhaari, 26;



Muslim, 83.

So Hajj comes after jihad. What is meant here is the naafil Hajj, because the obligatory Hajj is one of the pillars of Islam, so long as one is able to do it. In al-Saheehayn it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: 'Whoever equips a warrior has taken part in the military campaign, and whoever takes care of his family (in his absence) has taken part in the military campaign.' Undoubtedly the mujaahideen who are striving for the sake of Allaah are in the greatest need of material help, and spending on them is better than spending on a voluntary Hajj, because of the two hadeeth quoted above and others."

behalf of one's parents?

He replied:

"If there is an urgent need to build a mosque, then he should donate his Hajj expenses voluntarily to help build the mosque because that will be of greater and more lasting benefit and will help the Muslims to establish regular prayers in congregation.

But if the need to spend the expenses of Hajj – I mean a voluntary Hajj – on building the mosque is not urgent because there are others who can help with that who are not planning to go for Hajj, then his spending on Hajj on behalf of his parents, whether he does that himself or ap-



And he said:

"It is better for the one who has already done the obligatory Hajj and 'Umrah to spend the equivalent of the cost of a voluntary Hajj and 'Umrah helping the mujaahideen who are fighting for the sake of Allaah, because jihad as prescribed in sharee'ah is better than a voluntary Hajj and a voluntary 'Umrah."

Shaykh Ibn Baaz was asked: Is it better to donate money to build a mosque or to do Hajj on

points a trustworthy person to do that, is better in sha Allah. But he should not do one Hajj for both of them, rather he should do one Hajj for each of them separately."

See Majmoo' Fataawa al-Shaykh Ibn Baaz, 16/368-372

Shaykh Ibn 'Uthaymeen said:

What we think is that spending the money on jihad is better than spending it on a voluntary Hajj, because the naafil of jihad is better than the naafil of Hajj.



# Hajj:

## Renewal of Society

### Introduction

**B**rothers in Islam! Muslims who should perform Hajj, because they the means to do so, are not few in number. They are found in thousands in every city and hundreds of thousands in every country. Many of them set out every year to perform the Pilgrimage. Imagine how, in every part of the world where Muslims live, the life of Islam becomes alive as the season of Hajj approaches, and how this sense of lively purpose extends over many months of the year.

From the month of Ramadan till Dhu 'l-Qa'dah, many people from different parts of the world start off for Hajj, while afterwards, from the last part of Dhu 'l-Thani, the homeward journey continues. For these six to seven months an incessant religious movement prevails among Muslims throughout the world. Those who go to perform Hajj and return home are no doubt enraptured with devotion to God. But even those who do not go receive some share of the experience by virtue of the emotional farewells and homecoming welcomes they accord to the pilgrims, and listening to their accounts of Hajj.

### Growth in God-consciousness

As soon as the intending pilgrim makes up his mind to perform Hajj, fear of God, piety, repentance, seeking forgiveness from God, and desire to do good begin to blossom within him. As he starts saying goodbye to his relatives, friends and associates and settles all of his pending affairs, everyone can notice that he is no longer the same man as before: his heart is now pure and clean because of the newly-kindled spark of love of God. It is easy to imagine the effect of the changed condition of the pilgrim on the people around him. And if every year all over the world hundreds of thousands of pilgrims prepare for Hajj in this manner, the aura cast by their enthusiasm and renewal must im-

prove the moral state of vast numbers of people.

As the pilgrims' caravans pass through various places the hearts of more and more people are warmed by seeing them, meeting them and by hearing from them the cry of labbayk, labbayk (I am present before Thee). There must be many whose thoughts will be redirected towards Allah and His House, and the eagerness for Hajj will reawaken their slumbering souls.

And when the pilgrims, enthused with the spirit of Hajj, return from the center of their Din to their cities and towns and villages in all parts of the world, they are met and welcomed by all those who have stayed at home. Their words and deeds telling the story of the Pilgrimage must rekindle the devotional feelings of those listening to them.

### A Season of Reawakening

As such it will not be wrong if we say that just as the month of Ramadan is a season of God-consciousness and piety throughout the Islamic world, so also is the Hajj one of reawakening and rebirth of hearts and societies. The Wise One who has given us the Shari'ah has thus ensured that whatever adverse turn world conditions may take and however bad times may become, they will never succeed in erasing the universal Islamic movement so long as the Ka'ba is there.

For, it has been placed in the body of the Islamic world just like a heart in a man's body. As long as the heart beats, a man cannot die. In exactly the same way this 'heart of the world' draws blood from its far-off veins and circulates the blood back into each and every artery. As long as this throbbing of the heart continues and as long as this process of drawing the blood and circulating it lasts, it will be impossible to end the life of this body of the Muslim Ummah, however run-down diseases may have

made it.

### Inspiring Spectacle of Unity

Close your eyes and visualize what it must be like to see people from countless communities and countries converging on one 'Centre' through a thousand and one routes – from the east and from the west, from the north and from the south. Their faces are different, their colors are different, their languages are different, but on reaching a frontier near the 'Centre' all exchange the varied clothes they are wearing for a simple uniform of the same design. This single, common uniform of Ihram distinguishes them as the army of one single King. It becomes the insignia of obedience and service to one Being; all are strung in one cord of loyalty and are marching toward one 'Capital' to file past their 'King'.

When these uniformed soldiers move beyond the frontier, the same cry issues forth loudly from their mouths:

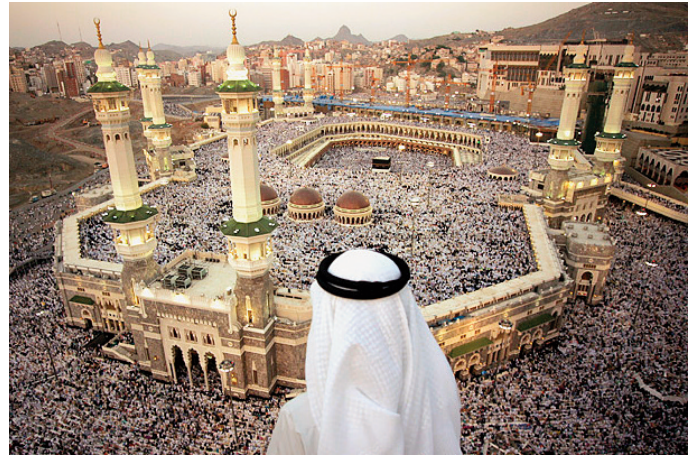
Labbayk, Allahumma labbayk, la sharika laka labbayk

Here am I before Thee, O God, doubly at Thy service, There is no partner unto Thee, here am I.

There languages are different but the words they utter are the same; they have the same meaning.

As the center approaches, the circle containing the pilgrims contracts. Caravans from different countries continue joining each other. All perform their Prayers together in one and the same manner. All are dressed in similar uniforms, all are led by one Imam (leader), all are moving simultaneously, all are now using the same language, all are rising, sitting, bowing down (ruku) and prostrating themselves (sujud) at one signal of Allahu akbar, and all are reciting and listening to one Arabic Qur'an. In this way the differences of nationality, country and race are obliterated and a universal community of God-worshippers is constituted.

When these caravans pass on, loudly raising with one voice the call of labbayk, labbayk, when at every ascent and descent the same words resound, when at the time of meeting of



caravans these same voices are raised from both sides, and when at the time of every Prayer and at dawn these exclamations reverberate, a unique atmosphere is created whose exhilarating effect makes a man forget his self and become absorbed in the ecstasy of labbayk.

After reaching the Ka'ba comes the act of circumambulation, then the doing of Sa'i by all together between Safa' and Marwah, then the encampment of all at Mina', then the departure of all towards 'Arafat and the listening to their leader's address, then at night's sojourn by all at Muzdalifah, then the return of all together towards Min', then the throwing of the stones in unison by all at jamarat, then the animal sacrifice performed by all, then the return of all together to the Ka'ba for further circumambulation, and then the offering of Salah by all together around the center – all this carries within itself an effect which has absolutely no parallel.

### Greatest Movement for Peace

This assembling at one center of people drawn from all nationalities of the world, and that, too, with a remarkable unity of heart and purpose, identity of thought and harmony of feeling, pure sentiments and noble objectives and deeds, is the greatest gift of Islam to the children of Adam. The nations of the world have long been meeting each other, but in what circumstances? On battlefields, cutting each others throats; or at peace conferences, carving up countries and nations for themselves; or in the League of Nations, indulging in deception and plotting against each other or conspiring against each other. The meeting of common men of all nations, with sincerity and love, with mental and



spiritual affinity, with unity in thoughts, deeds and aims – and not only once but always at the same center every year – is a blessing available to mankind nowhere else but in Islam. Has anyone else devised a better system than this for establishing peace in the world, for removing hostility among nations and for creating in the place of quarrels and bickering an atmosphere of love, friendship and brotherhood?

Nor do the blessings of Hajj in establishing peace stop here. During the four months fixed for Hajj and 'Umrah (the lesser Pilgrimage performed outside the days of Hajj), every effort must be made to maintain peace on all roads leading to the Ka'ba.

This is the greatest movement of a permanent nature for the establishment of peace in the world. And if the reins of world politics were in hands of Islam, it would be the Muslims' main concern to ensure that no disturbances took place in the world that would disrupt Hajj and 'Umrah.

### Center of Peace and Equality

Islam has given to the world an inviolable territory, a city of peace till Doomsday. Within the prescribed boundaries around the Ka'ba, called the Haram, the hunting and shooting of animals is strictly prohibited, the cutting of grass is not allowed, thorns may not be pruned, nor fallen articles picked up. And, of course, no human being may be harmed.

Islam has given to the world a city where it is forbidden to bring arms, where it is tantamount to 'heresy' to hoard cereals and other articles of common need and sell them at a higher price, and where those doing wrong to others or oppressing them are thus threatened by Allah:

We shall cause them to taste a painful punishment (al-Hajj 22: 25).

Islam has given a center to the world, which is defined as:

A place where the resident and the visitor are equal (al-Hajj 22: 25).

This means that the rights of all human beings

are equal here. Whoever acknowledges the sovereignty of God and accepts the leadership of Muhammad, blessings and peace be on him, enters the brotherhood of Islam, no matter if he is American or African, Chinese or Indian. If one has become a Muslim, his rights are identical to those of the Makkans themselves.

The position of the whole area of the Haram is similar to that of a mosque in that if anyone moves into any part of a mosque that portion belongs to him. Nobody can remove him or ask for rent from him. But, at the same time, he has no right to call it his property, even if he lives there for his whole life. Nor can he sell it or rent it to anybody. When this person leaves his place in the mosque, another person has the same right to occupy it as he had had.

This is exactly the position of the whole of the Haram at Makka. The Prophet, blessings and peace be on him, said: Whosoever first comes to this city and settles at a place, that place is his.

'Umar issued an order to the people of his time not to fix doors on the compound around their houses so that whoever wanted to could come and stay in the compound. Some jurists have gone so far as to say that nobody has the right to own houses in Makka or to leave them to their heirs when they die.

Brothers! This is the Hajj about which it was said: 'Undertake it and see how many blessings it has in store for you.' No words are adequate to express all of its advantages; you can only get a glimpse of them from the brief sketch that I have tried to give here.

Source: LET US BE MUSLIMS, By Sayyid Abul A'la Mawdudi  
Edited by Khurram Murad, The Islamic Founda-



# Background To The Kashmir Problem

| By Ashok Saksaria |

(From *Sadbhav Mission Patrika Jan-Feb. 1996. Originally published in Samayik Vaarta in Jan 1991*).

Since the beginning of 1990 there is so much unrest in the Kashmir valley that many people, for the first time, have realized that the people of Kashmir do not want to stay with India, and that it is near impossible to hold them against their will. Here we would try to develop an overview of the problem.

(1) In June 1947, the British government announced its decision to partition and free India. There was yet another India- the India of nearly 575 princely states over which British had a paramount power. This power was also declared to end, rendering the

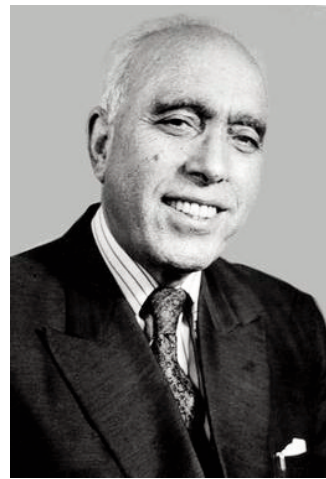


states free to establish their relations with the new nations. The state of Jammu and Kashmir (J & K) had the largest area with a population of 4 million people (1941 census). The state of Hyderabad had the largest population of 16 million people. Gradually the states, based on their geographic location and composition of population, joined India or Pakistan; most states joined India as they fell in that geographic region. However, the states of Hyderabad, Junagarh and J & K did not join India on 15 August, 1947 as their rulers were unwillingly to give up their authority and power. The former two states eventually settled with India, one and half years later.

The state of J & K, in August 1947, was playing with three options: joining India, joining Pakistan or staying independent. The state had a Hindu ruler, Maharaja Hari Singh, while 78% of its population was Muslim. Geographically the

state was more connected to Pakistan than to India. Before 1947 goods and supplies could reach the state through a route that now fell in Pakistan. The Maharaja felt encouraged by Mr. Jinnah's statement that the state could stay independent if they so desired. The congress took a different stand – the states have no right to stay independent, they must accede to India or Pakistan according to the wishes of the people.

The Maharaja's Diwan (prime minister) Ram Chandra Kak, was against India as there was



strong pro-democracy movement in the state, by the National conference and the latter had close proximity with the congress. He knew that joining India would mean installing a popular government in the state, curtailing the authority of Maharaja. On the other hand he had good relations

with Pakistani leaders and could hope for a better deal. The Maharaja was interested in the independence option to perpetuate his autocratic Dograshi. On August 14, 1947 he signed a standstill with the government of Pakistan. It was also decided that the government of Pakistan would look after the post and telegraph services, supply of petrol, food and other goods to the state. The Maharaja wanted to sign, stand still agreement with India too, but the latter wanted the decision on accession to be made right away in accordance with the wishes of the people. The state of J & K remained independent from August 15 to October 27, 1947.

On October 21-22, 1947, armed tribesmen from Pakistan invaded the state. They captured Baramulla and headed towards Srinagar. The Maharaja ran away to Jammu. It was only Sheikh Abdullah and the volunteers of National conference who undertook the task of saving



Srinagar. Earlier, on August 9, 1947 the revolt in Poonch had created severe apprehensions about the communal situation in the state. Punjab was already in flames. Only Sheikh Abdullah had the charisma to save the state from communal fire. Thus he was released from prison on September 29, 1947.

### **Sheikh Abdullah's Stand**

On Sept. 29, 1947 Sheikh Abdullah said, 'India has been partitioned. Pakistan has come into being. But what have people gained? Bloodshed and widened gulf between the Hindus and the Muslims. The communal two nation theory has smashed the dreams of Mualana Azad and Badshah Khan.' On October 3 he said, 'A major problem before the state is : whom to join India or Pakistan? I am the President of All India States Peoples Conference. Congress has given us support in our movement. However, if you decide, without any pressure, which dominion to join, I shall not come in your way. The only basis for accession to India and Pakistan could be the welfare of the people of the state. However, even if we join Pakistan we shall not accept the two nation theory. I assure Hindus and Sikhs that as long I am alive their life and dignity will be fully protected.' On October 5 he said, Irrespective of Pakistani's attitude towards our struggle, if the interests of Kashmiri people lie in joining with Pakistan then our friendship with Pt. Nehru and Congress will not come its way.

On October 8 he said, 'Emotions have a role in human life. The Hindus and the Shikhs under emotional pressure may want to join India. Similarly Muslims, who are 80% in the state, may want to join Pakistan. I appeal to the former to create an atmosphere where Muslims felt assured that their culture will remain safe in India. Unfortunately there are efforts to convert India into a Hindu state. Pt. Nehru will not let that happen, but who knows what would happen in future. Similarly the Muslims who want Kashmir to join Pakistan would have to ensure full protection to Hindus. On October 9, he said, 'we do not want to join India or Pakistan as slaves. I warn both the governments that if Maharaja joins either dominion without our consent then we shall revolt against that decision.'

### **Accession**

On October 26, 1947 Maharaja asked the government of India for help to repulse the attack by tribal invaders. He sent his newly appointed Diwan (PM), Mehar Chand Mahajan, to Delhi. The Diwan annoyed Nehru by way of presenting his case. Then Sheikh Abdullah persuaded Nehru. The Maharaja and the government of India signed the instrument of accession on October 27, 1947. Lord Mountbatten accepted accession of the state J & K to Indian dominion under special circumstances with a clause 'as soon as law and order is restored and invaders are pushed out, the issue of accession should be settled by the people of the state.' According to the conditions, laid down by the national conference for accession, the government of India would have under its purview defense, foreign affairs, currency and communications. In other areas, state would have full autonomy, to accede such special status to Kashmir, article 307A was introduced in the Constituent Assembly, that later took the form of Article, 370..

### **(2) Pre – 1947 Scene**

In no other princely state people stood so firmly against the authoritarian rulers as the people of Kashmir, under the leadership of Sheikh Abdullah and National Conference (NC). The poor and the oppressed people cherished the dream of a new Kashmir, free from communalism, exploitation and inequality.

The state of J & K came under the rule of Dogra kings in 1846 when the British, after conquering Punjab, sold it to the Dogra (Hindu) general for an exchange of seventy five lakh rupees. During 1846 to 1947 the Maharaja appointed 28 Diwans (Prime Ministers), not a single of them was Muslim. Till 1930 there was no room for Muslims in state's civil services. Non-Dogra castes were not allowed to join the armed forces. Only Dogras and Rajputs could possess fire-arms. The property of those Hindus who would convert to Islam would be confiscated. It is worth mentioning here that Kashmiri people had converted to Islam, not under compulsions of rulers, but by the influence of sufis right from the twelfth century. There was a tradition of inter faith marriages. Dhar, Bhatt, Kaul, Rishi etc. are many surnames common to both Hindus and Muslims. Some Muslim rulers were idol wor-

shippers too. During the first 200 years of Muslim rule, Sanskrit remained the language of the court. Kashmiri culture is shining example of composite culture.

In early 1930s, with the efforts of Sheikh Abdullah, Muslim conference came into being. The state was predominantly Muslim while its Hindu ruler's behavior was grossly partisan. In such a situation Muslim conference could not afford to ignore the cause of the Muslims. However, soon its leaders realized that it is only by chance that the ruler is a Hindu. He may have some Hindu supporters just as the rulers of Bhopal and Hyderabad have Muslim supporters. Their fight was against oppression, discrimination and subversion of democratic rights. Sheikh Abdullah declared 'now onwards our movement will be in accordance with the ideals of the Congress. I am determined to free the nation from the curse of communalism.'

On June 11, 1939 Muslim Conference decided to change its name to National Conference. In October 1939 NC pass a resolution demanding representative government under the Maharaja, and an assembly on the basis of adult franchise. In another resolution it recommended that Hindustani, written in Persian and Devnagri, should be used as the language of the state. It clearly reflects the influence of Gandhi. It was a revolutionary step in a Muslim majority state where Urdu, written in Persian, had been the state language for a century.

In 1941 NC became a member of the All India States Peoples Conference. In 1946 Sheikh Abdullah became its president. In 1944 National Conference put forth its 'New Kashmir plan' where it declared, 'on the principle of full equality and self-determination, we shall take ourselves and our future generations out of the darkness of poverty, repression, insult, superstition and ignorance, to the light of freedom, science and honest labor.' The formation of a Constituent Assembly was proposed. Abolition of zamindari, jaidari, numberdari were recommended. The transfer of the ownership of the land to the tiller and creation of cooperatives were stressed. No other princely state chalked out such a revolutionary plan.

The National Conference built a mass base and

established close relationship with the Congress. During the Quit India movement of 1942 Kashmir remained on the forefront. It observed 'National day' on August 23, 1942 in support of Quit India movement. NC leaders sent a telegram to Viceroy demanding the release of Congress leaders.

During the period, when Maharaja announced some reforms, the NC extended its cooperation to him. It won many seats in the elections, and its representative, Afzal Beg became a minister. However, it was impossible to work with Diwan Ram Chand Kak who encouraged Hindu, Muslim communalists in the state. Mr. Beg resigned. In 1946 NC launched 'Quit Kashmir' movement. Kak shahi imposed martial-law and created a state of terror to crush the movement. On May 20, 21 NC leaders were arrested. On May 25, Pt. Nehru wrote to Lord Wavel expressing deep anguish over the situation in the Kashmir. Later when Pt. Nehru arrived in Kashmir he was arrested by the Kak shahi.

As long as India was undivided NC had the capability to fight Muslim communalism on its own strength. However, after the creation of Pakistan it was faced with heavy odds. It tried to save its 'New Kashmir' plan. However, fulfillment of the plan necessitated cooperation from Indian leaders and the Indian people, which unfortunately were not given. Sheikh Abdullah too could not display the far-sightedness expected from him.

Before the accession of the state to India, both the NC and the government of India were of the opinion that the decision on the accession to India or Pakistan should be made on the basis of people's wishes and not by the Maharaja. The tribal invasion was a black mail. Sheikh Abdullah rose against it. On October 27 he said, "The foremost duty of every Kashmiri is to defend his motherland. The aggression is meant to frighten and force us to join Pakistan. We refuse to oblige. Kashmiri people are determined to fight the aggression."

"Many influential NC leaders used to feel that accession to India was beneficial. Kashmir, for its market, is more dependent on India. Politically too, India is more progressive state than Pakistan, hence, Kashmir would have better op-



portunities to shape its future with India.”

“ However, during my imprisonment political turmoil took place. I advised my colleagues to wait before taking a decision on accession. Our first task was to attain the change of constitution by a representative government. Only after this, a decision on our relation with India or Pakistan could be taken. But, after my release political events have overwhelmed us. I have returned to lead the resistance against the invaders.”

On October 31, 1947 emergency administration was set up with Sheikh Abdullah as its head. That day Sheikh Abdullah said, 'I appeal to Mr. Jinnah to respect the principle of sovereignty of our people. Our state is 78% Muslim. People must have freedom to decide which dominion to join, without any element of intimidation. He should use his influence to call back the invaders. Uptil 1953-54 the government of India acknowledged that the ultimate fate of Kashmir would be decided by a plebiscite.

### Article 370

On January 26, 1950, when Indian Constitution was being implemented, the President of India, under Article 370, promulgated an ordinance defining the jurisdiction of the Parliament. The part of constitution relating to defense, foreign affairs, communications, foreign trade etc. were enforced as such in J&K, while those relating to audit, judiciary, elections, finance etc. were applied with some modifications. The clauses on fundamental rights and directive principles were not implemented.

In 1951, under article 370, J&K Constituent Assembly was formed. On June 12, the Assembly made the decision to replace 'Maharaja' by the elected head of state.

A discontent was growing in Jammu due to its lack of representation in the political leadership of the state. Praja Parishad and communal elements raised the demands for abrogation of article 370. Sheikh Abdullah failed to see behind these demands genuine grievances of the people of Jammu due to the neglect of the region by his government.

Kashmir Assembly, under the leadership of Sheikh Abdullah made some drastic decisions, e.g., abolition of zamindari without the payment of compensation, abolition of rajtantra, and for-

bidding the out-of-state people from buying immovable property in the state. The first two decisions were meant to implement the Kashmir plan; the third one could be implemented only in 1954, through an ordinance.

Many people chide the restriction on purchase of property as communal. However, they forget two things; First, in 1927 it was the Hindu youth of the state who built a movement against the out-of-state people as they had grabbed almost all the state jobs. Subsequently a law safeguarding the interests of the local people came into being. Second, the backward and poor tribal areas of the country have similar laws.

### (3) Rift between the State & the Center

Between October 1947 and April 1952 considerable differences developed between Sheikh Abdullah and the Government of India, although Sheikh's earlier speeches do not reflect this. On October 31, 1951, addressing the first session of J & K Assembly, Sheikh Abdullah said, "During the past four years the government of India has not interfered with our internal freedom. This has increased our faith in the government-- ----Pakistan is not a Muslim state but an autocratic (samanti) state, without a constitution. What have been the fates of Badshah Khan, Abus Samad Khan (a Baluchi leader) and their followers – everybody knows. From August 15 to October 27, 1947 J & K remained free, but what happened? Our neighbor, who had Standstill Agreement with us, launched an aggression on us."

However, his speech on April 10, 1952 in Ranveer Singh Pura created a storm. He said, "We had handed over defense, foreign affairs and communications to the Govt of India, to ensure autonomy. We have the right to shape our destiny. However, if this right is challenged and communal forces raise their heads in India then how could we assure Kashmiri Muslims that India has no intention to swallow us. Many Kashmiris are apprehensive if some thing happens to Pt. Nehru what would happen to them? If our special status is not recognized in India's constitution, how could we feel assured that India would not interfere in our internal matters. If Jammu and Laddakh want they can opt for total merger with India while Kashmir could

stand by its decision of limited accession. Recent happening are worrisome. They can end Kashmir's accession to India. "This speech angered the people of Jammu and Laddakh and disturbed Pt. Nehru. Sheikh Abdullah was called to Delhi. On Delhi 24, 1952 the Delhi Agreement was signed. India agreed to grant special status to Kashmir in its constitution. They would have full autonomy in internal matters. State's ruler would be replaced by the elected head 'sader-e-riyasat'. The constitution's clause on fundamental rights could be implemented in the state with the condition that state land reform program would not be affected. The jurisdiction of the Supreme Court would be limited to interstate disputes, fundamentals rights, foreign affairs and communications. Indian flag would be supreme; however, along with it J & K would retain its own flag. Emergency powers of the President of India would be exercised in the state with the consent of the state government.

Sheikh Abdullah proposed regional autonomy to Jammu and Laddakh but could not contain the growing discontent against him in those regions. Bhartiya Jan Sangh President Dr. Shyama Prasad Mukherjee contributed to Praja Parishad's campaign on full merger of the state. He toured the state in August 1952 opposing plebiscite. He again went to Kashmir in May 1953. This time he was arrested. On June 23, 1953 he passed away in the prison. It is said that Dr. Mukherjee had agreed to withdraw his opposition to article 370 after regional autonomy of Jammu and Laddakh was accepted. Nevertheless this Kashmir visit and subsequent arrest contributed to communalize the atmosphere.

Sheikh Abdullah got so much disturbed by this atmosphere on August 7, 1953; he said that the wave of communalism in Jammu and India has forced him to reconsider Kashmir's relations with India. This statement increased Delhi's suspicion against Sheikh Abdullah. On August 9, 1953 he was arrested, while he was the prime minister. It was the biggest blow to democratic traditions of the nation.

(4)

Today, in retrospective after forty years, one feels that the central government did not make

efforts to understand the pressures Sheikh Abdullah had as a leader of a Muslim majority state, due to his opting for India instead of Pakistan. On July 10, 1950, he wrote to Pt. Nehru, I believe I can sacrifice my life for you, but as a guardian of 4 million people of Kashmir I cannot let their dreams, rights and privileges be sacrificed. I have said it many times that we decided to accede to India, in spite of closeness with Pakistan on several counts, because we saw two shining stars of hope, Gandhi Ji and yourself. We did not join Pakistan as we thought our program would not fit in with theirs but if I am forced to realize that we cannot build our state according to our talent and will then how could I show my face to my people.

As long as Sheikh Abdullah was in power, the people of the state felt that he would not yield to pressures from Delhi, and their interests would not be compromised. His arrest shattered their hopes and their alienation from India grew.

After the arrest of Sheikh Abdullah, installation of puppet prime ministers began. Bakhshi Ghulam Mohammed became the first prime minister, after Sheikh Abdullah, on the mercy of Delhi. During his tenure of ten years from 1953, he provided full cooperation to the center and in return established his personal empire through maneuvering, corruption, repression and rigging of elections. He also gave an impression of stability in the state. The central leaders thought that Kashmir was coming to right path. Other people of Kashmir have reconciled of their new situation. 1957 and 1962 elections were blatantly rigged. The blame for starting the practice of unfair elections, however, goes to Sheikh Abdullah. In 1951, out of 75 constituencies for constituent Assembly, elections were held only in 4. At all times, except under the prime ministership of Moraji Desai, far and free elections were never held in the state. The pseudo governments were incapable of winning people's confidence.

(5)

In 1956 new constitution came into being for the state. It was at variance with the one that NC had thought of on October 30, 1947. From 1954 to 1977 the President of India issued 28 ordinances amending the earlier constitutional or-



ders. More and more clauses of Indian constitution were implemented in J&K, with the consent of the Assembly as demanded by Article 370. The parliament also implemented 262 central laws in the state. On December 21, 1964 the President, through an ordinance, imposed two infamous Articles 356 and 357. The step was vigorously opposed.

In 1963 Ghulam Mohammed Sadiq replaced Bakhshi. However, he too could not win people confidence. The distance between the people of Kashmir and India continued growing. Nehru also realized that nothing could be achieved by keeping Sheikh Abdullah under arrest. Subsequently, in April 1964 Sheikh Abdullah was released. He held talks with Pt. Nehru. By now he had developed the view that Pakistan is also a party to Kashmir problem, without whose cooperation final settlement was not possible. In the middle of his session with Nehru, in May 1964, Sheikh Abdullah went to Pakistan to meet Pakistani President Ayub Khan. After his return he had to resume his talks with Nehru. However, Pt. Nehru passed away while Sheikh was still in Pakistan. It is believed that Sheikh Abdullah talked to Ayub Khan about Indo-Pak confederation as a possible solution to Kashmir problem. Pt. Nehru was not averse to this idea. After coming back from Pakistan, Sheikh Abdullah started raising the issue of plebiscite. The following year he went on a foreign tour. In Algiers he met with the Chinese Prime Minister Mr. Chau Lai who supported the right of Kashmiri people for self determination. When Sheikh Abdullah returned from his tour he was arrested on May 8, 1965. Violent demonstrations were held in Kashmir against his arrest. The central leadership, instead of realizing the importance of Sheikh Abdullah in Kashmir politics, decided to implement more and more articles of Indian constitution in J&K so that the state could become similar to other states.

In 1967 elections were held to state Assembly. Plebiscite Front however boycotted them. In March 1972 again, using foul means. Congress, under the leadership of Mir Qasim, emerged victorious. By this time Sheikh Abdullah started saying that he was not challenging the 1947 accession of Kashmir to India, while demanding a plebiscite I have also said that I am ready to accept any reasonable alternative to plebiscite. I

want that the center – JK state relation as defined in Article 370 should be established and all the steps taken by the Govt. of India for the unification of Kashmir with India must be withdrawn'. After this, dialogue started between Sheikh Abdullah and the government of India. An agreement was reached in November 1974. In February 1975 Sheikh Abdullah again became the Chief Minister of J & K with the unanimous support of Congress MLAs. In 1977, Janata Party formed Government in the center. After a while, elections were held for J & K Assembly. These were the first free and fair elections in the state. NC contested it under the leadership of Sheikh Abdullah and won with a massive mandate. The state appeared returning to normalcy after a period of 25 years. Even Bhartiya Jan Sangh, a constituent of Janata Party promised support to Article 370. In 1982, Sheikh Abdullah passed away and his son Farooq Abdullah became the Chief Minister.

In 1983 Congress party contested J & K Assembly elections as a Hindu party, creating Hindu – Muslim divide in state polity. In 1984 Jagmohan, through a conspiracy, dismissed Farooq Government and made his brother-in-law Ghulam Mohammed Shah the puppet Chief Minister. Later on Rajeev- Farooq accord was signed through which National Conference- Congress coalition government came to power. With the formation of this government the national Conference lost its base almost completely. There was a mood of resentment in this state but there was no opposition party who could reflect it. Consequently the forces that were invisible due to the cover of democracy started unfolding themselves.

1987 onwards the situation in Kashmir deteriorated further. Farooq-Rajeev alliance rigged the elections in a blatant manner. Many candidates, securing highest numbers of votes were declared defeated. This joke of democracy forced many young people to take to arms. In 1988-89 it became easier for undesirable elements from across the border (such elements used to come their earlier too) to admit these youths in their gangs. When Janta Dal formed the government in the center, it followed the same Congress policy on Kashmir. They appointed a person like Jagmohan as the Governor. Within two months the unrest in valley reached its peak.

## Conclusion

The Kashmir problem has revealed many dimensions during the last 40-45 years, however, one issue has never changed: what should be the relation of Kashmiri people with the Indian state. In a broader context it is also a question of division of political power between the state and center. But the shadow of Pakistan and the Hindu-Muslim context have put this central question into background.

So far we have not discussed two things: the Kashmir dispute in UN and the Indo-Pak wars. India complained to UN in January 1948

against the Pakistan sponsored tribal invasion on Kashmir. Prior to that, central cabinet had requested the British Prime Minister for mediation, which he had turned down. Gandhiji was of the opinion that the Indians and Pakistani governments should settle the dispute without any third party intervention. The UN debate on Kashmir was merely a time killing exercise. UN appointed Dixon Graham, Mc Naughton, Jaring and Nimitz as mediations and administrators for the plebiscite. But they could not accomplish anything.

There has never been any representation of Kashmir in UN debate, bilateral talks or any other form of initiative at the international level. Kashmir problem has been viewed as a problem between India and Pakistan. They had no sensitivity towards the aspirations and grievances of Kashmiri people. India and Pakistan have fought two wars over Kashmir. 1971 war too was not totally unrelated to Kashmir problem.

Pakistan has been demanding the solution of

Kashmir problem for the last 43 years. It has become a part of its polity, particularly due to the involvement of army in Pakistan's politics. India's middle class mentality not only fails to appreciate Kashmiri people's aspiration but even negates their existence. India's obsession with tourism, in the name of development, has also distanced Kashmiri people away from India. Would the Kashmiris not compare their poverty with the affluence, luxuries and wastage of money by the middle and upper classes? Due to the growth of tourism industry and government development activities the image of



Kashmir has changed in the last 43 years but not changed the condition of Kashmiri people. During Dogra rule Muslim representation

in government jobs was negligible. After independence this percentage in government offices has not changed significantly. Ishwari Prasad has given the following data on Muslim representation in central government offices in Kashmir:

Gazetted employees: 6.8%  
Ungazetted employees: 12.9%  
Fourth class employees: 15.7%

Within 4-5 years of Kashmiri's accession to India in 1947, the Indian ruling class developed the notion that Kashmir must stay with India at all cost. However 'why' and 'how' these questions never bothered them. They never felt any sense of obligation and responsibility to fulfill the aspirations with which Kashmiri people are disillusioned and that disillusionment needs to be understood. A state which could have become an ideal of state-center relations has been transformed into a state of curfew, searches and real and fake encounters.



# Life is about choices!

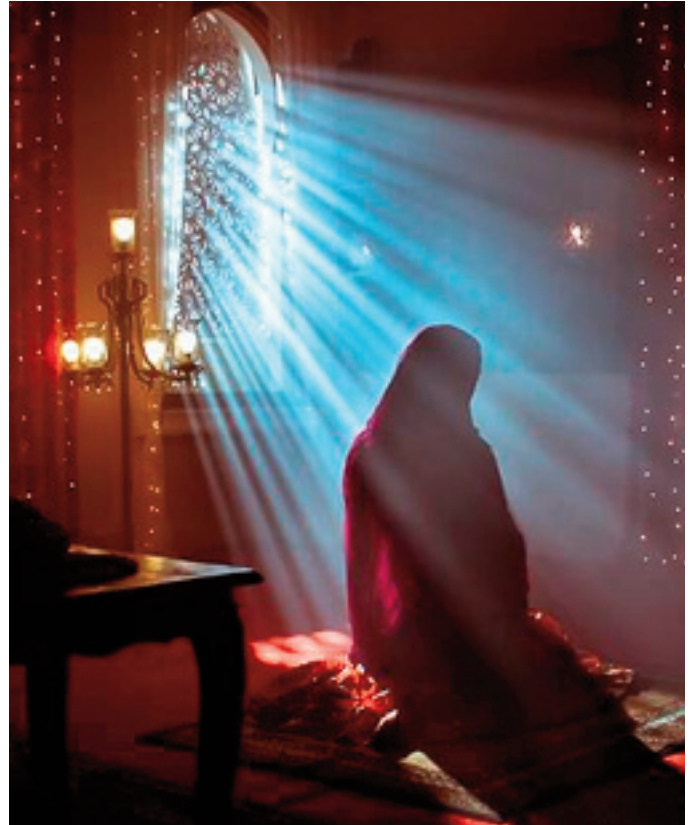
Life is about choices... Some we are proud of while others we may regret. We are human and not perfect and how often we make decisions we desperately wish could be undone? To overcome, learn and move forward requires Allah Ta'ala's help and lots of courage. There was a husband who woke up early in the morning and found his wife praying for him. He stared at her. For the past few months, they have been arguing. During the past days, she hasn't been cooking for him. But this morning he got a shock. He found breakfast already set at the table. He ate. He went back to the bedroom, to prepare for a shower.

"Assalamualaykum. Have a blessed day" she said as she entered the bedroom and he left for the bathroom. After his shower, all dressed up for work; he found his wife at the kitchen, eating breakfast in peace. She was looking at some funny messages on her phone and giggling. He looked at her then walked out the door. The last look he had of her before he left was of her at peace.

That last look disturbed him. This is not how she should be. This is not how she has been. He has been hurting her, she has recently found out that he has been flirting with other women; he has cheated once and used money meant for their family on other women. She should be angry. Her peaceful demeanor disturbed him.

Evening came. He went home and met his peaceful wife again. She was cooking and laughing with their children. She had come from work two hours ago. The dinner was enjoyable. Good food, she having warm conversations with the children. He as the father felt left out. His wife and children seemed to be having fun despite him hurting them.

After dinner, she cleared the table, then played and prayed with the children and put them to bed. He approached her. "Are you OK?" he asked her. "I am more than OK. I am blessed" She answered. "Are you not mad at me? After all that I am doing and have done wrong?" he asked.



She placed the washed plate in the rack then looked at him and said, "I asked myself, what is the most important relationship in my life? The one I have with you or the one with Allah Ta'ala? And I realized it is the one with Allah Ta'ala. I live for Allah Ta'ala, not for you. Marrying you was a blessing but it is not all there is in life. Allah Ta'ala has blessed me with life and I will not waste it crying because of the hurt you cause me to feel"

She picked up a dirty glass and began washing it. "I realized I had given you too much power... Yes, you are my husband, the closest human being in my life and the human being I love the most; but you are not my Creator. You have failed me but Allah Ta'ala never fails me. I will not let you ruin my joy, my peace and my progress. You may break our marriage if you want to, but I will hold on to Allah Ta'ala. and as I hold on to Allah Ta'ala, I will be full of joy despite what you do" She said rinsing the glass.

She looked at him and continued, "When you hurt me and disrespected me, I realized I was acting out like a woman who has no connection with her Creator. I got mad and hurled insults, I wanted to revenge and I allowed you to ruin me day after day. My performance at work went

down, I talked less to our children, I became bitter to the children, I felt sorry for myself, I developed ulcers and then I realized, I have Allah Ta'ala, I shouldn't act like someone with no relationship with his Creator.

Why should I be hopeless yet Allah Ta'ala is with me? I had focused so much on you that I forgot about Allah Ta'ala. When you found me, I had Allah Ta'ala. We got married and I let everything be about you because I wanted to make our marriage work. Our marriage became the idol I worship instead of the blessing I have in Allah Ta'ala. Our marriage is falling apart because of you but my relationship with Allah Ta'ala is still intact"

She scrubbed the pot. "You have chosen to abandon our marriage but that doesn't mean my whole world has collapsed. I will still continue being a good mother to our children. They will never say the problems between mom and dad, made mom a monster. You do as you please with other women, I will raise our children."

She looked at him and told him, "Do I hate you? No, it will be a lie to say I hate you. You are the man I married, the one I vowed to, the one I love"

Tears fell down her cheeks. She wiped them. "I can't just cancel all the years we have been together."

The Quran and the Messenger of Allah (peace be upon him) asks us to love our enemies. If I am able to love my enemies, surely I can still love you despite all you have done. I am angry and disappointed, but I have taken my power back. I live for Allah Ta'ala, who has exceedingly blessed me, and do not live for you and the pain you cause"

She wiped her wet hands, took the apron from her body and told him, "In my peace, I am planning on where the children and I will move to. Since you have chosen to have an affair, you have shown clearly that you don't need us. So we will not make your life uncomfortable by forcing you to live with us. You need to be able to bring the woman you are cheating with to your own house and establish a clean relationship. I am working on something. I came into

this house in peace and I will leave in peace. You will not kill my smile and destroy my dreams"

She walked to the bedroom and minutes later he followed her to the bedroom. He found her peacefully asleep.

He nudged her. He woke her up and said, "Please don't go, don't move out. I will hurt you no more, I will cheat no more. I am not OK. I want the peace you have. I want to be the kind of partner and husband you are as a wife."

In good faith she believed his regret and accepted his apology. Since that day, he has been a reformed man. No more affairs, no more hurting her, no flirting with other women, or endless fights.

She didn't move out. She and the children stayed. He regretted, repented and submitted to Allah Ta'ala and learned how to be a good husband.

Love is powerful enough to humble the proudest. Do not brood over your past mistakes and failures as this will only fill your mind with grief, regret and depression. At the same time make a concerted effort never to repeat them in the future.

Make a habit of forgiving, repenting and regretting. The more you let go the higher you will rise. Happiness eludes those who do not appreciate what they already have!

And finally.... "Put Allah Ta'ala first and you will never be last"

Source: [www.eislam.co.za](http://www.eislam.co.za)





# Month of Zil-Hajj : Significance and Masnoon Acts & Eid

**B**ismillah ir Rahman ir Rahim Innal-Hamdalillah was-Salaatu was-Salaam `alaa Rasoolillah As-Salaamu o Alaikum wa-Rahmatullahi wa-Barakatuhu

Importance of the Month of ZulHajjah

‡ Hajj is performed in this month.

‡ The first ten days of ZulHajjah are extremely sacred and good deeds are most beloved to Allah in these ten days.

‡ 9th ZulHajja is a very sacred day. When asked about the fast of 9th ZulHajjah (Yaum e Arafah) Rasool Allah saw said: "It expiates the sins of the preceding year and the coming year" (Muslim 6: 2603)

The Prophet said Salal Lahu Alehi Wasalam, "No good deeds done on other days are superior to those done on these (first ten days of Dhal Hajja)." Then some companions of the Prophet said Salal Lahu Alehi Wasalam, "Not even Jihad?" He replied, "Not even Jihad", except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."(Bukhari 15: 86)

‡ The second Muslim festival Eid ul Adha falls on the 10th of ZulHajjah.

‡ An animal sacrifice in memory of the sacrifice of Prophet Ibrahim (as) is offered on 10th ZulHajjah.  
(Importance of Sacrifice:)

‡ Sacrifice has not been made obligatory

by Allah Tala, however it has the status of being Obligatory Sunnah ( Sunnat e Wjiba). Through this act, pleasure of Allah is obtained and also results in atonement of sins!

‡ Sacrifice has been commanded to the people in all the revealed laws (Shariat) since the time of Prophet Adam (as) to Prophet Muhammad (Salal Lahu Alehi Wasalam).

‡ Allah Tala mentioned this sunnah in beautiful words in Surah Safaat: And he (Ibrhaim as) said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" "My Lord! Grant me (offspring) from the righteous." So We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allâh), so look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh will), you shall find me amongst the patient ones.

Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead; And We called out to him: "O Abraham! You have fulfilled the dream" Verily! Thus do We reward the Muhsinûn (good-doers). Verily, that indeed was a manifest trial and We ransomed him with a great sacrifice and We left for him (a goodly remembrance) among generations (to come) in later times. Salâmun (peace) be upon Ibrâhim!"





After seeing the dream, Ibrahim (as) transcended all logic and sacrificed his most beloved possession, his own son, for the sake of Allah.

### (Wisdom of Sacrifice)

Sacrifice is the symbol of full obedience and total submission to Allah  
Ibrahim's (as) obedience, loyalty and sacrifice greatly earned the pleasure of Allah Subhana Wataala and he was declared as a Muhsin and Khalil Allah (Friend of Allah) and his name and his sacrifice is remembered till this day. Five times a day, Muslims send their blessings on Ibrahim (as) along with Muhammad (Salal Lahu Alhi Wasalam)

Allah Tala expects the same obedience and sacrifice from His slaves. In front of the command of Allah, there should be no excuses.

“Say (O Prophet Muhammad saw) Indeed my prayer, my sacrifice, my life and my death are all for the sake of Allah”

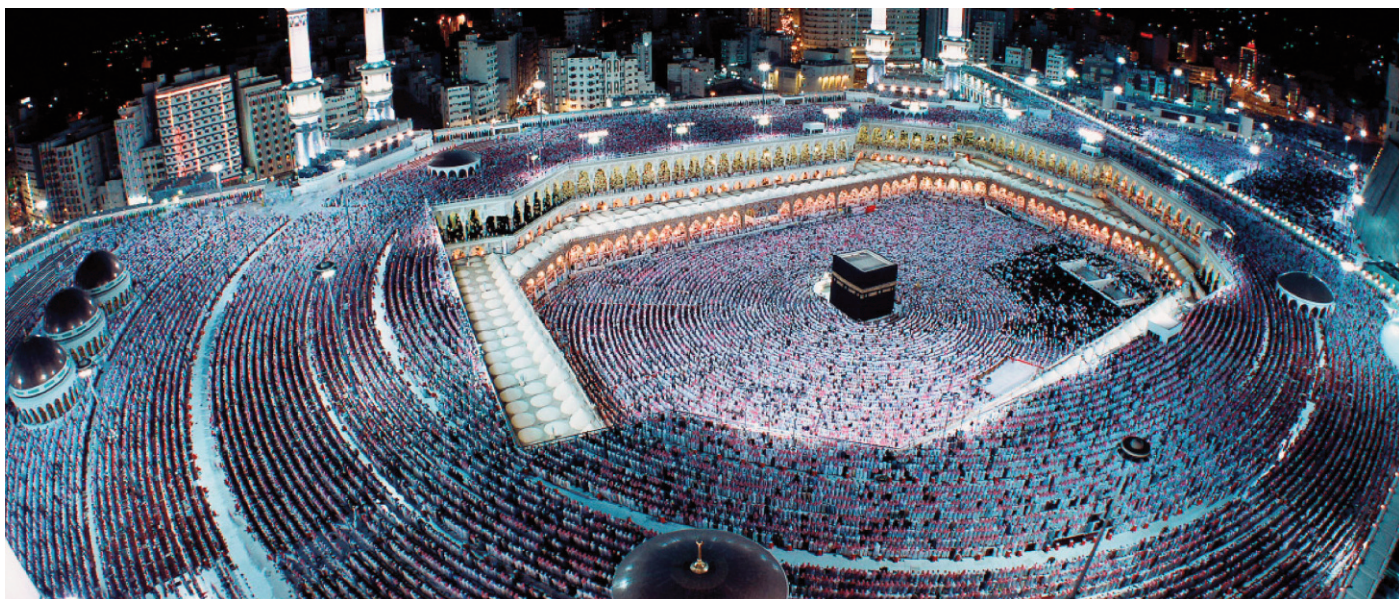
While sacrificing, if this state and if these feelings of love and total obedience to Allah are not there, then merely shedding the blood of animals and distributing meat are all activities without any spirit.

Allah Tala does not need blood of animals nor meat from animals. All that He requires from His slaves is the Taqwa, obedience and the feelings of self sacrifice for their Lord.

Allah Tala says in Surah Hajj:

“It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him”

Thus the real spirit of sacrifice is that a man should leave his bad habits, stop following his



In remembrance of this sacrifice of Ibrahim (as), Muslims all over the world make a commitment that Oh Lord of the Worlds; We are your obedient slaves. Everything we possess belongs to you. If you command us, we will sacrifice our lives for the sake of Islam.

Thus sunnat of Sacrifice offered every year is actually the expression of a slave's love for his Creator. The word Qurbani is derived from the word "Qurb"- nearness. Sacrifice is thus a form of worship through which love and nearness of Allah can be attained.

Allah Tala says in Surah Anam 162:

wishes and desires and stop following traditions. Man should leave and sacrifice all those things in this world which stop him from attaining nearness to Allah.

### (What to do in the first ten days of ZulHajjah?)

1 Recite the masnoon dua when sighting the moon of ZulHajjah.

1 Recite the Takbiraat as much as possible from the 1st ZulHajjah to the 13th of ZulHajjah.

1 After sighting the moon of ZulHajjah, do not cut or trim your hair and nails until you have offered the sacrifice. As Rasool Allah saw has



ordered:

When any one of you intending to sacrifice the animal enters in the month (of Dhu'l-Hijja) he should not get his hair or nails touched (cut)" (Muslim 22: 4870)

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1 Perform good deeds (Fasting, charity, voluntary prayers, zikr, etc) as much as possible.

1 Observe the fast of 9th ZulHajjah as it leads to expiation of sins of the previous year and the coming year.

### (What to do on Eid Day?)

1 Do not eat anything on Eid ul Adha until after the Eid Prayer and the sacrifice; as this was the sunnah of Rasool Allah Salal Lahu Alehi Wasalam.

1 While on the way for Eid Prayer, recite the Takbiraat loudly.

1 Rasool Allah saw ordered all Muslim women, young girls and even women in monthly impurity to come out for Eid prayers. If they don't have a veil, they should borrow it from someone while women in monthly impurity should stay away from the Musallah.(Bukhari 15:96)

1 It is masnoon to offer the sacrifice at the place of Eid Prayer.

### (Self Analysis for ZulHajjah)

1. Did I recite the Masnoon dua when sighting the moon?
2. Did I excessively observe fasts in the first ten days of ZulHajjah?
3. Did I make sure I did not cut my hair and nails in the first ten days of ZulHajjah?
4. Did I excessively recite the Takbiraat?
5. Did I observe the fast of 9th ZulHajjah?
6. Was I well prepared for Eid?
7. Did I offer the Eid Prayer in congregation?
8. Did I offer the sacrifice on Eid and remember Ibrahim (as)'s sacrifice?
9. Did I take care of the poor and the needy?
10. Did I make sure to keep my neighborhood and surrounding area clean after the sacrifice?
11. Did I give up any bad habits?
12. Was I truthful in answering the above questions?



# Muslims work participation rate lowest, though literacy rate improves over a decade

**N**ew Delhi: The work participation rate of Indian Muslims is lowest though the community showed impressive improvement in literacy rate, in fact it led the minorities in the country in terms of gains in the last ten years, according to data presented in the Lok Sabha on July 21, 2016.

According to the data presented in the parliament by Ministry of Minority Affairs, Muslims work participation rate according to 2001 census was 31.3%. The community showed work participation rate of 32.6% - a marginal improvement of just 1.3%, in 2011.

The data showed, Jains reported the maximum improvement in work-participation rate, 2.6 percentage points, from 32.9% in 2001 to 35.5% in 2011.

Jains were followed by Buddhists (2.5 percentage points), Christians (2.2 percentage points), and Muslims (1.3 percentage points). While Sikhs have seen a decline of 1.4 percentage points in work-participation rates, from 37.7% in 2001 to 36.3% in 2011, Hindus have seen a marginal improvement by 0.6 percentage points.

As against the 1.3% "improvement" in work participation rate, the Muslims showed an increase of 9.4% points, from 59.1% in 2001 to 68.5% in 2011 in terms of literacy rate. This is the highest if compared with the literacy rate of other minorities in the country.

Muslims are followed by Buddhists (8.6 percentage points), Sikhs (6 percentage points), Christians (4.2 percentage points) and Jains (0.8 percentage points). Hindus—the dominant religious community in the country—reported an increase of 8.2 percentage points to 73.3% over a decade.

Despite improvement, Muslims still lag other communities with a literacy rate of 68.5%, compared to Hindus (73.3%), Christians (84.5%), Sikhs (75.4%) and Jains (94.9%), according to census 2011. Muslims, who comprise 14.4% of India's population, rank at the bottom of the

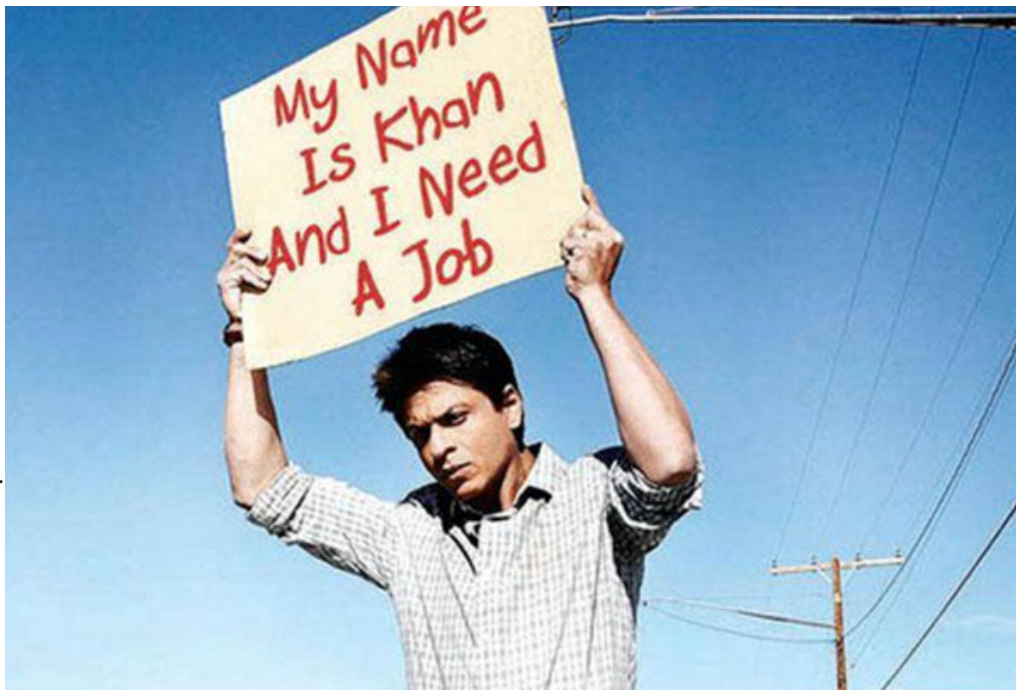
higher-education ladder, according to the IndiaSpend report.

Muslims with about 14% of the total population in India are considered as the largest minority group. Various reports by govern-

ment and NGOs suggested that Muslims are denied equal opportunity due to rampant bias against them in government as well as private sectors in India.

Sachar Committee Report 2006 - submitted by a high level committee constituted by Prime Minister of India in fact concluded that Indian Muslims are lagging behind others in all respects - in some cases their condition is even worse than SCs and STs.

Source:  
<http://ummid.com/news/2016/July/27.07.2016/muslim-literacy-rate-improves-but-work-participation-declines.html>





# SEX WITH SLAVE GIRLS

To get a proper understanding of this topic, one has to rely on the Quran first and foremost. Any good Muffassir (Quranic exegetic) takes this approach whether modern or classical.

The common interpretation of the term 'those that your right hands possess' as captive girls (with whom one can have free sex) is not warranted by the Quran.

To enable a truer understanding of the Quranic position, one must be willing to divorce themselves from the plethora of extra-Quranic material which not only poses theological problems but also at times stands contradictory to the Quran itself.

Firstly, the term 'ma malakat aymanukum' (Literally: What your right hands possesses) is not gender specific and as an idiomatic expression, applies to 'those that one keeps in protection and honour'. This can include captives, slave girls, maidens, servants (fatayatikum 4:25) etc. Please note that the 'right hand' has a somewhat glorified meaning in the Quran which is apparent from its usage in different contexts (e.g. those on the right hand in heaven; books of one's deeds given to the right hand etc).

It is also apt to note that affluent women would have also most likely to have possessed men slaves. This is confirmed by the usage of the idiomatic expression 'ma malakat aymanuhunna' when used in reference to women's possession. It would be inconceivable to conclude on the basis of this expression, the permissibility of women to engage in 'free sex' with their male slaves or captives.

## AN ANALYSIS OF THE TERM

'Malakat aymanukum' which can literally be rendered as 'right hands possess', appears many times in the Quran and in a variety of contexts.

Ma malakat aymanukum

What your right hands possess (2nd person masculine plural) \* (4:25; 4:36; 24:33)

Ma malakat yaminuka

What your right hands possess (2nd person masculine single) (33:50; 33:52)

Alazeena malakat ayymanukum

Those whom your right hands possess \* (2nd person masculine plural) (24:58)

Ma malakat aymanuhum

What their right hands possess \* (3rd person masculine plural) (16:71; 23:6)

Ma malakat aymanuhunna

What their right hands possess (3rd person feminine plural) (24:31; 33:55)

\* Please take note that masculine plurals can also be a reference to a group of both males and females. Therefore, restricting the interpretation of the term to just 'females' is unwarranted from the Quranic Arabic.

The following points must be noted with regards to 'those that your right hands possess' from the Quran.

(1) Be good to them as you are with your parents, orphans, needy, neighbours and free them if you can

(2) Do not compel them to whoredom or force them

(3) You can only have sex with them through marriage / wedlock

(1) BE GOOD TO THEM 004:036

And serve God and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and neighbour who is not of kin, and the companion in a journey and the wayfarer and those whom your right hands possess; surely God does not love him who is proud, boastful

(2) AND GIVE THEM THEIR RIGHT OF FREEDOM AND DO NOT COMPEL THEM TO WHOREDOM OR FORCE THEM 024:033

"Let those who find not the wherewithal for marriage keep themselves chaste, until God gives

them means out of His grace. And if any of your slaves ask for a deed in writing, give them such a deed if you know any good in them and give them from the wealth of God which He has given you. But force not your slave girls (Arabic: fatayatikum) to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is God, Oft-Forgiving, Most Merciful (to them)"

Note: Those that cannot marry need to stay chaste, attempt to free those that their right hands possess and certainly not force them to sex or prostitution. However, if the poor unfortunate slave girls are forced, they will still find mercy from God, bounties which extend to all His creatures.

### (3) YOU CAN ONLY HAVE SEX WITH THEM THROUGH MARRIAGE / WEDLOCK

004:025

"If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And God has full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And God is Oft-forgiving, Most Merciful."

- It was better if one practiced self restraint. But if one couldn't marry free believing women, then the directive was given to marry from what their right hands possessed. Not for prostitution, not for lust, but for wedlock.
- Notice here that although one can 'marry' a woman from one's right hands possess, her status is not that of a 'Free believing woman' (as can be seen from the half punishment she can potentially exact for the same sin). This is the reason why women that form part of those whom your right hands possess are referred to as a separate category. However, they do not form an exception to the marital rule in terms of who is lawful for sex. See 23:6 & 70:30. In other

words, they still have to be married.

- One logical question bears asking keeping in view any appetite for carnal desires. If one has wives along with many hand maidens with whom one could potentially have free sex, then what kind of sexual predator and maniac does one have to be to still commit adultery? The Quran imparts a consistent message with regards abstention from any unrighteous lust. What is the purpose of having sex with captives if it is not for lust? 004.024

"Also (prohibited are) women already married, except those whom your right hands possess"

- From this verse, it is clear that one can marry women who are already married if they constitute those from what your right hands possess (taken captive). Again, focus is on marriage, not sex for lust and they have to be believing captives (Not pagans). See 4.25 above.

(Continued 004.024) "...Thus has God ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, - desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers as prescribed (Arabic: faatuhunna ujurahunna faridatan); but if, after a dower is prescribed, agree mutually, there is no blame on you, and God is All-knowing, All-wise"

This verse makes it clear that all married women are forbidden apart from a specific exception.

#### **Exception:**

Those women who are married but have come to be captured or possessed (Ma Malakat Amanakum) are lawful in marriage. Note this exception. But the question still remains - lawful to one in what way?

The rest of the verse clearly states that all women (including the exception - Right hands possess) have to be married (in wedlock). The legality being wedlock. Note the Arabic term: faatuhunna ujurahunna faridatan (give them their bridal due as obligation).

It is clear therefore that the intention is of wedlock not of fornication, or lust.



This seals the fate of sex with women from the category of 'right hands possess' outside marriage. These women are only lawful to one in marriage. 004.003

"If you fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice"

- Marry one if you cannot deal justly or from what your right hands possess, but still take those whom your right hands possess in marriage. 024.032

"And marry those (Arabic: wa-ankihu) among you who are single and those who are righteous among your male slaves and your female slaves; if they are needy, God will make them free from want out of His grace; and God is Ample-giving, Knowing" 070.029

"And those who guard their chastity" 070.030

"Except with their wives and the (captives) whom their right hands possess (in wedlock), for (then) they are not to be blamed"

### WHY DOES THE QURAN DISTINGUISH BETWEEN 'MARRIED WOMEN' AND 'RIGHT HANDS POSSESS' AND CLASSIFY THEM AS SEPARATE CATEGORIES?

Women who are from the category of 'right hands possess' are not 'free' women in the same sense. They are either slaves or captives. When one takes them in marriage, all the rules of responsibility of wedlock on part of the male applies to the one he marries. However, this spouse still has reduced answerability such as her punishment in the case of 'Fahisha' (lewdness).

There remains a crucial difference between a marriage based on complete freedom of choice exacted by a 'free believer' without circumstantial influence and one based on compromises, incentives such as freedom, status and financial stability gained through a compromise mar-

riage.

These differences in choices based on free and non-free parties are clearly recognized. Hence the noted difference in answerability as well. 004:025

"And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. God knows best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give to them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who fears to commit sin. But to have patience would be better for you. God is Forgiving, Merciful"

### FINAL THOUGHTS

Scripture has never permitted men to engage in sex outside the institution of marriage whether this is from the category of free believing women, or from the category of 'right hands possess'.

ذکر و دعا	قرآن مجید	روزہ	نماز
✓ جلیل بکیر اور چید کا اہتمام کرنا	✓ قرآن مجید کی بیشتر تلاوت کرنا	✓ 9 و 10 اور 11 کا روزہ رکھنا	✓ اول وقت میں ادا کرنا
✓ صبح و شام کے اذکار کرنا	✓ مختلف قراءت کی تلاوت کرنا	✓ زیادہ سے زیادہ نفل روزے رکھنا	✓ خشوع اور خضوع کے ساتھ ادا کرنا
✓ استغفار اور ذکر کی کثرت کرنا	✓ نئی سورتیں حفظ کرنا	✓ بیرون اور ہجرت کا روزہ رکھنا	✓ ہر رکعت میں مختلف سورتیں پڑھنا
✓ درود شریف پڑھنا	✓ حفظ کی دہرائی کرنا	✓ قضا شدہ روزے رکھنا	✓ اشراق و چاشت کے نوافل پڑھنا
✓ جہول اوقات میں دعائیں مانگنا	✓ قرآن مجید کا ترجمہ پختہ پڑھنا یا سننا	✓ امید ہے کہ عرفہ کا روزہ رکھنا گزشتہ اور آئندہ سال کے گناہوں کا کفارہ بن جائے گا۔ (مسلم)	✓ تہجد میں طویل قرات کرنا
✓ خصوصاً عرفہ کے دن	✓ معنی پر غور رکھ کرنا		✓ مردوں کا اجتماع کے ساتھ نماز ادا کرنا
✓ نئی دعائیں اور اذکار یاد کرنا	✓ دوسروں تک قرآن کا پیغام پہنچانا		
متفرقات	عبید و قربانی	خدمتِ خلیق	صدقہ و خیرات
✓ نیکی کا کوئی موقع ضائع نہ کرنا	✓ قربانی تکبہ آسن اور بال نہ کاٹنا	✓ رشتہ داروں کے ساتھ صلہ رحمی کرنا	✓ زکوٰۃ کی ادائیگی کا اہتمام کرنا
✓ بے مقدمہ کاموں اور باتوں سے پرہیز کرنا	✓ عبید کے دن کی سنتوں پر عمل کرنا	✓ پڑوسیوں کی خبر گیری کرنا	✓ زکوٰۃ اور ضرورت چیزیں صدقہ کرنا
✓ گناہوں سے بچنا	✓ عبید کی نماز کا اہتمام کرنا	✓ ضرورت مندوں کی مدد کرنا	✓ کوئی پندہ پرہیز نہ کرنا اور اللہ کی راہ میں دینا
✓ اچھی کتب کا مطالعہ کرنا	✓ عزیز و اقارب سے ملاقات کرنا	✓ دین کی تعلیم و تبلیغ میں حصہ لینا	✓ والدین، بیوی، بچوں اور عزیزوں
✓ منہ کتب و دلچسپ تقسیم کرنا	✓ اخلاص و نیت سے قربانی کرنا	✓ رضامندی کے ساتھ کاموں میں	✓ اقارب پر خرچ کرنا
	✓ قربانی کا گوشت کھانا، دوسروں کو کھانا	✓ رضا کارانہ خدمت انجام دینا	

رسول اللہ ﷺ نے فرمایا:

”وہ کسی بھی دن کیا ہو عمل اللہ تعالیٰ کو ان دس دنوں میں کئے ہوئے عمل سے زیادہ محبوب نہیں ہے۔“

# SOCIAL SYSTEM OF ISLAM

Some thought-provoking lines from "A Systematic Study of the Holy Quran" – 9

I By Dr. Javed Jamil I

\* The first important feature of Islamic social system is a harmonious equilibrium between individual, family and society. Society cannot trample upon one's rights and duties as a member of family which are as important as one's rights and duties as a member of society.

## Rights of women in Islam

\* There can be no greater duty than to become an essential and indispensable part of the birth and care of mankind.

\* The uniformity of all rights would mean total negligence of the natural manliness of men and natural womanliness of the women.

\* Islam grants equal status to men and women, granting to them privileges in different areas. Man is duty-bound to earn and maintain his wife, children and dependent parents; woman has the right to earn if she so wishes but is also free to receive her maintenance from her

husband in return of her duties as wife.

\* Islam is not affected by emotional considerations; but judges on the basis of the respective needs of men and women. Unlike several other religions, a Muslim woman enjoys the same status in religious affairs as man. If she obeys God in the prescribed way, she is as much entitled to Paradise as her father, husband, brother or son. As mother, she commands respect several times greater than man does as father. She has right to choose her spouse, has reproductive rights, has rights to marry as a widow or as a divorcee, has right to seek divorce, and in case of any defamation, she can demand punishment to the offender. She is as much exhorted to earn knowledge as man. If there are places where man seems to be a little

more privileged, there are equal number of places where woman seems to be more privileged.

\* The modern world can boast of giving rights to women; but it has hardly cared for their safety and security. The result is that the "freedom" of women has opened ways for their exploitation.

\* A woman in a true Islamic system cannot become a victim of the sex market; she runs minimum risk of assault on her modesty (for Islam severely, and in an exemplary manner, punishes such crimes); and has an added satisfaction that her husband cannot drink, gamble or have sex outside marriage. All these are big security concerns for women, and Islam attends all of them with perfection.

\* Whereas polygyny is self-limiting and medically minimally hazardous; promiscuity is all-enveloping and medically enormously dangerous. This is practically impossible for a significant minority to become polygamous, as the demography does not allow it, but it is a distinct possibility that the majority of the population becomes promiscuous.

\* Obviously, the incidence of polygyny depends on the ratio of marriage-seeking females and marriage-seeking males in society.

\* The rate of the growth of population depends only on the number of fertile women in that population. Polygyny does not change this number and has therefore nothing to do with the growth





of population.

\* Islam allows polygyny but prefers monogamy.

\* Another important role of Iddah is to prevent the sexually transmitted diseases. The provision of Iddah means that no woman can ever have sexual relations with two men without a gap of at least three months. This is greatly helpful in minimising the risks of HIV and other STDs. It is interesting to note that the incubation period of all STDs is less than 90 days, and the window period of HIV/AIDS is also about 90 days.

### POLITICAL SYSTEM OF ISLAM

\* The grand objective of Islamic political system is to ensure peace at all levels. And peace cannot be achieved without taking three basic steps: first, enjoin the righteousness and forbid evil; second, ensure justice; and third, foster unity and brotherhood. It is this trio that forms the foundation of the Islamic political setup.

\* Democracy has miserably failed to guard itself against the damaging intrigues of the vested interests, particularly the industrialists.

\* Democracy literally means 'a government by the people, of the people and for the people'. In truth it is a government of the corporate, by the corporate and for the corporate.

\* Islam promotes the real democracy, which means Government of God, by the best ser-

vants of God and for the people (theomericodemocracy). In Islam the state belongs to God, and what belongs to God does in truth belong to the people. God alone can be the selfless Master whose only interest is mercy on all its creatures.

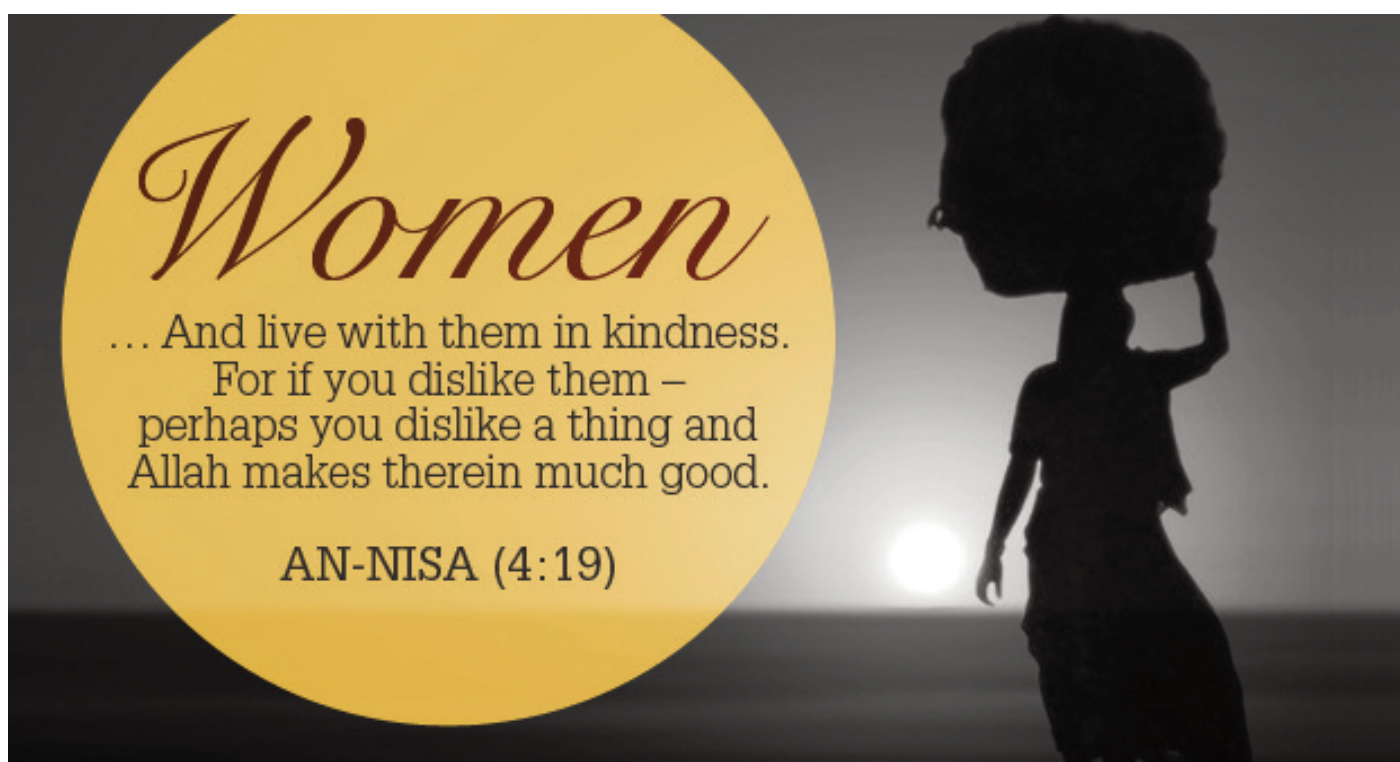
\* Islam basically advocates universal love, not nationalism; the 'One Nation' of Islam cannot be achieved by force but by continuous propagation of the faith and pro-welfare social principles of Islam.

\* It is the duty of Islamic government to protect all the people irrespective of their religion.

\* Dr Javed Jamil is India based thinker and writer with over a dozen books including his latest, "Muslim Vision of Secular India: Destination & Road-map", "Qur'anic Paradigms of Sciences & Society" (First Vol: Health), "Muslims Most Civilised, Yet Not Enough" and Other works include "The Devil of Economic Fundamentalism", "The Essence of the Divine Verses", "The Killer Sex", "Islam means Peace" and "Rediscovering the Universe". Read more about him

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# The Satanic mind is back at it



| By Dr Mohammad Manzoor Alam |

**T**he evil mind that planned and executed Gujarat's anti-Muslim pogrom of 2002 and Muzaffarnagar killings of 2013 is back plotting a similar carnage before UP election next year. They claimed that Gujarat 2002 was a great "laboratory experiment", which involved provoking a relatively smaller level of violence to trigger a larger, more intense and dramatic conflagration. An example of this was the Godhra train fire stagemanaged by the same mind that created its "reaction" in the form of Gujarat pogrom.

This "experiment" (that is what Ashok Singhal and his associates called it) was repeated in 2013 in Muzaffarnagar when a small incident was turned into a massive anti-Muslim pogrom to win the 2014 election. About a month ago Lalu Prasad Yadav had warned that in UP the BJP was conspiring to stage a massacre of Muslims to pave the ground for next year's assembly elections in the state. Within days of Lalu Yadav's warning BJP leaders like Hukum Singh and Sangeet Som announced that there was a huge exodus of Hindus from Kairana in Western UP because of fear of anti-social Muslim groups.

There are a few things to be kept in mind to understand this conspiracy. Kairana is located

close to Muzaffarnagar where the 2013 killings were organised to ensure a spectacular victory for the BJP in 2014 parliamentary polls. Both Hukum Singh and Sangeet Som have a lot to answer for the Muzaffarnagar pogrom as agent provocateurs. They had called a mahapan-chayat (great assembly) of lawless Jats who later turned into mobs out killing Muslims, raping their women and setting their houses and property on fire. From all evidences it was clear that they wanted a repeat of it in Kairana. They had even planned to call a mahapanchayat.

However, the Akhilesh Yadav government of UP, which is widely seen by Muslims as a facilitator of the 2013 killings in Muzaffarnagar, got alerted this time because it fears the consequences of Muzaffarnagar. The plan was to engulf Kairana, Kandhla and Shamli in spectacular anti-Muslim violence. Like Muzaffarnagar these adjoining areas have a large Muslim presence, but can be overwhelmed by much larger Jat mobs helped by police (as in Muzaffarnagar). Hukum Singh had released a list of 346 Hindu families that had allegedly left Kairana in a "Hindu exodus" out of fear of Muslim goons. This was a sure recipe for a huge pogrom and a sure vote-catcher for the BJP in the coming state assembly elections.

However, when the district administration conducted a survey it found that Hukum Singh was



telling a malicious lie as was the prime accused of Muzaffarnagar, Sangeet Som. Singh is a BJP MP and Som is a BJP MLA. The survey found that many of the persons said to have migrated had not gone anywhere at all and had remained in Kairana throughout. Many of them had lived and died their natural deaths in Kairana. Those who had gone away had done so for better livelihood, and many of them were Muslims.

Thus cornered, Hukum Singh issued another, watered down list of 63 Hindu families which, according to him, had migrated out of Muslim fear. Mercifully, this list was nearly one-sixth of the original list. Still Singh had the temerity to assert, "There is a systematic machinery working behind those dacoits who are being allowed to harass only one group." Hukum Singh said it was a law and order problem. When asked why did he call a law and order problem a Hindu-Muslim issue, he admitted, "Yes, that was a mistake."

From this initial setback to the Satanic mind nobody should become complacent enough to forget Lalu Yadav's warning. The Satanic mind will not sit idle and will, in time, invent newer ways of provoking the Hindu majority against Muslims. This it is sure to do because it is a matter of its survival. Without such provocation there will be no polarisation and without communal polarisation there will be no pogrom, and without a pogrom BJP will not win elections. Hence it will keep on doing what it does so well, that is, anti-minorities mischief.

What I am saying is known to everyone in the country. Even the secular parties, which act as mute watchers of communal killings, know this

well. But, why do they not do something about it? After all, the victory of the BJP means their defeat and damage to their party interests. However, if we go by secular parties' response on Kairana we have reason to believe that they have begun to act in common interest as well as in the interest of secularism. Alarmed as they saw Kairana going the Muzaffarnagar way, a quickly-organised team of five parties (JDU, RJD, CPI, and NCP) visited Kairana last fortnight. On return from Kairana my friend and JDU Member of Parliament KC Tyagi said emphatically that the allegations of a Hindu exodus were baseless and whoever had moved out of Kairana had done so for better economic avenues and, sometimes, for better medical facilities. He declared categorically, "The BJP is making it a communal issue because they do not have any issue to go to elections with."

For the present the mischief has been contained. But the BJP has got to create some "issue to go to elections with." And the only thing it can think of doing is communal violence. That is why we must not lower our guard.

Even though the trouble has been postponed for a while the difficulties of Kairana's Muslims are not yet over. An indication of it comes from a news item cunningly planted in an English newspaper that says Kairana has become a hotbed of Pakistan's military intelligence ISI. That could be an indicator of a new round of witchhunt and repression of Kairana's Muslims in days ahead. We have to be watchful, and we hope the secular opposition will also take note. [http://iosworld.org/short\\_takes/The\\_Satanic\\_mind\\_is\\_back\\_at\\_it.htm](http://iosworld.org/short_takes/The_Satanic_mind_is_back_at_it.htm)

