

Better light a candle than curse the darkness

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

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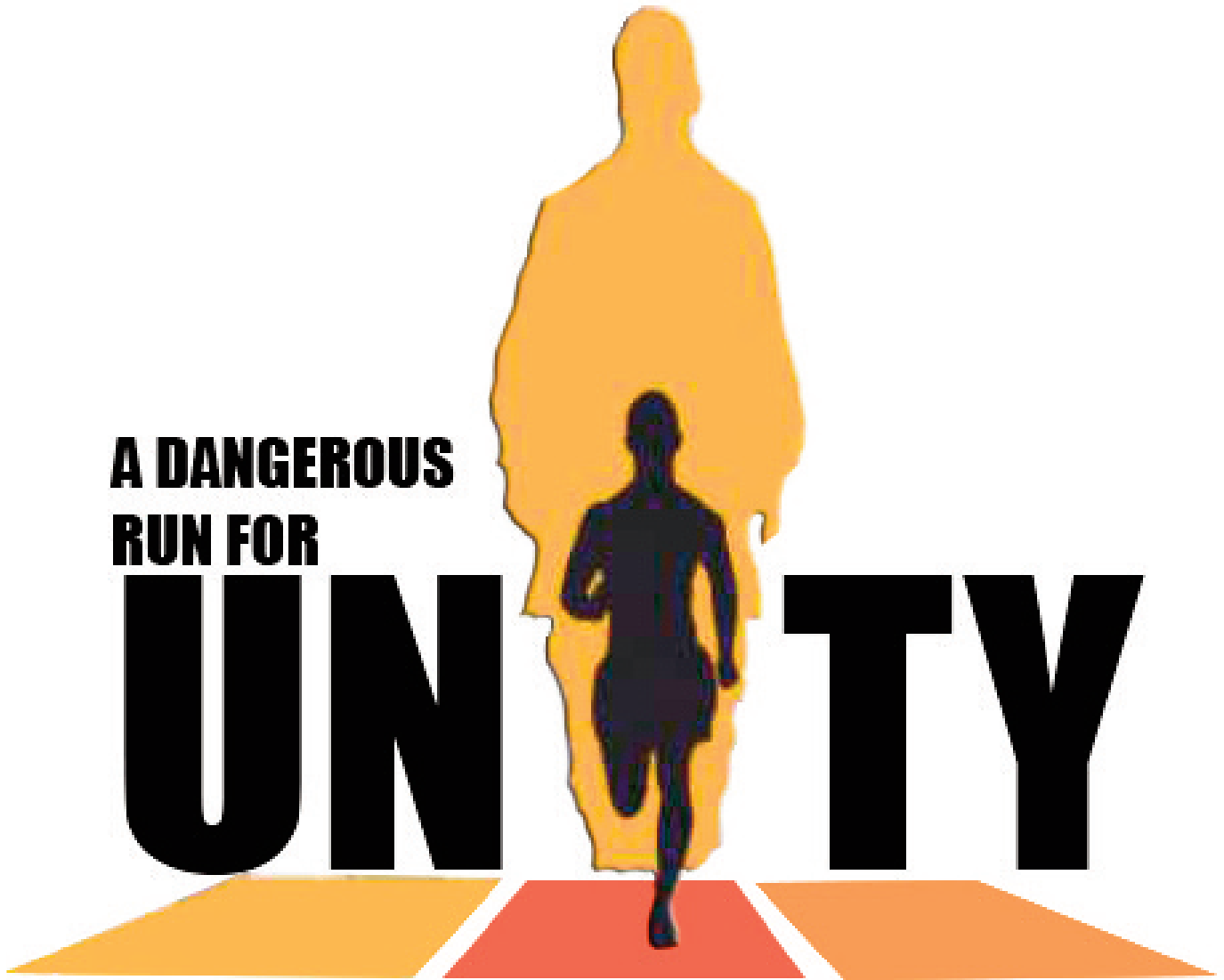
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BE AWARE, ALWAYS, EVERYWHERE

Volume 7, Issue 12, December 2014

**A DANGEROUS
RUN FOR**

UNTY



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Focus on The People

Polity has primary obligation to take every one along. There may be differences in policies and strategies of different political parties to achieve educational, economic and social emancipation of masses but every party must keep all sections of people in focus. It is a big challenge as society is divided in affluent and dispossessed, powerful and meek with contradictory self-interests. Then there are social divisions of gender, caste, religion and region. Up till 1991 we pursued mixed economy allowing restricted freedom for market forces to operate and giving rights to working classes. During this period caste antagonism lessened. Religious antagonism remained under check in the first two decades of independence. Next two decades saw some massive riots and late eighties witnessed explosive upsurge of religious polarization in the garb of temple movement. In 1991, liberalization and globalization, necessitated by economic crisis then, gave full freedom for the market forces to operate in all areas of economy including education and health.

Large sections of these forces were the support base for religious polarization. With their dominance in economic arena, their influence on polity also grew with sectarianism gaining a special favor. Now we have the regime of their choice in power.

The upbeat mood of the elite, including NRIs (as manifest in their assembly of twenty thousand strong in New York in September 2014 to greet the Prime Minister) and full media focus on their hero only represent gross distraction from the grievances of the people. Under the surface swift changes for worse are taking place. Labor laws have been changed, relieving businesses employing up to 100 people (instead of 25 people) of the obligations towards the workers. Conclaves of RSS affiliated bodies, such as the one held in a premier technical institute in September 2014 in the garb of Unnat Bharat Abhiyan and technology to the villages, have been organized to syphon government funds to their cadre. Cooked up issue of Love Jihad has been raked up to spread sectarian venom in full view of the government. Six hundred cases of sectarian clashes have been reported in UP, 40,000 copies of Deena Nath Batra's books, centered on superstition and self-glorification, have been introduced in schools in Gujarat and may be introduced elsewhere. Mahatma Gandhi Rural Employment Guarantee Act (MNREGA) is under threat to be curtailed or abolished as manifest in twenty top economists writing to PM not to close it. Food security bill has fallen into cold storage. Time tested foreign policy of opposing offensive wars has been abandoned. The power of elected representatives, including ministers, is being given to bureaucrats or concentrating in one hand. An atmosphere of apprehension prevails in academic institutions.

It is time we come out of the rut debating virtues and follies of individual leader. Our attention must focus on issues and processes concerning masses. We awaken the consciousness of the masses to see through the designs of vested interests, refrain fighting each other on superficial labels of caste and religion, and strive for equal opportunities in education and growth. We need to inculcate the culture of self-introspection – to observe one's own mind and to see the agony of others.

*Main main buri balay hai bhag sake to bhag
Kab tak raakhoon aie sakhi rui lapeti aag - Kabir*

Rights of the Relatives : Shaykh

I By Muhammad Salih al-Uthaymin I

Source: *Huqooq Da'at Ilayhal-Fitrah wa Qar-rarthash-Sharee'ah* (pp.11-13)

Al-Istiqamah Magazine, Issue No.6 – Dhul-Qa'dah 1417H / March 1997

Relatives are those who are related to you through blood and close ties; such as the brother, the uncle, the aunty, or their children. Everyone who has a tie of relation with you has certain rights upon you in accordance with how closely they are related to you. About this, Allaah – the Most High – said: “And give to the relative his right.” [Soorah al-Israa 17:26]. Allaah – the Most High – also said: “And worship Allaah alone, and do not set-up any partner to Him in worship, and be kind and good to the parents, and to the relatives.” [Soorah an-Nisaa 4:36].

So it is obligatory upon everyone to treat their relatives in the best possible manner, and to support them in accordance with their needs, and what they seek of help and support. And this is what is necessitated by the Sharee'ah (Prescribed Islaamic Law), the 'aql (sound reasoning) and the fitrah (natural state).

And there are many textual evidences encouraging and urging silatur-rahm (joining the ties of relations); such as what Abu Hurayrah radiallaaahu 'anhu relates from the Prophet sallallaahu 'alayhi wa sallam, that he said: “Indeed Allaah created the creation, until when He finished doing so, the Rahm (womb/ties of relation) stood-up and said: Is this the place of one who seeks refuge in You from those who sever and cut ties with me. So Allaah said: Yes, Indeed. Would it please you that I keep ties with those who keep ties with You, and cut-off ties with those who cut-off ties with you? So the Rahm said: Yes, indeed! So Allaah said: Then this is for you.” Then Allaah's Messenger sallallaahu 'alayhi wa sallam said: “Recite if you wish: ‘Would you then, if you were given the authority, cause corruption in the land, and cut-off ties of relations. They are those upon whom is the curse of Allaah, so that He makes them deaf and blinds them.’” [Soorah Muhammad 47:22-23].”² The Prophet sallallaahu 'alayhi wa sallam also said: “Whosoever believes in Allaah and the Last Day let him keep the ties of relations.”³ Unfortunately, many people do not fulfill this haqq (right) and transgress the bounds concerning this.

Some of them do not seek to join ties with relatives or show kindness to them; neither through wealth, nor through good behaviour, nor through the giving of occasional gifts and presents nor through rendering help to them in their times of need. Indeed, many days or months may pass without even seeing or visiting them. And sometimes, rather than seeking to join ties of relations, some people even intend to sever such ties, by seeking to harm their relatives – either through words, or action, or both. Such people may even keep close ties with those who are not relation, yet cut-off ties with relatives!

Some people only keep ties of relations with those who maintain ties with them, but cut-off from those who cut-off from them. So such people are not truly the waasils (those who keeps ties of relations), but rather they are those who do so based upon tit for tat. So they will only keep ties with those who keep ties with them whether relatives, or other than them. However, the true waasil (one who keeps ties of relations) is the one who keeps ties of relation for the sake of Allaah – regardless of whether his relations keep ties with him or not. 'Abdullaah ibn 'Amr radiallaaahu 'anhu relates that the Prophet sallallaahu 'alayhi wa sallam said: “The waasil (one who keeps the ties of relations) is not the one who merely does so out of reciprocation. Rather, the waasil is the one who even when the relatives cut-off from him, yet he still maintains ties with them.” So a man asked: O Messenger of Allaah. I have relatives with whom I maintain ties of relations, yet they cut-off from me. I treat them kindly, yet they treat me in an evil manner. And I am forbearing and patient with them, yet they behave rudely and ignorantly towards me. The Prophet sallallaahu 'alayhi wa sallam said: “If the situation is as you say, then it is as if you are filling their mouths with sand. And Allaah will continue to aid and support you as long as you continue doing what you are doing.”⁴

If there were no other rewards for keeping ties of relations, except that Allaah keeps ties with the waasil in this world and the Hereafter, and that He extends His Mercy due to it, and makes affairs easier through it, and removes distress and anxieties by it, then that would be more than sufficient. However, along with this, silatur-rahim (joining the ties of relations) brings with it closeness to one's family and relatives, as well as love and compassion developing between one another, and their being mutual help, in times of

ease and hardship. between one another, and other such joys and delights – as is experienced and well-known. And when ties of relations are not maintained, then each one of the aforementioned benefits turn to their opposites, and great harm comes to the society.

1. Huqooq Da'at Ilayhal-Fitrah wa Qarrarthash-Sharee'ah (pp.11-13)
 2. Related by al-Bukhaaree (no.1987) and Muslim (no.3456)
 3. Related by al-Bukhaaree (no.6138), from Abu Hurayrah radiallaahu 'anhu.
 4. Related by al-Bukhaaree (no.5911).
- Source: <http://abdurrahman.org/family/rights-of-relatives.html>

The Best of...

The Prophet (SallallaahuAlaihiWasalaam) said:

“The best of the Muslims is he from whose hand and tongue the Muslims are safe.” (Muslim)

“The best of people are those with the most excellent character.” (Tabarâni, Sahîh)

“The best of marriages are the easiest ones.” (Abu Dâwûd, Sahîh)

“The best prayers for women are those performed in the most secluded parts of their houses.” (Ibn Khuzaamah, Sahîh)

“The best of you are those who feed others and return greetings.” (Abu Ya'lâ, Hasan)

“The best of that which you treat yourself with is cupping.” (Hâkim, Sahîh)

“The best of days that you should perform cupping are the 17th, 19th and 21st of the month. I did not pass a single gathering of angels on the night of Isrâ' except that they would say to me, ‘O Muhammad, perform cupping!’” (Ahmad, Sahîh)

“The most beloved of deeds according to Allah are the continuous ones, even if they are little.” (Agreed upon)

“The most beloved words according to Allah the Most High are four: Subhânallah, Alhamdulillâh, Lâilâhaillallah and Allahu Akbar; there is no problem with which one you start with.” (Muslim)

“The best of provision is that which suffices.” (Ahmad in ‘Zuhd’, Hasan)

“The best of dowries are the easiest.” (Hâkim, Sahîh)

“The most beloved word according to me is that which is most truthful.” (Bukhârî)

“The best of dinars are: the dinâr spent by a man upon his dependents, the dinâr spent by a man upon his horse in the path of Allah and the dinâr spent by a man upon his companions in the path of Allah, the Mighty, the Magnificent.” (Muslim)

“The best word of remembrance is: Lâilâhaillallah and the best supplication is: Alhamdulillâh.” (Tirmidhî, Hasan)

“The best of all martyrs are those who fight in the front line; they do not turn their faces away until they are killed. They will be rolling around in the highest rooms of Paradise, their Lord laughing at them - when your Lord laughs at a servant, there is no accounting for him.” (Ahmad, Sahîh)

“The best of all charity is that which is given to the relative that harbours enmity against you.” (Ahmad, Sahîh)

“The best prayer is that with the longest standing.” (Muslim)

“The best of all worship is supplication (dua).” (Hâkim, Sahîh)

“The best deed is the prayer in its right time and Jihâd in the path of Allah.” (Bayhaqî, Sahîh)
The Messenger of Allah (ﷺ) was asked: "Which of the believers are the most intelligent?" He (ﷺ) replied, "Those who remember death the most, and are best prepared for what comes after it. Those are the intelligent ones." (Reported by Tabraani, Ibn Majah, classed as Hasan)

Terrorism and the other Religions

I By Juan Cole I

Contrary to what is alleged by bigots like Bill Maher, Muslims are not more violent than people of other religions. Murder rates in most of the Muslim world are very low compared to the United States.

As for political violence, people of Christian heritage in the twentieth century polished off tens of millions of people in the two world wars and colonial repression. This massive carnage did not occur because European Christians are worse than or different from other human beings, but because they were the first to industrialize war and pursue a national model. Sometimes it is argued that they did not act in the name of religion but of nationalism. But, really, how naive. Religion and nationalism are closely intertwined. The British monarch is the head of the Church

of England, and that still meant something in the first half of the twentieth century, at least. The Swedish church is a national church. Spain? Was it really unconnected to Catholicism? Did the Church and Francisco Franco's feelings

toward it play no role in the Civil War? And what's sauce for the goose: much Muslim violence is driven by forms of modern nationalism, too.

I don't figure that Muslims killed more than a 2 million people or so in political violence in the entire twentieth century, and that mainly in the Iran-Iraq War 1980-1988 and the Soviet and post-Soviet wars in Afghanistan, for which Europeans bear some blame.

Compare that to the Christian European tally of, oh, lets say 100 million (16 million in WW I, 60 million in WW II— though some of those were attributable to Buddhists in Asia— and millions more in colonial wars.)

Belgium— yes, the Belgium of strawberry beer and quaint Gravensteen castle— conquered the Congo and is estimated to have killed off half of its inhabitants over time, some 8 million people at least.

Or, between 1916-1930 Tsarist Russian and then Soviet forces — facing the revolt of Central Asians trying to throw off Christian (and then Marxist), European rule — Russian forces killed an estimated 1.5 million people. Two boys brought up in or born in one of those territories (Kyrgyzstan) just killed 4 people and wounded others critically. That is horrible,

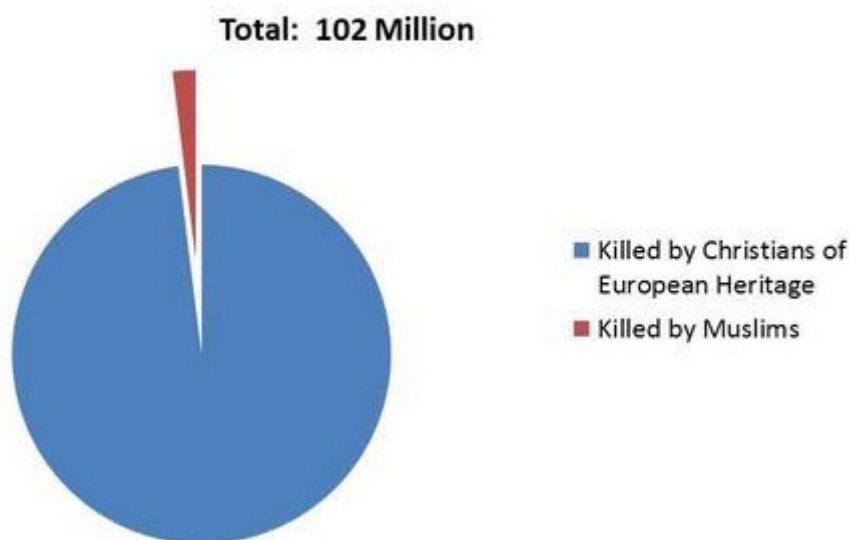
but no one, whether in Russia or in Europe or in North America has the slightest idea that Central Asians were mass-murdered during WW I and before and after, and looted of much of their wealth. Russia when it brutally conquered

and ruled the Caucasus and Central Asia was an Eastern Orthodox, Christian empire (and seems to be reemerging as one!).

Then, between half a million and a million Algerians died in that country's war of independence from France, 1954-1962, at a time when the population was only 11 million!

I could go on and on. Everywhere you dig in European colonialism in Afro-Asia, there are bodies. Lots of bodies.

Twentieth Century Deaths in War and Political Violence by Religion



Now that I think of it, maybe 100 million people killed by people of European Christian heritage in the twentieth century is an underestimate. As for religious terrorism, that too is universal. Admittedly, some groups deploy terrorism as a tactic more at some times than others. Zionists in British Mandate Palestine were active terrorists in the 1940s, from a British point of view, and in the period 1965-1980, the FBI considered the Jewish Defense League among the most active US terrorist groups. (Members at one point plotted to assassinate Rep. Dorell Issa (R-CA) because of his Lebanese heritage.) Now that Jewish nationalists are largely getting their way, terrorism has declined among them. But it would likely reemerge if they stopped getting their way. In fact, one of the arguments Israeli politicians give for allowing Israeli squatters to keep the Palestinian land in the West Bank that they have usurped is that attempting to move them back out would produce violence. I.e., the settlers not only actually terrorize the Palestinians, but they form a terrorism threat for Israel proper (as the late prime minister Yitzhak Rabin discovered).

Even more recently, it is difficult for me to see much of a difference between Tamerlan Tsarnaev and Baruch Goldstein, perpetrator of the Hebron massacre.

Or there was the cold-blooded bombing of the Ajmer shrine in India by Bhavesh Patel and a gang of Hindu nationalists. Chillingly, they were disturbed when a second bomb they had set did not go off, so that they did not wreak as much havoc as they would have liked. Ajmer is an ecumenical Sufi shrine also visited by Hindus, and these bigots wanted to stop such open-minded sharing of spiritual spaces because they hate Muslims. Buddhists have committed a lot of terrorism and other violence as well. Many in the Zen orders in Japan supported militarism in the first half of the twentieth century, for which their leaders later apologized. And, you had Inoue Shiro's assassination campaign in 1930s Japan. Nowadays militant Buddhist monks in Burma/ Myanmar are urging on an ethnic cleansing campaign against the Rohingya. As for Christianity, the Lord's Resistance Army in Uganda initiated hostilities that displaced two million people. Although it is an African cult, it is Christian in origin and the result of Western Christian missionaries preaching in Africa. If Saudi Wahhabi preachers can be in part blamed for the Taliban, why do

Christian missionaries skate when we consider the blowback from their pupils?

Despite the very large number of European Muslims, in 2007-2009 less than 1 percent of terrorist acts in that continent were committed by people from that community.

Terrorism is a tactic of extremists within each religion, and within secular religions of Marxism or nationalism. No religion, including Islam, preaches indiscriminate violence against innocents.

It takes a peculiar sort of blindness to see Christians of European heritage as "nice" and Muslims and inherently violent, given the twentieth century death toll I mentioned above. Human beings are human beings and the species is too young and too interconnected to have differentiated much from group to group. People resort to violence out of ambition or grievance, and the more powerful they are, the more violence they seem to commit. The good news is that the number of wars is declining over time, and World War II, the biggest charnel house in history, hasn't been repeated.

<http://www.juancole.com/2013/04/terrorism-other-religions.html>

Plight of Submergence Area Families of Sardar Sarovar Dam

Sardar Sarovar dam on Narmada river in MP is one of the biggest dams in India. The government of India has decided to raise its height further by 17 meter from its present height of 122 meter. This poses a mighty challenge before the families of the submergence area. Even today 50,000 families are unsettled. Thousands of farmers and tribals are being denied legal rights to cultivable land based rehabilitation. 40,000 of hectares of prime cultivable land and lakhs of trees, spread across 245 villages in MP, Maharashtra and Gujarat will be consigned to water. There is Supreme Court ruling that the height of the dam can be raised only after people to be affected have been rehabilitated. However, government is ignoring it. So far only 30% canals have been built in Gujarat in 30 years. In place of 8 lakh hectare only 2 lakh hectare has come under irrigation. 4 lakh hectare excluded from command area has been reserved for industries in Gujarat.

Qalb-e-Saleem(Safe heart)

I By Dr Rafiq Ahmed I

Allah Ta'ala says in the Qur'an:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“But only he (will prosper) that brings to Allah Ta'ala a sound heart”. (26:89)

For real prosperity you need a properly functioning heart that is liked by Allah Ta'ala. Saleem is a word derived from Salaamat. It is a broad term but we can translate it as 'safe', also. Qalb is necessary for the real prosperity and safe Qalb is liked by Allah Ta'ala.

The safe Qalb means that all the qualities (latent or manifest) that have been given to it, are not wasted. The immense potential, which Allah Ta'ala has bestowed to the human Qalb is intact and well used and not disused.

It was already mentioned that man has been selected for expression of all the Attributes of Allah Ta'ala. Man's Qalb is framed to accommodate the faculties of quite different and opposing nature, as man is a mixture of opposites. If each faculty of Qalb remains in its right proportion and limits and each does its job in a just manner, it can be called as Saleem (safe). What is safe, is sound and healthy as well. If it is not safe, it is not sound and healthy i.e., it is diseased. When it is diseased, it stops doing its function. It is the king of all parts of the body and when the king becomes defunct one can imagine the fate of the nation (the man).

Rasulullah (SallallahuAlaihiWasallam) says:

الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب وإن في الجسد مضغة إذا صلحت صلح

“ Indeed there is a piece of flesh in the body (the heart) when that stays right, the whole body stays right, when that goes astray, the whole body goes astray! Listen with open ears, that is Qalb” (Bukhâr-iSharief)

When the king is in right condition and functions properly, the subjects will be in right condition and they will also function properly and vice versa.

What is 'Qalb-e-Saleem' (A Pure-Heart)? An Explanation:

Explanation of the Quranic word 'Qalb-e-Saleem' by various Imams:

Allah says in the Quran, “The day when wealth and children will not benefit anyone except he who will come to Allah with a Qalb-e-Saleem.” (Surah Shu'ara, Aayah 38-39).

Our beloved Nabi Muhammad (SAWS) used to say in his Du'aa: “O Allah! I ask you for a Qalb-e-Saleem.” (Tirmidhi: On the authority of Shaddad bin Aws.)

Mentioned below are the different ways in which the Imams and Ulema (scholars) of the Salaf (early Muslims) have interpreted the phrase Qalb-e-Saleem:

1. Abdullah bin Abbas, Mujaahid, Qataadah, Ibn Sireen and many others (R.A.A.) are of the opinion that Qalb-e-Saleem is a heart that is absolutely free from Kufr (disbelief) and Nifaaq (hypocrisy). Ibn Sirin said, "The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves." [Ruh-ul-Ma'aani, Ibn Katheer, etc.]

2. It is heart that is free from Kibr (pride), Hasad (jealousy) and Hiqd (hatred). In the words of Qurtubi (R.A.A.) it is a Khaalis (sincere) heart. This opinion is supported by the following:

- Rasoolullah (SAWS) said: “None of you can (truly) believe until he loves for his brother what he loves for himself.” (Bukhari, Muslim)
- He (SAWS) also said: “A group of people will enter Jannah – their hearts are like the hearts of the

“...Indeed there is in the body a piece of flesh which if it is sound then the whole body is sound, and if it is corrupt then the whole body is corrupt. Indeed it is the heart.”

Reported by al-Bukhārī [Eng. Trans. 1/44/no.49] & Muslim [Eng. Trans. 3/840/no.3882].
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birds.” (Muslim)

iii.) Anas bin Maalik (R.A.) used to say that: “Most of the dwellers of Jannah are AL-Bulh.” According to one interpretation AL-Bulh are people who have clean hearts and who always entertain good thoughts regarding others (Qurtubi). Sa'id bin Al-Musayyib said, "The clean heart is the sound heart."

3. It is the heart which, due to extreme love for Allah and His Rasool (SAWS), leads to total obedience to Allah and his Rasool (SAWS). This opinion is supported by the following:

i.) Rasoolullah (SAWS) said: “.... There is a piece of flesh in the body; if it is good, the whole body is good. And if it is bad, the whole body is bad. Listen! That piece of flesh is the heart.” (Bukhari, Muslim)

ii.) The Salaf (pious predecessors) used to say: “The heart is the king of the limbs and the rest of the limbs are its soldiers; they always obey him by implementing his instructions and they never disobey him in any regard. (Remember) when the king is pious, his soldiers will also be pious. Similarly, when the king is sinful, his soldiers will also be sinful.” (Jaami-ul-Uloomwal-Hikam)

iii.) According to one interpretation the statement of Anas (RA) that: “Most of the dwellers of Jannah are Al-Bulh” refers to people who “don't know sin”.

(Qurtubi)

4. Sa'eed bin Musayyab (RA) explains that the Arabs very often used the word 'Saleem' in the meaning of 'Ladeegh' (one who was bitten by a snake or scorpion) and this is exactly the case in the phrase Qalb-e-Saleem. (Ruh-ul-Ma'aani, etc).

Thus Qalb-e-Saleem is the heart which, due to extreme fear for Allah, is like the heart of a person who has just been bitten by a scorpion. (Qurtubi). In the words of Abu Bakr ibn-ul-Arabi (R.A.A.) it is a heart that is “burnt and stung with fear (for Allah)” [Ahkaam-ul-Qur'an].

Some commentators of Hadith claim that the group of people who will enter Jannah because “their hearts are like the hearts of the birds” (Muslim) refer to people whose hearts are overwhelmed with fear for Allah.

Irrespective of which explanation you prefer, the truth is that it is our duty to make an effort to inculcate this Qalb-e-Saleem. May Allah guide us all to make such an effort and may He bless us all with the Qalb-e-Saleem. Aameen

بچوں کی تعلیم کے ساتھ حفظانِ صحت پر بھی توجہ بہت ضروری: اشرف فرید

بہارِ انجمنِ ملت کے بچوں کو زیورِ تعلیم سے آراستہ کرنے کیلئے کوشاں: انور باری



فوتی تنظیم بھارت

کاموں کا دائرہ وسیع کیا جائے گا تا کہ انجمن لوگوں کے زیادہ سے زیادہ کام آئے۔ اس موقع پر انجمن انجمنی ٹیوٹ آف ایلیٹ ایجوکیشن اینڈ ریسرچ بورڈ کے ڈائریکٹر ان چیف ڈاکٹر انیل سلوہ نے کہا کہ جہالت کسی انسان کیلئے ہی نہیں بلکہ پورے سماج کیلئے ایک لعنت ہے۔ ہر انسان کا پتلا فرض ہے کہ وہ خود بھی علم حاصل کرے اور دوسروں کیلئے بھی ایسا ہی سمجھیں۔ ڈاکٹر انیل سلوہ نے کہا کہ انجمن اور رہبر کو چنگ ستر کی کوششوں کی تائید کرتے ہوئے کہا کہ انجمن کی انجمنی ٹیوٹ بھی ان میں تعاون کرنے کا اور بچوں کی صحت جانچ کیلئے مفت کیمپ لگایا جائے گا۔ ساتھ ہی انہوں نے کہا کہ رہبر کو چنگ ستر کے خواہشمند طلباء و طالبات کو ان کے انجمنی ٹیوٹ میں سیدھا داخلہ ملے گا۔ فیس میں 75 فیصد کی رعایت دی جائے گی۔ وہیں معذور و بہار طالب علموں کو مفت تعلیم دی جائے گی۔ تقریب سے بعد کو ڈی وی آئی کی شعیب خان، جیس کا وکٹریشن کے جنرل سیکریٹری نوشاد انصاری اور کنوینر انعام خان نے بھی خطاب کیا۔ اس موقع پر رہبر کو چنگ ستر کے 18 طلباء و طالبات سیم عالم، شعیب شہزادی، نور جہاں پروین، مہتاب عالم، روزی پروین، یاسین پروین، شفقت مجسم، آصف حسین، نازش صدف، صائرہ ناز، نہار پروین، منیب پروین، محمد شہیر، تاج پروین، ہادیہ پروین اور شہیر عالم کو انعام سے نوازا گیا۔

ہے۔ جناب اشرف فرید نے ملت کے بچوں کی تعلیم کیلئے بہار انجمن کی کاوشوں کی سائنس کرتے ہوئے کہا کہ یہ خوشی کی بات ہے کہ دور دور کے ممالک میں رہنے والے حضرات کے دل میں ملت کا درد ہے اور اپنی معروف زندگی کے باوجود اس کا ذخیرہ میں سرگرمی کے ساتھ حصہ لے رہے ہیں۔ انہوں نے کہا کہ مقامی سطح پر بھی ملت کے باشندوں اور خاص طور سے خوشحال طبقے کو اس بات کی سی کرنی ہوگی کہ محروم طبقے کے بچوں کو کس طرح تعلیم سے محروم جوڑا جائے بلکہ ان کیلئے عملی تعلیم کا نظم کیا جائے۔ اس میں ہم سب کی شہزادہ کی ضروری ہے۔ انہوں نے اجتماع کا اظہار کیا کہ بہار انجمن اپنی جانب سے یہ کوشش جاری رکھے گی کہ ہم لوگ بھی انجمن کو ہر ممکن تعاون کریں گے۔ اس موقع پر بہار انجمن دہلی کے پیڑن اور فرادہ باری نے کہا کہ بہار انجمن کی تشکیل اسی مقصد کے تحت عمل میں آئی ہے کہ ملت کی بھلائی کیلئے ہر ممکن خدمت انجام دیں۔ ملت کی ترقی کیلئے تعلیم انتہائی ضروری ہے اس لئے انجمن کی جانب سے ملت کے غریب بچوں کو تعلیم سے جوڑنا انہیں مفت تعلیم کی سہولت مہیا کرانے کے ساتھ ساتھ ذہین طلباء کیلئے اعلیٰ تعلیم کی راہ ہموار کرنا بھی ایک اہم مقصد ہے۔ انہوں نے کہا کہ انڈیا کا مصلحت کرم ہے کہ انجمن کی کوشش کا سیاق ہو رہی ہے۔ بڑی تعداد میں بچوں کو فائدہ حاصل ہو رہا ہے۔ انہوں نے کہا کہ انجمن کی جانب سے رفائی

کھلائی شریف (جائی) کسی بھی قوم کیلئے تعلیم ترقی کا ذریعہ ہے۔ تعلیم کے توسط سے ہی ہمہ جہت ترقی ممکن ہے۔ ملت میں تعلیمی بیداری اور محروم طبقے کے بچوں کو تعلیم سے جوڑنے کیلئے سماجی اور طبی ضروری ہے۔ اس کیلئے ہم سب کو آگے آنا ہوگا۔ ممتاز صحافی اور روزنامہ قومی تنظیم کے چیف ایڈیٹر امین احمد اشرف فرید نے بہار انجمن کے ذریعہ تمام چلائے جانے والے رہبر کو چنگ ستر کی جانب سے مقامی اعلیٰ اسکول میں منصفہ تنظیم انعامی تقریب سے خطاب کرتے ہوئے ان خیالات کا اظہار کیا۔ امین اشرف فرید نے کہا کہ بچوں کی تعلیم انتہائی ضروری ہے لیکن بچوں کی تعلیم کے ساتھ ساتھ حفظانِ صحت پر توجہ بہت ضروری ہے۔ انہوں نے کہا کہ بچوں کو صحت مند بنانے کیلئے مختلف طرح کی منصوبہ بندی کرنا چاہی جائے۔ سماجی سطح پر ایسے منصوبوں کی بھی گمرانی ہونی چاہیے اور ان کا فائدہ بچوں کو حاصل ہوا اس پر نظر رکھنا چاہئے۔ انہوں نے کہا کہ بچوں کی تعلیم اور صحت پر ایک ساتھ توجہ دینے کی ضرورت ہے۔ اگر بچے صحت مند ہوں گے تو ان کی تعلیم بھی بہتر ہوگی اور ان کی تعلیم کا سلسلہ بھی جاری رہے گا۔ انہوں نے کہا کہ بچے صحت مند ہوں گے تو ہمارا معاشرہ بھی صحت مند ہوگا۔ صاف صفائی پر بھی خصوصی توجہ ضروری ہے۔ ہم اپنے آس پاس صاف صفائی کا خیال بھی خود رکھیں گے یہ ہمارے حق میں بہتر

Plantation Waqf to Promote Education: University College Bistari

I By Dr Mohammed Obaidullah I

In a few earlier blogs I have highlighted cases where the concept of waqf has been used in an innovative manner, e.g. creation of a corporate waqf for provision of healthcare (Wakaf An-Noor); education, encouragement to art and culture (VehbiKoCVekfi); livestock for adahi (Awqaf New Zealand) for Muslims living in Western countries; relief and rehabilitation through microfinance following natural disasters (FaelKhair) and of course, aggressive development of waqf properties for various acts of piety (MUIS). In this blog I share the example of another innovative application of the concept of waqf for developing a university – the University College Bistari (UCB), Terengganu, Malaysia. The facts of the case are extracted from a recent presentation by Professor Dr Mustapha Ismail, Vice-Chancellor of the University at the The 6th Islamic Banking, Accounting and Finance Conference 2014 (6th iBAF) organized by the Islamic Sciences University Malaysia (USIM) at its campus during September 23-24, 2014. Throughout the presentation, Dr Mustafa fondly referred to his university as “The Waqaf University”.

The innovative aspect of the project may be traced to the novel method of raising funds that was initiated a decade ago. Peyatim (Persatuan Anak-Anak Yatim Malaysia), the organization for the welfare of orphans (headed by Professor Dato’ Dr Haji Mahmud Mansor) divided a large tract of land (that was originally funded by sadaqa or free donations) – 347.8 hectares of Oil Palm Plantation in Kemaman – owned by the organization into small lots of 10 meters square, each having a palm tree and sold to prospective waqaf contributors in Malaysia. The funds mobilized were used to build and develop residential hostels for the orphans. (Currently, the organization has 54 hostels within the country to support the orphans in their educational pursuits who went to the mainstream schools in the vicinity.) At the same time the organization continues to benefit from the Plantation, which is now a waqf.

This idea of sale-and-waqf-back model to develop waqf funds is being expanded further for UCB, which is owned by Peyatim, Perkaya, and Yakin.



UCB was originally established as the Kolej Teknologi Bestari during the late 1990’s. It was upgraded to become a University College in the year 2012, initially to offer degree programs in economics, management, information technology, counselling, apart from diploma programs in various fields including nursing. Being owned by non-governmental organisations, UCB has no recourse to government funding. Therefore, the only way such expansion could be funded was through internally generated revenues in the form of tuition fees and accommodation fees. And since it believed that education could not and should not be priced at market rates, waqf endowment funds provided the answer.

In seeking to move ahead with its unique model of mobilizing funds, UCB also believed that:

- All muslims, as well as non-muslims will contribute to a waqf fund provided that the waqaf structure is well-defined;
- Not all people have the ability to perform the act of waqaf due to the lack of money, land, or building;
- The assets that are being held by most people are mostly being reserved for inheritance by their own off-spring,
- To most people, money is the only form and source of waqaf.

The model consists of 3 major elements:

- Administrator or Nazir: According to Malaysian laws, the nazir of all awqaf is the respective State Islamic Religious Council. However, it may appoint

an organisation to administer a gievwaqf on its behalf. For UCB the state agency, MajlisAdatIstiadat-Melayudan Agama Islam Terengganu or MAIDAM is officially the nazir and will appoint the Peyatim as the administrator on its behalf subsequent to the acts of waqf.

•Asset: The asset that is to be used for the development of the waqaf fund is a piece of land that currently belongs to Peyatim and that presently houses the UCB. This land is of the size of 320 acres, located in Putera Jaya, Setiu, Terengganu. The said piece of land is then divided into small lots of one square foot each to be sold to potential donors (waqif) at a price of RM30.00 per lot. Those lots that are purchased would then be endowed back with Peyatim as the beneficiary. All waqifs would be awarded with certificates to show that they have a plot of land that has been given to waqaf for the university. The money collected through sale would become a fund for the development of the university. It may be noted that the land prior to the commencement of the process is not a waqf land. It is owned by Payatim. The funds that are collected are also not waqf. The new owners after the sale, when they make the act of waqf turn into waqif and the land becomes waqf land. In addition to being the beneficiary, Payatim is also the administrator of the waqf. Though the collected funds are not waqf, Payatim has the additional responsibility to ensure that these are managed efficiently and in an Islamically acceptable manner.

•Beneficiaries: The ultimate beneficiaries of the waqf are UCB and its student community. The funds would be used for (i) physical development of the campus; and (ii) students' scholarship development. UCB would get funds for its physical development as well as academic and research programs, while the students would be able to finance their education through scholarships and possibly interest-free loans to cover their tuition fees.

Physical development of the campus has so far been supported by the fund that is collected. It is envisaged that in the not too distant future, UCB would be able to develop into a full-fledged university, funded by waqf and raising the standards of higher education while making it easy, convenient and affordable for the student community.

<http://sadaqa.in/2014/10/12/plantation-waqf-to-promote-education-university-college-bistari/>

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Roshan Dil

*Mila hai dard to us dard ko jee kar
dekho*

*Zahar ke ghoont bhi sach ke liye
peekar dekho*

*Khuda ka aks tumehin saaf nazar
aayega*

*Kisi mazloom ke aansoo to ponchh kar
dekho*

*Kuchh log andheron mein rahkar bhi
roshan dil ke hote hain duniya mein
unka koi na ho lekin wo sabke hote
hain*

*Padhna likhna wo na jaanen par
chehron ko padh lete hain jab chot kisi
ko lagti hai wo dard mein bhaagi hote
hain*

*Allah taala ki duniya mein majhab ki
hazaaron shaklein hain sach ek hai
sabka is kaaran wo sach ke baari hote
hain.*

*Kamzor jism ke hokar bhi imaan ki roti
khaate hain*

*kal ko ghar mein kuchh ho na ho wo
dariya dil ke hote hain*

“Qur’anic Paradigms of Sciences & Society” First Volume: “Dynamic Paradigm of Health” by Dr.Javed Jamil

Huge Paradigm Shift in Health System envisaged

He gives a new definition of health, which does not merely describe what health is but also how the onus of preserving the health of mankind falls not only on individuals but also on family and the socio-political system – national and international. This definition obviously is set to bring in a huge paradigm shift from the current internationally adopted paradigm of health, which puts the onus entirely on individuals, allowing the system to expose the people to items and practices associated with huge risks to health.

I By S.A.R Adil I

If Dr.Javed Jamil has not attracted as much attention of the world so far as he deserves, the simple reason is that his whole mission is largely directed against the current forces ruling the world. Had it been the opposite, he would have become an international celebrity by now. But this is exactly the reason why he needs to be admired by the seekers of the truth. His contribution to both the philosophy in general as well as Islamic thought is unmatched in terms of depth as well as implications. They are not aimed at just joining the intellectual discourse but are meant for changing the very basis of the organised human existence. The most noteworthy aspect of his work is that he seems to be least awed, what to say overawed, by the so-called modern developments – philosophical as well as structural. With the passage of time, he has become increasingly dismissive of the current ideologies, which he finds unworthy of acceptance in a civilised society. He has effectively unveiled the designs of the forces that are spreading certain concepts, ideologies and programmes with the sole aim of monopolising the world.

His work becomes even more important from the Islamic point of view because he does not view Islam simply as a religion or “way of life”; for him Islam is a system, which needs to be enforced in totality if the world is to be saved from the disastrous policies of the notorious forces that control the world today. He has recurrently called for “total ideological on-

slaught” against the New World Order, and argues that an overwhelming majority of the modern concepts are disastrous for peace and healthy living of mankind. He has succeeded in giving a new cloak to the Islamic response to the modern developments; instead of being defensive and apologetic like most of the Islamic clerics and scholars, he has embarked upon an aggressive, unapologetic, straightforward and dynamic approach in dealing with the world issues. Rather than studying Islam in the light of modern sciences, he critically analyses modern sciences in the light of Islam, and succeeds in giving devastating blows to a number of modern theories. He is not fighting in the realm of Islam but has taken the fight to the realm of the New World Order. In the process he has introduced many new terms, concepts and programmes, which have the potential to substantially change the world for the better.

Dr Jamil’s at works like “The Devil of Economic Fundamentalism” and “The Killer Sex” unveiled the disaster and devastation that the ideology of economic fundamentalism has wrought all over the world. His last book, “Muslims Most Civilised, yet not Enough” successfully punctured the claims of West being “civilised” relative to Muslim World. The latest work, “Qur’anic Paradigm of Sciences & Society” is set to challenge the very foundations of the modern paradigms of sciences and society including Health, Physics, Economics and Law. The first volume of his four-volume work, “Dynamic Paradigm of Health”, which is to be released shortly, thrashes the current international order for its colossal disregard of health. His argument is simple, well thought out and elaborately enunciated. He argues that human life and the healthiness of life are the most important parameters of human existence, which cannot and should not be compromised at any costs. But thanks to the designs of the forces of economics along with their political stooges, economics has emerged the boss with health having been severely demeaned. All the legal, administrative and political decisions today by the countries and international organisations are taken not to save life and achieve highest standards of life but to protect the interests of the forces of economics, especially the corporate world.

The ideological position of Islam on the other hand,

argues Dr Jamil, is entirely different. In Islam; the life and the healthiness of life are the ultimate goals of the whole system it seeks to establish. Its three-dimensional system of Fundamental Rights, Fundamental Rights and Fundamental Prohibitions is a full-proof order to save life and safeguard health. Economic and all other policies will have to change in order to safeguard the health and move towards “highest standards of health”. He gives a new definition of health, which does not merely describe what health is but also how the onus of preserving the health of mankind falls not only on individuals but also on family system and the socio-political system – national and international. This definition obviously is set to bring in a huge paradigm shift from the current internationally adopted paradigm of health, which puts the onus entirely on individuals, allowing the system to expose the people to items and practices associated with huge risks to health. He also argues that strong family system is one of the most important factors in attaining highest orders of health. Violation of family system is invitation to death and destruction, abuse and exploitation. He also introduces several new concepts like comprehensive hygiene (including sexual hygiene), primary prevention, therapeutic sociology, and many others. He lambastes the World Health Organisation for acting like a mere pawn in the hands of the forces and failing to pressurise the international institutions for securing best standards of health by making the system health protective. In addition, he brings out several interesting aspects regarding Wudu, Salat, Iddah, breastfeeding and circumcision. He has also drafted comprehensive Islamic models for control of AIDS and Family Health.

The great quality of almost all the works by Dr Jamil is that he produces enormous international statistics to prove his theories and presents comprehensive rather than half solutions. In this work too he has presented all the relevant statistics to show how the problems as well as the solutions have become big industries. The forces of economics first earn through creation and industrialisation of problems and then make huge earnings by industrialising solutions. Market is all that matters to them, irrespective of how it affects human beings. He has shown that despite the fact that more than 70 million human lives are lost on account of the vices prohibited in Islam, they are

popularised, glorified and commercialised on the global level.

The book is foreworded by internationally renowned expert of Community Medicine and Former Director, All India Institute of Medical Sciences, New Delhi, Prof.Lalit M Nath. His concluding remark is worth reading:

“This is a book that highlights many issues that need to be considered by all people, no matter what their religion or ideology. For more than a billion who believe that the Qur’an is the word of God, the messages here are very important and relevant. For others like me that were born to a different faith and belief sets, the social and moral issues raised are relevant regardless of the religion we follow. For those of us who are interested in “health” and not merely in “disease” the concepts are an important reaffirmation. It is to be hoped that these basic concepts will permeate to the health experts and policy makers and the institutions that regulate international affairs.”

There is no doubt that this work is a kind of intellectual revolution in itself. The need of the time is to turn this intellectual revolution into a revolution of the whole system. The day the world recognises the value of his work, the beginning will be made for a cleaner, purer, healthier and more peaceful world. The Islamic world of course is duty bound not only to admire his work but do everything in power to convert his ideas into actions. The work needs to reach the academicians including medical experts, Islamic scholars and social reformers. Hopefully, the coming volumes will be equally effective in thrashing the current atheistic philosophies in the field of physics and economics. “New World Order” needs to be beheaded with the sword of ideological counterrevolution.

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A Dangerous Run for Unity

I By V.K. Tripathi I

October 31, 2014 was the martyrdom day of Indira Gandhi and birth anniversary of Sardar Vallabh Bhai Patel. At the behest of Prime Minister, orders were passed on government institutions/ colleges to observe Patel's birthday as a Day of Unity. A Run for Unity, flagged by the PM from Vijay Chowk, was also organized in Delhi. The bones and ashes of these two great son and daughter of India have assimilated into the earth for too long. Any praise or insult will not touch them. We remember them only out of our love to their memory.

ber 1947 in his last address to AICC had noted this shrewdness of sectarian minds. He said, "People say Gandhi has become old, he has lost his mind, Jawahar has sold his soul to Muslims. Yes, Patel has something but after all he too is a Congress man." It is an intermediate phase when symbols of truth, nonviolence, secularism and freedom are being overshadowed systematically. Next might be the assertion of figures who founded the parent organization and who fueled venom, including the one who eliminated the father of the nation.

Indoctrination and image building are sectarian

To the masses memory of great souls springs human values of truth, compassion, sacrifice, etc. hence remembering them uplifts their soul. To the sectarian mind, however, greatness lies elsewhere – in ruthlessness in suppressing the perceived enemy (often the exploited meek masses). To tarnish the image of one great man they project the image of another great man. To overshadow Indira Gandhi, who did not entertain the idea of mistrusting her body guards due to their religion till her last breath and who showed courage in standing against the might of Western Super Power, they decided to celebrate birthday of Patel, an architect of Bardoli satyagraha. But to them Patel was a Muslim baiter. And it is this fictitious image through which they glorify their hatred towards minorities. Mahatma Gandhi in Novem-

tools. They have imposed images of their choice on saints, prophets and gods. Vivekananda stood for universal brotherhood but he is projected as a Hindu hero. Lord Ram, who is synonym with all prevailing Almighty for the masses, is a violent warrior to them (as projected during the temple movement). This is a grave assault on culture.

Promoting running or jogging is good as it brings health. Running on the path of truth is better as it uplifts the soul. However, running with cover on the face is dangerous. The faces who gathered on Vijay Chowk for running did not radiate the sensitivity and humility needed to build unity. Obedience to the master is no sign of liberation. May we learn to run without the burden of ideology, prejudice and arrogance. That alone can breed unity.

Positioning System in the Brain bags the 2014 Nobel Prize

i By Sameen Ahmed Khan I

For thousands of years, questions about how humans understand their location in their environment, and how they develop a sense of distance, have intrigued the philosophers and scientists. How do we know where we are? How can we find the way from one place to another? How can we store this information in such a way that we can immediately find the way the next time we trace the same path? It was 20th-century advances in psychology and neuroscience that allowed researchers to probe such questions experimentally. The 2014 Nobel Prize for Physiology or Medicine has been awarded to John O'Keefe, May-Britt Moser, and Edvard Moser, for discovering the networks of cells that form the brain's "inner GPS": the system of cells that helps it work out where it is, how to get from one place to another and store information for future reference. The abbreviation GPS has become part of our everyday vocabulary: thanks to the high-tech mobiles which are

a common place. The Global Positioning System (GPS) is a space-based satellite navigation system that provides location and time information in all weather conditions, anywhere on or near the Earth where there is an unobstructed line of sight to four or more of the GPS satellites. A sense of place and navigational ability are both central to our existence. Most of our memories are linked to a physical place, meaning that much information we remember and use in daily life has a spatial context to it and leads to the question how these properties are represented in the brain?

The Nobel Prize in Physiology or Medicine 2014



Fig. 1



John O'Keefe

John O'Keefe discovered, in 1971, that certain nerve cells in the brain were activated when a rat assumed a particular place in the environment. Other nerve cells were activated at other places. He proposed that these "place cells" build up an inner map of the environment. Place cells are located in a part of the brain called the hippocampus.

May-Britt Moser and Edvard I. Moser



May-Britt och Edvard I. Moser discovered in 2005 that other nerve cells in a nearby part of the brain, the entorhinal cortex, were activated when the rat passed certain locations. Together, these locations formed a hexagonal grid, each "grid cell" reacting in a unique spatial pattern. Collectively, these grid cells form a coordinate system that allows for spatial navigation.



Fig. 2

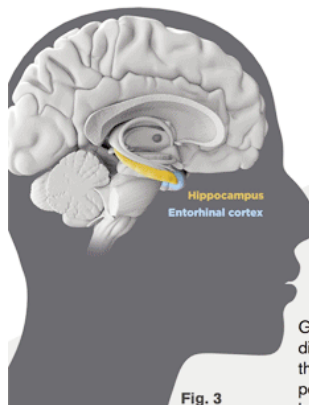
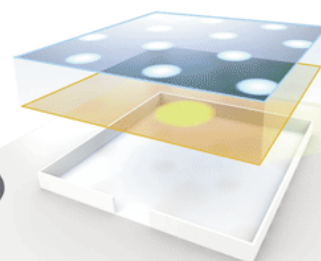
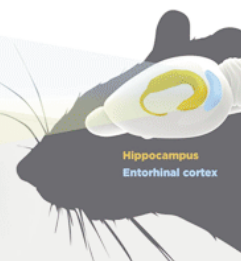


Fig. 3



Grid cells, together with other cells in the entorhinal cortex that recognize the direction of the head of the animal and the border of the room, form networks with the place cells in the hippocampus. This circuitry constitutes a comprehensive positioning system, an inner GPS, in the brain. The positioning system in the human brain appears to have similar components as those of the rat brain.



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Image Courtesy: Nobel Foundation

O'Keefe, who holds both American and British citizenships, is a professor of cognitive neuroscience and the director of the Sainsbury Wellcome Centre in Neural Circuits and Behavior at the University College London. May-Britt Moser is a professor of neuroscience and the director of the Centre for Neural Computation at the Norwegian University of Science and Technology in Trondheim. Her husband Edvard Moser is also a professor at the university, and the director of the Kavli Institute for Systems

Neuroscience. Five annual Nobel Prizes have been awarded since 1901 for achievements in physics, chemistry, physiology or medicine, literature and peace. In 1969 a sixth was added, for economic sciences. So far, the prizes have been awarded 567 times to 889 people and organizations. The prize money of 8 million Swedish kronor (about \$1.2 million) took an interesting split. Half went to O'Keefe and half went jointly to the Mosers, who are a couple.

The research dates back to 1971, when Dr. O'Keefe was studying the hippocampus, an area of the brain responsible for memory. He connected electrodes to rat brains and let them move freely in a room. He observed that a certain nerve cells always got activated when the rat was in a particular spot. When the rats were in other parts of the room, other nerve cells became active. To confirm this, he monitored the rat movement in a different part of the room where another set of cells got activated. When the rat circled back to the original position, the original set of cells was reactivated. These cells were not just registering the location but they were also mapping the entire place. He concluded the activity of these cells must form an inner map of the rat's whereabouts and dubbed them "place cells". This was the first component of the positioning system. The idea of place cells was considered too simple and it took several years to catch on! In 1996, the husband-and-wife team of Edvard Moser and May-Britt Moser worked with O'Keefe to learn how to record the activity of cells in the hippocampus. John O'Keefe has been a mentor to the Mosers at some points and trained them in techniques they have been using since. The next vital component of the brain's inner GPS came to light in 2005, when Mosers identified another type of nerve cell located in the entorhinal cortex that act as a coordinate system that enables precise positioning and path-finding. Mosers called these cells as "grid cells". The "grid cells" work with "place cells" as well as other cells to form the brain's positioning system.

Although the O'Keefe-Mosers discoveries occurred while working with rats in the laboratory, more recent research with brain imaging techniques, as well as studies of patients who have brain surgery, have shown that the human brain also has place cells and grid cells. The human brain's spatial navigation system appears to be composed of similar nerve cells. The pioneering research by O'Keefe and the Mosers will help understand how diseases like Alzheimer's


affect navigation. The hippocampus and entorhinal cortex are affected early on in Alzheimer's patients, leading to spatial disorientation. Many stroke patients are unable to recognize their surroundings. The knowledge about the brain's positioning system can also help understanding of what causes loss of spatial awareness in stroke patients. Alzheimer's is the most common form of dementia and affects 44 million people worldwide. The findings help explain working of the brain in the positioning context. The next step would be to develop medicines and therapies to handle the cases of brain diseases.

The author of this note, strongly conjectures that the brains of certain animals must be having specialized cells called "magnet cells". This conjecture is supported by the findings that certain birds including pigeons and certain fish can detect magnetic fields. The navigation abilities of many migratory birds, fishes and other animals have been well-documented, again pointing to a "magnetic compass system" in their brains. These cells may be absent or inactive in humans.

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**'Be like a flower
that gives its fragrance
even to the hand
that crushes it.'**

- Ali Ibn Abi Talib (AS)
baizooka.tumblr.com

Malala and Nabila: worlds apart

Unlike Malala Yousafzai, Nabila Rehman did not receive a welcoming greeting in Washington DC.

I By Murtaza Hussain I



"Nabila, a slight girl of nine with striking hazel eyes, asked a simple question in her testimony: 'What did my grandmother do wrong?'" writes Murtaza Hussain [Reuters]

On October 24, 2012 a Predator drone flying over North Waziristan came upon eight-year-old Nabila Rehman, her siblings, and their grandmother as they worked in a field beside their village home. Her grandmother, Momina Bibi, was teaching the children how to pick okra as the family prepared for the coming Eid holiday. However on this day the terrible event would occur that would forever alter the course of this family's life. In the sky the children suddenly heard the distinctive buzzing sound emitted by the CIA-operated drones - a familiar sound to those in the rural Pakistani villages which are stalked by them 24 hours a day - followed by two loud clicks. The unmanned aircraft released its deadly payload onto the Rehman family, and in an instant the lives of these children were transformed into a nightmare of pain, confusion and terror. Seven chil-

dren were wounded, and Nabila's grandmother was killed before her eyes, an act for which no apology, explanation or justification has ever been given. This past week Nabila, her schoolteacher father, and her 12-year-old brother travelled to Washington DC to tell their story and to seek answers about the events of that day. However, despite overcoming incredible obstacles in order to travel from their remote village to the United States, Nabila and her family were roundly ignored. At the congressional hearing where they gave testimony, only five out of 430 representatives showed up. In the words of Nabila's father to those few who did attend: "My daughter does not have the face of a terrorist and neither did my mother. It just doesn't make sense to me, why this happened... as a teacher, I wanted to educate Americans and let them know my children have been injured."

The translator broke down in tears while recounting their story, but the government made it a point to snub this family and ignore the tragedy it had caused

to them. Nabila, a slight girl of nine with striking hazel eyes, asked a simple question in her testimony: "What did my grandmother do wrong?" There was no one to answer this question, and few who cared to even listen. Symbolic of the utter contempt in which the government holds the people it claims to be liberating, while the Rehman's recounted their plight, Barack Obama was spending the same time meeting with the CEO of weapons manufacturer Lockheed Martin.

Selective memory

It is useful to contrast the American response to Nabila Rehman with that of Malala Yousafzai, a young girl who was nearly assassinated by the Pakistani Taliban. While Malala was feted by Western media figures, politicians and civic leaders for her heroism, Nabila has become simply another one of the millions of nameless, faceless people who have had their lives destroyed over the past decade of American wars. The reason for this glaring discrepancy is obvious. Since Malala was a victim of the Taliban, she, despite her protestations, was seen as a potential tool of political propaganda to be utilised by war advocates. She could be used as the human face of their effort, a symbol of the purported decency of their cause, the type of little girl on behalf of whom the United States and its allies can say they have been unleashing such incredible bloodshed. Tellingly, many of those who took up her name and image as a symbol of the justness of American military action in the Muslim world did not even care enough to listen to her own words or feelings about the subject.

As described by the Washington Post's Max Fisher: Western fawning over Malala has become less about her efforts to improve conditions for girls in Pakistan, or certainly about the struggles of millions of girls in Pakistan, and more about our own desire to make ourselves feel warm and fuzzy with a celebrity and an easy message. It's a way of letting ourselves off the hook, convincing ourselves that it's simple matter of good guys vs bad guys, that we're on the right side and that everything is okay. But where does Nabila fit into this picture? If extrajudicial killings, drone strikes and torture are in fact all part of a just-cause associated with the liberation of the people of Pakistan, Afghanistan and elsewhere, where is the sympathy or even simple recognition for the devastation this war has caused to countless little girls such as her? The answer is clear: The only people to be recognized for their suffering

in this conflict are those who fall victim to the enemy. Malala for her struggles was to be made the face of the American war effort - against her own will if necessary - while innumerable little girls such as Nabila will continue to be terrorized and murdered as part of this war without end. There will be no celebrity appearances or awards ceremonies for Nabila. At her testimony almost no one even bothered to attend.

But if they had attended, they would've heard a nine-year-old girl asking the questions which millions of other innocent people who have had their lives thrown into chaos over the past decade have been asking: "When I hear that they are going after people who have done wrong to America, then what have I done wrong to them? What did my grandmother do wrong to them? I didn't do anything wrong." Murtaza Hussain is a Toronto-based writer and analyst focused on issues related to Middle Eastern politics.

<http://www.aljazeera.com/indepth/opinion/2013/11/malala-nabila-worlds-apart-201311193857549913.html>

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The views expressed in this article are the author's own and do not necessarily reflect Al Jazeera's editorial policy.



Hazrat Ali (R. A) Quotes

www.islamic-stuff-corner.blogspot.com

- ~ No shelter is safer than piety.
- ~ A man's behavior is the index of his mind.
- ~ Courtesy costs nothing but buys everything.
- ~ Clemency graces power.
- ~ Jealousy devours virtue as fire devours fuel.
- ~ Forgiveness is the crown of greatness.
- ~ Carnal appetites are nets spread by the devil.
- ~ Every arrow does not hit the mark, nor every prayer granted.
- ~ Ostentatiousness spoils prayers.

What is your Gheerah Index?

Do you really Posses Gheerah?

I By Nissar Nadiadwala I

Gheerah is a noble asset. If any one possesses it then Allah has gifted him a noble trait. Look how our Prophet, peace be upon him, responded to Umar bin Khattab's (r.a.) gheerah. In his dream he was taken to a tour of Jannat. It was a huge white Palace. So beautiful that he thought it must be for him. But he was told that it was to be awarded to Umar Bin Al Khattab (r.a.). The Prophet decided to enter and have a look into it. But the moment he saw Umar's hoor was performing ablution he stepped out. He recalled the gheerah of Umar (r.a.).

Look at our gheerah. Our women, our girls jump on any wall of namahram and click 'like' and interact with them and search from them a spouse on their own, fall in and out of love, share personal information and chat at midnight hours, and yet we don't feel bad. Rather, millions of fathers don't even come to know that their daughters who pray five times a day have multiple affairs on the internet. She chases good looking young men who sprout beards and update their status with a Qur'anic ayah or a borrowed quotation after every hour. For her, talking about deen to Namahram is not a fitnah.

A sahih hadith says.. A dayyus will not even smell the fragrance of paradise "Who is a dayyus? The higher category includes people who earn money by allowing their women to do prostitution. The lower category includes people who don't mind their women, daughters, sisters talking, chatting, dreaming, befriending non-mahrams.

Asmabintabu Bakr's husband was Zubair bin Awwam. He was also a man of gheerah. A man who was counted among those ten Ashhar al mubash-hara. The ten who got glad tidings of Jannah. His wife respected his gheerah and honoured it. Once she was walking on a hot sunny day, carrying a load of wood. The beloved Prophet, peace be upon him, was passing by on his camel and saw the lady labouring in hot sun. He offered his camel to carry her to her house. The noble lady who honoured her husband's gheerah refused. She recalled her husband's gheerah and preferred to walk in the hot sun carrying the load.

Many of our girls are harbouring sweet desires of being proposed by a young man and keep on visiting the profiles of young men. Do they not realise the gheerah of their future husband who would marry them thinking that they are noble girls? Isn't it a deception? That too in the name of deen, girls and boys interact with each other!

The Bani Israel's fitnah was women. It lead them to destruction and threw them down from the sight of Allah. Look at the Bible and note how the scribes have treated women. Multiple rapes, incests everything is there in the religious book! This reflects their mentality. Even today the most vulgar and obscene films were introduced in Hollywood by the BaniIsraels. They have corrupted the west.

Now it is the turn of Muslims to be tested. One cannot drag a Muslimah out of her hijab. So the approach is new. FACE BOOK. Be friend with boys and learn deen from them. Get impressed by his picture in beard. Follow his notes and shares. Be happy if he tags you. Ask him a question on deen. Get replies and then find out if he is married or not and what type of girl is he looking for. This is how fitnah initiates.

Nothing offers you seclusion like the silent lanes of cyber world. Sisters! Shouldn't you be worried about your modesty when a young man tags you to his Islamic note? Why is he tagging you and not your wrinkled skinned and grey haired aunty? Does such question ever arise in your mind? If not, then you are a target in a game and the result is sure.. You will loose.

Why don't you keep a beard ?

... From "Beyond Education" collection – NissarNadiadwala's Editorial for Young Muslims

A young man once told me that his mother insists that he should shave of his newly kept beard and continue it after marriage. The reason: Many good looking educated girls don't prefer a bearded guy. I did not agree with him and I am sure most of my sisters who are my readers will also not agree.

Normally when ever I come across such reserva-

tions or hesitation I approach with a question. "Is it a reason or an excuse for not keeping a beard?" The answer is obvious: Ofcourse it is a reason or rather compulsion.

Well I have my own arguments for such exaggerated compulsions. Read them and use them to revive a sunnah.

Our beloved Prophet had more than 10 wives, and they included the best and the most noble women of that era. The Prophet, peace be upon him had a beard. If Allah can give him 10+ wives will he deprive you of at least one wife just because you are obeying his messenger? King Solomon (Sulemana.s.) had hundreds wives and he was a Prophet with a beard. Moses, peace be upon him had a beard and he was chosen by Shuaib as a groom for his noble daughter. All the companions of the Prophet, peace be upon him, had beard and in spite of this many had multiple wives.

Keeping a beard is a sunnah of all the prophets and their companions. It drives away your inferiority

complex and injects in you a confidence that you are acceptable even with your religious uniform. It is a sunnah that you are performing for all 24 hours a day, every minute, every second. Even when you are asleep you are observing a sunnah through a beard. We are so particular about other sunnah which do not last for much time (though every sunnah is precious and important) but we ignore this 24 x 7 sunnah. How much reward are we missing if we don't grow a beard?

A person can look good even if he keeps a beard. A person's goodness shines more through is behaviour and dealing with people and not merely by his looks. Imagine the scenario: 700 millions of Muslim growing beard and are seen in the streets, in malls, in colleges, in trains buses.... What an Impact of the community! Right? So grown your beard from today... and let me know..

From "Beyond Education" collection – NissarNadi-
adwala's Editorial for Young Muslims

بہار انجمن کی جانب سے طلباء و طالبات کی حوصلہ افزائی

ملیت میں تعلیمی بیداری کیلئے کوشش جاری رہے گی: انور باری



پیشہ ور بہر کو چنگ سنٹر کے طلباء و طالبات کی حوصلہ افزائی کرتے انور باری، انعام خان و دیگر (فوتو: آزاد)

پہلوی شریف (جامی) بہار انجمن کے زیر اہتمام ملیت کے طلباء و طالبات کو تعلیم کی سہولت مہیا کرانے کے مقصد سے چلائے جانے والے رہبر کو چنگ سنٹر کی ماہانہ تقریب میں سنٹر کے طلباء و طالبات کی حوصلہ افزائی کی گئی۔ بہار انجمن کی جانب سے رہبر کو چنگ سنٹر کے توسط سے طلباء و طالبات کو تعلیم کی مفت سہولت مہیا کرائی جاتی ہے۔ تقریب میں بہار انجمن کے انور باری، انعام خان، سید شوش ڈی آئی جی شعیب خان، تنظیم کے کنوینر انعام خان اور دیگر معزز افراد بھی موجود تھے۔ اس موقع پر مسٹر انور باری نے بہار انجمن کے تعلیمی مشن پر روشنی ڈالی اور کہا کہ سال 2009 سے اب تک کی قلیل مدت میں تقریباً 100 لڑکے اور لڑکیوں کو انجینئر بنانے میں کامیابی حاصل ہوئی ہے۔ یہ ویسے گھروں کے بچے ہیں جن کیلئے اعلیٰ تعلیم ایک خواب جیسا رہا ہوگا۔ انہوں نے بتایا کہ سرکاری اسکول میں زیر تعلیم 8 ویں درجہ کے لڑکے اور لڑکیوں کیلئے مفت کو چنگ کی سہولت دی جاتی ہے اور انہیں اس لائق بنایا جاتا ہے کہ ان کا داغہ ڈپلوما اور انجینئرنگ میں ممکن ہو سکے اور اس کیلئے انہیں مالی مدد دی جاسکے۔ انہوں نے کہا کہ ملت میں تعلیمی بیداری کیلئے بہار انجمن کوشاں ہیں اور اس مشن کو اور تیز کیا جائے گا۔ تقریب میں نازہ پروین، حنا پروین، صامیہ پروین، نسیم عالم، شہزاد عالم، مہتاب عالم، ناہید پروین، نایاب گل، رضیہ تبسم، شفیعہ پروین، راحیلہ پروین، محمد شبیر، عمر عاقب، شہزاد انصاری، ناز بانو، عرفان احمد، یاسین پروین اور محمد سلام کو بہتر مظاہرہ کیلئے نوازہ گیا۔

Daeem's Tanzeem 29/9/14

What We have Learnt from Fasting and Haj

I By Afzal Ahmad Khan I

Islam, as we know, is a religion of peace, tolerance, brotherhood and humanity. It preaches equal right to every human being irrespective of his/her colour, stature, profession, cast and creed. But among non-Muslims generally its image is linked with illiteracy, backwardness, extremism and terrorism.

However, if the sermons of Prophet Muhammad (peace and blessings of Allah be to him), especially the last one delivered at Arafat during his only Hajj pilgrimage, is explained and propagated universally in its true spirit, it would not only clear the misunderstanding of non-Muslims about Islam but will also show the correct path to those Muslims who have side-tracked from the principles preached by him. In his sermons, he not only laid down the foundation of morality, modesty, justice, equality, goodwill and brotherhood, but also stressed to abolish the economic exploitation of the poor, human enslavement, apartheid, paganism, transgression and all systems that were against the interest of humanity.

It is universally known, that the very foundation of Islam is laid on its five pillars and each one of them has its own physical, psychological and spiritual importance. Similarly, Islamic prayers are not only a set of machine-like actions, but every movement and ritual has its own significance, implication and usefulness for the entire humanity. Touching all the five pillars will make this article very lengthy. Therefore, just to give broader conception of Islam, let us glance into the messages given in two of its five pillars i.e. Fasting and Hajj.

During the entire month of Ramadhan, we not only abstain from food, drink, tobacco and conjugal relations from dawn until sunset but we also purify our soul and body through endurance, discipline, restraint and self-control so that we can overcome our bad habits and addictions. Again during Ramadhan, we not only control the negative emotions, intense arguments, anger but also abstain from indecent acts, unnecessary talks and obscene conversations. So

much so, that even when one is sure of being right, it is better to let that right go and keep one's emotional fast intact. Staying hungry and thirsty also develops greater compassion towards the deprived ones and makes one feel the misery of millions who go hungry. During fasting, it is not the fasting of stomach only but every component of our body observes fast in its true spirit and refrains from every bad thing like evil thoughts, lying, greed and jealousy. The Prophet (peace and blessings of Allah be to him) is reported to have said:

"Allah has no need for the hunger and the thirst of the person who does not restrain himself from telling lies and acting on them even while observing the fast." (Saheeh Al-Bukhari).

However, during Ramadhan, a majority of our activities are confined from dawn to sunset and we perform most of the rituals individually while Islam lays great emphasis on collectivism. Two months after the end of Ramadhan, comes the month of Dhul-Hijja in which we perform the great pilgrimage to Makkah, known as Hajj. Here, we discard the individualism totally and men and women coming from every part of the planet follow the principle of collectivism in every ritual.

Before starting our journey towards Makkah, we divorce everything, which is symbolic of our personal identity, and we become members of a larger group that is not only one in dress, rituals, culture and behaviour, but also follows a twenty-four hours routine collectively like disciplined soldiers. While men use two unstitched sheets of ordinary white cloth for the coverage of their body, women cover their entire body including head with simple non-gaudy dresses. Thus, irrespective of their stature, everyone wears the same look by dress, action and behaviour which are symbolic of equality among every human being. In Ihram, damaging of plants and killing of animals is strictly prohibited which promotes environmental cleanness; similarly, conservation of water is also preached very strongly in Islam. The world has realised the importance of these precious things now, though Islam introduced

it more than fourteen hundred years ago. In Makkah, we perform Tawaf by walking around Ka'abah and also perform Sai by walking between Safa and Marwah hills along with the sea of humanity, consisting of the rich and the poor, blacks and whites, Arabs and non-Arabs, kings/queens and ordinary persons, masters and their servants.

On the first official day of Hajj (8th of Dhul-Hijjah) we all move to Mina in a state of Ihram. We camp there in tents meant for men and women separately and every one irrespective of his stature lies side by side, on the same rug spread on ground and follows the mass routine like a disciplined soldier. We eat from the same plate, drink from the same glass and sleep on the same rug and pray collectively in the same tent.

The following morning, we travel from Mina to Arafat where everyone, again irrespective of their stature, pray or rest on the same rug laid on the stony ground. It was here that the Prophet (peace and blessings of Allah be to him) gave his last sermon and said that every human being is from Adam and Eve; therefore, except by piety and good action, differences created among their descendants on the grounds of race, wealth, colour of skin and domicile is wrong and should be totally abolished.

The Prophet (peace and blessings of Allah be to him) preached not only for oneness of God and Freedom and Justice for everyone but also for universal goodwill and brotherhood, total discard of slavery system and absolutely no exploitation of necessity or weakness of anyone.

After sunset, we move from Arafat to Muzdalifa, and stay there in the night. In Mina and Arafat we rest or pray on a rug laid on the ground with a cover over our head in the shape of a tent. But in Muzdalifa we discard even that and everyone, again irrespective of their stature, passes the night on the barren rocky land under the open sky, naturally without any worldly comfort. This is the extreme of simplicity, self-control, self-discipline and devotion where everyone is trained to live even in the most adverse condition which many of us might have never faced before. Thus, during Hajj, we learn the skill and achieve the ability of discarding even those worldly comforts, which might be within our reach and this great achievement goes a long way in making our life simple and happy even in most adverse circumstances.

After passing the night in Muzdalifa, we return to Mina in the morning and after sacrificing a goat or sheep as a mark of our love and devotion for Allah, we throw seven pebbles at Satan as a token to keep it away from us because it brings negative and satanic thought in our mind which is the root cause of every evil in our personality.

The purpose of Hajj is not only to develop God-consciousness and a sense of spiritual uplift but also to discard the unnecessary worldly comforts and thus make the life, simple, easy, disciplined and free from every impurity and provides an opportunity for the persons of different nationalities, colours, languages, races, and ethnicities to come together in a spirit of universal brotherhood and sisterhood.

Prophet Muhammad (peace and blessings of Allah be to him) said that a person who performs Hajj properly "will return as a newly born baby [free of all sins]."

Now the big question one can and should ask to self is how much we have adopted the training and rituals of Fasting and Hajj in its true spirit in our daily routine to get its full benefits, not only during the tenure of our life but also beyond this world. Unfortunately, the answer in most of the cases is not positive. In a majority of the cases, we observe fast and perform Hajj rituals like a machine without going into or bothering about the real spirit behind these actions.

Significant importance is given to the rituals that we perform, but the logic, purpose and the message behind those very rituals are forgotten. The economic, social and cultural aspects of these rituals have also been lost. The concept of sacrifice is totally missing from our character and we have become a part of the mad crowd, which is running after the worldly comforts even at the cost of others. Selfishness and jealousy is deeply rooted in our character and getting things, which may be even beyond our means, has become an inseparable part of our thinking. Our selfish approach of grabbing others' wealth by hook or crook has not only given way to heinous crimes like arson, looting, dacoity, rioting, murder, kidnapping, rape in society but battles and wars at the international level as we have seen all over the world in the past and are seeing even today, especially in Iraq, Afghanistan and Palestine. Though we have seen the disastrous consequences of

these misadventures committed in the past but unfortunately, we have probably not learnt any lesson from this because the planning and efforts for adding more countries in the aforesaid list is in the pipeline.

The root cause of these entire inhuman acts is just to capture other's wealth and to establish one's own superiority. We have totally forgotten the art of tolerance and restraint, instead anger and impatience are ruling over our mind. We are hell bent to take revenge even at the slightest provocation. Individualism is so glaring and dominant that the basic concept of collectivism as preached in Islam is almost gone or has taken a back seat.

Thus we have not only forgotten the true spirit of Fasting and Hajj but also the sermons of our Prophet (peace and blessings of Allah be to him) especially the last one delivered at Arafat during his only Hajj pilgrimage. If tolerance, restraint, simplicity, self-control and self-discipline as we practise during Ramadhan and Hajj and the principles of goodwill, unity, justice, equality and brotherhood preached by our Blessed Prophet are followed universally, we will not only get the solution to every problem but will also make this world a very happy and peaceful place where all its inhabitants will enjoy regardless of their ethnic connection, faith and colour.

Aatmbal

Apne hi haathon se apne kaam karna
seekhiye Kitne bhi kamjor hon paanvon
pe chlna seekhiye.

Baat mein aata vajan hai dard ke ehsaas se
seedhe saade lafzon mein sach baat kahna
seekhiye

Aandhiyan unmaad ki tumko udaane jab lagein
hausle se jam ke apne paanv rakhna seekhiye

Doosron ka ghar jale aur apna ghar aabaad ho is
andhere soch se bahar nikalna seekhiye.

Ud gayeen chidiyan na jaane laut kar kab
aayengi jab talak hain paas unka maan rakhna
seekhiye

Rise and Fall of Four Year Degree Program at Delhi University

By Satish Rajouria

Delhi University introduced four year undergraduate program (FYUP) in 2013 with a view to make it at par with universities in the West. However, the new government right after resuming office forced it to be closed.

There was merit in the FYUP as it equipped graduates to join MS or Ph.D. programs anywhere in the world. However, it needed adequate preparations in terms of courses, classrooms, laboratories etc. and above all preparing teachers mentally for it. The infrastructure is already overburdened by both OBC expansion and disastrous implementation of the 3 year semester system. In the hastily implemented semester system, students are still struggling to cope with three courses per semester; an additional burden of five to six courses could be catastrophic. Further, the bulk of these courses were not discipline oriented, and might not increase academic rigor. Compulsory language classes were curtailed. That could affect the fluency, articulation and employability of students.

It is unfortunate that there is no participation of college teachers in designing courses. Teachers were not consulted nor informed about what they would be teaching in a few months. The 61 member Task Force did not have representation from all departments and had a large number of principals and administrators.

Of course there is opposition for the sake of opposition also. For some teachers change and reforms are welcome only if brought about by intellectuals and administrators of a particular ideological commitment

Wipe the tears you might regret later

"Now I know how valuable you were"

Even though she was tired and exhausted, she refused to sleep after fajr prayer like he does, just so she can wake him up for work on time...

She woke him up after going through so much trouble to do so, only for him to wake up angry at her, saying: "Ugh, No relaxation ever comes from you!", That is her daily "Thank you".

He comes back from work, exhausted and finds the house clean, food ready, the kids and her waiting, happy faces excited for his return.

However, he comes in a grumpy mood, not uttering even a single joke to his kids. Eats a little and sleeps so he can later join his friends on a night out.

She does not tell him about the children's problems to not burden him any further. Even so, when she is unable to find solutions, she feels the need to share with him some of the problems, thinking "They are his kids as well, maybe he will help". But alas, he refuses and tells her that he has too many things on his plate to think about her and the kids.

Eventually, the kids grew up, and each have their own lives, leaving her alone and empty. Her life now revolves around her husband, no one to talk to and no one to spend time with.

She told him one day after she woke him up, "Stay with me today, I would love for us to talk. Every day you come back, eat, take a nap then off you go to spend the rest of the day with your friends"

So he scolds her, and tells her that he needs to spend some time away from her depressed-looking face, "You mean nothing to me".

She smiled that sad smile of her, and a tear dropped on her cheek, she went to her room while he left to meet his friends.

He comes back home only to find her lifeless body lying on her bed, a single tear left his eye when he put her in her grave, and his sadness kept increasing every time a person offered his condolences.

He goes back home and finds no one waiting for him, the house felt quite and depressing, but he kept telling himself that he will get used to it.

He went to his room to sleep... the sun rose... he wakes up and finds himself late for work.

He calls her to scold her, how could she leave him sleep in!? Then all of a sudden, he remembers. She passed away. He started crying, for she is now a

memory.

He remembers how all she wanted was a nice word from him, how she wished he could spend one day with her, instead of spending it with his friends. He remembers how she endured his insults, and matched them with smiles and choked tears. Oh, how she lived her life to serve him and their children. Now I know how valuable you were.

Will you remain like this dear husband, not knowing how valuable your wife is? Not treating her with the respect that she deserves? Remember, you are where she finds love, pleasure and security, Allah the Almighty says:

{هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا}

{It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love)} [Al-A'raf:187].

Dear wife,

You, who Allah honoured and made you embraced by the Ummah's men and women. You, who Allah made to be the teacher and carer for whom he blessed the most out of his creation; the human being. Make your work and your troubles for the sake of Allah the Almighty, for he alone can reward you. Do not hurt if your children disobey you, do not care if your husband ignores you. Let your priority be the pleasure of Allah the merciful, and work for his sake.

Dear husband,

You should know that whoever is kind to them (the wife) is a kind person, and whoever insults them, is a mean person. The Prophet (Peace be upon Him) said: 'The best of you is he who is best to his family (i.e wife), and I am the best among you to my family, whoever is kind to the women, is a kind person, and whoever insults them, is a mean person' (Al-Jami' Alshaghir: [4102])

Did you see, o husband? "Whoever insults them, is a mean person", the Prophet didn't use the word stingy or selfish, he used the word mean, which is the worst trait a one can have as it means the person is ignoble and lacks in dignity.

I ask Allah to harmonize between our hearts, fix our inner conditions, guide us to the ways of peace, and take us out from darkness to light, Ameen

Source : Islamway

Who will enter Heaven by Allah's Mercy -Part 3

I By Mirza Ehteshamuddin Ahmed I

(12) One who replies to the call of Adhan

'Umar b. al-Khattab reported: The Messenger of Allah (may peace be upon him) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a response from the heart: There is no god but Allah, he will enter Paradise. (Muslim 4/0478)

(13) One who by-heartedly the 99 names of Allah, believes in their meanings and acts accordingly
Narrated Abu Huraira (RA): Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is with (one) and loves 'the with' (i.e., odd numbers) (Bukhari 8/419)

(14) One who recites SayyidulIstighfar with firm faith in it, in the morning and evening

Narrated Shaddad bin 'Aus: The prophet(pbh) said, "The most superior way of asking for forgiveness from Allah is: You, You created me and I am Your servant and I abide to Your covenant and promise [to honor it] as best I can, I take refuge in You from the evil of which I committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sins except You. The Prophet(pbh) added, "If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise. (Bukhari 8/335)

(15) Any person will enter Paradise only when Allah S.W.T bestows His pardon, Favor and Mercy
Narrated Abu Huraira (RA): I heard Allah's Apostle (pbh) saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Apostle-' He said, "Not even myself, unless Allah bestows His favor and Mercy on me." So be moderate in your religious deeds do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." (Bukhari 7/577)

(16) One who has faith on Allah

Narrated Haritha bin Wahb: Al-Khuza'i : The prophet(pbh) said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person." Anas bin Malik(RA) said, "Any of the female slaves of Medina could take hold of the hand of Allah's Apostle and take him wherever she wished." (Bukhari 8/97) (see also Bukhari 7.648)

(17) When 4 or even 3 people testify "the piety of a muslim" will enter Paradise
Narrated Abu Al-Aswad: I came to Medina when an epidemic had broken out. While I was sitting with 'Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet(pbh) had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness. (Bukhari 2/449)

(18) Whoever gives chastity of his tongue and his

private parts Narrated Sahl bin Sa'd: Allah's Apostle (pbh) said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." (Bukhari 8/481)

(19) Truthful Person

Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment. (Surah Al-Ma'idah 5/119)

(20) O reassured soul, Return to your Lord, well-pleased and pleasing.. Enter My Paradise [To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants. And enter My Paradise." (Surah 89/27-30)

(21) Forty virtuous deeds

Narrated `Abdullah bin `Amr: That Allah's Apostle (pbh) said, "There are forty virtuous deeds and the best of them is the Maniha of a she-goat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise because of Hassan (a sub-narrator) said, "We tried to count those good deeds below the Maniha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen." (Bukhari 3/800)

(22) Paradise is the reward of a patient person

"Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home." (Surah Ar-Ra'd 13/24)

(23) Three inmates of Paradise

The inmates of Paradise are three: One who wields (executes) authority and is just and fair, one who is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support. (Muslim Bk 40-6853)

(24) Merits of saying Subhan Allah

Abu Malik at-Ash'ari reported: The Messenger of

Allah (may peace be upon him) said: Cleanliness is half of faith and al-HamduLiliah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and al-HamduLiliah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance (patience) is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves. (Muslim Bk 2- 0432)

(25) Virtues of one's daughters' brought up

Malik reported Allah's Messenger (may peace be upon him) as saying: He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person). (Muslim 32/6364)

(26) One who looks after the orphan shall be together in Paradise with prophet (pbh)

Abu Huraira (RA) reported that Allah's Messenger (may peace be upon him) said: One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together. (Kitab Al-Zuhdwa Al-Rqqa'iq -Muslim 42/7108)

(27) Anyone performs the ablution, and then says:

"I testify that there is no god but Allah"

Uqba b. 'Amir reported: "If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allah and that Muhammad (pbh) is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes (Kitab Al-Tahara-Muslim 2/0451)

(28) One who visits the sick

Abu Rabi' reported directly from Allah's Apostle (may peace be upon him) as saying: The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return. (Virtue Good Manners-Muslim 32/6227)

I humbly pray to Allah (SWT) grant all of us highest paradise Jana't Al-Firdous with prophet Mohammed peace and blessings of Allah be on him Ameen

Jawaharlal Nehru

and the Capitalist Class, 1936

I By Prof. Bipan Chandra I

Nehru's commitment to socialism finds a clearer and sharper expression during 1933-36. In October 1933, he answered the question "Whither India?" thus: "Surely to the great human goal of social and economic equality, to the ending of all exploitation of nation by nation and class by class, to national freedom within the framework of an international co-operative socialist world federation" He had some reservation regarding the communists; he was also critical of the Comintern's tactics. But he put his commitment in unequivocal and passionate words at Lucknow on April 20, 1936: "I am convinced that the only key to the solution of the world's problems and of India's problems lies in socialism ... I see no way of ending the poverty, the vast unemployment, the degradation, and the subjection of the Indian people except through socialism."

The word 'capitalism', he said in October 1933, could "mean only one thing: the economic system that has developed since the industrial revolution. Capitalism means the developed system of production for profit based on private ownership of the means of production." Similarly, socialism was seen as a radically different social system. It was not to be defined "in a vague humanitarian way, but in the scientific, economic sense." It involved 'Vast and revolutionary changes in our political and social structure, the ending of vested interests in land and industry' Socialism meant, he told his Lucknow audience, "the ending of private property, except in a restricted sense, and the replacement of the present profit system by a higher ideal of co-operative system." The political task was to remove the cloak used to hide the reality. Then it would be disclosed that "some classes dominate the social order, and exploit other classes", and the remedy would only lie "in the ending of that exploitation."

He wrote in 1936, political democracy was acceptable "only in the hope that this will lead to social democracy", for "political democracy is only the way to the goal and is not the final objective". "coercion or pressure is necessary to bring about political and social change". In fact, the non-violent mass movements of India since 1919 had been precisely

such processes of coercion or pressure; they were meant "to coerce

the other party". Even non-violent non-co-operation was to be viewed not "as a negative and passive method", but "as an active, dynamic and forceful method of enforcing the mass will".

Nehru began to argue for the integration of India's anti-imperialist struggle with Asia's struggle against colonialism and with the world struggle against capitalism "for the emancipation of the oppressed." Socialism in Europe and America and the nationalist movements in Africa and Asia formed a single camp against that of Fascism and imperialism.

The new ideological and political approach of Nehru — in particular, its distinct articulation in the Presidential Address at the Lucknow session of the Congress — frightened the Indian capitalist class. While the dominant and far-sighted pro-Congress leadership of the class set out to take protective measures to contain and confine Nehru, the more conservative and anti-Congress sections decided to launch a frontal attack. The first shot was fired by A D Shroff, Vice-President of the Indian Merchant Chamber of Bombay, on April 28, 1934.⁸⁸ Three weeks later, on May 18, 21 leading Bombay businessmen issued what was described by the newspapers as the "Bombay Manifesto against Jawaharlal Nehru". All these statements received full publicity in the Press, and they were often reproduced extensively or in full. The main burden of the critique of the 21 leading businessmen was as follows: Nehru was spreading the idea that private property was immoral and it did not, therefore, deserve protection by the State. He was thus advocating the "destructive and subversive programme" of doing away with private property and thereby jeopardising "not only the institution of private property but peaceful observance of religion and even personal safety".

(Abridged from the article published in the Special Number August 1975 Economic and Political Weekly)

Prof. Bipan Chandra Leaves a Legacy With the passing away of renowned historian Prof. Bipan Chandra we have lost a great campaigner of freedom and secularism. He was a forth right exponent of equality and socialism. We were fortunate to have him address two Sadbhav Mission conventions and seek his advice. We shall miss him.

Progressive Capitalism

I By Rohit Tripathi I

With Nehru's 115th birth anniversary approaching this coming month, I've been thinking about how his ideas would have evolved. These are mere conjectures with my own biases and limited understanding of this intellectual giant. The most obvious question that emerges for me is whether Nehru would still draw a stark contrast between capitalism and socialism given what has transpired since he died in 1964. It is great to think through this question given another article from 1975 written in this bulletin analyzes Nehru's sentiments from the early 1930s.

My own belief is that Nehru, the ever innovative thinker, would come up with a third way – a reconciliation between the efficiencies of capitalism and the commitment to the greater common good at the heart of socialism.

I have more questions than answers. Is private property still a bad idea? Are enterprises today as exploitative as they were? Have regulatory institutions not evolved to modulate enterprise behavior? Has a breed of progressive capitalists not evolved? These are just some questions that we could explore.

Let's take them one by one, briefly.

Private property is a crucial idea. In the deepest spiritual sense, modesty of means and material minimalism is the ultimate personal ideal. But mandating this by law now is impossible. So many of us cherish our homes that we have built with our own hard work in a non-exploitative way. While we seek broader cooperation, society has evolved to the point where a personal space in the form of some kind of private property is a must for dignified living. Thus, from a cultural standpoint this idea cannot be a policy instrument to achieve economic equality, which in itself needs to be better defined.

Profit still remains the top priority of the vast majority of enterprises, if not all. The question is - at what cost? Ideas like sustainability, employee welfare, social responsibility are now commonplace. Some are genuinely pursuing them and some are doing it more for publicity reasons. In any event, there is a class of entrepreneurs and business leaders believing in

stakeholder capitalism versus shareholder capitalism, which is fixated with just the profits a company makes. And this brings me to the central point of the Gandhian-Nehruvian evolution of capitalism -

stakeholder capitalism, where stakeholders like customers, employees, communities in which business operate, social and environmental consequences are all duly considered. Stakeholder capitalism is not charity but responsible yet for-profit operation of a business. Regulatory agencies from departments of the environment to ministries of labor to unions can create checks and balances until this approach becomes mainstream and its benefits to shareholders self-evident.

Progressive capitalists emerge from the above paradigm. At the heart of their business operations is a higher ideal than just the bottom line. The greatest challenge that befalls progressives is not to antagonize entrepreneurs and business leaders but to become partners with them so they also become better stewards of society and the Earth. Nehru wouldn't be vindictive towards successful leaders but seek their cooperation in creating a different realm for businesses to operate in, where profits and people can not only co-exist but thrive.

There will always be elements that will circumvent rules and attempt to skew the system in their favor. Regulators and their governments need to stay on top of their game to keep such forces in check. But this has to be more than a law enforcement outreach - good and responsible business leaders need to be recognized and made partners. If Greenpeace goes after the polluters it should celebrate the sustainability efforts of other companies. The ganging up of big business against Nehru in the

1930s would have to be broken today. It can't be completely done away with but progressives need to carve out a critical mass of business leaders on their side.

In all of this one sociological question persists - what social and individual outcomes can be expected by the approach outlined above? In some sense, capitalism operating in the stakeholder mode is no guarantee that economic "equality" would be achieved. It just means that less exploitative economic structures will emerge and social well-being will acquire greater importance. As a consequence, a progressive rights regime around health-care, education and

labor will emerge. While this doesn't exactly match income equality but that's perhaps not what Nehru was fundamentally after. Recall his passion was to fight poverty, want and ignorance. Strong social welfare that guarantees health-care, education and fair employment opportunities of a high quality would be more important than ensuring everyone gets paid the same. The question then moves into the realm of inequality – an issue for subsequent article.

Sadbhav Mission Meetings Held in USA

In last two weeks Sadbhav Mission organized 4 significant events in USA – a presentation on Spirituality by Dr. A. Rahim Choudhary at the University of Maryland on October 23, 2014, a session with youth on “Culture of Freedom” in Glenn Dale, MD on October 25, 2014, a luncheon meeting on “Peace and Harmony” in Atlanta on November 1 and a meeting on “Grassroots Freedom and Harmony” in Lake Jackson (Texas) on November 2.

The presentation on spirituality focused on the central theme of the book, “A Road to Self Discovery”, Dr. A. Rahim Choudhary has just written. He delved into consciousness and elucidated the steps one undertakes in self inquiry – observation, analysis, internalization and experientialism. He demonstrated the equivalence of spiritual evolution in physical dimension. Prof. S.M. Bhagat, Ms. Andra, Dr. Yazdani Siddiqui, Dr. Sabir Choudhary, and VKT made notable observations.

The 4 hour session on Culture of Freedom at the residence of Dr. Rikhi Sharma began with an introduction by VKT, followed by two revealing presentations, one by Atul Sharma on Freedom from Thought and the other by Samerra Syed on Freedom of Women. Atul Showed how the thought operates in the realm of the known, the past, and distracts you by projecting the future. This obsession breeds insensitivity and curbs attentivity towards present. Culture of Freedom rests on liberating mind from the images of the past and future and the images of the self and those of others. Sameera brought out the agony of girls in a social

environment that curbs their movements, growth and creativity. A massive effort is needed to change the attitude of people. However, charity must always begin from home. Shabana, Farhan and Adnan Choudhary put forth dimensions of music and science that promote culture of freedom. Dr. Alif Manejwala, Dr. Zafar Iqbal, Dr. Rikhi Sharma, Mrs. Vidya Sharma and Mrs. Manju Tripathi made valuable interventions.

Atlanta meeting was a whole hearted effort by Shri Hasan Kamal. He stressed the need to look beyond the less significant labels of people. Look at their realities of living. That should bring compassion. V.K. Tripathi reviewed Sadbhav Mission activities and put forth the challenges ahead before the masses. Attorney at Law Chandler Sharma, Mr. Syed Waseem, Dr. Shoeb, Prof. Wasi Siddiqui, Mr. Syed Qadir, Dr. Asif Taufiq made relevant observations. US India Policy Institute members drew attention towards the need to enforce Sachqar Committee recommendations. The luncheon was followed by very heartening discussions with Isha, Omer, Zohra, Mrs. Kamal and Mr. Kaushal Tripathi on freedom and education at the grassroots. Prof. Rafi Ahmad, Mrs. Lala Ahmad and Mr. Umar Farookh sent their messages and contributions.

In Lake Jackson. Mr. Pradeep Jain and Dr. Manorama arranged the meeting in City Library hall. V.K. Tripathi began with the plight of violence victims in Bodoland and Muzaffarnagar and posed the question of security of the masses in the current scenario. He also elaborated on the work being done among the stone mine workers in Lalitpur district, UP, on issues of their pension and health. Dr. Anupama Pant Dhodapkar spoke with fervor on both the issues and made valuable suggestions on protecting mine workers from TB and silicosis. Dr. Sanjay Agarwal, Dr. Kattegummala, Mrs. Srijina Bindlish, Mrs. Manjiri Paradkar Mr. Rajen Patel, Mr. Mohan Punganur, Mr. Shrikant, Mr. Pant, Dr. Manorama and Dr. Ejaz Warsi debated put forth very meaningful suggestions. Mr. Pradeep Jain offered to support training/ coaching classes for the less privileged youth for admission to professional colleges. Friends' Contributions: \$ 2500 + \$409 VKT air fare. Detailed budget will be given later.

Exploring economic opportunities for Muslims under Modi's rule

I By Mumtaz Alam I

from minorities do in the changed atmosphere?,"

asks Reyaz, Director of Maeeshat Media which brings out the business magazine Maeeshat.

In an attempt to find out the answers, hopeful Reyaz brimming with energy and zeal, has planned a summit, rather an interaction between Muslim businessmen and economists and the government.

"We want to play a bridge between the government and public. We will discuss economic issues of minorities and

that is why we have invited eminent business experts from the minority community," he informs.

The business summit under the title of Minorities Under New Business Environment: Developing Skills and Entrepreneurship is scheduled to be held at India Islamic Cultural Centre in New Delhi on 21st November.

Eminent speakers of the event include Dr. Shariq Nisar, Shariah business expert, Syed M Quaim, Executive President, Imamia Chamber of Commerce and Industry, Mumbai, Khalid Ali, CMD, Multigain, UP, M.Z.Rahman, Director, Toss Finance Limited, Mumbai and Mufti Barkatullah, Shariah advisor, Islamic Bank of Britain.

The organizers have specially invited Zafar Sareshwala, Prime Minister Modi's close aide and CMD of Parsoli Corporation, Ahmedabad. Union Minister M. Venkaiah Naidu is also likely to attend the event. "Going beyond sloganeering, I am hopeful that the new government at the centre will do something genuine for the economic empowerment of minorities especially Muslims," says Reyaz who has successfully organized five such minority business summits since 2009. The last one was held in Bangalore in 2013.



Danish Reyaz (extreme left) at Maeeshat's Bangalore summit in 2013

New Delhi, 09 Nov 2014: A Mumbai-based young Muslim journalist is in Delhi these days desperately looking for favourable avenues for businesses for Muslims in the changed political scenario. Prime Minister Narendra Modi's pet slogan Sab ka Sath Sab ka Vikas has instilled hope in him that the current dispensation won't discriminate with the country's largest minority even though his Bharatiya Janata Party (BJP) and the Muslims may have differences with each other on plethora of issues.

Danish Reyaz, Editor of the multilingual Maeeshat which claims to be India's first magazine focusing business and economy of minorities, is of the view that citizens including Muslims must interact with the rulers even though they carry political or whatever differences with them because the government is for all citizens of the country.

Since BJP came to power at the centre in May this year, there has been new environment among businesses, industries and corporate sector that the new government has new ambitions and plans for them, says Reyaz while talking to IndiaTomorrow.net. "What should be opportunities for minorities in the new environment? What should small businessmen

Prison Statistics 2013:

Muslims continue to overpopulate jails in India

I By IndiaTomorrow.net I



Muslims in India (Photo - AP)

New Delhi, 29 Oct 2014: Muslims constitute around 14% of India's population. However, their share of jail population has been far more for last several years. The latest official report on prison population, released today, reveals that Muslims constitute 19% of prisoners in jails across the country – 17.1% of convicts and 21% of undertrials.

As per Prison Statistics India – 2013 report prepared and released by National Crime Records Bureau, a constituent of the Union Home Ministry, there were 1,29,608 convicts in jails by the end of December 2013. While 72% of them (93273) were Hindus, 17.1% (22,145) were Muslims. Of 2,78,503 undertrials, Hindus were 69% (1,92,202) and Muslims 21% (57,936).

Profile of Prison Population - 2013

As for education of prisoners, more than 28% are illiterate while 43% have about similar share among undertrials.

| Education | | | | | |
|----------------|------------|--------|------------|--------|--------|
| | Convict | % | Undertrial | % | Others |
| Total | 1, 29, 608 | | 2, 78, 503 | | 768 |
| Illiterate | 36, 507 | 28. 2% | 80, 393 | 28. 9% | 357 |
| Below Class | 55, 746 | 43. 0% | 1, 17, 373 | 42. 1% | 344 |
| Top states | | | | | |
| Uttar Pradesh | 8, 615 | | | | |
| Madhya Pradesh | 4, 645 | | | | |
| Punjab | 2, 489 | | | | |

Source: Prison Statistics India - 2013

In 2012 also, the religion-wise break-up was almost same with Muslims 17.8% of convicts and 21.0% of undertrials.

As for education of prisoners, more than 28% of convicts are illiterate while 43% below Class X.

They have about similar share among undertrials.

<http://www.indiatomorrow.net/eng/prison-statistics-2013-muslims-continue-to-overpopulate-jails-in-india>

Religion & Caste

| | Convicts | % | Undertrial | % | Others | % |
|---------|------------|--------|------------|--------|--------|--------|
| Total | 1, 29, 608 | | 2, 78, 503 | | 768 | |
| Hindu | 93, 273 | 72. 0% | 1, 92, 202 | 69. 0% | 368 | 48. 0% |
| Muslims | 22, 145 | 17. 1% | 57, 936 | 21. 0% | 392 | 51. 0% |
| Castes | | | | | | |
| General | 43, 855 | 33. 8% | 99, 748 | 35. 8% | | |
| OBC | 41, 446 | 32. 0% | 87, 848 | 31. 5% | | |
| SC | 29, 130 | 22. 5% | 59, 326 | 21. 3% | | |
| ST | 15, 177 | 11. 7% | 31, 581 | 11. 3% | | |

Source: Prison Statistics India - 2013

Maulana Abul Kalam Azad as Educationist

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Maulana Abul Kalam Azad (born in 1888) came into the world when Sir Syed was 70. A precocious child, Azad grew up to become a recognised scholar right in his teens. In his writings, like *Azad ki Kahani*, he acknowledges Sir Syed's abiding influence on his thought and life, particularly on his religious and philosophical ideas.

Maulana Azad did not get a formal education, but was well-versed with the Quran, Hadith and canonical writings on these subjects, besides the long tradition of Muslim philosophers and scientists. He also knew Western thought, its literary, political and philosophical heritage as well as a broad understanding of modern Western sciences, technologies, art and culture. All this, put together, made him a formidably learned and erudite person. A sound grasp of Arabic, Persian and Urdu literature and Indian art and culture put a patina of great cultural finish on his personality.

No wonder, other learned men of his time like India's first Prime Minister Pandit Jawaharlal Nehru were highly impressed with his scholarship. Nehru compared him with "the great men of Renaissance, or, in a later period, of the Encyclopaedists who pre-

ceded the French Revolution, men of intellect, men of action."

When freedom came, for which he had so valiantly fought over the decades, he was chosen for even a more important role, that of leading India's huge effort to educate its people, 85 per cent of whom were illiterate.

1 857 is a watershed in Indian history when with the fall of Delhi, British sway was fully established all over India. Men of substance and vision like Sir Syed were quick to realise that the rout had come because the Indian side had fallen behind the British in the realm of knowledge of all kinds, especially that of science and technology.

The forty-year old Sir Syed took it to heart and spent the rest 40 years of his life in relentless endeavour to promote education. The rest, as they say, is history.

The Right Choice

When India got its freedom, the scholarly Maulana Azad turned out to be the right choice to lead the new Ministry of Education. In fact, he had taken the charge of Minister of Education even before the formal Declaration of Independence on August 15, 1947. He had taken over the Ministry of Education in January 1947 in the Interim Government.

He had studied education as a discipline in his early days, and thus quickly got down to a further clarification of the issues involved before launching major initiatives. The widespread illiteracy militated against India's democratic aspirations. To understand the value of freedom, tolerance and national development, education of the people was a necessary condition.

He appointed a University Education Commission in 1948, Kher Committee for Elementary Education the same year, and Secondary Education Commission in 1952-53. Soon he began restructuring the system of education in India that would have far-reaching implications for the future of education in the country.

He was as much concerned about primary, secondary and high school education as he was about university education, engineering or medical education. The quality of higher education always depended on the quality of feeder institutions from where students went up to the higher institutions. He wanted to give professional training to teachers as he believed the quality of education largely depended on the quality of teachers.

Till then education was the prerogative of a handful of people. Class and caste decided who would get education and who would not. Azad wanted to break this pattern and he went in for universalisation of education up to secondary school. He also pushed for adult education and women's education.

He laid down a three-language formula in which the language of a given state and Hindi would be the medium of education, with English as an additional, but important, language. He was an advocate of education in mother tongue as education through only English language gave people an unnatural cast of mind. Such education only fulfilled Macaulay's objective of producing Indians with brown skin and English way of looking at India and Indians, thus being the slaves of the British Empire who looked with contempt at their own countrymen.

Maulana Azad remained Union Minister of Education till his death in 1958. In the meanwhile, a large network of teachers training colleges had developed all over India, producing teachers who were better qualified professionally to discharge their duties. Within his lifetime the country witnessed a dramatic increase in the number of schools, trained teachers and school graduates.

He was equally active on the front of university and higher technical education. His goal was to make India the hub of higher education where people from other countries would come to get higher degrees. He laid the foundation of world-class technical education by starting IIT Kharagpur in 1951.

He restructured the All India Committee for Technical Education and established the University Grants Commission, the Indian Council for Cultural Relations, Council for Scientific and Industrial Research, Indian Council for Social Sciences Research, the Indian Institute of Science, the National Institute of Basic Education, Central Bureau of Textbook Research and the National Board of Audio-visual Education.

In the early years, only one percent of the Union budget was allocated for education. Maulana Azad wanted ten percent. The prime minister was supportive of him, but the resources were meager. Maulana Azad believed that education was more important than other issues. In the first budget the Education Ministry got only Rs. 2 crore, but in later years it was increased to Rs. 35 crore.

A great lover of Indian art and culture, he established Hindi Shiksha Samiti, Sangeet Natak Akademi, Lalit Kala Akademi and Sahitya Akademi. The system of education which we have today was largely built by him. Even the Right to Education Act is based on some of his seminal ideas. A grateful nation celebrates his birthday (November 11) every year as Education Day.

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