

# BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

Volume 8, Issue 12, December 2015

## IN DEPTH Bihar sets the



# Trend

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### Publisher

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### Editorial Board

Asrarul Haque, Seraj Akram, Mohd. Allam,  
Ms Farhat Shakeel and Jahanzeb Mashhadi

bakhabar@biharanjuman.org

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## 4 Causes of Drought

Allah Ta'ala states in the Quraan:

"And whatsoever of affliction which befalls on you is owing to that which your hands earned; and He pardons much." (Surah Shura - 30)

"Corruptness has appeared on land and sea, because of that which man's hands have earned, so that He may make them taste a part of that which they have done, in order that haply they may return." (Surah Room - 41) (Ma'aariful Qur'aan vol 6-p738, vol 7 p696)

### 1) Comitting sins willfully

Rasulullah (Sallallaahu Alaihi Wasalaam) said: 'Man is deprived of sustenance and provision on account of committing sin and disobedience willfully.' (Musnad -e- Ahmad)

### 2) Cheating & deceiving others

Rasulullah (Sallallaahu Alaihi Wasalaam) has said: "Whenever a people generally start cheating and deceiving others in business and commerce concerning commodities which are sold by weight or measure, then inevitably Allah subjects them to punishment by droughts and scarcity of goods. (Ma'aariful Qur'aan vol 4 p66')

It has been reported by Hazrat Abdullah bin Omar Radiallaahu Anhu in Ibne Maajah as follows: 'When people generally indulge in deceitful acts such as giving less than is due on them in things which are sold by either weight or measure, then such people are undoubtedly punished by Allah with widespread droughts, serious calamities and the oppression of rulers over them.'

### 3) Not Paing Zakaat

Sayyiduna 'Abdullah ibn 'Umar (radiyallahu 'anhuma) reports that Rasulullah (sallallahu 'alayhi wa sallam) said:

"...(Whenever a nation) lessens weights and measures, they will be afflicted with famine, price hikes and an oppressive leader. When they refuse to pay Zakah, they will be deprived of rain. Were it not for the animals, it will not rain (at all)..."

(Mustadrak Hakim, vol. 4 pg. 540. Declared Authentic by Imam Hakim and 'Allamah Dhahabi concurs. Also see Sunan Ibn Majah, Hadith: 4019 and Targhib, vol. 1 pg. 546/544 for similar narrations)

### 4) Zina(Adultery) becomes rife

Imaam Ahmad Rahmatullahi Alayhi has narrated a report from Hazrat A'mr bin Aas Radiallaahu Anhu in which he says : 'I heard Rasulullah (Sallallaahu Alaihi Wasalaam) who used to say: 'Whenever zina (adultery) overtakes people, thus becoming a general practice in them, then on account of such an accursed practice having become rife in them, they find themselves plagued by droughts as a punishment for their actions.'

# 10

# ways to make homemaking a stress-free ibadah

The phone is ringing ... as I run to attend it, I realise the living room is a mess with toys lying all over.

As I start speaking, the call from the potty comes “Mama! I’m done!”

The pressure cooker then whistles and wakes up the sleeping baby.

While this is my average day, I am not complaining. Seriously. Alhamdulillah for all these blessings — kids, provision, shelter and so much more. But I know that I, and all stay-at-home mummies like me, feel stressed out at times. So, let’s tackle it together.

People often tend to view “Homemaking” as a list of chores like cleaning, washing and cooking of course.

This concept needs to be rebuilt.

Homemaking is all about making a HOME.

All these chores are physical in nature, but we need to first touch the emotional side of it.

Bringing up bright and pious children into the world, providing and fostering all needs of your husband and still maintaining a peaceful and happy home ... all this is indeed a big deal.

So, I am presenting a few ideas which might help you and me run a household smoothly.

1. Realise everything is from Allah (Ta'ala) and everything happens according to Allah’s plan. Accepting this should definitely take a lot of pressure away at once.

2. Make lots of dua’ and ask Allah (Ta'ala) to make your affairs easy for you.

3. You are constantly setting goals in your mind — what is the work that needs to be completed today? What should I cook? But if it doesn’t go as per your

plan, take it easy! Nothing will happen if you mop the floor the next day or order from a restaurant for a change. Everyone knows kids are unpredictable.

4. Re-energise your imaan listening to a good lecture while mopping the floor or cutting veggies. If you are a nursing mother, utilise the time to read some beneficial material.

5. Find out easy recipes of your family’s favourite dishes, it save loads of time.

6. Treating children as creations of Allah will help us be more patient (a reminder to myself first).

7. Cut down anything and everything that causes Allah’s displeasure and is a complete waste of time. Time is extremely precious.

8. Stress comes when you are overdoing it. Take things easy. Cleanliness is half of faith but that doesn’t mean you do cleaning all day long. Imagine a clean house with frustrated kids and a tired wife when the master of the house arrives!

9. Don’t feel distressed thinking you are moving away from the path of Allah (Ta'ala) due to lack of time. Try and make every act of yours an ibadah. This is what you need to do: have the right intentions with proper action and lots of dua. There, you are done

10. Take care of yourself first so that you are able to take care of others.

Happiness comes from within. If we cannot be happy within our own homes and with our own families, chances are very few of us will be happy elsewhere.

May Allah (Ta'ala) make it easy for every Muslimah Mama. Ameen

Source: [www.islaaminfo.com](http://www.islaaminfo.com)

# Of careful, carefree and careworn,

## A peep into the nuanced world of Jabir Husain



Jabir Hussain

**I By MOHAMMAD SAJJAD I**

**D**oesn't it provoke curiosity in you if you find somebody who begins as a student of literature and agitating against socio-economic inequalities, joins a political movement subscribing to that kind of ideology, then going on to become a legislator and a minister and remains in that 'murky' world of power politics for decades; yet his creative pursuits remain undiminished? Prof. Jabir Husain (born in 1945) is one such rare figure.

In the literary sphere, he stands out for the fact that his fictional narratives are claimed to be a bit of diary, memoir, reportage, and travelogue all rolled into one. He, however, prefers to call it his 'diary'. Nonetheless, his are not the diaries conforming to the conventional definition of diary being 'an intimate journal, a personal dialogue between the writer and his private persona'. His range exceeds farther.

His accounts are more about those dispossessed and oppressed people who are often not written about. As Jabir Husain's narratives are articulated in incredibly simple and lucid prose, comprising carefully chosen most commonly used words and framing smallest possible sentences, embedded with a lot of insights about the everyday struggle of the historically oppressed ones, as well as the melancholy of the falling fortunes of the decadent feudal elites. This earns even more of readers for his 'diaries'. The rural distress, particularly in Bihar, occupies more of the space in his writings. The injustices which agitate him, he first let them churn within himself, and once the bitterness dilutes he puts to writing. These are therefore carrying a powerful magnetism. His diaries consist of smallest possible stories which leave the readers thinking for long. This is how he has some resemblance with Manto.

While in his earlier accounts he doesn't shy away from exposing the real characters and places, in his latest of oeuvres, he has made it a point not to reveal the places and the characters — heroes as well as villains. He holds these back possibly to avoid bitterness and also with a noble intention of not embarrassing the villains and their descendants. However, having read Jabir's "Yeh Shahr Lagey Mohey Ban" (2014), Jabir Husain's, what he prefers to call, lambi katha diary (Long Tale Diary) and then "Sakaraat: Qissa-e-Aalaam-e-Jahan" (2014), the Urdu memoir of Shah Hashim (1864-1929). The melancholy in "Sakaraat", which literally means pains at the time of death, however ends up with optimistic note—hinting towards end of the colonial rule. This is an old man's journey into his own past, yet it is not merely personal. It captures the world of changing times across the late 19 to early 20 centuries.

In the genre of 'diary' in Urdu, one of the earliest collections of Jabir Husain appeared as "Sun Aiy Kaatib" (1997; Listen! O Destiny-maker), where he refused to let his creative oeuvre be classified as any specific genre of prose. He simply called it the 'genre of depicting social realities'. The 'reports' collected or recreated here reveal that the

author is somebody who is extremely restless and agitated against the exploitative and hierarchy driven world. His words and sentence-framing appear like thin, and light but very sharp weapon. The metaphor of “Kaatib”, the writer (of destiny) is either for the divine Almighty or for this worldly powers-that-be, against all those injustices prevalent in the world around the author. This is a kind of angry protest rather than a polite appeal/submission. This is also an expression of helplessness of not being able to emancipate the toiling masses. It is also a diary subjecting himself to self-introspection and at times becoming little optimistic for the fact that amidst the desert some success of blooming flowers has also been registered. It contains semi-symbolic stories of feudal appropriation of democratic institutions and intimidations exercised against those on the lowest rung of the society who have got hopes to transform their fortunes through electoral franchise. There are also stories suggesting that not necessarily all the haves will always combine patronage with exploitation, and also stories of many subaltern classes who suffered contempt, humiliation besides exploitation. These stories are set mainly in those parts of Bihar where arms and ideology of the extreme Left organised the subalterns to assert for dignity and wage. One such striking story is “Chamar Toli ki Pinki” in the village Nonahigarh of Jehanabad in Bihar.

It creatively narrates the story of the violence taking place only because Pinki was the name of little babies of both the dominant and the dominated; and wherein the dominated was killed only because he refused to change the name of his daughter.

It narrates how the locality and even the local functionaries of the state had arrested the consciousness of the people to the extent that in common circulation the deceased was blamed for his own murder.

In this collection all such characters are the signifiers of the social tragedies and ironies of Bihar, and all such societies. Nonetheless, these very stories also witness characters standing up bravely to resist all these oppressions. And here lies the hope.

“Ret Par Kheema” (2002; The Camp on the Desert) is another ‘diary’ of Jabir Husain which

contains stories from the villages like Nonahi, including the native village of Jabir Husain in Rajgir.

The title is taken from the metaphor of Karbala where the grandsons of the Prophet Muhammad were done to brutal death in late 7 Century AD. The kind of stories we get to read here and the kind of world we are taken into, this collection resembles “Sun Aiy Kaatib” (1992).

Nonetheless, this also contains many autobiographical tales which in itself depict many aspects of hope and despair. Thus, from first to the latest collection Jabir Husain’s writings seem to be gradually moving towards his own memoir.

More importantly, unlike the more widely read ‘diaries’ of Anne Frank on the Nazi atrocities, Jabir Husain’s diaries make a diversified engagement capturing various aspects of human lives in our times.

For his contributions he got Sahitya Akademy Award in 2005.

He is currently engaged more in retrieving valuable Urdu manuscripts and publishing these from his movement-like cultural organization called, “Urdu Markaz- Azimabad”.

<http://www.thehindu.com/features/friday-review/of-careful-carefree-and-careworn/article7919783.ece>

Mohammad Sajjad, Associate Prof.  
Centre of Advanced Study (CAS) in History,  
AMU, Aligarh (India)



# Bihar sets the trend

I By Dr Mohammad Manzoor Alam I

With their political maturity and fresh thinking the people of Bihar have set a trend which is likely to be followed in other state assembly elections in near future.

This trend shows that the electorate has moved away from identity politics and anti-Muslim hysteria of Parliament elections. Not that the BJP did not try to recreate its familiar magic by demonising Muslims.

Amit Shah, who is a past master at divisive, hate-driven politics, tried his old tricks like making insinuations about the “enemy”. In Raxaul, on the

I n d o -  
Nepalese border, he spread the canard that the area was a hotbed of “terrorism.”

He tried to subtly suggest that the Muslim population in Champaran (from where G a n d h i j i

launched the freedom struggle) was involved in terrorism, while the fact is that not a single person from the area has been accused of terrorism, much less involved in a court case regarding it. And, naturally, there is no question of any terrorism outside Shah’s conspiratorial mind.

Given as he is to such thinking, he said if BJP lost in Bihar, Pakistan would rejoice. This again is a veiled reference to Indian Muslims, as all through the 2002 anti-Muslim killings in Gujarat the top BJP leadership in and outside government was saying they had taught Pakistan and Mian Musharraf (General Musharraf) a lesson. How come?

The Sangh and its offshoots like BJP and Bajrang Dal have developed their own language. If Babu Bajrang,

who was accused of mass murder of Muslims, tells you something about “Pakistan”, he means Muslim areas like Juhapura in Ahmedabad. This is common language between them. It is not clear which Pakistan Shah was talking about.

BJP did everything to communalise the situation, and failed, unlike in Gujarat and UP. Even the Prime Minister twice tried to demonise Muslims and unleash a conflict between Muslims on one side and OBCs, Mahadalits and Dalits on the other. He said on two consecutive days in Buxar and Betiah that Lalu-Nitish would “steal” their reservation and pass it on to a community. Everybody knows, of course, which community he was referring to.



Often people have wondered whether the PM had breached his constitutional oath by trying to create enmity among communities. When nothing worked, they brought in the fail-

safe, fool-proof cow in the last phase, breaching the electoral code.

Biharis are praiseworthy for they have seen through this vicious mischief, all of which was based on demonisation of a sizeable part of the population. There should be no surprise. After all, this is the land where Buddha got his enlightenment, Chandragupta Maurya and Ashoka had their empires that ruled up to Kabul and Kandahar, happened to be the home of Khuda Bakhsh Khan, Mazharul Haque and Rajendra Prasad. Even the JP movement that threw up Nitish and Lalu began there. Bihar has the potential to lead. It is a trend-setter. Has always been.

[http://iosworld.org/short\\_takes/Bihar\\_sets\\_the\\_trend.htm](http://iosworld.org/short_takes/Bihar_sets_the_trend.htm)

# Blair's apology that wasn't

I By AIJAZ ZAKA SYED I

So His Haughtiness Tony Blair has finally apologized for the 2003 disaster of the US-UK invasion of Iraq. Sort of.

The media around the world went to town with the story before the interview given to Fareed Zakaria was even aired. Clearly, the world has waited so long for Blair, Bush and other leading lights of the coalition of the willing to apologize, if not repent, for the godawful mess of Iraq that it jumped on his contrived apology of an apology.

Did Blair really say 'sorry' though? Is he, and other neocons, genuinely sorry for the nightmare that they unleashed on Iraq and the rest of the Middle East in the face of unprecedented global protests and opposition from independent experts and Arab and Muslim world?

All he said during his appearance on Fareed Zakaria GPS was that he was sorry for the "mistakes" of intelligence and planning ahead of the 2002 invasion: "I can say that I apologize for the fact that the intelligence we received was wrong because, even though he (Saddam) had used chemical weapons extensively against his own people, against others, the program in the form that we thought it was did not exist in the way that we thought."

Seriously? Is that an apology? If it is, I am surely Alastair Campbell. Blair also offered no regrets whatsoever for removing Saddam Hussain and opening the door to hell: "I find it hard to apologize for removing Saddam. I think, even from today in 2015, it is better that he's not there than that he is there."

As always, he is not prepared to take any personal

blame or moral responsibility for the unmitigated catastrophe of the war or his barefaced lies like the infamous 45-minute claim, suggesting Iraq's WMD could hit UK in less than 45 minutes!, which paved the way for the invasion, killing more than 1.5 million people. Instead he portrays himself as an innocent, unsuspecting victim of 'intelligence failure.'

Can there be a worse example of hypocrisy and brazen obfuscation? He remains as shameless and blasé as ever. Even Rupert Murdoch's conservative Daily Mail finds his craven dishonesty too much to stomach and

notes that his "weasel words" are an affront to the memory of Iraq war dead.

There is no mention of the "deal in blood" that he made with Bush to attack Iraq at least year ahead of the invasion, before the whole circus of acquiring the fig leaf of UN mandate for the attack began.

No mention either of the 'dodgy dossier' of concocted WMD evidence that he and his cronies used to justify the war to the British public and the world community. Or the fact that his own Attorney General had warned him that the Western invasion was in breach of international law.

The closest Blair came to acknowledging the disaster

of Iraq was when he coyly admitted that there may be "elements of truth" in the view that the Iraq invasion was the principal cause of the rise of ISIS or Daesh.

But even this is qualified: "Of course, you can't say that those of us who removed Saddam in 2003 bear no responsibility for the situation in 2015. But it's important also to realize, one, that the Arab Spring which began in 2011 would also have had its impact on Iraq today, and two, ISIS (Daesh) actually came to prominence from a base in Syria and not in Iraq."



Utterly shameless and too clever by half as ever! And to think this man ignoring his illustrious past had been appointed the 'special peace envoy' to the Middle East! Can there be a bigger joke? But then the world history is full of such shining gems.

But then if the likes of Menachem Begin, Shimon Peres and Henry Kissinger can be feted with the Nobel Peace Prize after life times of war crimes against indigenous people in Palestine and Indochina or Vietnam, anything is possible.

But why this magnanimous admission on Blair's part now after more than 12 years of living in denial? One possible explanation is the looming shadow of the publication of the Iraq war inquiry report by Sir John Chilcot. Even though Sir John, who has sat on the report longer than the UK's involvement in the Iraq disaster, is unlikely to reveal anything that the British public, and the rest of the world, doesn't know already, Blair may be trying to take some sting out of the panel's findings with his apology that isn't. But even if the Chilcot report comes down heavily on Blair and finds him guilty of cooking up an unjust and unnecessary war with his American masters, what will it change?

Would it make any difference to all the lives lost and Iraqi cities ravaged by the long years of war and occupation? Blair and his transatlantic pals do not merely have the blood of nearly two million innocent people in Iraq and Afghanistan on their hands, their war has been the spark for the firestorm raging across the Muslim world right now. It has been responsible for radicalizing thousands of young men around the world and driving them into the arms of monsters like Daesh. Yet not only has Blair been singularly unrepentant over Iraq all these years, he has actually been pushing for more such adventures elsewhere in the region including against Iran.

Who would account and pay for all these crimes against the region and humanity, now that Blair has woken up to "elements of truth"? Would the International Criminal Court that is so eager to put away Sudan's Bashir and other African leaders for war crimes ever dare to put worthies like him in the dock?

When asked by a most deferential Zakaria how he felt about being called a war criminal for his decision to 'go into Iraq,' the answer was a smug shrug. He just did what he thought was right! So did Hitler when he sent thousands to their death and ran amok across Eu-

rope.

The problem with men like Blair, Bush and other fellow travelers is that when it comes to the Middle East and the Muslim world, all they see is a wild frontier and territory to be conquered; they do not see its people.

They seem to be blind the fact that the region is home to nearly half a billion people who, in the words of Palestinian journalist Rami Khouri, all seek the same thing that the Western politicians seek for their own people, a stable, decent society where citizens can live in peace.

Every time they talk about the Middle East, it is portrayed as some kind of ancient wasteland where brute, uncivilized natives are perpetually engaged in internecine tribal warfare.

Every time they discuss the region it is presented as a "complex, volatile" part of the globe that is beyond the comprehension of ordinary mortals. Which country or the region of the world doesn't have its share of complexities? Which people on God's earth do not defy convenient pigeonholing of Western notions?

Besides, if the Middle East has long been plagued by violence and conflicts, we all know who deserves the credit. Let's not even go there. But then how else would the empire carry out its benign mission of civilizing the natives after they are done killing each other with the help of arms offered by you know who.

Clearly, one lifetime isn't enough for the likes of Blair to know the truth and set free by it, in the words of Bible. They will have to wait for the next one to be judged.

<http://www.arabnews.com/columns/news/827686>

**HOWEVER LONG THE NIGHT,  
THE DAWN WILL ALWAYS BREAK.**



# Ubiquitous Chemistry

I By Sameen Ahmed Khan I

**C**hemistry is the study of the properties and structure of substances and of the changes they undergo. The term chemistry comes from the Arabic Al-Kimia, which means the art of transformation. Chemistry is all around us. It is ubiquitous in everything we do and everywhere we go. At home, there is the chemistry of our food, our medicines and our household objects. At work, there is the chemistry of semiconductors, which makeup the electronic components.

The roots of chemistry can be traced to the phenomenon of burning. Fire was a mystical force that transformed one substance into another, and was thus an object of wonder, superstition, and even part of religious rituals. Fire affected many aspects of early societies, such as their diet, because it allowed them to cook food, and make pottery, specialized tools and utensils. Fire lead to the discovery of glass and purification of metals. This was followed by alloys and the desire to make superior alloys for better armor and weapons. The origins of chemistry can be traced back to the Egyptian alchemists. Alchemy was a quest to make gold from cheap metals. There was also a hope that alchemy would lead to the development of medicines to improve people's health and a magic potion that would elongate life. Alchemy was practiced by many cultures throughout history. The futile attempts to make gold and magic potions, lead to the study of many chemical processes (crystallization, calcinations, solution, sublimation, reduction, and so on) and devising of numerous procedures (heating to high temperatures in furnaces, distillation and so on). The ancient Egyptian tradition (5000BC-400BC) was continued by the Greeks (350BC-650CE), Arabs (650-1200CE) and the Europeans (1300-1600CE) leading to the birth of modern chemistry around 17th century. Since, then there has been an ever increasing growth leading to new materials such as synthetic fibers, plastics, paints, detergents, pharmaceuticals, adhesives and many others. Our high standard of living depends heavily on the contributions of chemists to agriculture, manufacturing, pharmaceuticals and several other disciplines.

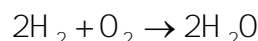
There are billions of substances with a variety of properties. But interestingly, all of them are made from basic elements numbering less than hundred. An ele-

ment is a class of atoms which have the same number of protons in the nucleus. This number is known as the atomic number of the element. For example, all atoms with 6 protons in their nuclei are atoms of the chemical element carbon, and all atoms with 92 protons in their nuclei are atoms of the element uranium. Elements with atomic numbers higher than 92 are unstable and break into elements with small atomic numbers. The most convenient presentation of the chemical elements is in the periodic table of the chemical elements, which groups elements by atomic number (starting with hydrogen whose atomic number is one). Each element has a unique symbol: Hydrogen: H; Oxygen: O; Sodium, Na; etc. Due to its ingenious arrangement, groups, or columns; and periods, or rows, of elements in the table either share several chemical properties, or follow a certain trend.

# Periodic Table of the Elements

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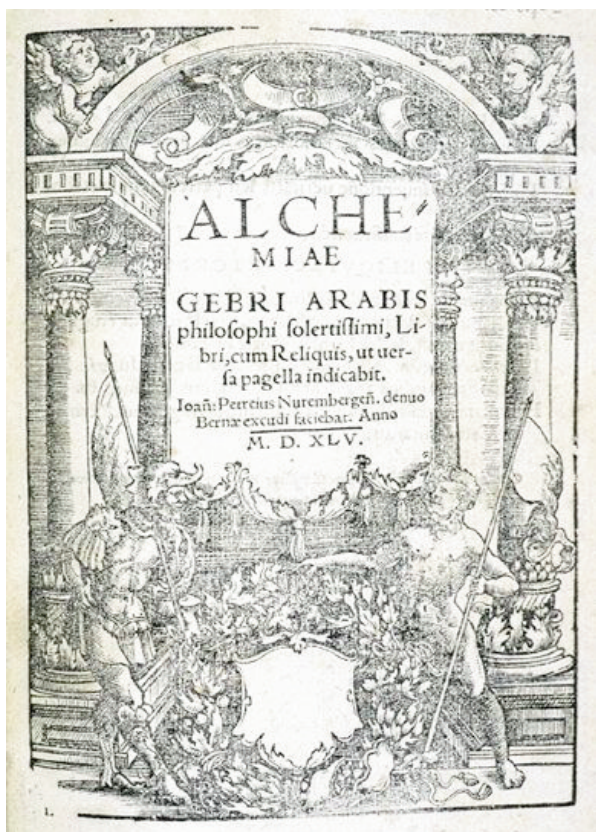
Chemists often use reaction equations to summarize a specific reaction. As an example, the chemical reaction between hydrogen and oxygen produces water. The equation of this reaction is



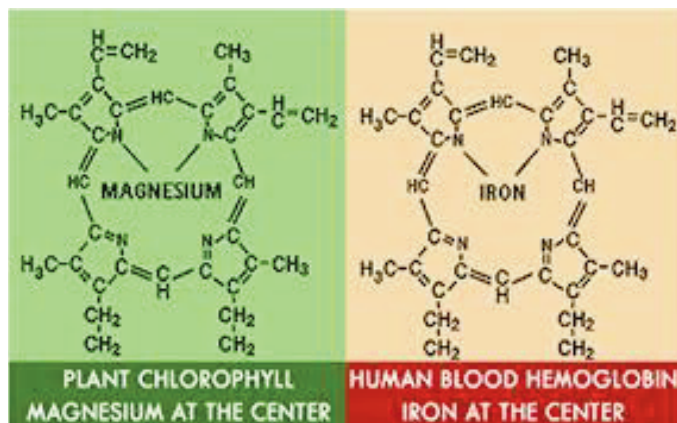
The above reaction states that two molecules of hydrogen combine with one molecule of oxygen to produce two molecules of water; and a water molecule is made up of two hydrogen atoms and one oxygen atom.

There are several main branches. Analytical chemistry is the analysis of material samples to gain an understanding of their chemical composition and structure. Organic chemistry is concerned with the compounds of the chemical element carbon. Carbon forms more compounds than any other element because its atoms can combine with one another to form very long

chains. These compounds are the basis of all living matter. Inorganic chemistry is concerned with the compounds of all the other elements. Biochemistry is the study of the chemicals, chemical reactions and chemical interactions that take place in living beings. Physical chemistry includes the study of the physical properties of compounds and the physical changes that occur during reactions, in particular, the energetics and dynamics. Theoretical chemistry is the study of chemistry via fundamental theoretical reasoning involving the techniques developed in physics and mathematics. Egyptian-born Ahmed Zewail pioneered the development of a new field known as Femtochemistry. This enabled for the first time to witness chemical events that occurred in femtoseconds (quadrillionths of a second, that is millionth of a billionth of a second, i.e., 0.000000000000001 second) using very powerful lasers. His technique is likened to Galileo's use of his telescope which revolutionized astronomy. Ahmed Zewail was awarded the Nobel Prize for chemistry in 1999, unshared. The famous medieval Arab chemists include Jabir ibn Hayyan (721-815, Latinized name, Geber) and Muhammad ibn Zakariya al-Razi (854-925CE, Latinized name, Rhazes).



Latin translation of one of Jabir ibn Hayyan's books, *Alchemiae Gebri* done in 1545 and extensively used by the European chemists



It is interesting to note that the hemoglobin found in blood and chlorophyll found in plants differ only by a single atom of iron and magnesium respectively. Hemoglobin is found in the vertebrates (animals with backbones including: mammals, reptiles, birds, fishes, amphibians). Invertebrates (animals without backbones including: insects, crabs, lobsters, snails, clams, octopuses, starfish, sea-urchins and worms) have another compound called hemocyanin which has two atoms of copper. Both hemoglobin and hemocyanin are used for respiration.

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Sameen Ahmed Khan

Department of Mathematics and Sciences, College of Arts and Applied Sciences, Dhofar University, Salalah, Sultanate of Oman  
([rohelaakhan@yahoo.com](mailto:rohelaakhan@yahoo.com), <http://SameenAhmed-Khan.webs.com/>)

# Five 'Ps' for a Life of Grace Dignity

I By SADATHULLAH KHAN I

When, where and in which family we are borne, is not in our hand. We also have to die but once. When, where, how, is also not known to us. Only time in between these two most important events in everyone's life, is in our hand. The time which must be Lived, not spent. How we Live, is in our hands. We can Live a dignified and graceful existence, enjoying what we have and live in Gratitude for that. All wants in life can never be fulfilled. Fulfill one and many others crop up making it vicious circle, a never ending process. So the best is to enjoy what you have but keep trying for more and better. Remain in Action mode with right intentions. Do not think about results, the awards which will automatically come. As in cricket, runs will keep coming as long as you stay at the wicket.

While you focus on staying at the wicket, remember the following FIVE 'Ps':

1. PRAYER : When you walk the way guided by humanly desires and selfish motifs, you will find hopeless end. But if you walk the way guided by Goodness, God and Spirituality, you will find endless hope and unlimited opportunities. We do not have to be religious to appreciate the doings of our creator, who has gifted us umpteen wonderful things. Just count your blessings. Life is an endless joy if you embrace positivity and look for good in your heart and prayer on your lips. Just fill your heart and mind with gratitude for the One who has provided so many things of joy and happiness.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny? PRAYER is to keep your Connectivity with your God. Prayer is the Mobile which connects you with Him. It never fails, needs no recharge and always in five stick signal mode. Our parents provide us our physical body but 'soul', 'consciousness' empower us to LIVE, is provided by God. So we must always keep our connectivity with our mentor, our creator through Prayer. And Prayer is not just taking His name robotically, doing rituals, visiting places of worship only. Best Prayers which bring us closer to our God, are our Good Deeds, Kindness, Compassion, Help-share-care-serve attitude

towards those not born as lucky as us. That's why it is written above 'walk the way guided by Goodness, God and Spirituality to find endless hope and unlimited opportunities'.

Chapter 2 The Cow سورة البقرة - Al-Baqara: Verse 152  
فَاذْكُرُونِي أَنُكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Then do ye **remember Me**; **I will remember you**.  
Be grateful to Me, and reject not Faith.

2. PARENTING: To conceive, give birth, bring up the child, is the responsibility entrusted to parents by our creator. That's the way, this world has been running for millions of years and shall keep running for more millions. Through Parenting, Good or bad, we teach our children how to Live. Parenting is not an obligatory act. Everyone has to do it when their turn comes. Many parents in their old age, when their children do not take proper care of them, blame their off-springs, which is not totally correct. The fault also lies in their quality of Parenting. There is so much selfishness, greed, intolerance, impatience and other countless vanities in our society these days. Main reason for our society's present turmoil is faulty Parenting by which we have created a society or people without ethics, civic sense, values, consideration for others and other virtues on which a progressive society is based. Childhood is like the foundation of a high rise building or roots of banyan tree. These have to be strong so that a strong society can be built. Life is a marathon, not a sprint. Life has to be lived on long term not short. Hence instill good habits, ethical values, selflessness, generosity, kindness, consideration for others during childhood so that people have strong foundation of values which are totally missing in our society these days which is the root cause of individual and collective unrest and turmoil.

Chapter 4 The Women سورة النساء - An-Nisa: Verse 114

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا  
In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

3. POSITIVITY: Nature has given us total negativity as birthday gift. Positivity has to be instilled, best done in childhood. But you are an adult. How best to cope

up with inherent negativity at this stage?

### Be Positive, but how? What do you mean by Positivity?

Well, adopt an Attitude of Gratitude, to start with. Gratitude towards God, your parents, your family, teachers, society and country. Say 'Thank You' and make it your favourite word. Negativity in mostly insignificant small things like not appreciating anything good, always harping on bad or expecting bad to happen, blaming and criticizing as if there are rewards for that, habit of complaining and grumbling, losing temper, uncooperative attitude towards colleagues, being selfish and greedy, back-biting and umpteen such vanities which make us unpopular and unpleasant to be with. Maintain your dignity and grace. Be helpful and kind, say less, listen more. Do not compare with others and of course, have least expectations.

You are decidedly towards an incredible goal called Positivity. You will find Positive people being liked and revered while ne

at our command. However, when we respond positively, goodwill and well-being is generated, helping us to meet the same situation with poise. Patience may be bitter at times, but its fruit is always sweet. Best life-long gift you can give to your children is 'being Patient with others'. Patience is an acquired virtue and home is the place where this virtue is leaned for life-long effect.

5. PERSEVERANCE: Perseverance in Effort and Patience in wait will win the race. Perseverance is to keep trying. Try, try and try again and again, till you succeed. Never accept defeat and if you don't accept defeat, you are never defeated. Action only is in our hands, not the awards. So best is to detach your thoughts from results and concentrate 100% on action. Then only best action can be performed which produces best result. We became independent because one

Chapter 2 The Cow سورة البقرة - Al-Baqara: Verse 153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ  
O ye who believe! seek help with patient **perseverance** and prayer; for Allah is with those who patiently **persevere**.

man was persistent in his effort for his goal, freedom for his country, India. Person was Mahatma Gandhi.

### Chapter 31 Luqman سورة لقمان - Luqman: Verse 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ  
And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show **gratitude** to Me and to thy parents: to Me is (thy final) Goal.

But for his persistence, not only us but the whole world might have been slave of various empires. Nelson Mandela. But for his non-violent war against apartheid,

there would have been no freedom majority of its citizens in South Africa. 'Never give in, never, never, never,' as Winston Churchill used to say.

4. PATIENCE: Patience is controlled behaviour, to remain calm and cool in difficult unpleasant situations. World is full of provocations which leave us with two options, react or respond. When we react angrily, we expose ourselves, lose energy which could be better used to meet the challenge coolly with all the faculties

فَاصْبِرْ صَبْرًا جَمِيلًا

Therefore do thou hold **Patience**, - a **Patience** of beautiful (contentment)

Chapter 3 The family of Imran سورة عمران - Aal-e-Imran: Verse 17

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ  
Those who show **patience**, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning

# VANITY OF LIFE

One Sunday morning, a wealthy man sat in his balcony enjoying the sunshine and his coffee when a little ant caught his eye; going from one side to the other side of the balcony, carrying a big leaf several times more than its size.

The man watched it for more than an hour. He saw that the ant faced many impediments during its journey, paused, took a diversion and then continued towards its destination.

At one point the tiny creature came across a crack in the floor. It paused for a little while, analyzed and then laid the huge leaf over the crack, walked over the leaf, picked the leaf on the other side then continued its journey.

The man was captivated by the cleverness of the ant, one of Allaah's tiniest creatures.

The incident left the man in awe and forced him to contemplate over the miracle of Creation. It showed the greatness of the Creator.

Before his very eyes was this tiny creature of ALLAH, lacking in size yet equipped with a brain to analyze, contemplate, reason, explore, discover and overcome.

Along with all these capabilities, the man also noticed that this tiny creature shared some human shortcomings.

The man saw about an hour later that the creature had reached its destination – a tiny hole in the floor which was entrance to its underground dwelling.

At this point the ant's shortcoming that it shared with man was revealed.

How could the ant carry the large leaf it carefully managed to its destination into the tiny hole? It simply couldn't!

So the tiny creature, after all the painstaking and hard work and exercising great skills, overcoming all the difficulties along the way, just left behind the large leaf and went home empty-handed.

The ant had not thought about the end before it began its challenging journey and in the end the large leaf was nothing more than a burden to it.

The creature had no option, but to leave it behind, to reach its destination.

The man learned a great lesson that day. Isn't that the truth about our lives?

We worry about our family,

We worry about our job,

We worry about how to earn more money,

We worry about where we should live – 5 bedroom or 6 bedroom house.

What kind of vehicle to buy – a Mercedes or Honda or BMW or a Porsche?

What kind of dress to wear?

All sorts of things, only to abandon all these things when we reach the entrance to our destination – {THE GRAVE} when we realize we cannot enter our destination with all these things.

We don't realize in our life's journey that these are just burdens that we are carrying with utmost care and fear of losing them, only to find that at the end, they are useless and we can't take them with us.

The ONLY TREASURE that lasts FOREVER is; OUR RELATIONSHIP WITH OUR CREATOR - ALLAH.

So ask yourself:

"AM I USING MY WHOLE LIFE TO SERVE HIM  
May Allaah guide us all and remove from our hearts the excessive love we have for this world.

نيل اعل بر اي نيم

# JOURNEY TO ISLAM:

## Islam was the Only Choice I Couldn't Deny! Alternative News and a Leaflet Led me to Islam

**S**ome Muslims might think that becoming Muslim is the end goal, but really becoming Muslim is just the start.

Contemplating what was going on around him led A. Seymour to question what was happening in politics, the media and current events, and to find out what the truth really is.

He was inspired by his own cycle of questions and answers, with one inevitably leading to the next.

This is his story in his own words:

I was in university, I was studying International Business. And in my spare time I was a DJ.

I was very kind of interested in what was going on in the world in terms of I didn't quite believe we were being told the truth by the media. So I was quite interested not in conspiracy theories, but just alternative news of what was going on.

Particularly after September 11, I was really fascinated in what actually happened, and the government and the media response to that. So, I suppose that kind of started me asking questions about the truth of what was going on, and what is the truth.

### Finding Islam

Well, I had met a Muslim, and they passed me on some leaflets about Islam. Reading them it really left me

with kind of no choice really, I couldn't deny it. I believed it.

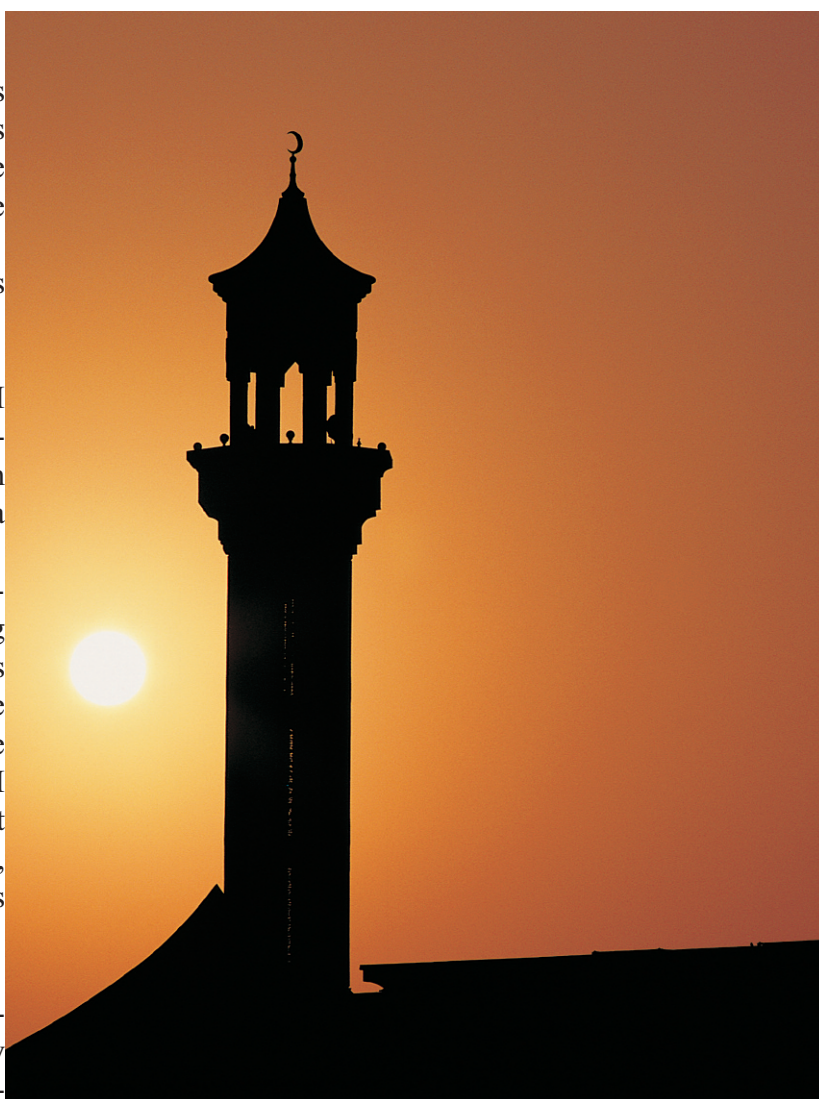
So, one night, one Saturday night, I basically had a conversation about death. And I had this feeling for some reason that I was going to die quite young, so I thought I would better become Muslim before I die. So, I just took Shahadah.

At that point, I still didn't really know much about Islam, except that there were five pillars, and I knew and believed in One God, and that Muhammad, (peace be upon him), was the Messenger of God. I believed that, so I took Shahadah.

It was probably quite a few months afterwards I lost touch with the Muslim I initially met. So, at that point I didn't actually know any Muslims, so it was just kind of me on my own doing, you know, what I thought was Islam. And I was looking to meet some Muslims just randomly at the job I

was working at. They came to the shop, and I started to hang out with them, and they became good friends for the next few years. They were also new Muslims as well. So I was amazed because that I didn't know there were other people who embraced Islam.

So it was a real blessing, and spending time with them I learned a lot more about Islam.



Would You Like a Ham Sandwich?

I remember one day my mum saying to me oh, would you like a ham sandwich?.

And I said well I'm not really eating ham at the moment.

for anyone who is really thinking about Islam I would say: Follow your heart.

And she said why was that?

And I said since I became Muslim.

And she said what was that?

And I said since I became Muslim

And she said you're not a Muslim?

I said: Well, I believe in One God and I believe Muhammad is the Messenger of God, and therefore I am a Muslim.

So, she was a bit confused.

But I had it very easy compared to a lot of people whose family and friends disowned them. My parents were very liberal and laid back. They have always been like that, kind of leaving me do what I wanted; let me find my own way.

Just the Start

Some Muslims might think that becoming Muslim is the end goal, but really becoming Muslim is just the start. When you pursue the path everything changes in your life. Also it puts people off Islam because they realize that things are going to change.

But really you have nothing to be scared about, because Islam means submission to God. Allah could bring you into Islam and then make it difficult for you, it doesn't really make sense.

Anyone who encounters Islam, they have to be true to themselves, and they will kind of feel inside - they will acknowledge - that they need to return to their Lord and submit to Him.

So, for anyone who is really thinking about Islam I would say:

Follow your heart.

Be sincere.

And as long as you do that, then you have nothing to worry about.

It will guide you to Islam...

<http://www.onislam.net/english/reading-islam/my-journey-to-islam/contemporary-stories/455921-alternative-news-and-leaflet-led-me-to-islam.html>

# Super 30 for SSC exam

Important Communication from SSC 30 :

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# JOURNEY TO ISLAM:

## From Drugs and Prison to Islam Now I Have My Role Model

**I By Abdullah Abdul-Malik I**

**I**saw that the Muslim character was firm on the truth and knew how to carry himself as a true believer of God.

My name is now Abdullah Abdul-Malik and I'm a 28-year-old Muslim born, raised, and living in America. I have been practicing Islam now for almost 5 years. I grew up in the Philadelphia area of Pennsylvania in a nice neighborhood, and I played soccer when I was a child.

As a teenager in America, I grew up listening to rap music and watching violent movies, and came to believe that life was meant to be lived that way.

I thought that everything I was doing was cool, and that living this way was how life was meant to be, exciting and dangerous. So I naturally took these rappers and movie roles as role models, and become consumed by the thought that life is meant to be rebellious to society.

I now know the danger that music and TV have on us as a society. If you do not have a positive role model, you will have a bad one. I got into marijuana and started selling it as a teenager and lived this way up through high school until I was around 23 years old.

I learned that my friends aren't really friends. I learned to be paranoid, not knowing who to trust, and inside, I felt empty. I got into making music and that became my only way of releasing the aggression I had built up inside.

My life became very depressing and isolated. I had become what I had looked up to. My family had some financial problems and moved to Florida, and I decided to stay in Pennsylvania since it was where I grew up. Good or bad, it was home, and I was not ready to leave yet.

I moved out and got my own apartment close by where I grew up. I had learned the struggle of trying to make it in life. It was difficult and I felt all alone. Since my life had turned even rougher, I started taking more chances. I stopped being smart about selling drugs and became more reckless, fearing nothing.

Instead of being on the low, I started selling to people what I didn't really know. I started doing things that I normally wouldn't do. But when you get away with so much, then you start to take more of a risk, and this dangerous way of life becomes comfortable, and even normal. I ended up selling some marijuana to an undercover police officer in 2004. I was now under investigation and feeling pressure from all over.

When the fear of going to prison became reality, I stopped selling drugs and got a job. It was there that I met a man in his 50s who was a Muslim, and it was at that job that I had my first conversation about Islam. I asked him if Muslims believed in Jesus, since all I ever heard about was Jesus.

He said yes, Jesus was one of the highest people in the religion, but that we believe in him as a prophet and not as a God. He told me that the Muslims believed in all the prophets from Adam to Muhammad, and God alone as One with no partners and no equals.

When he told me this I accepted it; it was kind of how I felt already. It is common sense and how could one reject such a strong and logical statement?

He told me that since I seemed interested that he was going to give me something. I was at the point in my life that I needed a change and desperate for answers. I always believed in God but was confused on many issues and didn't accept Christianity as the truth.

One night after giving this man a ride home from work, he gave me a Quran. I thanked him and started reading that same night. The Quran spoke to me and made everything clear for me, I knew that it was the truth and only God alone could have put together such

a book.

It made sense to me and immediately made me feel peace inside like never before, and it made me feel good. When I saw him the next day, he said I looked completely different, and I told him that that book makes you feel good, it was amazing.

I knew that I was under police supervision and was afraid to pack up and leave. So I thought that since they didn't arrest me, that maybe they would leave me alone and wait until I did something worse. Since many detectives don't like to make an arrest on something small, they usually want a bigger charge. After a few months of being investigated, some undercover detectives jumped out of an unmarked, broken-down van and grabbed me. I ended up getting arrested and charged with selling a small amount of marijuana.

I lost the job I had, and went to jail for a couple days before being bailed out by my family, who was in Florida. The news crushed them, and caused many giant problems for my whole family.

The detectives told me that they didn't really want me, and that they wanted me to help them set up other people, but I denied them and decided to do the time like a man. While I was out on bail, I just continued to read the Quran and think deeply on its meanings.

One night while reading in the dark with a nightlight on I saw light coming out of the book, and knew that this was a sign from God that this was the truth, and that my life was going to change forever and that I had a purpose.

It wasn't just there for a minute, but it was there the whole night I read — for about 45 minutes. I thought about getting up to show my roommate, who was sleeping upstairs, but I decided that this was a sign from God to me and that I wasn't going to ruin it.

I had already believed that this book was the truth, but when I saw that, my belief was changed forever. I ended up going to prison and it was there that I met Muslims and they turned out to be the best people I had ever met; people who weren't bad, but who had just got caught up in stressful positions and made the wrong choices.

I learned the character of Muslims: strong men with dignity who were humble, loving, pious people. It was there that I learned to fast, pray, and attend the Friday Prayers.

I saw that the Muslim character was firm on the truth and knew how to carry himself as a true believer of God. They were people who were in stressful positions but who were content with what was decreed for them, with no worries, with full trust in the Creator.

My whole life I was medicated and mentally distracted. Prison helped me sober up, and my mind became clear for the first time. In prison you learn to be resourceful, and you have nothing but time to think. You question everything: your religion, your family, your friends.

You are somewhere where there are no distractions. It was a huge blessing for me.

I knew that I would hate it, but I knew it would be the best thing for me. I just read and worked out and learned who I was and what my purpose was. I served just over one year, and after getting out, I moved to Florida and have been here ever since. I felt like I was reborn.

I'm currently in nursing school and planning on traveling the world helping people not as fortunate as myself and continuing to convey the message of truth. When you live wrong and you find the truth, it so much more clear. It is amazing for the first time to learn how to live as an adult. The truth came to me at a time when I was desperate for it, and at the best moment.

My life has been crazy and I feel so blessed — Islam is the righteous path of truth. When you find this religion, then there is no going back.

I've been from the streets to the prison and to Islam. In the end, it was all worth it and without all these trials I wouldn't be who I am today. Alhamdulillah (thanks be to God)!

<http://www.onislam.net/english/reading-islam/my-journey-to-islam/contemporary-stories/420812-now-i-have-my-role-model.html>

# Politics of Polarization - Who Reaps the Benefits?

I By Shakeel Ahmad I

Following short analysis (actually a reply to a MIM (Owaisi) supporter) may be of interest to some of readers:

It's easy to talk when no data, or only selective data, is produced before people who don't have any data in their hands. You might conveniently compare the 24 muslim MLAs in 2015 as more than the numbers in 2010 assembly of Bihar (19), to prove that Owaisi's decision to enter the Bihar's hottest-ever electoral fray resulted in allocation of more seats to muslims of Bihar by the Mahagathbandhan of Nitish-Lalu-Congress.

Following historical figures would categorically reject the assertion that Owaisi's entry in Bihar was to benefit long-term strategic interests of Bihar's Muslims. Before looking at the figures, please remember that almost half the seats in the winning coalition of 2010 were given away by Nitish to BJP which would not field any muslim candidates. So effectively, we may consider the percentage of 2010 with respect to half the assembly seats only, and the percentage then would be much more than that in the current assembly. Have a good look at the historical figures, sir, and then let us know if you still stand by your argument, simply because you are a fan of Owaisi.

The lowest muslim representation (5.86%) can be seen in the year of highest communal polarization (1990 - the year of Babri Masjid demolition, preceded by high-pitched polarization). This is the condition RSS/BJP and Modi tried to create before the Bihar elections of 2015, so that they could reap maximum benefits. And, unfortunately, our own most respected leader, Asaduddin Owaisi, supported this effort of RSS/BJP and Modi. Better sense prevailed and he decided to limit his candidates in just six constituencies, alhamdulillah! However, the impact was witnessed all of Bihar. Looking at the margin of wins for candidates, we come across a highly reduced margin for muslim candidates in non-Seemanchal areas (where muslim population is less than 25%). The Hindu caste combine whose votes led to landslide victory of the MGB did not pass on to MGB's muslim candidates in the

Number of Muslim MLAs in Bihar Assembly:

Year	Muslim MLAs	Total Seats	Percentage of Muslims
1952*	24	330	7.3%
1957*	25	319	7.8%
1962*	21	319	6.6%
1972*	25	318	7.9%
1977*	25	324	7.7%
1980*	28	324	8.6%
1985*	34	324	10.5%
1990**	19	324	5.9%
1995**	23	324	7.1%
2000**	28	324	8.6%
2005**	24	243	9.9%
2010**	19	243	7.8%
2015**	24	243	9.9%

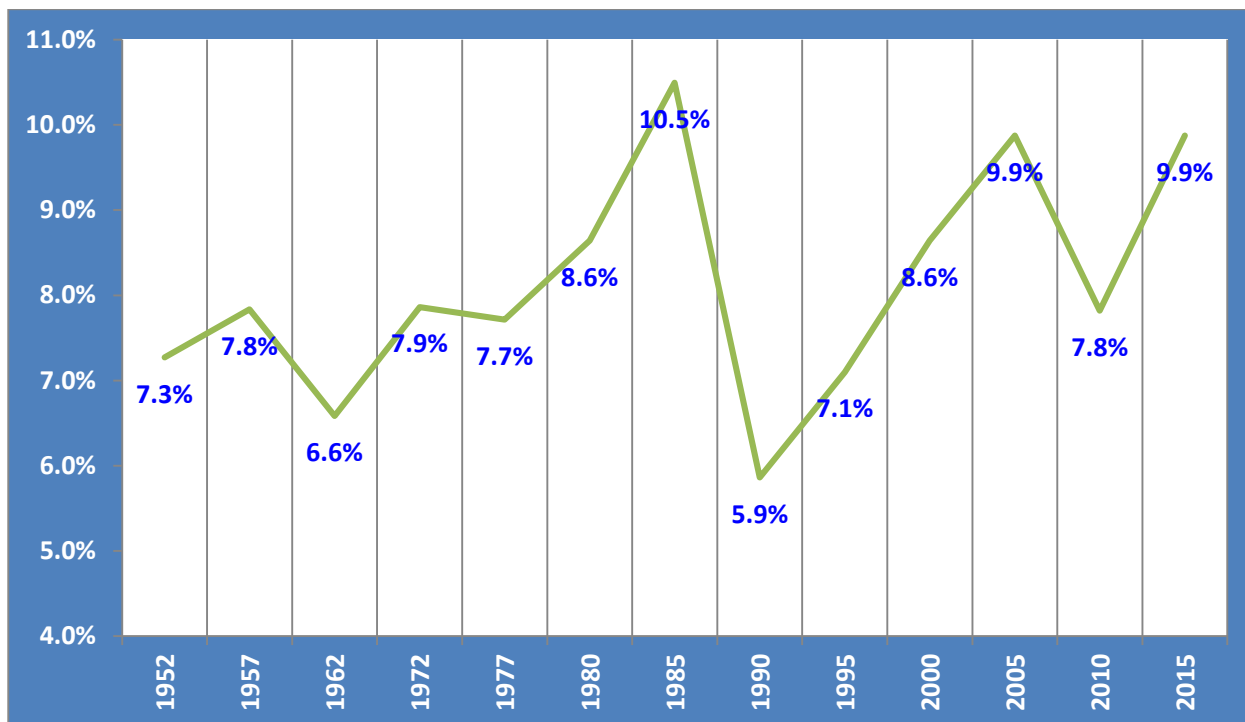
\*From Dr. Mohammad Sajjad's Book

\*\* From Election Commission of India

same way as wherever Hindu candidates were contesting – the MGB voters got split wherever muslims were their candidates, and a good share also went to the BJP.

Chart: Percentage of Muslims in Bihar's Legislative Assembly (included Jharkhand up to 2000 elections) When the voters get polarized along religious lines, 83% of Hindus are expected to vote for RSS/ BJP; how can a party, or combination, targeting to receive 17% of votes (muslim vote) defeat the beneficiary of a party perceived as the benefactor of Hindus? It's just criminal to believe that a person of the calibre of Owaisi Sb. does not understand this simple statistics. So, if he does, then the allegations of Owaisi's collusion with the central govt. may hold some substance. 2015 Bihar Results only shows that Muslims of Bihar are much wiser than muslims of Hyderabad, the kingdom of Owaisi. I asked a Hyderabad friend, "Does any political party offer a MLA/ MP seat to muslims in Andhra Pradesh, outside of Hyderabad?" If it is rare, then, why? Is it because of the notion, "You have Hyderabad, don't ask for any share outside of it?" Similar to the assertion, "You asked Pakistan and got it, what else you want in Hindustan?"

If Owaisi influence actually is a clarion call for "sec-



**Chart: Percentage of Muslims in Bihar's Legislative Assembly (included Jharkhand up to 2000 elections)**

ular" political parties of Bihar, and is likely to make things better for muslims in Bihar, then let us have the answer to the above question, and the reason for a petty representation of muslims in AP outside of Hyderabad.

I also wonder why in the heart of his kingdom, under the shadow of Owaisi's immense power, Char minar became a huge mandir - the location is surrounded by thick population of muslims and hard core supporters of Owaisi.

We appreciate Asaduddin Owaisi's depth of knowledge, and both brothers' excellent oratory skills, and wish that these winning attributes are used as wisely as the wisdom displayed by Bihari muslims. Asaduddin Owaisi has transformed himself from a diplomatic soft-spoken politician into Akbaruddin Owaisi, leaving no difference between the two - he perhaps became scared of rising popularity graph of loud-mouthed Akbar, so he has become Akbar, now. The wisdom must be used to empower the muslims, not for his own personal benefits.

Very soon, truth will be out in the open on why wanted Modi's and

RSS rein to expand to Bihar – we are fortunate that Muslims of Bihar rejected him and the politics of polarization, completely, and did not allow Owaisi to play a spoiler in Bihar elections. Allah has helped us this time, but unless muslims of India put our wisdom to best possible use, we would remain as downtrodden even 50 years from now.

\*Reference has been made to Dr. Mohammad Sajjad's book (he is a professor of History in AMU): Muslim Politics in Bihar: Changing Contours. Routledge (Taylor & Francis), London/Delhi, 2014

Bihar Result Status			
Status Known For 243 out of 243 Constituencies			
Party	Won	Leading	Total
Bharatiya Janata Party	53	0	53
Indian National Congress	27	0	27
Janata Dal (United)	71	0	71
Lok Jan Shakti Party	2	0	2
Rashtriya Janata Dal	80	0	80
Rashtriya Lok Samta Party	2	0	2
Communist Party of India (Marxist-Leninist) (Liberation)	3	0	3
Hindustani Awam Morcha (Secular)	1	0	1
Independent	4	0	4
<b>Total</b>	<b>243</b>	<b>0</b>	<b>243</b>
Partywise Vote Share			

# SAINIK SCHOOL IN INDIA

The Sainik Schools are a system of schools in India established and managed by the Sainik Schools Society. They were conceived in 1961 by V. K. Krishna Menon, the then Defence Minister of India, to rectify the regional and class imbalance amongst the Officer cadre of the Indian Military and to prepare students for entry into the National Defence Academy (NDA), Khadakwasla, Pune and Indian Naval Academy. Today there are 24 such schools covering all the states of the country and three of them in Bihar & Jharkhand as Sainik School Gopalganj, Sainik School Nalanda & Sainik School Tilaiya (Jharkhand).

The inspiration for Sainik Schools came from the Rashtriya Indian Military College (RIMC) which has given India many service chiefs and the public school system of England. Sainik schools can be regarded as the ordinary citizen's public school where deserving students can get high quality education irrespective of their income or class background. Seats are reserved for children of serving Defence personnel and concessions are given to children of Government officials.

The objective of the Sainik Schools is to prepare the students to lead as officers in the Defence Services of the country. The schools select bright and promising students through a national entrance examination and focus on moulding their overall personality with emphasis on extracurricular activities.

Sainik schools resources allow cadets to develop their skills in sports, academics and other extracurricular activities. Sainik Schools include running tracks, cross-country tracks, indoor games, parade grounds, boxing rings, firing ranges, canoeing clubs, horse riding clubs, mountaineering clubs, trekking and hiking club, obstacles courses, football, hockey and cricket fields, as well as volleyball and basketball courts. Cadets also become a part of NCC. Cadets who complete their 12th standard usually possess a NCC B certificate.

Cadets are assigned to houses. They are classified as sub-juniors, juniors and seniors respectively depending upon their class of study. Cadets compete in sports, physical training, academics, cross country, drill and various other competitions to win their house trophy

of Students for Class 6th & 9th.

Note: -

1. Application Form can be obtained from School by post on all working days from 0900 AM to 1300 PM by depositing/sending a Bank Draft (only SBI & PNB Bank) of requisite amount in favour of Principal, Sainik School Gopalganj payable at State Bank of India, Narainia Branch (Code No. 09212) OR State Bank of India, Hathwa Branch (Code No. 02945) OR Punjab National Bank, Mirganj Branch (Code No. 474500).

2. The details of candidate's name, date of birth, father's name, category and complete address should be mentioned at the rear page of the Demand Draft.

3. Demand Draft from any other bank, any type of cheque, Cash, Money Order and Indian Postal Order will not be entertained at all for sale of Application Form.

4. Application Form can also be downloaded from 12 Oct 2015 from the School website [www.ssgopalganj.in](http://www.ssgopalganj.in) or <http://sainikschoolnalanda.bih.nic.in/ADMISSION.html> and can be submitted to the School along with Demand Draft of requisite amount and other documents.

5. The Application Form is non transferable.

6. SC/ST candidates are to send a certified photocopy of the caste certificate and Defence category candidates are to submit DO Part-II extract of their ward's date of birth alongwith the application form.

7. No correspondence will be done for underage/ overage candidates or late and incomplete applications.

8. Application Form received after due date & time will not be entertained.

9. The School is not responsible for postal/courier delay.

10. Liberal scholarships are available for students studying in Sainik School Gopalganj by the State Govt and Central Govt subject to availability of funds.

Entrance Exam is being held every year for Selection

**SAI NIK SCHOOL GOPALGANJ, & NALANDA (BIHAR), TILAIYA  
(JHARKHAND)**

**ADMISSION NOTIFICATION: SESSION 2016**

1	Class for Admission	:	VI & I ( <del>Only for Boys</del> )
2	Date of Birth	:	(a) <del>For Class - Boys</del> age should be completed 10 years and below 11 years as on 01 July 2016, i.e. born between 02 July 2006 and 01 July 2006 (both days inclusive)
			(b) <del>For Class - Boys</del> age should be completed 13 and below 14 years as on 01 July 2016, i.e. born between 02 July 2003 and 01 July 2003 (both days inclusive).
3	Date of Written Examination	:	03 Jan 2016 (Sunday)
4	Medium of Examination	:	<u>For Class - VI English/ Hindi &amp; For Class - VII English</u>
5	Approximate No. of Seats	Gopal ganj	<u>For Class - VI 60 Seats (Gop) &amp; For Class - VII 06 Seats</u>
		Nal anda	<u>For Class - VI 80 Seats (Gop) &amp; For Class - VII 26 Seats</u>
		Ti l ai ya	<u>For Class - VI 120 Seats (Gop) &amp; For Class - VII 20 Seats</u>
6	Reservation of Seats	:	SC – 15% ST- 7 ½% De 25% of 67% of balance of seats after SC/ ST reservation (only for Serving/ Ex-serviceman)
7	Sale of Prospectus-cum Application Form	:	From 12 Oct 2015 (0900 h to 1300 h) (on all working days)
8	Cost of Prospectus-cum Application Form including Registration Charges	:	<b><u>By Hand</u></b> – Rs 400/- (For Gen/ Def) & Rs 200/- (For SC/ ST)  <b><u>By Post</u></b> – Rs 450/- (For Gen/ Def) & Rs 250/- (For SC/ ST)
9	Last date for submission of filled-in Application Form	:	(a) <b><u>Sale</u></b> 21 Nov 2015 (up to 1300 h on 21 Nov 2015) (b) <b><u>Submission</u></b> -30 Nov 2015 (up to 1600 h on 30 Nov 2015 only)

# Significance of the Islamic Hijri calendar

The first of Muharram marks the beginning of the new Islamic, or Hijra year. It also points to one of the most significant events in the Islamic history, i.e., the Hijra (Divinely ordained migration) of Muhammad ﷺ, the Prophet of Islam, from Makkah to Madinah nearly 1435 years ago.

The Islamic calendar, which is based purely on lunar cycles, was introduced in 638 Christian Era (CE) by Umar bin Al Khattab رضي الله عنه, a close companion of the Noble Prophet ﷺ and the second Caliph of Islam. He did it in an attempt to rationalize the various, at times conflicting, dating systems used during his time.

Umar, may Allah be pleased with him, consulted his advisers on the starting date of the new Muslim chronology. It was finally agreed that the most appropriate reference point for the Islamic calendar was the Hijra. The actual starting date for the calendar was chosen (on the basis of purely lunar years, counting backwards) to be the first day of Muharram, the first month of the year of the Hijra.

The Islamic calendar is usually abbreviated AH in Western languages from the Latinized Anno Hegirae.

Muharram 1, 1 AH, corresponds to July 15, 622CE. The Hijra is the central historical event of early Islam. It led to the foundation of the first Muslim city-state, a turning point in Islamic and world history.

To Muslims, the Hijra calendar is not just a sentimental system of time reckoning and dating important religious events, e.g. fasting and Hajj. It has a much deeper religious and historical significance.

As an Islamic scholar wrote on the advent of the 15th century of the Hijra calendar 22 years ago, "It (the advent of the 15th century) is indeed a unique occasion to ponder that the Islamic Era did not start with the victories of Islamic wars, nor with the birth or death of the Prophet sallallahu alayhi wa sallam, nor even with the Revelation of the Holy Quran itself. It starts with Hijra, or the sacrifice for the cause of

Truth and for the preservation of the Revelation. It was a divinely inspired selection. Almighty Allah wanted to teach man that struggle between Truth and Evil is eternal!"

The Islamic year reminds Muslims every year not of the pomp and glory of Islam but of its sacrifice and prepares them to do the same. All the events of Islamic

Islamic Calendar- 1436/1437  
Georgian Calendar- 2015

January <i>Rabi-I 1436/Rabi-II</i>						
S	M	T	W	T	F	S
				1	2	3
				10	11	12
4	5	6	7	8	9	10
13	14	15	16	17	18	19
11	12	13	14	15	16	17
20	21	22	23	24	25	26
18	19	20	21	22	23	24
27	28	29	30	RT	2	3
25	26	27	28	29	30	31
4	5	6	7	8	9	10

February <i>Rabi-II/Jumada-I</i>						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
11	12	13	14	15	16	17
8	9	10	11	12	13	14
18	19	20	21	22	23	24
15	16	17	18	19	20	21
25	26	27	28	29	JO	2
22	23	24	25	26	27	28
3	4	5	6	7	8	9

March <i>Jumada-I/Jumada-II</i>						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
10	11	12	13	14	15	16
8	9	10	11	12	13	14
17	18	19	20	21	22	23
15	16	17	18	19	20	21
24	25	26	27	28	29	JO
22	23	24	25	26	27	28
2	3	4	5	6	7	8
29	30	31				
9	10	11				

April *Jumada-II/Rajab*						
S	M	T	W	T	F	S
				1	2	3
				12	13	14
5	6	7	8	9	10	11
16	17	18	19	20	21	22
12	13	14	15	16	17	18
23	24	25	26	27	28	29
19	20	21	22	23	24	25
30	RI	2	3	4	5	6
26	27	28	29	30		
7	8	9	10	11		
May *Rajab/Shab'ban*						
S	M	T	W	T	F	S
31					1	2
13					12	13
3	4	5	6	7	8	9
14	15	16	17	18	19	20
10	11	12	13	14	15	16
21	22	23	24	25	26	27
17	18	19	20	21	22	23
28	29	28	2	3	4	5
24	25	26	27	28	29	30
6	7	8	9	10	11	12
June *Sha'ban/Ramadan*						
S	M	T	W	T	F	S
	1	2	3	4	5	6
	14	15	16	17	18	19
7	8	9	10	11	12	13
20	21	22	23	24	25	26
14	15	16	17	18	19	20
27	28	29	30	RM	2	3
21	22	23	24	25	26	27
4	5	6	7	8	9	10
28	29	30				
11	12	13				
July *Ramadan/Shawwal*						
S	M	T	W	T	F	S
				1	2	3
				14	15	16
5	6	7	8	9	10	11
18	19	20	21	22	23	24
12	13	14	15	16	17	18
25	26	27	28	29	SW	2
19	20	21	22	23	24	25
3	4	5	6	7	8	9
26	27	28	29	30	31	
10	11	12	13	14	15	
August *Shawwal/Zul-Qa'dah*						
S	M	T	W	T	F	S
30	31					1
15	16					16
2	3	4	5	6	7	8
17	18	19	20	21	22	23
9	10	11	12	13	14	15
24	25	26	27	28	29	30
16	17	18	19	20	21	22
2Q	2	3	4	5	6	7
23	24	25	26	27	28	29
8	9	10	11	12	13	
September *Zul-Qa'dah/Zul-Hijjah*						
S	M	T	W	T	F	S
		1	2	3	4	5
						21
6	7	8	9	10	11	12
22	23	24	25	26	27	28
13	14	15	16	17	18	19
29	ZH	2	3	4	5	6
20	21	22	23	24	25	26
7	8	9	10	11	12	13
27	28	29	30			
14	15	16	17			
October *Zul-Hijjah 1436/ Muharram*						
S	M	T	W	T	F	S
				1	2	3
				18	19	20
4	5	6	7	8	9	10
21	22	23	24	25	26	27
11	12	13	14	15	16	17
28	29	30	MH	2	3	4
18	19	20	21	22	23	24
5	6	7	8	9	10	11
25	26	27	28	29	30	31
12	13	14	15	16	17	18
November *Muharram/Safer*						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
			22	23	24	25
8	9	10	11	12	13	14
26	27	28	29	30	SF	2
15	16	17	18	19	20	21
3	4	5	6	7	8	9
22	23	24	25	26	27	28
10	11	12	13	14	15	16
29	30					
17	18					
December *Safer/Rabi-I*						
S	M	T	W	T	F	S
		1	2	3	4	5
			20	21	22	23
6	7	8	9	10	11	12
24	25	26	27	28	29	RA
13	14	15	16	17	18	19
2	3	4	5	6	7	8
20	21	22	23	24	25	26
9	10	11	12	13	14	15
27	28	29	30	31		
16	17	18	19	20		

This calendar is approved by Fiqh Council of North America

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history, especially those which took place during the life of the Noble Prophet ﷺ and afterwards, are quoted in the Hijra calendar era. But our calculations in the Gregorian calendar keep us away from those events and happenings, which are pregnant with admonitory lessons and instructions. And this chronological study is possible only by adopting the Hijra calendar to indicate the year and the lunar month in line with our cherished traditions.

The Islamic year consists of 12 (purely lunar) months. They are: Muharram, Safar, Rabi Al-Awwal, Rabi al Akhir, Jumad Al Oola, Jumad Al Ukhrah, Rajab, Sha'ban, Ramadan, Shawwal, Dhul Qa'dah and Dhul Hijjah.

Some of the most important dates in the Islamic year are: Muharram 1 (First day of the year); 1 Ramadan (first day of fasting); last 10 days of Ramadan which include Lailatul Qadar (Night of Power); 1 Shawwal ('Eid Al Fitr); 8-10 Dhul Hijjah (Hajj); and 10 Dhul Hijjah ('Eid Al Adha).

It is considered a divine command to use Hijra calendar with 12 (purely) lunar months without intercalation, as evident from the following verses of the Noble Quran (which mean):

"They ask you [O Muhammad] about the new moons. Say, 'They are measurements of time for the people and for Hajj'..."

## Quran 2:189

Allaahﷻ also says what means:

"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]. Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allaahﷻ and [thus] make lawful what Allaahﷻ has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people."

## Quran 9:36-37

Since the Islamic calendar is purely lunar, as opposed to solar or luni-solar, the Muslim year is shorter than the Gregorian year by about 11 days. The months in the Islamic year are not related to seasons, which are fundamentally related to the solar cycle. This means that important Muslim festivals, which always fall in the same Hijra month, may occur in different seasons. For example the Hajj and Ramadan can take place in the summer as well as the winter. It is only over a 33-year cycle that lunar months take a complete turn and fall during the same season.

For religious reasons, the beginning of a Hijra month is marked not by the start of a new moon, but by a physical (i.e., an actual human) sighting of the crescent moon at a given locale.

Astronomically, some data are definitive and conclusive (i.e. the time of the birth of a new moon). However, determining the visibility of the crescent is not as definitive or conclusive; rather it is dependent upon several factors, mostly optical in nature. This makes it difficult to produce (in advance) Islamic calendars that are reliable (in the sense that they are consistent with actual crescent visibility).

The slight differences in printed Islamic calendars worldwide can be traced to two primary factors:

- 1) the absence of a global criterion for first visibility; and
- 2) the use of different visibility criterion (or method of calculation).

Weather conditions and differences in the observer's location also explain why there are sometimes differences in the observances of Islamic dates worldwide.

**IF YOU MARRY  
A MONKEY  
FOR HIS WEALTH,  
THE MONEY GOES  
AND THE MONKEY  
REMAINS AS IS.**

# Sports Day and Determination

*I By Hajira Khan I*

There once lived a girl named Clarissa. She was good in studies and loved reading books. She had very good writing skills too. She was a very good student. But there was one thing in which she always wanted to succeed, which was sports. Every year there was sports day in her school. Students from fifth grade and higher were allowed to participate. Clarissa was in sixth grade. When last year she was in fifth, she went to the sports day selection. She tried in almost every event but unfortunately she was not selected in any of the events. She was very disappointed. She thought that she will never succeed in sports. This year's sports day was approaching. "I shall not go for the selection of sports day" said Clarissa. "Why not?" asked her friend Margery. "Because I did not get selected last year". "But you must try" said Margery, "you never know what is going to happen". "OK fine I will go" said Clarissa. It is in the evening five 'O Clock today. There will be events like cricket-ball throw; skipping; long jump; etc today. The running events will be tomorrow. "Just hope for the best" said Margery. When Clarissa reached home she told her mother about the sports day selection and how she had denied going there first but then got a new spirit from her friend. "Well that is a strong decision you have made" said her mother. "And do not feel bad if you do not win any medal, participation is more important". "Thanks Mom" said Clarissa. When it was 5 'O Clock, Clarissa's mother dropped her in school and wished her all the best. The first event was cricket-ball throw. She threw nicely but not far enough to get selected. She tried in many other events but unfortunately she was not selected in any of them, and it was time to go home. "I knew it", Clarissa said to Margery, I told you I will not get selected. But you can try out for tomorrow's running events. "Yeah, yeah as if I will get selected in the running events, when I could not get selected in such easy events". "Now, now I told you not to think like that. Just come for tomorrow's running events or your name is not Clarissa Wilson". "Fine". Said Clarissa smiling. The next day Clarissa went to try out for the running events. The first race was fifty metres, eighty metres, and then there were two hundred metres plus there were hurdles. Looks like there are lot of races I can try out for, thought Clarissa to herself. She tried out for fifty metres and eighty metres but sadly she was not selected. She did not want to try out for hurdles because she did not have the practice for jumping heights. Next race was two hundred metres. "I should get selected at least in this race", she thought.

This is my last chance. The headmaster's whistle blew and everyone started to run. This time she ran with all her might and before she knew it her name was announced. She had been selected for two hundred metres!! She had come third. She could not believe it. Now she had to run on the sports day! "I told you to try and see" said Margery. "Thanks a ton for your advice" said Clarissa. Now Clarissa had to concentrate on her running practice. She started jogging every day and dawn and in the evening. At last the day for which she was waiting day and night came. It was sports day, the day her race was. Her mother accompanied her to the school as the parents were also invited. Her race was at four-thirty PM and now it was three-thirty. She still had a hour's time. There were four houses in her school: red, blue, green and yellow. She was in yellow house and so was Margery. "So you made it after all" said Margery thumping her on the back. "Yup because of your words". "Excuse me what are you talking about?" Asked Margery confused. "If you had not encouraged me for going to the sports day selection I would not be standing here today in my house colour T-shirt waiting for my race" said Clarissa. "Hey it was my duty to encourage you, you are my friend". "Thanks for that" said Clarissa and chatted with Margery for a while waiting for her race to be announced. And then the time came it was four-thirty. Her headmaster announced the race. She was supposed to run in lane number three. All the athletes sat on their knees in the wet grass. Clarissa heart was thumping fast as the headmaster said ON YOUR MARK, SET and he gave a loud clap. All the athletes started to run. Clarissa ran with all her might, she had to win this race somehow. The finish line was approaching instant by instant and before she knew it she crossed the finish line. She could not believe it. She had come first. Everyone was clapping for her, this was the best moment of her life. She received the gold medal by the chief guest standing on the pedestal. "I knew you could do it" said Margery hugging her friend, always try your best and never give up.

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# The fascist onslaught and the secular backlash

I Dr Mohammad Manzoor Alam I

On October 12, Sudhendra Kulkarni, journalist and aide to former Prime Minister Atal Behari Vajpayee, was forcibly painted black by Shiv Sena goons for attending the release ceremony of Pakistani politician Khurshid Kasuri's book. Kulkarni is the head of the prestigious thinktank Observer Research Foundation, which had organised the book release in Delhi and Mumbai. The Delhi release was attended by former PM Manmohan Singh and former Deputy PM LK Advani.

The paint attack on Kulkarni was not the first of its kind. Other writers have been attacked in the recent past. Some have got threats of elimination. Over a relatively short period, three writers of repute have been killed by Hindu right for their views. In their blood thirst all Hindu right organisations are similar.

In Maharashtra, Shiv Sena and BJP are allies and there is no difference in their intolerance, but the BJP is trying to distance itself from Shiv Sena's hooliganism in a bid to show itself as more tolerant about religious affairs. The fact remains that much of north India is seething with anti-Muslim hatred being fanned by BJP for electoral gains in Bihar.

We will come to the hollow claims of BJP about tolerance later. First, let us see how the writer-artist community is responding to the Hindu right threat to their life and limb. So far, nearly 25 writers-artists have returned their Sahitya Akademi awards, one of the highest literary awards from the Indian state on par with Gyanpeeth award, Maitridevi award and Saraswati award, which are privately instituted. Some are resigning from different committees of the Sahitya Akademi.

The protest is against the rampage of Hindutva fascists across the country and the Modi government's silence on it. The avalanche of protests began with the return of their awards by acclaimed Hindi poet Ashok Bajpai and English writer Nayantara Sehgal, daughter of Pandit Jawaharlal Nehru's sister Vijayalakshmi Pandit.

BJP and RSS leaders tried to pooh-pooh Sehgal's decision saying she had done it to promote her first cousin Indira Gandhi's daughter-in-law Sonia Gandhi and grandson Rahul Gandhi's party. They were soon reminded that Sehgal was the harshest critic of Indira Gandhi's Emergency and her toughest opponent on that issue.

Sehgal later explained that the present regime was more sinister than the Emergency's as the Emergency was declared legally by the President of India under constitutional provisions, but the present situation was worse as it was an undeclared emergency. The country had been taken over by fascist thugs who are killing with impunity as the Prime Minister chooses to keep silent.

The situation has become so hopeless that the President of India had to issue a statement asking citizens to maintain communal harmony. Over a large swath of the country, Muslims have been attacked, wounded and killed on the pretext of cow protection. The Dadri lynching of a Muslim and almost fatal attack on the victim's son has got wide coverage, but there have been lesser-known attacks and murders in the name of cow at other places. Dadri is barely an hour's drive from the Prime Minister's and President's offices.

Sheer anarchy has been let loose on the country and the figure of hate in this drama is the Muslim. Even the Booker prize winning writer Salman Rushdie, who is a great favourite of Hindutva votaries because of his criticism of Islam, has denounced the Hindu right's fanatical attacks on writers. He has written that he does not support any Indian political party, but he condemns the attacks on, threats against, and murder of writers.

India is passing through a difficult patch, a period in which our freedoms and Constitutional guarantees are under great stress. I hope to get back to you with these issues soon.

[http://iosworld.org/short\\_takes/The\\_fascist\\_and\\_secular\\_backlash.htm](http://iosworld.org/short_takes/The_fascist_and_secular_backlash.htm)

# The Modi Presidency is Over



**I BY HARISH KHARE I**

**T**he prolonged Bihar spectacle has defrocked this self-promoted messiah of techno-nationalism, a man who can effortlessly woo the CEOs and other technocrats in the Silicon Valley and still practise pre-Partition politics

The clever and the cunning among the Modi ‘bhakts’ were prescient enough to enter a caveat by way of an insurance: the Bihar vote would not be a verdict on the Prime Minister. True, every analyst knew that whatever be the Patna outcome, the Lok Sabha numbers would remain unchanged. But there is a message way, way beyond Patna. Because he opted – so breathtakingly and so recklessly — to stake his shirt in Bihar, the Prime Minister’s image and stature stand considerably diminished.

The trend that began in Delhi early this year has now consecrated into a new, definite mood. But there is no joy in all this. Indeed the Bihar outcome has hoisted the nation, to use a very old cliché, on the horns of a dilemma. Narendra Modi is the only Prime Minister we have, he still has three and a half years left in his term and, yet, it would truly be a national tragedy if his government is rendered hors de combat.

It is sobering to observe that a sensible section in the country was hoping that Bihar’s voters would rebuff

Modi, which in turn would, hopefully, induce him to reinvent himself. But it is too hopeful a hope to expect him to change his stripes.

This pessimism suggests itself on three counts. First, what the people of Bihar – as also people in the rest of the country – saw in the campaign was the real Narendra Modi. Abrasive, abusive, acerbic, cheerfully acrimonious, a bruiser, a street-fighter with a preference for the knuckle-duster. A leader who is refusing to grow up. Perhaps that is the only trip he knows. During the 2014 parliamentary campaign, his massive media machine was able to bewitch the middle classes (as also leading liberal intellectuals) to make them believe that Modi had put “2002” behind him; that he had grown into a sober, rounded personality.

Of course, even in 2014, the voter in UP, Bihar, Rajasthan and Gujarat was wooed, subtly, to see him in the old familiar garb of an anti-Muslim, Hindu partisan. But the post-victory narrative grafted a modernising halo around him.

The middle classes opted to overlook this unpleasant part of his political persona and, instead, applauded because he had promised to slay the “ma-beta” (mother and son) sarkar.

In the 2015 Bihar, there was neither a ma nor a beta for him to gore, though he did try to resurrect them as

the 'enemy.' Meanwhile the country had become wise to Modi's techniques and tricks. The Bihar political antagonists led by Nitish Kumar had read Modi loud and clear and were ready to repay him in kind: insult for insult, slogan for slogan, gaali for gaali.

Second, the BJP campaign in Bihar has done enormous damage to the idea of economic growth. The choice got narrowed down to 'social justice plus development' of the Nitish Kumar variety or the 'development plus communalism' of the Modi-Amit Shah type. It is most regrettable that 'development' as the national agenda stands discredited. It was all so needless but Modi himself abandoned it; he did not stay with the message. That too is no surprise. Because being who he is, Narendra Modi put 'vikas' on his rhetorical back-burner and began trading in communal metaphors. He had no qualms in invoking "the other community". In case anyone missed the communal pitch, his comrade-in-chief, Amit Shah, made it explicit when he argued that Pakistan would be celebrating a BJP defeat.

This was back to the familiar Gujarat rhetoric of 2002. This cultivated regressive relapse has taken the sheen off Modi as a messenger of a new era of national prosperity. The prolonged Bihar spectacle has defrocked this self-promoted messiah of techno-nationalism, a man who can effortlessly woo the CEOs and other technocrats in the Silicon Valley and still practise pre-Partition politics.

Thirdly, Bihar also highlighted Narendra Modi's single-minded preoccupation with the relentless accumulation of power. After Bihar, it would have been West Bengal, then Uttar Pradesh. The unspoken message was clear: Control the Rajya Sabha, become invincible, answerable to none, or may be, if at all, only to the Nagpur bosses. Bihar was invited to pay its democratic obeisance to the new Mughal. The invitation was spurned. When even so mature a political leader like Mufti Mohammed Sayeed allows himself to suggest that Modi would be Prime Minister for the next 10 years, the Indian people's democratic soul became restless.

All these three counts add up to a larger message: Modi has lost two major institutional assets – trust and moral licence – no prime minister can do without.

A political figure becomes a leader when the citizens come to feel that he can be trusted to take life-and-death decisions; that he has that elusive but critical ca-

capacity to strike a balance between short-term advantages and long-term interests; when the leader is able to induce hope and confidence that he would "do the right thing". The nation has to trust its leader to summon the necessary wisdom to reject extremes and encourage moderation without losing vitality and energy. Only a trustful leader taps the very best in each of us.

Once a leader acquires that trust, a moral licence accrues to him. Such a leader can seek the willing acquiescence of the congregation in changing its outlook, values and meta-ideological propositions. Only a trusted leader can become a transformative figure because of his ability to extract cooperation and compliance in rebuilding a society.

For a while, Modi had both trust and moral licence; for instance, when he wielded a broom and led the nation to clean our streets and mohallas, he was exercising a moral licence; what he was asking of the citizens was totally impersonal; the leader was not seeking any glory for himself, only some contribution to the collective good. In Bihar, Modi squandered it all away.

It is still open to Modi to redeem himself. The only painful question is whether he will belatedly understand that he was not elected to an all-powerful presidency but to the office of the Prime Minister. India has become too argumentative and too democratic a nation to pay homage to an emperor. Modi can still salvage his government's efficacy and respectability if he is made to realise that a prime minister cannot demand or dictate conciliation and cooperation from all stakeholders in the polity. The Modi presidency is over. Our democratic equanimity stands partially restored.

Harish Khare is Editor-in-Chief of The Tribune  
Courtesy: The Tribune

نہ تھا کچھ تو خدا تھا کچھ نہ ہوتا تو خدا ہوتا  
ڈبویا مجھ کو ہونے نے نہ ہوتا میں تو کیا ہوتا  
ہوا جب غم سے یوں بے حس تو غم کیا سر کے کلنے کا  
نہ ہوتا گر جدا تن سے تو زانوں پر دھرا ہوتا  
ہوئی مدت کہ غالب مر گیا پر یاد آتا ہے  
وہ ہر ایک بات پہ کہنا کہ یوں ہوتا تو کیا ہوتا  
مرزا غالب

# *The Qur'an and Natural Calamities*



**I By Dr Dildar Ahmed I**

## **Introduction**

**E**arthquakes, floods, hurricanes, tsunamis, etc., may cause terribly disastrous consequences for life—human, animal and plant. They may also result into a large-scale destruction of property and, more importantly, lifelong human distress due to medical and psychological reasons.

The issue of natural calamities and human sufferings is one of the most baffling subjects of science and religion as well as of various other fields of study like psychology and social sciences, etc. Every time a calamity occurs, it gives rise to questions of not only immediate practical importance but also having epistemological and philosophical significance. People, quite reasonably, want to know the real cause of the death and destruction occurring due to natural calamities. What is the real cause of the loss? Is it a result of God's fury or man's folly? Have the natural calamities something to do with the moral behaviour of the victims? Or, they are the outcome of administrative negligence on the part of the rulers. In this article, the issue of the natural calamities has been briefly dis-

cussed, focusing on some of the related questions. The doctrine of God's wrath has been examined from the Qur'anic point of view.

## **Classification**

To understand and rationalize natural calamities<sup>1</sup> (occurrences inflicting widespread destruction and distress) on the basis of religion or any other system of knowledge, it is necessary to differentiate between the disasters that occur due to natural events and the misfortunes that are wrought by people themselves by acting contrary to Divine moral values. Without having an appropriate classification, we will not be able to establish correct cause with reference to a certain calamity. And, if the cause of an effect is not correctly identified, there is a chance that any remedial action taken will not produce desired results. The question is whether the incidents, like earthquakes, causing destruction are caused by a physical process that takes place in nature or are a consequence of immoral behaviour. On the basis of their origin and causes, the calamities, thus, can be mainly divided into natural, social and accidental<sup>2</sup>.

1. Natural calamities may further be divided into physical and biological calamities. Earthquakes, floods, cy-

clones and hurricanes, etc., are examples of physical phenomena which may cause devastation. Widespread diseases, epidemics and pandemics, etc., are the examples of biological calamities.

2. Social Calamities are those which are caused by corruption, injustices, moral disintegration, economic exploitation and political oppression, etc.

3. Accidental Calamities are caused by some accident, such as rail, road, sea and air mishaps.



## Wrath of God Theory

By one estimate, there are 19 major world religions, which are subdivided into some 270 large groups<sup>3</sup>. Epistemologically, the exact religious response to natural calamities may vary from religion to religion as each religion looks at these happenings with its specific perspective. Therefore, a generalized picture cannot be presented. However, many people, particularly a section of the religious clergy, from all backgrounds, generally regard natural hazards as an expression of God's displeasure. They believe that earthquakes, tsunamis, hurricanes, and floods, etc., are indications of the "wrath of God", to borrow their words<sup>4</sup>.

For the Muslims, Christians, and Jews it is also very common to correlate physical disasters with calamities that befell the opponents of the previous Prophets (sws) mentioned in the Qur'an and the Bible. They, thus, regard these natural catastrophes as a chastisement or punishment for the affected people from God.

## The Qur'anic View

The Qur'an, however, does not seem to support the "wrath of God" theory. A little reflection on the Qur'anic passages relating stories of the past Prophets will show that God Almighty has never chastised a people unless He had first sent a Messenger to them who would convey unto them the message of truth,

and has warned them of their evildoings. It is only after the people had opposed and wilfully rejected their Prophet, Divine chastisement befell them as a natural consequence of their doings and not as an arbitrary act of God. The Qur'an has pointed out this Divine law of chastisement or retribution at a number of places. For example:

And, We would never chastise [any community for the wrong they may do] ere We have sent an apostle [to them].(17:15)<sup>5</sup>

## The law is further explained thus:

Yet, withal, your Sustainer would never destroy a community without having [first] raised in its midst an apostle who would convey unto them Our messages; and never would We destroy a community unless its people are wont to do wrong [to one another]. (28:59)<sup>6</sup>

The second aspect of the Divine law of chastisement is that it has always differentiated between the believers and the opponents of God's Prophets. It has always befallen the opponents of the Prophets; and not a single example from the Holy Qur'an can be quoted where a believer would have fallen prey to such a chastisement. This fact has been described in the Qur'an at a number of places. For example, in Surah Hud, God Almighty, after narrating the story of the Prophet Shu'ayb (sws), declared:

And so, when Our judgment came to pass, by Our grace We saved Shu'ayb and those who shared his faith, whereas the blast [of Our punishment] overtook those who had been bent on evildoing: and then they lay lifeless, in their very homes, on the ground.(11:94)<sup>7</sup>

Thus, according to the Qur'an, God's chastisement befell a people when they turned against their prophet, and wilfully rejected the message of truth, and, secondly, it befell only the opponents of the prophet without harming the believers.

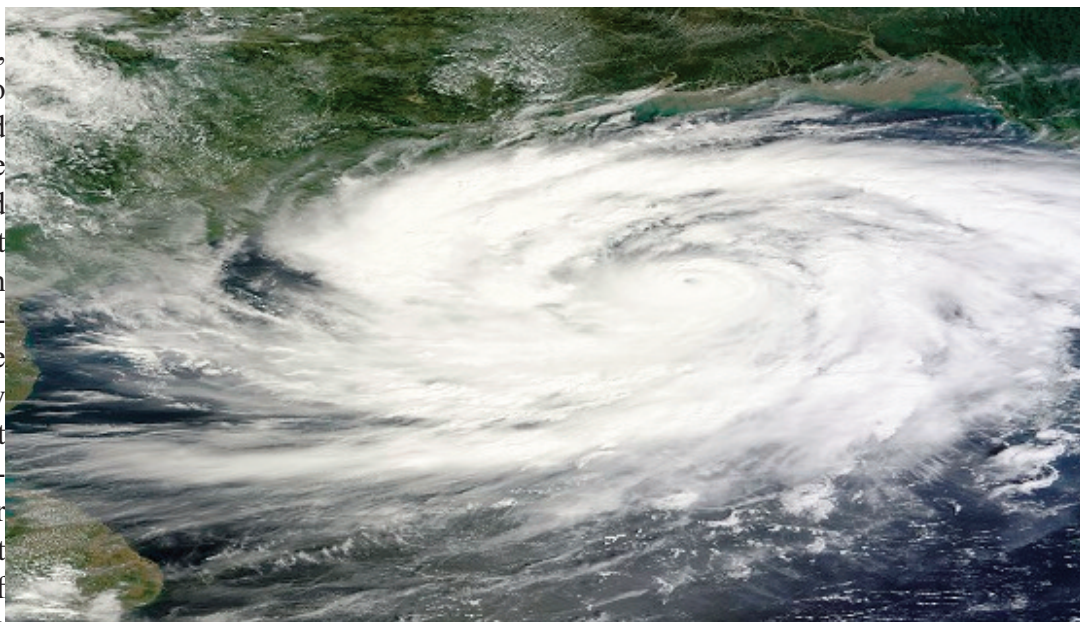
On the basis of the Qur'an it is, thus, not correct to regard ordinary natural disasters as the acts of chastisement or punishment from God.

According to the Qur'an, God has created the universe with truth, purpose and meaning. All phenomena and changes are controlled and governed by His absolute Will. However, God, being all-Powerful and all-Knowing, does not take arbitrary decisions. He simply

does not need to do so. To think of Him behaving in an anthropomorphic manner is actually equivalent to demeaning Him. The wrath of God theory presents Him as God of fear who acts like a despotic monarch. This is against the Qur'anic concept of all-Merciful, all-Wise, and all-Knowing Creator and Sustainer of the universe. His Will operates in the universe through laws of nature that He has ingrained in it. The laws of nature, according to the Qur'an, are the Divine laws—sunnah, or methodology, of God in the words of the Qur'an<sup>8</sup>.

Disasters and calamities, however, should definitely have a lesson in them for every wise person. They must remind us of the temporariness and fragility of our existence in this world. And every such incident should certainly strengthen our faith in God, and remind us of our duty to our fellow human beings.

Nevertheless, we must also understand the real cause of death and destruction at the occasion of natural catastrophes. We must know that it is not the earthquakes, for instance, that cause loss of lives. The



earthquakes only shake the earth's surface. They themselves are not a disaster, calamity or catastrophe. They are but natural and physical phenomena caused by natural geological process ingrained by God with a purpose. It is, for example, this process that gives the earth's crust its peculiar appearance, and makes and shapes earth's topography, the mountains, oceans, rivers, etc. However, when people fail to fulfil the demands of the laws of nature, they may fall victim to the otherwise positive and beneficial natural changes. For instance, if we construct buildings in a region prone to earthquakes without following an appropriate building code, an earthquake may cause fatalities. Therefore, administrative negligence of the authorities may result in a calamity for innocent people.

Social Calamities

will within a certain domain. In that domain, they are accountable for their deeds. Substandard collective socio-politico-economic behaviour of a community may cause what is here termed as social calamities. When a community stops living according to Divine moral values like justice, equality, rule of law, truth, love, care and sacrifice, and indulges in injustices, corruption, exploitation, dishonesty, and indecency etc., backwardness in all spheres of human living, and overspread of crimes, etc. will ultimately appear as a consequence. This is explained in the Holy Qur'an at a number of places. In Surah Rum, it is said:

Corruption has appeared on land and in the sea as an outcome of what men's hands have wrought: and so He will let them taste [the evil of] some of their doings, so that they might return [to the right path].(30:41)<sup>9</sup>

Here the word corruption, Qur'anic fasad, includes, as the context shows, all types of social and environmental pollution.

The October 8

earthquake in Northern Pakistan was not something that was unforeseen. The geologists already knew that the affected region was prone to earthquakes of high magnitude. But, our ruling aristocracy failed to do its duty. It failed to devise and strictly implement a building code that ensured construction of earthquake-resistant buildings. It failed to provide safety measures in the areas. Moreover, it failed to educate, organize, and empower the people so that they could face the calamity in a better manner. Had the government and its institutions been prepared technologically as well as administratively to cope with such a catastrophe the degree of the devastation would have been far less.

<http://www.al-mawrid.org/index.php/articles/view/the-quran-and-natural-calamities>

God Almighty has endowed human beings with free

# What India Should Learn From Paris Attacks



**By Mani Shankar Aiyar**

Except for the utterly perverted, everyone would condemn the IS as barbaric and the terrorist attack in Paris as dastardly. I certainly do. But should our reflections on Paris be restricted to TV anchors hysterically condemning terrorism one day only to move on next day to lip-smacking stuff about the Mukherjeas? Or should one pause to reflect on why terrorism has come to occupy such an overwhelming presence in today's global discourse?

To ask the question is not to "justify" terrorism. If terrorism is to be conquered, it has to be understood. Merely condemning terrorism is not in itself an answer. Who are these terrorists? Why have they become terrorists? How has the weapon of terrorism become so effective? What are the reasons behind the upsurge of terrorism? All these are not only legitimate questions to ask but also necessary to comprehend the phenomenon and thereby move towards removing the menace root and branch. To imagine that terrorism will end by more intensively bombing the IS headquarters in Raqqa is to hopelessly underestimate the magnitude and complexity of the issues involved.

Why, in the first place, is France in the vanguard of matters Syrian? Surely it is not irrelevant that in the carving up of the Arab territories of the Turkish Empire following the fall of the Ottomans at the end of the First World War, France succeeded in securing

Syria as its mandated territory. Ever since, and even following the post-WWII termination of the League of Nations mandate, France has regarded itself as having a special responsibility for matters Syrian - whether the Syrians wish it or not. Since Iraq was mandated to Britain, and not to France, perhaps this explains why France kept out of the Iraq invasion while Blair's Britain leaped into the fray. Contrariwise, it was France that forced itself into the vanguard on simultaneously promoting regime change in Syria while air bombing the IS.

It is the confusion caused by pursuing these twin objectives simultaneously that has resulted in both Bashar al-Assad remaining in power and the IS expanding its vicious presence. With France declaring war against the IS in Syria, it has, of course, opened itself to IS retaliation in France. Causes have consequences, and consequences have causes. To take account of this cycle of causes and consequences is not to condone murderous terrorist attacks on innocent civilians but to suggest that the killing of civilian non-combatants in aerial strikes from 30,000 feet above the ground does run the risk of the militarily weaker opponent (in this case, the IS) killing civilian non-combatants on the ground in attacks of terror.

I am neither sympathetic to, nor empathetic with, those who caused the mayhem in Paris on the night of 13 November. I am only attempting to understand what happened and why it happened. There are those who

shrug off the deaths of thousands in intensive air-bombing as "collateral damage" when those killed are nameless innocents in less-known lands, but are enraged when hundreds are killed in more well-known cities like New York and Paris. I prefer to search for reality than limiting myself to loud lamentation.

This was the approach adopted by The Hindu in its Sunday special editorial the day after the Paris attack. Normally, there is no editorial page in the newspaper on Sundays, but on Sunday, 15 November their editorial team made an exception and produced a most thoughtful piece that I recommend in full to all readers of this column. The key points were:

- France "started bombing IS targets in Syria"
- "Paris was in the forefront of the countries that backed different rebel groups in Syria against the government of Bashar al-Assad"
- "France has been hosting a group of Syrian opposition leaders since the outbreak of the civil war in that country"
- "France should seriously ask itself why radical groups are finding recruits from its soil"
- "The collapse of French multiculturalism and an increasingly narrow interpretation of secularism in France have only added to the radicalization of youth in that country"

And arising out of this listing of fundamental causes (which is not exhaustive as it does not touch upon the Sunni-Shia divide that was opened up by the overthrow of the secular Saddam regime, and is being aggravated by Sunni and Shia governments in West Asia backing different factions of the rebels and terrorists), the editorial draws the following conclusions regarding the steps to be taken to end the jihadist take-over and establish a durable order:

- France (and the West more generally) "should rework its foreign policy towards West Asia that has largely been counter-productive"
- "Broaden the state concepts of secularism to rebuild the national consciousness that would bring all sections of French society into the national mainstream"
- Not "cave in to the rightist anti-immigrant and anti-Muslim groups" and "tighten the loose ends of its security and intelligence networks"

Admirably succinct - and doable. And what would be the purpose of acting so practically and pragmatically? To respond to the "alarm bells ringing in world capi-

tals" owing to "the rapid rise of this group (IS) which is more of a death cult than a terrorist organization".

And while pointing to these fault lines in policy and their possible remedies, the editorial is unsparing in underlining that "the jihadist groups that kill ordinary citizens often blame the victims' governments to justify the ghastly acts they commit. But in reality they drive a project that is rooted in extreme violence and hatred". The editorial then adds: "But that doesn't mean the French government should be spared from criticism".

This approach was implicitly endorsed when G-20 met in Antalya, Turkey, in the immediate aftermath of the Paris attack. They concentrated their minds wonderfully on fighting for a common objective - finishing off the IS - without getting distracted, as France and its allies had been doing, by other objectives like regime change. The credit must primarily go to President Vladimir Putin who had earlier ordered Russian air strikes without seeking regime change. Antalya took matters a giant step forward when it was decided to coordinate action through the UN so as to bring the war against the IS within the bounds of legitimacy under international law.

The trouble with popular, high-pitched TV denunciation is that while it is long on grandstanding against terror, it is short on giving time and space for a serious consideration of the complex issues involved (the striking exception being NDTV). Jingoism could yet lead to Indian jawans getting caught up with boots on the ground in the latest war of terrorism. It was a disaster that was averted at the last minute during the Bush-Blair invasion of Iraq. Our principal concern should be to work for peace and the restoration of stability in West Asia, in cooperation with the international community, as we were famed to do in the Nehru era in Korea, Indo-China and Suez. Now we are drifting towards the "final burial of Nonalignment" as the foreign policy expert Prof. C. Rajamohan has admirably proclaimed. That is why it bears emphasizing that while we may police the peace, we must not let ourselves get caught in the coils of war.

(Mani Shankar Aiyar is a Congress MP in the Rajya Sabha.)

<http://www.ndtv.com/opinion/what-india-should-learn-from-paris-attacks-1246766?pfrom=home-opinion>