

Better light a candle than curse the darkness

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

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باخبر

# BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

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## In Focus



## Religious Conversions

## Editorial Board

### Publisher

Bihar Anjuman BaKhabar

### Editorial Board

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

bakhabar@biharanjuman.org

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## A "Sir Syed" of our times Dr. B.S. Abdur Rahman

(Chennai, Tamil Nadu)



Al-Haaj Dr. B.S. Abdur Rahman (1927-2015), a Chennai based legendary philanthropist and educationist passed away yesterday on 7th January 2015 at 5:20 PM. His funeral prayer (janaza) was performed today at 1.30 PM in our university which he founded in 1984 with the name "Crescent Engineering College".

An era of philanthropy ended with his demise indeed. He founded numerous schools, colleges, and a university, as well as promoted many social and health organizations. He was one of the most important Tamil-Muslim billionaire business magnate and philanthropist.

He concentrated on the uplift of underprivileged people especially the poor Muslims community of the state through rendering untiring selfless services in the field of education, employment, health facilities and rural development. He paid special attention on "Women's Education" by establishing various girls' schools and institutions in the state.

Besides, he was the financer of India's first Muslim fortnightly English magazine "Nation and the World". He had generously sponsored many institutions of North India especially in Bhopal and contributed Rs. 3 crore to the construction fund of India Islamic Cultural Centre, New Delhi. The auditorium of IICC is named after him.

He can be rightly called as "the true preserver of Sir Syed legacy" of educational movement of our times.

The following are the links of few obituaries published in National dailies.

<http://www.thehindu.com/news/cities/chennai/bs-abdur-rahman-passes-away/article6765817.ece#comments>

[http://www.newindianexpress.com/states/tamil\\_nadu/An-Era-Ends-With-B-S-Abdur-Rahmans-Death/2015/01/08/article2609185.ece](http://www.newindianexpress.com/states/tamil_nadu/An-Era-Ends-With-B-S-Abdur-Rahmans-Death/2015/01/08/article2609185.ece)

Other Links:

[http://en.wikipedia.org/wiki/B.\\_S.\\_Abdur\\_Rahman](http://en.wikipedia.org/wiki/B._S._Abdur_Rahman)

<http://www.bsabdurrahman.in/>

<http://www.bsauniv.ac.in/founder-chancellor>

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Khalid Waheed, Ph.D. (Assistant Professor),  
Crescent Business School (CBS),  
BSAR University, Chennai-48, India  
<http://bsauniv.ac.in/info.aspx?id=141&mid=84>  
kwfalahi@gmail.com

# A Year of Disappointments

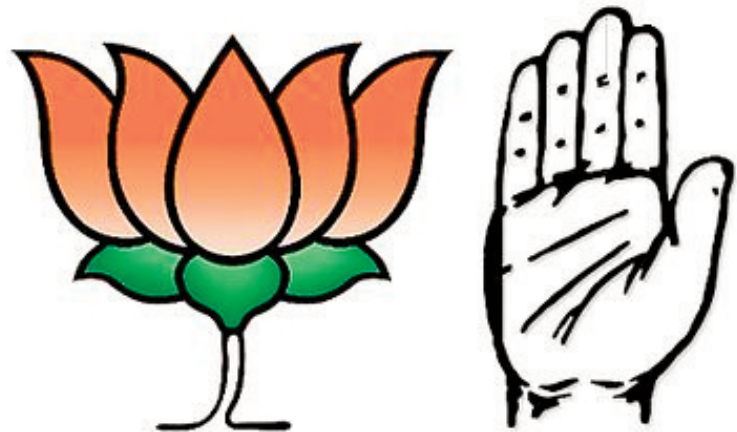
I By Dr Mohammad Manzoor Alam I

It has been a year of disappointments and worries. The first half of 2014 was the last six months of UPA II, in which the corporate media did not see any merit. They spent those first six months ignoring the considerable achievements of the UPA government and building a crescendo of hope and hype about the next government, which they were sure would be a Modi-led one.

Nobel laureate Amartya Sen wonders why was it that the UPA's achievements were not brought to the notice of voters. He thinks the UPA leaders failed to tell it to the people. However, the fact is that the media never let them do it. As the media built up the hype about Mr Modi's development agenda, Sangh activists got busy with organising attacks on Muslims (and, sometimes, Christians) across much of India. The two-pronged strategy worked out fine: some voted for "development," others liked the idea of teaching minorities a lesson. Both kind of votes went to Mr Modi. Still, a point to remember is that 69 per cent of the vote went to others. That means more than two-third of the country was not convinced about the dual agenda.

Delhi, which had not seen communal violence since 1984, saw it in 2014 as anti-Muslim violence was staged at different places in the second half of this year. These riots were meticulously prepared. Placing of beef and pork in places of worship (a sure recipe for communal conflagration) in several areas of the city created tension, which did not always result in clashes, showing a sign of the maturity of citizens. We have not seen the last of it, as such provocation is still going on in Delhi and many other areas of north India.

There has been no distinct policy initiative of the Modi government except the continuation of UPA's policies by other names. Whatever new it has brought is injurious to the country's democratic tradition and public interest. Instead of proper legislation, the government has been resorting to rule-making through ordinance. The latest is the land allotment ordinance, which has been passed to dilute the farmer-friendly law of the recent past -- to make it easier and cheaper for businesses to acquire land without much consideration for farmers' interests.



In a country where farmers have been committing suicides in thousands, this new move is sure to create more difficulties to the people who grow our food in already difficult circumstances. Whatever change has come, has only aggravated things. Whatever change is scheduled for early this year will deepen common people's worries like in Reagan's America and Thatcher's Britain. These changes, which amount to private profit at the cost of public wealth and bartering away our assets to foreign companies, include the proposed unfettered entry of foreign insurance companies.

This government has been brought in with the help of corporate money and corporate media, and it is bound to serve their interests before it even thinks of common people's interests. The unkindest cut that is going to affect common people's health, wellbeing and life has come in the public health sector.

The government has ordered a 20 per cent cut in 2014-15 healthcare budget, directly threatening the health and life of the poor who depend on government hospitals and dispensaries. The rich and powerful do not have any objection to it as they go to flashy 5-star private hospitals that the poor cannot afford.

Rs. 60,000 crore has been cut from the public health budget for 2014-15. This has been done despite the fact that India's health budget is among the lowest in the world. As it is, India spends only 1 per cent on health compared to China, which spends 3 per cent and the United States which spends 8.3 per cent.

As one-third of world's poorest people live in India



this is going to be greatest disservice to the poor who are at a greater risk today. Besides the health budget cut, the Finance Ministry slashed Rs. 13,000 crore from the HIV/AIDS programme even though more than half of AIDS-related deaths in the Asia-Pacific region occur in India and one-third of people with HIV live here.

Where do we go from here?

That's the right question to ask. Perhaps the next round of meat-eating related lafda would be kicked up early this year, followed by another bout of love-jihad turmoil by mid-year, and a conversion-reconversion controversy in the third quarter of the year, to be followed by a lousy, foul-mouthed comment by some ill-bred sadhvi against a section of Indians by October. And if, nothing works, the beef-pork prescription (the wrong kind of meat to be placed surreptitiously in the right kind of place of worship) for igniting communal frenzy could be tried. This has worked in the past, should work in future, hopefully.

The last question to ask is: what do we get out of all this? Better ask the people who are running the government and who are allowing all this to happen. All that people like us can do is hope that better sense would prevail. Best wishes for 2015.

[http://www.iosworld.org/national/A\\_Year\\_of\\_Disappointments.htm](http://www.iosworld.org/national/A_Year_of_Disappointments.htm)

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## Death has taught me to live

My picture of life has often felt foggy. What is my purpose? It's a tough question.

Contrast can create meaning. Take light for example; without darkness, it is meaningless. Subhan'Allah. In the same vein, I think to myself: how can I really live without understanding death?

When mom's soul left her body and we began the preparations for her burial, I thought about death for the first time. Yes, I've heard lectures about the afterlife since I was a child. But, in all honesty, I had never contemplated it. Death was always taboo.

Exploring death has been liberating. It has helped me break the choking fetters of materialism in favor of something divine. It has helped me appreciate my responsibility to myself, family, and community. My picture of life has gained focus. The colors are vi-

brant, hues are crisp, and lines are clear.

Death is not morbid. In fact, I have never felt so alive.

## Motherhood, martyrdom, and my motivation

In 52 years, my mom never received an award for her career. Because, as a stay-at-home mom, she sacrificed her career for us. She never wore high fashion clothes. Because, as part of a working-class family, she saved all of her money for us. She never complained about her circumstances in life. Because, as a compassionate mom, she never wanted to stress us.

My mom didn't fight in a war, but I believe she was a martyr. At 26, I finally realize that she gave the world for me. Now, I want to be her award. I want to perfect my character, improve my world, and pleasure Allah to honor her.

Vincent van Gogh, Edgar Allen Poe, and Johann Bach are part of a long list of artists who were finally celebrated after their death. Their work was ahead of their time. Perhaps, the same is true for the stay-at-home mom, an occupation that has unfortunately lost its luster in our American culture.

A couple of quick asks that I have of you:

- If this reflection has sparked new thoughts, please spend five minutes to share the ideas with family or friends.
- Thank your mother and father. Without them, you would not be reading this message today.



# A caricature amounts to an act of violence

I By Israrul Haque I

**S**téphane Charbonnier, Jean Cabut, Georges Wolinski and Bernard Verlhac, the four Charlie Hebdo cartoonists who were murdered, knew they risked death by practicing their slashing satirical art. They refused to be censored, and now they are dead.

I am not entirely convinced that to suppress their cartoons or to suppress their work they should lose their lives. As an ordinary writer, it is also difficult to write objectively about the slaughter of journalists. The murderers remain at large, so their motive cannot be established with certainty, though a fleeing gunman was heard to shout "Allah-O- Akbar", Arabic for "God is great". In this context, it is very easy to jump to conclusions. This is especially true when one assumes that the execution was meant not only to punish those who have outraged the zealot's fragile deep feeling, but to freeze into silence anyone who might be tempted to do likewise.

The choice of target was not accidental. Charlie Hebdo has prided itself over the years for putting free speech above political correctness, mocking politics as well as religion, Catholicism as well as Islam. In 2006 it reprinted provocative cartoons of the Prophet Muhammad that had provoked terrorist threats when they were first published by a Danish newspaper, Jyllands-Posten. (The Economist chose not to publish them.) Five years later, Charlie Hebdo published an entire edition that it entitled Charia Hebdo, which it advertised as having been "edited" by the Prophet.

Jeet Heer, a Canadian cultural historian, in a short essay on the power of cartoons wrote that Napoleon once complained that the caricatures of James Gillray "did more than all the armies of Europe to bring me down," Some years later, King Louis Philippe had Honoré Daumier, a cartoonist, thrown in jail, arguing that "a pamphlet is no more than a violation of opinion, a caricature amounts to an act of violence , for this reason, countless cartoonists have been jailed, tortured in recent years. North Korea hacked Sony in retaliation for "The Interview", a light entertainment that lampoons Kim Jong-Uh, but it is easy enough to believe, the North Korean dictator is one of the world's most ridiculous person.

There is nothing different, however, about the Charlie Hebdo attack, and I think it has to do with the concentrated satirical potency of the cartoon as a form. The natural potency of a cartoon is made more volatile when mixed with anything blasphemous. Charlie Hebdo drawings were concentrating its satire deliberately on Islam through cartoons as they can travel quickly and we all know they are able to communicate an idea instantly, wordlessly and internationally.

I shall not try to invoke expression equal to my anger. Let me constrain myself to asking, of all the potential targets in the world, why Charlie Hebdo and why in France?

It seems that in Paris every day 10 persons are being converted into Islam. So far at least 400000 people there have been converted into Islam in France. One of the reasons of the infatuation of the French to Islam is moral seeking against fall of the western values; Islamophobes throughout the globe are upset with "New French Revolution." They are more upset because some political leaders of France have embraced Islam which may change the Political scenario of France.

Indeed, more unusual scenario is that on the same day of the terrorist attack a provocative new novel was published, by Michel Houellebecq, the genius of French literature. He imagines a France in 2022 that is run by a Muslim president who has beaten Ms Le Pen in a second-round run-off, and then imposes conservative Islamic principles and education on the country. Critics have denounced the novel as a piece of far-right scare-mongering

In Early December 2014 when France's lower house of parliament voted 339 votes to 151 urging the government to recognize the Palestinian state, Israel was patently unhappy. Israeli Prime Minister Benjamin Netanyahu called the vote a "grave mistake. Israel had warned France of grave consequences even before the country voted in favor of Palestine. It is in this light that we should evaluate the incident to know who is behind Paris attack Mossad or Muslims?

# Not enough evidence to prosecute **Amit Shah?**

i By Manisha Sethi I

**E**ven by the plummeting standards set in the last few months, the decision of the special CBI court in discharging Amit Shah, (accused no. 16 in the second chargesheet; accused no. 1 in the third chargesheet) in the Sohrabuddin encounter case, seems outrageous.

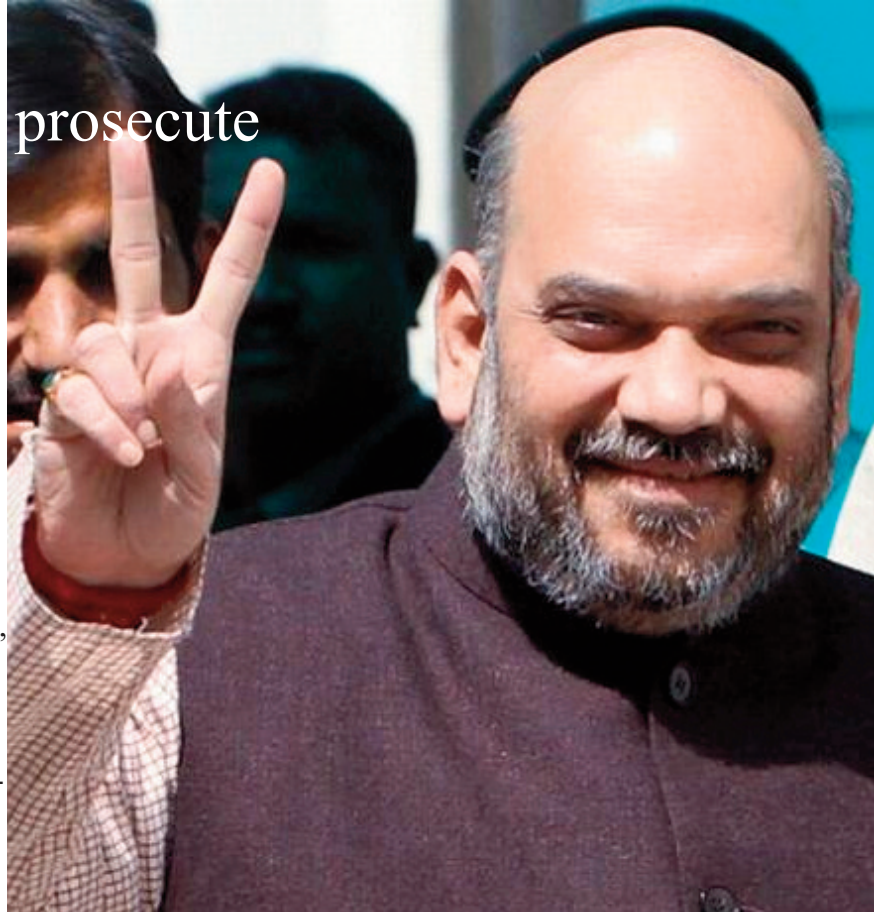
The Special CBI court without waiting for even the trial to commence, without weighing the evidence at length, seems to have suddenly concurred with the defence and the ruling party's view that Amit Shah was caught in a political trap. Why this impatience with the process of the trial? And Shah is no ordinary accused, or accessory with a side role: he is accused of being the "king pin" or the mastermind of the triple murder.

"The entire record considered in totality", says the court does not indicate to Shah's role, and hence discharged him. However, what is the entire record? Even a simple, cursory looks suggest that in fact it is not hearsay but solid evidence of call details records, witness statements recorded under 161 and 164 CrPC, as well evidence of systematic and direct interference by Shah in the state CID probe into the encounter.

**If the call details records were totally insignificant and proved nothing, why was there such a concerted effort to suppress all such information that pointed to Shah's role?**

The state CID investigations, which first led to the arrests of the senior police officers, had taken on record phone call details between Shah and accused police officers. However, once the Supreme Court directed the transfer of investigation to the CBI, the CID failed to hand over the CD containing these phone conversations. A total of 331 conversations had been deleted from the record.

("Another top cop under scanner for 'erasing' Amit Shah reference in CD" by Neeraj Chauhan and Ujjwala Nayudu, Indian Express, 27 July 2010.  
Link here:



<http://archive.indianexpress.com/news/another-top-cop-under-scanner-for--erasing--amit-shah-reference-in-cd/652299>)

## **Shah attempted to sabotage CID enquiry**

IGP Gita Johri, who was made in charge of the state CID investigation, recorded in Part B of her first report, how Shah attempted to sabotage the enquiry. She has recorded that though she and the Investigating Officer Solanki did not face any "hurdle" initially, "However, as soon as the statements of witnesses pertaining to confinement of Sohrabuddin and Kausarbi in the Farm House of Shri Girish Patel at Ahmedabad came to be recorded, it came to the knowledge of Shri Vanzara and Shri Rajkumar Pandian [two of the accused officers]. It is further learnt that these officers brought the above facts to the notice of Respondent No. 2, Shri Amit Shah, Minister of State for Home, Government of Gujarat."

It further states that Shah "brought to bear pressure" on the enquiry process, resulting in the enquiry papers being taken away from her "under the guise of scrutiny". He "directed Shri G.C. Raigar, Additional Director General of Police, CID (Crime & Railways) to provide him with the list of witnesses, both police and private, who are yet to be contacted by CID (Crime) for recording their statement in the said enquiry. Such direction of Minister of State for Home goes beyond the scope of his office, was patently illegal and apparently designed to provide the same



list to accused police officers ... so as to enable them to take measures in their defence.”

(See “Geetha Johri report speaks of ‘collusion of State government’”, By Neena Vyas, 5 May 2007, The Hindu. Link here: <http://www.thehindu.com/to-days-paper/article1838149.ece>)

### **Creative Reading by the CBI Court:**

The CBI court did not entertain a note written by Gita Johri, in which the sentence “systematic efforts on the part of the state government” was struck out. The CBI’s case had been that this sentence had been omitted under Shah’s political pressure, whereas the court interpreted it to mean that Johri was not happy with the investigation done by the investigating officer. This is a flight of fancy, if there can be one. In fact, it is a matter of record that Johri’s initial investigation, before she was removed, proved to be path breaking. However, when she was reinstated, she took a complete U-turn. So chafed was the apex court with her that he chastised her, while praising the investigation of the IO Solanki. The Supreme Court observed the following:

“69. We have observed that from the record, it was found that Mr VL Solanki, an investigating officer, was proceeding in the right direction, but Ms Johri had not been carrying out the investigation in the right manner, in view of our discussions made here in above. It appears that Ms Johri had not made any reference to the second report of Solanki, and that though his first report was attached with one of her reports, the same was not forwarded to this Court. 81. In the present circumstances and in view of the involvement of the police officials the State in this crime, we cannot shut our eyes and direct the State police authorities to continue with the investigation and the charge-sheet and for a proper and fair investigation, we also feel that CBI should be requested to take up the investigation and submit a report in this Court within six months from the date of handing over a copy of this judgment and the records relating to this crime to them.”

(Rubabuddin Sheikh v State of Gujarat reported in (2010) 2 SCC 200, p. 217.)

The Special CBI Court cannot act as though none of this happened. The “entire record” in fact points to Shah’s involvement. The conspiracy is that of three cold-blooded murders. By terming Shah’s implication in the triple murder fake encounter case as a political conspiracy carried out by CBI under directions

from a rival political party, the special CBI court has cast aspersions on the Supreme Court which was monitoring the investigations closely at all stages.

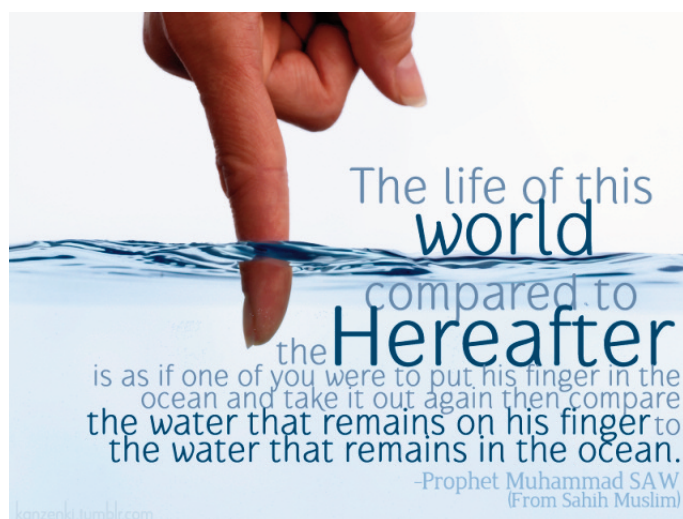
### **Disregarding the statements of key witnesses:**

The special CBI court also disregarded the statements of key witnesses: namely, the Patel brothers, Dashrath and Raman, proprietors of the successful Popular builders. Their statements to the CBI details how money was extorted from them and how they were being forced by Vanzara and cohorts to give a statement against Sohrabuddin. The statement describes a meeting as well telephonic conversation with Shah. This has been recorded under 164 CrPC, and yet this is not deemed evidence but hearsay?

One can only say that the pusillanimity of the CBI in first, not contesting Shah’s application of exemption from appearing before the court in encounter cases, then not challenging the bail to senior police officer N.K. Amin in the Supreme Court, then responding to Shah’s voluminous discharge application and marathon three day arguments with a perfunctory 15-20 minutes argument by a junior lawyer, had already made matters clear. The die had been cast on 16th May itself, when Amit Shah delivered the rich harvest of seats for the BJP.

But what it has exposed is the rot in our institutions: the u-turn of the CBI, the reinstatement of the accused cops on duty, some of them, such as Abhay Chudasma, being given coveted posting in the Vigilance squad. Worst of all, what it has shown is the abdication of even a modicum of judicial independence.

Released by Jamia Teachers’ Solidarity Association (31st December 2014)



# An Open Letter To Charlie Hebdo

Dear Charlie Hebdo, the “champions” of Freedom of Expression.

So you did it today. Happy as you must be for making good business.

You said in your lead editorial, “For the past week, Charlie, an atheist newspaper, has achieved more miracles than all the saints and prophets combined.”

You were tiny in the print media publishing only 60,000 copies but now your print has gone up to five million copies.

Prophet Muhammad gave you good business. Isn't this a miracle too?

Had you published the caricatures of your own President – which you will not do because your freedom ends where your President's nose begins – or cartoons on Pope or Vatican, you would not have done such a huge business.

The man you insulted today was a Messenger of Peace. I being his follower mourn the death of your beloved colleagues and condemn the terror attack on you in the strongest possible terms as terrorism has nothing to do with Islam.

And you know what. God is watching and He will do justice with the perpetrators of all forms of terrorism.

Oh my God! Look, what am I doing!

I am talking about God to you when you are an atheist.

I want to shock you by telling that the infamous magazine of your's hit the stands on its own without any effort on your part.

No cartoonist drew the cover page. It got done by itself!

Not only this, no one wrote any article. All got compiled by itself.

Yes, without the work of any of your team member.

No one did any proof reading or editing. It all got generated by itself.

And you know, you did not send the pages to press. It got printed by itself. Automatically, you know.

Miraculous, right?

Wrong!

You will call me a lunatic, won't you?

You will get annoyed: ‘We did much so much of hard work to bring out this special issue and this fool is telling us that the magazine came of its own!’.

I agree that you are right and I am wrong.

But Sir, do you know that you more lunatic than me.

I am just saying that your magazine came out of its own. Without any human effort.

By claiming that you are an atheist, you are saying that the universe has come out on its own. Without any Creator!

Aren't you wrong?

When you can't accept that your magazine has come on its own, how come you came into this world?

And still if you say you are right that there is no God at all, then my advice to you is to close your newspaper office and go on vacation. Charlie Hebdo will come out in the market and you can read. If not in reality, at least in your dream!

Dear Charlie, A cartoon cannot be drawn without a cartoonist.

How come the world has come up without a Creator??

So come on, behave sensibly. Don't be a cartoon! Start believing in God, and seek His forgiveness for mocking at His Messenger, “the only man in history who was supremely successful on both the religious and secular levels”.

May God give you Right Guidance. Aameen.

Sal-lal-laahu ‘Alaa Muhammad, Sal-lal-laahu

‘Alaihi Wa Sallam which means ‘Peace and Blessings of Allah be upon him’.

Yours faithfully,

MuQeet.





# Between Sarpnath and Nagnath

I By Dr. Mohammad Manzoor Alam I

Whom would you prefer to be with, if given a chance: Sarpnath, or Nagnath? Will you prefer one over the other, or would you avoid their company in any case? After all, both are cobras, unfriendly creatures.

However, there are Muslims who think there is a choice between the two. In this case, they are called BJP and RSS. There are Muslims who think BJP stands for development, and RSS with its front organisations stands for Hindutva.

In this view, BJP is there to build railways, roads, airports, shipyards, office complexes, residential blocks and industrial cities, while RSS is there to build a Ram temple over Babri Masjid, start a violent campaign against a phantom called Love Jihad, ban meat eating and convert Christians and Muslims to Hinduism.

Naturally, everybody will prefer BJP. But the point is that there is no choice between developmentwallah BJP andHindutvawallah RSS. Behind the victory of BJP in parliamentary polls there was the organisational might of the RSS.

The development champion Mr Modi was a Hindutva champion in Gujarat 2002 pogrom. In fact, he is still the old knicker-wearing RSS pracharak that he ever was. His stand that he is “not against ghar-wapsi” (conversion of Muslims and Christians) is probably ignored by such Muslims, even though it means “Mr Modi is for ghar-wapsi”.

If we don't want to see something, we will not notice it even if we look at it for an hour. Or, we can straight away bury our heads in sand, beak and all, like the ostrich to avoid looking at the hunter aiming his gun at us. This reminds us of the farce of Advani-Vajpayee duo's hard and soft politics of Ayodhya campaign days.

Many Muslims argued that Vajpayee was a liberal and Advani a hardliner. The fact was both were knicker-wearing RSS activists with the same training and the same political beliefs. Their supposed difference was well-considered tactics. When Advani was going to Ayodhya from Somnath, Vajpayee remarked

that Advani should remember that Ayodhya was in India, not in Srilanka.

This came to some Muslims as a straw comes to a drowning man, who clutches the straw desperately to save himself from drowning. “See, I had told you so. Vajpayeeji is a liberal. He has told Advani clearly not to make India the battleground between Shri Ramji's army and that of Ravana”. Well.

In 2002, after the historic massacre of Muslims in Gujarat, Vajpayee as the Prime Minister of India told chief minister Modi to observe “rajdharm”, which requires impartiality. This was good advice as the chief minister had been partial. But Vajpayee did not sack the Gujarat government, which was his “rajdharm”. Soon after that, Vajpayee took his familiar about turn and declared that Muslims did not want to live in peace anywhere.

He also said that had Muslim leaders condemned the Godhra train burning, the Gujarat pogrom would not have happened. This was a lie, as all known Muslim leaders had condemned it. Years before that, the Nelli massacre in Assam happened after Vajpayee's visit there, during which he had provoked the Assamese chauvinists saying “if so many outsiders” had come into Punjab, the Punjabis would have cut them to pieces. So much for Mr Vajpayee's liberalism.

I am reminded of all this after reading an editorial in an Urdu daily which celebrates Prime Minister Modi's “victory” over RSS chief Mohan Bhagwat. The editorial says that RSS organisations were disturbing the Prime Minister's development effort by distracting him with programmes like “ghar-wapsi”. The Prime Minister protested strongly and the RSS had to step back. Rabble rousers like Pravin Togadia have been cut to size and UP governor Ram Nayak's “tetua daba diya gaya hai” (Ram Nayak's mouth has been forced to shut). Nayak, who had been talking about Ayodhya temple, is now talking about development, the editorial says. Self-deception comes easy to our editors. They see difference in things where no real difference exists.

We would be better served by Russian leader Khrushchev's stance on such distinctions. Khrushchev liked to talk with the help of his shoes.

Once attending a UN meeting, he took out one of his shoes and banged the desk with it in order to make a point.

When Richard M. Nixon and John F. Kennedy were running for the US presidency, a reporter asked Khrushchev as to whom he would prefer.

Khrushchev, pointing towards his shoes, shot back a counter-question: "Which one do you prefer, the shoe on the left foot or that on the right?"

In today's scenario, there is no choice, my friend.

There is no choice, whatsoever.

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## Re-live Ataullah Shah Bukhari

O those left behind the Caravan of the Hijaz, O those wayward of a noble cause, O those lamenters without a pause, I wish you knew who you are and what you were supposed to be; why were you born in this world – a temporary phenomenon, a temporal wonder. I wish you knew what you have lost of your existential legacy and don't feel sorry for that loss. From an Ummah you agreed to disperse into nations and from nations into crowds celebrating this thinning out with gusto and gaiety. You don't even know the men striking wonders you were blessed with until 50 and 100 years ago whom you ignored and refused to listen to. You were blessed with many men who are born one in centuries, but you sold them out to moments, and today you are targets of all-round mischief and wickedness; the men born for your deliverance were minstrels of your freedom but you put them in prisons, they did not seek material reward, while you refused to give an ear to them.

A list of such men will brighten centuries more than your hearts and minds. I will talk about only one such man that rarely anyone of you might have heard about.

He was Amir Shari'at Maulana Ataullah Shah Bukhari.

Some people still remember him in Pakistan. India forgets its benefactors far more easily than others. A few old men might remember him. His last speech to an Indian "crowd" of 500,000 people was given in the night of 26 April 1946 in the sprawling grassfield between Jama Masjid and Lal Qila, when Jawaharlal Nehru and British Cabinet Mission men Pethick-Lawrence and Stafford Cripps came to the stage just to listen to Shahji's matchless Qur'an recitation. After the creation of Pakistan, Shahji did not even get a ration card, nor had any house allotted to him.

He lived a life of penury in a small rented house until 21 August 1961 when he passed away in Multan. Such were the selfless people you dismissed with disdain. And now you have millionaires lording over you as your leaders.

There is a lesson for you and for those who are authoring stories of ghar-wapsi. Look, this is the way to ghar-wapsi:

### Ji, I'm a bhangi! But you're an Insan, too!

Maulana Sayyid Nurul Hasan Bukhari writes and the scribes these lines (Amin Gilani) also heard it directly from Shah Saheb,

The occasion was a public meeting at Darul Uloom Khayr-ul Madaris, Jalandhar. At lunchtime when everybody sat on the meal-spread, a young sweeper by the name of Prithi was also standing by. Sayyid Ataullah Shah Bukhari asked him to join at the meal. Humbly, he said, "Ji I'm a bhangi", meaning lowliest of the castes in Hindu social order. Shahji said sympathetically, "but you're an Insan, too" – a human-being, "and feel hunger as well, don't you?" Saying that, Shahji stood up from his seat, washed young man's hands and made him sit by his side. Prithi was trembling with fear and shame. It had never occurred to his wildest dreams that he could ever sit beside a Sayyid who would feed him like his own child. The poor sweeper kept repeating "Ji, I'm a bhangi" – "Sir, I'm a sweeper". Not listening to him, Shahji broke the bread, dipped it in gravy and put the morsel in Prithi's mouth. As the young sweeper felt a bit comfortable, Shahji took a potato from the broth and put that in Prithi's mouth. After the boy cut part of it by his teeth, Shahji ate the remaining half of the potato. After Prithi drank water, Shahji drank the remaining water from the same bowl. Prithi disappeared soon after taking his meal with Shahji. He was crying. He was no longer a man of this world. Hours later, at the time of Asr prayer, he returned with his young wife who had an infant in her lap. "Shahji, for Allah's sake, make us Musalman", he urged Maulana Ataullah Shah Bukhari. The couple embraced Islam just because Prithi had tasted human dignity for the first time in his life, and also for the first time in the memory of his caste.

Lifted from:

Muhammad Ismail Shuja'abadi

Sayyid Ataullah Shah Bukhari – Sawaneh o Afkar p269

(Sayyid Ataullah Shah Bukhari – Biography and Thoughts)

Idarah Talifat i Khatm i Nubuwwat, Lahore

As reported in the monthly Ar-Rashid, Darul Uloom Deoband Number

[Contributed by Tariq Ghazi m.tariqghazi@gmail.com to NRI Indians Group]

# Blasphemy and our anger

I By Atiqur Rahman Sambhli I

*‘Ishq hai pyare khail nahiN hai  
Ishq hai kar-e-sheesha-o-aahan’*

A believer is not free to act at will. His beloved Prophet (pbuh) has left behind examples of an ideal social behaviour to be followed. In his lifetime, the Prophet (pbuh) encountered many blasphemous attacks on him, not only at Makka but even in Medina but the Almighty had provided him and his companions with a basic guidance:

*“You shall most certainly be tried in your possessions and in your persons; and indeed you shall hear many hurtful things from those to whom revelation was granted before your time, as well as from those who have come to ascribe divinity to other beings beside God. But if you remain patient in adversity and conscious of Him - this, behold, is something to set one’s heart upon.” (Al-Imran 3:186)*

Permission to take revenge and punish the blasphemer, should the situation so demand, may be inferred from this verse. However, ignoring such provocations has been strongly recommended.

Nothing could be dearer to the Prophet (pbuh) than the pleasure of Allah (SWT) and the good of Islam and Muslims. He saw it in the interest of Islam and Muslims to treat everyone in the best possible manner. So sublime were his morals that after the death of the chief of hypocrites, Abdullah ibn Ubai, who did not spare the Prophet (pbuh) during his life in Medina, that the Prophet gave his blessed shirt to be put inside his coffin and led his funeral prayer notwithstanding the fact that the revelation relating to hypocrites had come,

*“[And] whether you do pray [to God] that they be forgiven or do not pray for them - [it will all be the same: for even] if you were to pray seventy times that they be forgiven, God will not forgive them...” (Taubah, 9:80).*

When reminded by Umar (RA), known for his temper, about this Qur’anic verse, the Prophet (pbuh) replied that he had not been forbidden from doing so and whether or not to pray for the deceased had been left on his discretion. He then emphasised that if he

was sure that the dead person would be forgiven after being prayed for, for more than 70 times, he would have prayed even more.

Such was the practice of the Prophet (pbuh) for whom our love is being discussed here. On several occasions Abdullah ibn Ubai committed acts that made him deserve execution so much so that at times it appeared to the companions that order to end his life would surely be issued. But in the interest of the Ummah, the Prophet (pbuh) thought it more appropriate to ignore his provocations. How magnificent and how great were the manners and practices of the Messenger of Allah (pbuh)!

Our anger against the blasphemy against the Prophet (pbuh), as is being repeatedly committed for the last few years by the enemies of humanity, is a sign of our strong faith. But in our reaction to such incitements we need to bear in mind the interest of the Ummah and Islam and should follow the example set by our beloved Prophet (pbuh), if we are true followers and true lovers of the Prophet. Otherwise, we will merely be satisfying our personal egos and will be defaming the true spirit of love for Rasool Allah (pbuh).

We have seen how a young Muslim man risked his life and killed the Dutch film maker of the blasphemous film. But it has done no good and has had no effect upon the soldiers of Satan not to mention our slogans and daily demonstrations. Each day some cursed person in the west appears and tries to supersede the previous blasphemer in his incivility, rowdiness, blatant dishonesty and mischief.

Is there any sense then in continuing to use these methods, witnessing their ineffectiveness and interpreting our outbursts as the display and requirement of the love for the Prophet? This is nothing but a show of our helplessness. Through such demonstrations we are encouraging and telling the devils that they can get away with any crime and that, as far as we are concerned, we cannot do anything more than beating our chests.

Why do we like to display, again and again, our shameful weakness? Regardless of the ineffectiveness of our methods, one wonders if we have come to believe that our protests are virtuous deeds. God forbid, if this is the case then neither we have been



able to understand the stature of the Last Prophet (pbuh) nor are we realising the dignity that we, as the slaves of Allah's Prophet, have been blessed with by the Almighty. How sad and how shameful is this display of our weakness, coupled with our fallacy that this is a virtue, through these ineffective demonstrations, organised in the Prophet's name!

What do we do then? This is a difficult question. This scribe tries to answer, from experience, according to his best ability and understanding. I invite others to ponder over it.

There would be very few in Britain who would not remember the active role of Islamic Defence Council (IDC) in the campaign against Salman Rushdie's Satanic Verses.

As the convenor of IDC, this scribe felt honoured in actively participating, with his best abilities, in that campaign. As part of its campaign, the IDC organised, on 28 January 1989, in front of the publisher, Penguin, a demonstration in which at least 25,000 Muslims from all over the country participated. In view of the fruitlessness of our conventional protests and

bearing in mind the culture of the new world in the west in which we had settled, a method was suggested that was different from the protests in the Indian subcontinent: instead of angry and provocative slogans, community's emotional and spiritual anguish was expressed through placards. This was a moral appeal to win support from the British public. We were under the impression that some noble souls would come to our support and would pressurise the publisher and the government to take steps regarding this issue.

No doubt our protest was appreciated (especially because, in contrast, two weeks earlier at Bradford, demonstrators had burnt a copy of Satanic Verses) but we failed to achieve what we had aimed for. Two weeks later, Ayatullah Khomeini issued the fatwa to kill the author and the publishers. The Government,

that was unwilling to hear our moral and civilised appeal, displayed such eagerness in providing protection to the author that it seemed that the cursed author was its agent. This experience convinced us that western world had a different temperament and different mindset and that only when we have the power we could make them feel our feelings.

After America-Taliban episode, an unending series of mischievous acts has started. And each mischief is far more outrageous than the previous one. The degradation and contempt in the latest film has reportedly crossed all the limits of decency and no government wants to take notice of our woes. Efforts are being made at the UN since 1999 by the Muslim World umbrella body Organisation of Islamic Cooperation (OIC) to limit the scope of the shameful



western culture of "Free speech" but western governments are not listening. (Pakistan's former ambassador to the US Ms Maleeha Lodhi has detailed these painful failures in The News of 25 September 2012).

Are the senseless methods adopted by the blasphemers part of a strategy to create hatred in the West against Holy Prophet (pbuh) and his deen? The answer is NO. There is a method in this madness. Behind these acts is the fear created by the signs of the Islamic world's renaissance. United States launched this campaign, now in its twelfth year after 9/11, through what it calls "War on Terror". This crusade has been waged to destroy, using most powerful weapons, all those forces that, in US's view, are working for this renaissance. The production of the series of sacrilegious films and cartoons is part of

this American crusade.

Unfortunately in the demonstrations against this latest western crusade we are witnessing as tragic and as painful incidents as took place in Pakistani cities on 20th September 2012: destruction of our own properties, worth billion of rupees, at our own hands and, as a result, our own brothers being killed by our own police. Such incidents widen even further the gulf and increase lack of confidence between our governments and the public. Who can think of an Islamic renaissance in such a situation? Further, this intensifies the anti-west, specially anti-US, feelings in Muslim youths who then do not hesitate in resorting to any available method through which, they think, they can take the revenge of this indignation. And the US looks upon them as “new terrorists”. Does this situation not demand that, in spite of our deep emotional pain, we ignore western provocations in the same manner as we see in the life of the Prophet (pbuh)? When we are unable to do anything to stop these devils then is it not more dignified to follow the guidance shown in the aforementioned verse of chapter Aal Imran? If we think seriously, this Qur’anic guidance is particularly for a situation presently confronting us. In the given circumstances, the only solution to solve the problem is to ignore their mischief mongering, fail their plans and thus put an end to their ongoing devilish campaign. What justification is there in expecting western nations to understand your pain and anguish? What makes you think that they will support OIC’s efforts to introduce in international law a provision to bridle these hooligans? They are even against Pakistan’s Blasphemy Law. What sense is there in expecting the nations, which oppose laws providing for the sanctity of holy personalities and places in your own countries, that they will take such measures on their own lands?

Wait for the day when we shape our lives according to the wishes of Allah and His Prophet (pbuh) and, thus, become able to bring Muslim World’s renaissance. This will not happen by carrying banners in demonstrations with proclamations of Ishq-e-Rasool. This will come by surrendering to the dictates and desires of Allah and His apostle. Without doubt, at present we are not in this state, a fact that we may be unaware of or may be deluding ourselves into believing that we love the Prophet. In order to explain this point further, listen to the following story:

In the last century among the great ulama was

Maulana Syed Munazir Ahsan Geelani (1892-1975) who had been blessed by Allah (SWT) with the wealth of ‘Ilm as well as love of the Prophet (pbuh). Writing about his student days in Darul Uloom Deoband and his teacher Shaikhul Hind Maulana Mahmood Hasan, (1851-1920) he narrates, “Bukhari was being taught. The well-known hadith came: ‘None of you can be a momin until I become dearer to you than your wealth, children, and every human being.’ This faqeer submitted: ‘Alhmdulillah, even a common Muslim is blessed with the wealth of love for the Prophet (pbuh) the proof of which is that to an extent he can tolerate the insult of his parents... but slightest disrespect for the Prophet (pbuh) enrages him and he loses self-control. We have seen it many times that on this issue they have put their lives in danger.’ Upon this, Hazrat Shaikhul Hind said: ‘No doubt what you have said is true. But why does it happen? You have not reached to its depth. Love demands that each and everything is sacrificed to please the beloved. But the general behaviour of Muslims regarding the wishes of the Prophet (pbuh) is before you and me to see. What did the Prophet desire and what is that we are doing? Who is there who does not know this fact? Then surely love cannot be the reason of Muslims not tolerating disrespect for the Prophet.’

“This humble self then submitted: ‘Please tell us what the exact reason is?’ Hazrat Shaikhul Hind, a great expert of human psychology, explained: ‘If you think about it, hidden in this reaction against disrespect of the Prophet is the feeling of our own contempt. This hurts the ego of Muslims, i.e., how dare you show disrespect to the personality we regard our Prophet! It is this ego that gets injured and we mix up this egotism with our selfish reactions that we wrongly assume to be the result of our love for the Prophet. This is delusion ... the one who does not care about the wishes of the beloved, keeps himself busy in meaningless gossips and does not respond to the call of the muazzin, should be honest with himself and think if his claim to be a lover of the Prophet really suits him.’” (Ihata-e-Darul Uloom mein beete huwai din, pp 15f).

The writer is London-based Islamic scholar of Indian origin. For feedback, please email at [atique-sambhli@talktalk.net](mailto:atique-sambhli@talktalk.net)  
[obaidur.rahman@gmail.com](mailto:obaidur.rahman@gmail.com)  
Source: <http://www.milligazette.com/news/4449-blasphemy-and-our-anger>

# Endtimes

## Where Does The World Stand

I By Muhammad Tariq Ghazi I

Endtimes is currently a very popular term among Muslim writers relying of Hadith. It is not fatalism, as the uninitiated – among Muslims too – may readily dismiss such Hadith exercises. It is a matter of Faith, trust in what the Rasool(s)-Allah said fourteen hundred years ago.

As a prelude to a new series due to start tomorrow, Thursday 3 Rabi' al-Awwal 1436 / 25 December 2014, this is the introduction to a set of English rendering of the sayings of the Prophet Muhammad(s) about Endtimes conditions of the world and mankind in general. These Ahadith are a mirror to see the face of the world in. Recently I had the opportunity to read a book, *Asr i Hazir – Hadith Nabawi Ke Aa'i-nay Mayn*, (Present Times – In The Mirror of Prophetic Sayings) collected by Maulana Muhammad Yusuf Ludhyanwi Shaheed. It carries about 100 forecasts which more or less apply to the prevailing world conditions. I discussed this book with Pasha Patel Saheb and he agreed that its English translation should be serialized on the NRIndians webgroup for the benefit of the society at large. In this almost three-month series one Hadith will be presented every day.

The subject of the Endtimes is equally popular among Christians and Muslims. Christian cults have been issuing frequent false alarms thus disparaging a serious matter. However, some Christian authors have made serious studies of the subject. They include Adrian Rogers (*Unveiling the End Times in Our Time*), Anna Schumacher (*End Times*) and Charles Upton (*Legends Of The End : Prophesies Of The End Times, Antichrist, Apocalypse, And Messiah*). Obviously, their interest is rather focused on the rise of the Antichrist and return of the Messiah.

The subject is popular among Muslims for two reasons: First Islam is the only celestial Creed that has retained the idea of Endtimes, meaning resurrection of every single human being who ever lived on Earth, gathering of humanity in totality at an appointed time and place and stand responsible to every single major, minor, minutest of actions,

deeds, even words, before being judged for reward or sentence; and before that Day of Judgment an age of tribulations and torments. Second, unlike allegorical narration in the biblical Book of Revelations, more than 100 Ahadith on the subject use simple to understand language and for that reason keen observers of modern times trace some, if not many, of the forecasts about tribulations appear fulfilled, thus encouraging scholars with insight to delve deep into what the Rasool(s)-Allah said about future afflictions and trials.

Other faith systems discuss the Endtimes variously. Major world religions can be divided into two groups: those confirmed as “celestial” with recognized Scriptures revealed to known prophets; and those which are likely from the same heavenly source but have lost the link to that Origin due to frequent interpolation or misinterpretation by later generations of scribes and translators. Such ancient belief systems might have lost narrations about Endtimes, or perhaps they were not given much importance in their Scriptures because at the time of their origination it was too early to talk about the end of the world candidly.

An early Assyrian tablet of circa 2800BC talks about the Endtimes that reads: “The Earth is degenerating today; bribery and corruption abound; children no longer obey their parents, every man wants to write a book, and it is evident that the end of the world is fast approaching”. The statement seems to be written by a Maulawi Saheb of today. The Assyrian belief however is obviously rooted in Noachic Creed since the Assyrians of northern Iraq were a Semitic people and had genealogical or historical links with Hazrat Nooh (Noah), if not Hazrat Ibrahim (Abraham).

Among the non-Semitic faiths, Hinduism does not talk about Endtimes and Standing before the Lord for questioning about bad deeds and good ones. It believes in transmigration, an undetermined cycle of rebirths until a person is fully cleansed of sins, also by spending intervening times in Naraka, to ultimately qualify for Swarga, the abode of bliss, which itself is not eternal in character. Hindu mythology does not believe in a single event of destruction of



the world, yet it talks about Pralaya at the end of a Chatur-Yuga – four aeons – when “Earth (will) experience a cataclysmic event (having) the capacity to wipe out all life from the face of the planet”. In Hindu mythology, it is an aeonic term for dissolution, or times of non-activity. It is a cyclic event that happens every 4.32 million solar years. Hinduism has a vague concept of All-Powerful God, but not of man being responsible to Him for his deeds, though. In Bhagavata Purana (9:4:56) Shiva admits that he or Brahama or other devas had no “power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord”. Although Shiva talked about “annihilation” the dogma excluded a system of Judge and Judgement.

A sect of Buddhism prevalent in Thailand suggests that naked souls are brought to the court of Yama, the chief of justice, for judgement. Buddhism also believes in having a Bridge across Naraka on the way to Swarga, and the sinful will fall into Naraka which is full of ferocious and poisonous snakes and pythons. On the other hand Jainism, another doctrine of Indian origin, does not believe in the Creator who should judge good from bad. Jainism has no concept of life as a test that should lead to reward for the pious and punishment for the wicked. The Jain world is without a beginning and it has no end, with creation and destruction, production and disposal always going on as life on earth is a self-regulated one. Similarly, in Japan’s Shinto religion also there is no concept of the Last Day or end of the world.

Confucius was father of ancient Chinese religion. His teachings are considered moral philosophy without concern about afterlife or end of the world. However, ancient Chinese Scriptures depict sinners suffering painful punishments in a place similar to Hell.

Existing Abrahamic creeds have Endtimes doctrines but Judaism and Christianity developed different ideas. They believe in afterlife, but their views are divergent. Jews believe that they being the Chosen People will not be judged for anything they do and will be given ultimate authority over all nations of the world. Their concept of future life is still temporal. The Jewish people will experience everlasting joy and gladness (OT Isaiah 51:11). The same book (OT Isaiah 51:6) declares that “the heavens will vanish away like smoke, the earth will grow old like a

garment, and those who dwell in it will die in like manner,” and then it confirms (OT Isaiah 26:19) that “the dead will rise again”, yet judgement is reserved only for the Gentile: “God will seek to destroy all the nations that go against Jerusalem” (OT Zechariah 12:9, OT Isaiah 60:12). Before that great event, according to the Talmud, the Midrash and the Kabbalistic work Zohar, the Messiah must appear by the 6,000 years from Creation. Orthodox and Hasidic Jews believe that the Jewish calendar dates back to the time of Creation, thus 14 December 2014 was the 21st of Kislev, Jewish year 5775. Accordingly, the Israelites believe that the Messiah will appear 25 years from now in 2039CE. The Jewish New Year begins in September-October.

Interestingly, seventeenth century British physicist Isaac Newton is said to have calculated the End of the world in 2060.

In Christianity, resurrection is an article of faith but with a rider of Rapture when believers in Jesus Christ will be gathered and lifted in the air to meet the Lord, meaning Jesus Christ the Savior, and “so (they) will be with the Lord forever” (NT 1 Thessalonians 4:17). Here tribulations discussed in the New Testament Book of Revelations do not have relevance. It is reported nonetheless that Christian Gnostics in the first century CE were seriously waiting for the Last Judgment and God’s Kingdom, which would follow it.

The only non-Semitic religion that shares most of the Abrahamic creed – or stands closest to Islamic concept of the Qiyamat, Judgment, Reward and Punishment – is Zoroastrianism. The Prophet of ancient Persia, Zarthushttra, taught the doctrines of individual judgments, Heaven and Hell, resurrection of the dead in body, the Last Judgment of every person, and everlasting life for the reunited soul and body. The Avesta calls it frasho-kereti, meaning “making wonderful”, that is life after the advent of Saoshyant, the last of the three prophets.

In Islam, the Qiyamat – Standing – is an Articles of Faith (The Qur’an An-Nisa 4:87, Al-Jathiyah 45:17), which, with Endtimes tribulations, is discussed at length in The Qur’an and Hadith, the sayings of the Rasool(s)-Allah. Islamic scholars since the earliest times have focused on the relevant Hadith narrations in order to keep Muslims, as well as humanity at large, aware of their existing conditions and keep the Ultimate in mind. Imam Bukhari, Imam Muslim,



Imam Tirmizi, Imam Ibn Majah, Imam Abu Daoud, the compilers of the most authentic Hadith Compendia, collected Ahadith on the issue in specific chapters. Ibn Kathir wrote one of the first books on the Endtimes Traditions. Allamah Muhammad Ibn Abd ar-Rasool Barzanji (d.1040H) wrote Al-Isha'ah li-Shart as-Sa'ah in which he divided the omens in three categories of Early, Minor and Major Signs. In South Asia, Shah Rafiuddin Dehlawi, son of Shah Waliullah Dehlawi, compiled these Ahadith in a booklet Aathar i Qiyamat (Signs) which he had initially discussed in a gathering of Mughal princes and nobles. These Ahadith were also part of Akhbar at-Tanzil published in 1973 by Maulana Muhammad Isma'il Sanbhalī. Maulana Mufti Muhammad Shafi had compiled a book on the issue at the instance of Maulana Sayyid Anwar Shah Kashmiri, with special reference to the second coming of Jesus Christ. His

son Maulana Mufti Muhammad Rafi Usmani made additions to that book that is now available as Alamaat i Qiyamat Aur Nuzul Masih. Other prominent scholars who wrote explanatory books on the subject include Maulana Ashiq Ilahi Merathi and Maulana Muhammad Yusuf Binnori. Dr Shahid Masood had presented a PTV program on the Endtimes. One of the latest books on this subject is by Maulana Yusuf Ludhyanwi.

I hope this series will help us all to reform our lives and make this world a better place for ourselves and our future generations, and more than that to ensure the recommended position in Afterlife.

East York, Canada

Thursday 3 Rabi' al-Awwal 1436 \* 25 December 2014

## कुरान का आर्थिक दृष्टिकोण

कुरान ने मानवता की सेवा को एक सार्वजनिक कर्तव्य माना है। इसी क्रम में मानवता से अपील की गई है कि उस स्थायी व्यवस्था को सुनिश्चित करें जो शान्ति, समृद्धि एवं विकास में विश्वास करता है।

**सम्पत्ति एवं कुरान :** धन सम्पत्ति एवं जायदाद के मुतलिक कुरान का नजरिया सम्पत्ति को जमा कर उसे सुसुप्ता अवस्था में रखना नहीं है। इस तरह का सम्पत्ति अर्जन गैरवाजिब माना गया है (अध्याय 59-7) यह एक संदेश देता है कि हर मनुष्य को उतनी ही सम्पत्ति रखने का अधिकार है जितना कि उसकी वाजिब जरूरत का हिस्सा है (2:219) शेष सम्पत्ति का इस्तेमाल उन जरूरतमन्द लोगों पर होना चाहिए जिन्हें इसका दरकार तो है परन्तु जुटाने का सामर्थ्य नहीं है।

सम्पन्न लोगों के शेष सम्पत्ति का इस्तेमाल करना जरूरतमन्दों का वाजिब हक है (51:19, 70:24) कुरान के दर्शन में सरप्लस सम्पत्ति का विचार नहीं है। अतः अपनी आवश्यकता से अधिक सम्पत्ति का रखना ही गलत है। इस तरह नाजायज सम्पत्ति जमा करने वालों के लिए कुरान में सन्देश भी है कि ऐसा करने वालों को प्रताड़ित किया जायेगा और वे दौजख (नरक) के अधिकारी होंगे (9:35-35)

पैगम्बर साहब ने कहा भी है कि कयामत के दिन हश्र के मैदान में आपको सम्पत्ति का अर्जन एवं व्यय कैसे किया इसका हिसाब देना पड़ेगा।

**गरीबों की मदद :** कुरान ने स्पष्ट शब्दों में एलान किया है कि गरीबों, वंचितों, असहाय बच्चों विधवाओं, कर्ज से ग्रस्त

बंधकों को एवं समाज से बहिष्कृत लोगों की मदद के लिए आपकी सम्पत्ति में, उनका हिस्सा होना चाहिए। कुरान में इस बात की भी गारंटी है कि जो गरीब का हक सुरक्षित रखते हैं उनका कल्याण अवश्यभावी है। परन्तु दुर्भाग्य की बात है कि इस अधिकारिक आदेश के बावजूद भी हमलोगों में ऐसे भी लोग हैं जो जकात की न्यूनतम सीमा का उपयोग गरीबों के लिए नहीं करते हैं। जकात की अधिकतम कोई सीमा नहीं होती है।

आज हिन्दुस्तान में जबकि पूरी जनसंख्या का एक बड़ा तबका गरीबी, भूखमरी एवं बीमारियों से ग्रस्त है, लोग मात्र जकात की रकम खर्च कर अपनी उत्तरदायित्व का सही निर्वहन नहीं कर सकते हैं। भगवान की भक्ति, प्रार्थना एवं अन्य धार्मिक औपचारिकता से सुखी एवं सम्पन्न लोग अपने कर्तव्य से मुक्ति नहीं पा सकते हैं। उन्हें सम्पत्ति का ज्यादा से ज्यादा हिस्सा गरीबों पर खर्च करना चाहिए। दुख की बात है कि हमलोग कुरान की शिक्षा भूलते जा रहे हैं। धार्मिक एवं एतत् सम्बन्धी और औपचारिकताओं को प्राथमिकता देते हैं। गरीबों की सेवा, उनका उद्धार उत्थान, संरक्षण एवं भाईचारे के भाव को बढ़ावा देना कुरान का मूल दर्शन है।

**नोट :** यह लेख श्री एम. नौसाद अंसारी, अवैतनिक सचिव Peace Foundation, Patna के मूल लेख "Economic System of Quran" का यथासंभव हिन्दी अनुवाद है। ज्यादा से ज्यादा सदस्यों/पाठकों की जानकारी/ज्ञान वृद्धि के लिए यह प्रयास सम्पादमंडल द्वारा किया गया है।



# Four ways to portray Muslims as India's biggest threat

I By Aditya Menon I

**T**hese four separate incidents in two states - Karnataka and Uttar Pradesh - were driven by just one motive: sparking communal disharmony through false information.

1. Abdul Khan, the fictitious ISIS Bangalore bomber: Until a day ago, the Twitter handle @LatestAbdul that ran tweets claiming responsibility for the Church Street blast in Bangalore, was speculated to belong to one of the radicalised Indian Muslim cadres of the ISIS. Now it turns out that the person behind the terror threats is a 17-year-old and reportedly not a Muslim. The police claims the teenager Satish (name changed) was mentally stressed. Going by the name Abdul Khan, Satish had been had been threatening to bomb a college for a while and had tagged members of the police force and politicians in his tweets.

On his Twitter timeline, Satish/Abdul had hurled abuses at a wide range of people such as Bangalore police commissioner MN Reddi, DCP (crime) Abhishek Goyal, Union home minister Rajnath Singh and Prime Minister Narendra Modi. He had threatened to bomb the Alvas College in Moodbidri in Dakshina Kannada if police did not release alleged ISIS sympathiser Mehdi Masroor Biswas, who ran the pro-ISIS Twitter handle @ShamiWitness.

@publictvnews I AM ABDUL. THE ONE BEHIND BANGALORE BLAST YESTERDAY. IN 2 DAYS 2 MORE BLAST. I CHALLENGE CATCH ME IF U CAN. POLICEMY FOOT. ISIS

— ABDUL KHAN (@LatestAbdul) December 29, 2014

I CAN JOIN ANYONE TO ISIS JIHADI GROUP. I GIVE 50 LAKH FOR YOU. COME IN MOODBIDRE, ALVAS COLLEGE

— ABDUL KHAN (@LatestAbdul) December 21, 2014

INDIAN POLICE ARE MY FOOT. I GIVE OPEN CHALLRNGE THAT I BOMB ALV/ COLL AND MANY MORE THER ARE 600 FOLLOWERS IN KARNATAKA

— ABDUL KHAN (@LatestAbdul) December 21, 2014

*Some of the threatening tweets posted by the handle @LatestAbdul.*

On December 22, "Abdul" had tweeted to commissioner Reddi, "Let's start the game, Karnataka Police cannot catch us." He threatened that he would kill at least a thousand people. He had also claimed that he and ISIS members were seeking funds, to "blast all of India" if needed.

2. Desh Raj Singh the "professional riot-manufacturer": On December 15, a buffalo carcass was found on the premises of a temple in Parsauli village in Budhana block of the Muzaffarnagar district of Uttar Pradesh. Also inscribed on the temple wall was an inflammatory message in support of the Islamic State. On December 20, parts of a buffalo carcass were found inside another temple in the area and an idol of Nandi was reportedly found missing. Budhana had witnessed communal violence during last year's riots in Muzaffarnagar and the two incidents sparked tensions yet again. Union minister Sanjeev Baliyan, who is accused of instigating the riots, also visited the area.

The Uttar Pradesh police's investigation revealed that this was the handiwork of 35-year old Desh Raj who wanted to instigate riots in the area. Apparently, Raj even confessed that he killed a dog and left its corpse hanging in a mosque to fuel tensions. According to the police, Raj claims that his aim was to ensure that "koi masjid na rahe, sirf mandir rahe (no mosques should remain, only temples should remain)". Many Muslims who were displaced during the riots last year were settled near Parsauli village. Apparently, this demographic change in the area upset him. Desh Raj would have succeeded had the police not caught him and exposed his plan in time. Looking to fish in troubled waters, the UP unit of the Shiv Sena had threatened to hold a Hindu mahapan-chayat in the district if the culprit was not caught.

3. A gang-rape that wasn't: In August this year, we heard of the ghastly gang-rape of a Hindu girl at a madrasa in Meerut. With each passing day, more and more sordid details of the case started coming out: that the girl was gangraped and forcibly made to convert to Islam; that a flesh trade racket was being run from the madrasa, where she was an employee;



that many women were held captive there and then sold off to rich men in Gulf countries. The allegations sparked an outrage and understandably so. Western Uttar Pradesh, which was already a communal tinderbox, came on the verge of another riot. Two months later, the victim filed a report denying that she was gangraped or forcibly made to convert. She claimed that she had actually eloped from home with a Muslim boy. She wrote in the statement, "I was staying with my parents, but I ran away from home because I feel a threat to my life from my parents and relatives... I went with the boy belonging to a different community out of my own will". Hindutva groups spared no effort in raking up the "Meerut gangrape" especially as it also came on the eve of crucial by-elections in Uttar Pradesh.

Each and every aspect of the entire tale - from the "forcible conversion" to the "madrassa gangrape", and of course, "girls being sold in the Gulf" - were straight out of a Hindutva hate-monger's playbook. Of course, no story involving a Muslim villain is complete without women being forcibly converted to Islam and sold to an Arab shaikh!

4. Pakistani flag, Hindutva flag bearers: In January 2012, six activists of the right-wing Sri Ram Sene were arrested for trying to instigate communal violence in the north Karnataka town of Sindhagi. Their modus operandi was unique. They hoisted the Pakistani flag on the mini Vidhan Soudha premises, blamed the act on the Muslims and, on the very next day, staged demonstrations in the town protesting against the delay in arresting those responsible! Like the young Satish, the Sene cadres were all aged between 18 to 20. The men, who saw themselves as defenders of Indian nationalism, actually took the trouble to stitch the Pakistani flag at their homes. Of course, this act of mischief hardly came as a surprise as Sene chief Pramod Muthalik was himself caught in a sting operation in 2010, discussing how his outfit could instigate a riot for a price.

These four separate incidents in two states - Karnataka and Uttar Pradesh - were driven by just one motive: portraying Muslims as the biggest threat to India.

Now, it is fortunate that the people responsible were caught in these four occasions and the respective state administrations deserve full credit for their work. But there could be numerous cases in which Muslims have been wrongfully accused. We know of

the Malegaon, Mecca Masjid and Samjhauta attacks because of the investigation by the late Hemant Karkare and his team. But what about cases where the administration is not unbiased and where the investigation officers aren't someone like Karkare?

Source: <http://www.dailyo.in/opinion/four-ways-to-portray-muslims-as-indias-biggest-threat/story/1/1289.html>

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## Cancer as a sheep in wolf's clothing

When I realized the extent of mom's cancer, anxiety built in my chest. I saved my tears for Allah, a sort of ghusl that watered the parched soil of my heart. It softened my being and allowed faith to take root, giving life to a new understanding of patience.

In math, an inflection point is the point when a line changes direction. Allah (Subhaanahu WaTa'ala) promises that each of us will be tested with loss of health, wealth, and life, but glad tidings are reserved for those who patiently persevere through such challenges (2:155). Perhaps these events can serve as an inflection point, catalyzing positive change in our lives. While we have no control over what happens to us, we do have control over our response.

It is difficult to say out loud, but much good has come from cancer. My picture of life has become clearer, providing me with a better sense of purpose. I am motivated to excel in good work. Our family has come together in a way that has never happened before. I have invested into my relationship with Allah (Subhaanahu WaTa'ala), making him a close friend and confidant.

With so many things to be thankful for, it is difficult to harbor anger towards this disease and its unfortunate result.

# Gandhi, Masses and Elite

I By V.K. Tripathi I

Friends,

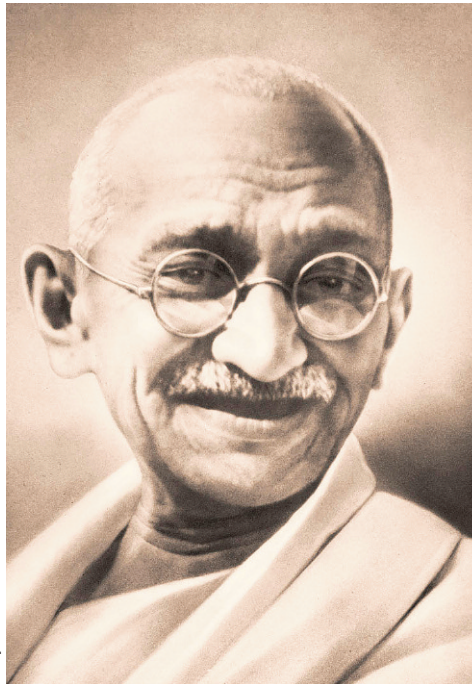
Gandhi, the unarmed man who stood against the might of imperialism and fanaticism with unprecedented courage, is so much a target of hate by large sections of educated and affluent classes in India that they are lavishing praise on his assassin, Godse. They view the leader of the organization responsible for spreading such venom as the fortune maker of India.

This hatred is not unfounded. Hatred is there in their nerves from the classes that sustain their comforts through their sweat and blood and with whom Gandhi had identified himself. Gandhi's spinning on the wheel (charkha) or lifting human waste was not a token like the cleaning by the Prime Minister, but actions with full involvement of soul. Even in solitary cell of prison he would spin for hours with the realization how people doing painstaking menial work for long hours would feel.

Gandhi changed the meaning of freedom. It meant to imply liberation from oppression and exploitation for every one and in the struggle of whose attainment he/she has a role. It was not possible through guns and pistols – to create force in the souls of suppressed and poor masses. Gandhi associated his soul with the soul of the masses through truth, labour and realization of pain. From there emerged the power of the people. Labourers, weavers, farmers, Hindus, Muslims, Dalits, upwards, backwards, men and women of all castes and religions participated in all the struggles, from Champaran, Rowlatt Act and Salt Satyagrahas to Quit India movement.

And India's partition! Its foundation was laid in the aftermath of 1857 revolt when British returned to power. First they crushed Muslims more and then the Hindus. Thus a wedge was created between the elite of two communities. Then they created a strong structure of landlords, officers, businessmen, and

princes that was fully subservient to British. As the satyagraha, Khilafat and non-cooperation movements of 1919-1922 shook the colonial power, these sections built sectarian networks - Hindu Mahasabha, Muslim League (these two organizations were initially in favour of freedom) and RSS. For them biggest enemy of Hindus were not the British rulers but hard working Muslim masses and Muslims' enemy were poor Hindus. This venom of sectarianism was so effective in the service of imperialism that even now it is the prime tool of neo-imperialism and capitalism. Gandhi made sincere efforts to stop it and met with significant success for two decades. However, during the Quit India movement when the Congress leaders and workers were imprisoned, the communalists succeeded in creating a deep sectarian divide, leading to eruption of massive violence.



The 1943 famine, that killed 2 million people in Bengal, also provided communalists a façade to blame Hindus for their higher percentage among the traders who became instantly rich through hoarding. The demands of partition of Punjab and Bengal in early months of 1947 by Non-Muslim League parties also advanced the cause of partition.

In no corner of Gandhi's mind, there was any difference between Hindus and Muslims. He would feel the oppression of any one as his own. When the volcano of violence erupted, he jumped into it while the government gave encouragement to rioters.

Now again passions are being roused through the farce of religious conversions, glorification of killers, branding of natives as foreigners, communalising educational institutions and employing media as a tool. Let us rise to resist it and write the unfinished text of grassroots freedom. Assemble at Gandhi Samadhi, Rajghat on January 30, 2015 at 11 AM.

Sadbhav Mission, tripathivipin@yahoo.co.in, 09717309263

# Hierarchy of Principles for “Good” Zakat Laws

| By Dr. Mohammad Obaidullah |

**Z**akat laws across the globe display wide variation. They vary in their goodness. They vary with respect to clarity, coherence and complexity. Goodness of the laws is about the content of laws, their architecture, their language and their accessibility. While it is not surprising that zakat laws and their subordinate regulations may be complex there is no reason why the degree of difficulty associated with them should be considered either inevitable or acceptable. Excessive complexity hinders efficient and effective mobilization and utilization of zakat resources, creating burdens for individuals, businesses and communities. Clear and effective zakat legislation is essential to good zakat management. It gives effect to policy, translating abstract principles and very specific provisions into legal remedies, while mediating between the (often) conflicting objectives, views and expectations of legislators and users.

There seem to be two key dimensions to the problem of complexity in laws: the volume of the laws and the quality of the laws.

## Volume

Here we consider simply the number of sections and word-count of the laws. The following table shows the wide variation in the volume of zakat laws across different countries.

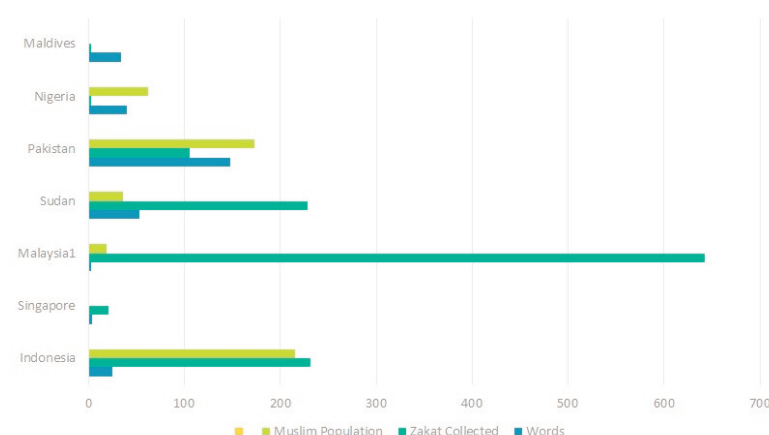
Volume and Efficiency of Zakat Laws

Country	Indonesia	Singapore	Malaysia1	Sudan	Pakistan	Nigeria	Maldives
Words	2514	332	306	5337	14766	3996	3374
Zakat Collected	231.6	20.4	642.7	228.8	105	3.1	3.1
MuslimPopulation	215.4	0.8	18.4	35.5	172.5	62.5	0.39
Zakat Collected: Latest available figures in million USD Muslim Population in million							

From the above it is clear that there is an inverse relationship between volume of law and its efficiency. While volume is an indicator of

complexity, and efficiency, too much brevity may not be ideal. In order to examine the complexity of laws, the second dimension, i.e. quality of the laws must be put under scrutiny.

## Quality



There is hardly an exhaustive and agreed definition of “high quality” law. The characteristics of a good law essentially are combinations of the following features:

- it addresses Shariah objectives
- it addresses political objectives
- it addresses social objectives
- it addresses legal objectives
- it operates as efficiently as is practicable
- it is intra vires (the lawmaker has sufficient legal authority to make the legislation)
- it is consistent with (or effective in overriding) identified basic principles
- it is sound in substance: a well-thought-out, full and harmonious scheme
- it is clear, as simple as possible, and well-integrated with other laws
- it is consistent with current legislative drafting styles and best practice
- it has been produced in time and efficiently (without using excessive resources).



The law book may indeed be an ever-evolving network of complex information that expands organically and is extremely difficult to map. Nevertheless this paper seeks to undertake this task with utmost objectivity, the starting point of which is an enunciation of basic and Shariah principles governing zakat management and then mapping them unto the relevant legal provisions in the enactments. We follow the coherent principles approach in analyzing the complexity of zakat laws for the following reasons.

### The Coherent Principles Approach

The coherent principles approach aims to present the law in a series of operative rules, that are principled statements about what the law is intended

to do, rather than details about the mechanism that gets it there.[1]

Coherence in this context means that the principle:

- Helps the reader make sense and order out of the law;
- Captures the essence of the intent of the law – so that it is clear on first approach;
- Is drafted in a plain, non-technical style, avoiding the use of expressions that can only be understood by referring to definitions or other lower level rules; and
- Is intuitive or obvious to someone who understands its intent and context.

But, unlike some general principles approaches, the coherent principles approach can accommodate detailed or specific rules, when needed, by incorporating a plan for unfolding the princi-

ples and providing details of their application in particular cases. At times that additional detail will appear in the law itself. But at other times it will appear in the Explanatory Memorandum or in subordinate legislation (including regulations).

The benefits with the coherent principles approach are that the law will be simpler and shorter, more flexible, more stable, more certain, and because the draft law will be conceptually simpler, it will apparently provide a better basis for consultation.

### Hierarchy of Core Principles

In seeking to evaluate the existing zakat laws using the coherent principles approach, we begin with developing the hierarchy of core principles of zakat

management which form the normative basis for enactment of zakat laws. In terms of expediency, the statements used are of three types. The statements containing “must”, “should” and “may” reflect the order of importance of the concerned principles.



#0. Zakat may be either compulsory (#1) or voluntary (#2) in a given jurisdiction

#### #1. If zakat payment is compulsory, then

- #11. There must be strong deterrents against non-payment
- #111. Law may prescribe physical and/or financial penalty against non-payment
- #112. Law may provide for forced recovery of due and unpaid zakat
- #12. State should incentivize zakat payment through tax benefits
- #121. State should permit deduction of zakat paid from taxable earnings

#122. State should permit deduction of zakat paid from tax payable

#13. State agency for zakat management must be in place

#131. Agency must be empowered to set regulations

#132. Agency must be empowered to enforce zakat collection and distribution

#1321. Agency must be empowered to punish unauthorized collection

#1322. Agency must be empowered to punish unauthorized payment

#133. Rules and criteria for membership and executive positions in the apex agency should be in place

#134. A Shariah body should be constituted for advising the Agency in matters that require formulation of new regulations and rules and that have Shariah implications

#135. Financial provision should be made for Agency to cover its expenditure

#1351. State should provide finance to cover operational expenditure of the apex zakat body; or

#1352. Zakat body should be permitted to use part of zakat collected (subject to a cap) to absorb operational expenditure

#136. There should be provision of appeal by muzakki against a wrong decision by Agency officials

#14. Agency prescribes how to estimate zakat liability for individuals and businesses

#141. Agency stipulates general conditions relating to zakatability, e.g. hawl

#1411. Agency defines the zakatable assets/ output/ earnings

#1412. Agency defines assets/ output/ earnings exempt from zakat

#142. Agency stipulates methods of estimation of zakat base and applicable rates of levy

#143. Agency should be empowered to modify the list of zakatable assets, the conditions and methods of zakat estimation from time to time

#15. Agency must distribute zakat among asnaf in conformity with Shariah

#151. Agency should define the asnaf and prescribe methods to determine the same

#152. Muzakki may be permitted to retain a part of zakat for self-distribution

#153. Agency may decide on a priority scheme for distribution of zakat among asnaf

#154. Agency should seek distribution of all zakat collected during the same lunar year and avoid carrying undistributed surplus

#16. Agency should adhere to highest standards of accountability, transparency and good governance

ernance

#161. Agency should ensure separation of zakat funds from other forms of charity funds collected

#162. Agency should place the funds in safe and liquid avenues

#163. Agency should share information about zakat collection and utilization with the public with utmost transparency and in a spirit of sharing on a continuous basis

#164. Agency should be open to suggestions from the community regarding zakat management

#165. There should be strong deterrent in the form of financial penalty and/or physical punishments for dereliction of duty, fraud, dishonesty on the part of zakat officials



#1651. There should be strict deterrent in the form of financial penalty and/or physical punishments against fraud, dishonesty and misappropriation of zakat funds

#1652. There should be strict deterrent in the form of financial penalty and/or physical punishments against Shariah non-compliance

## **#2. If zakat payment is voluntary, then**

#21. State should incentivize zakat payment through tax benefits

#211. State may permit deduction of zakat paid from taxable earnings

#22-i. State may form an agency for zakat management, or

#22-ii. Association/ committee of voluntary institutions may be formed as apex body for zakat management

#221-i. The apex body may include Shariah scholars, or

#221-ii. The apex body may put in place a Shariah body for advising on zakat matters that have Shariah implications arising from time to time

#222. Rules and criteria for membership and executive positions in apex zakat body should be in place

#223-i. State should provide finance to cover operational expenditure of the apex zakat body; or

#223-ii. Zakat institutions may be required to contribute to the apex body towards covering its operational expenditure

#23. The apex zakat body in consultation with Shariah scholars and other stakeholders (e.g. professional bodies in accounting, financial planning, inland revenue authorities, community leaders) should formulate guidelines for estimation of zakat liability of individuals and businesses

#231. Zakat institution(s) should advise and assist the muzakki in estimating their zakat liabilities in conformity with the guidelines

#232. Zakat institutions may appoint agents for collection of zakat against payment of commission

#233. Zakat institutions may undertake zakat mobilization campaigns and use other solicitation mechanisms for creating awareness about zakat

#24. Zakat institutions (ZIs) must distribute zakat among asnaf in conformity with Shariah  
#241. Agency should define the asnaf and prescribe methods to determine the same

#242. ZIs may decide on a priority scheme for distribution of zakat among asnaf

#243. ZIs should seek distribution of all zakat collected during the same lunar year and avoid carrying undistributed surplus

#244. ZIs may be allowed to absorb part of zakat to cover their operational expenditure subject to a cap

#25. ZIs should adhere to highest standards of accountability, transparency and good governance

#251. ZIs should ensure separation of zakat funds from other forms of charity funds collected

#252. ZIs should place the funds, including undistributed surplus if any, in short-term safe and liquid schemes of Islamic financial institutions

#253. ZIs should at regular intervals disclose the figures of zakat collection and utilization by them to the community with utmost transparency and in a spirit of sharing

#254. ZIs should disclose the actual operational expenditure (including commission to agents, contribution to apex body) that is charged to zakat funds

#255. There should be strict deterrent in the form of financial penalty and/or physical punishments for dereliction of duty, fraud, dishonesty on the part of zakat officials

#2551. There should be strong deterrent in the form of financial penalty and/or physical punishments against fraud, dishonesty and misappropriation of zakat funds

#2552. There should be strong deterrent in the form of financial penalty and/or physical punishments against Shariah non-compliance

[1] Bentley, Duncan (2004) "Tax law drafting: the principled method," Revenue Law Journal: Vol. 14: Iss. 1, Article 1. Available at: <http://epublications.bond.edu.au/rlj/vol14/iss1/1>

Source: <http://sadaqa.in/2015/01/14/hierarchy-of-principles-for-good-zakat-laws-2/>

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# In the burnt remains of a Bihar village lie disturbing questions

**I By Faryal Rumi I**

**S**moke billows out of the charred brick and mud houses of Azizpur village in Bihar's Muzzafarpur district four days after a mob attack left four Muslims dead. On Sunday, a mob of 4,000 people armed with traditional weapons and kerosene cans stormed the Muslim-dominated village. More than 30 homes were set on fire. At least three people were burnt to death. The victims included 70-year-old Mohammad Altaf and five-year-old Rabbani. A teenaged boy trying to escape was hit on his head with a blunt object. He died in a wheat field.

The violence erupted soon after the body of a Hindu youth, 19 year-old Bhartendu Sahni, was found in a paddy field belonging to a Muslim farmer. Sahni, who lived in the neighbouring village of Bahilwara, allegedly had an affair with a Muslim girl of Azizpur. He had been missing from home for a week.

"When I heard about the recovery of a body from the fields, along with other villagers, I rushed there," said 67 year-old Mohammad Sanaullah, a resident of Azizpur. "Within a few minutes, we saw a large crowd charging towards our village. Before we could understand anything, they attacked us."

Salma Khatoon said it was around noon that the mob arrived outside her house. "They broke the iron gate. We hid ourselves in a room and bolted from inside. They started breaking the door. Then, my husband Akhtar Ali opened the door and with folded hands asked what was their fault. But the attackers assaulted him and dragged him out towards fields and then tossed him into the flames." Her son Shamim Ali and grandson Shams Mustafa are still missing and are suspected to have been killed.

The size of the mob and the lethal nature of weapons used against them have led the people of Azizpur to believe that the attack was a planned one. Some even accuse the police of conspiring with the attackers. "The police reached the village three hours after the attack," said Zubaida Khatoon, a 55 year old woman. Azizpur consists of poor and lower middle class

families. With most of the men away for work outside the state, only women, children and old men live there. The older people said they could not recall such communal frenzy even during periods of intense religious tensions.



## **COMMUNAL TENSIONS ON THE RISE**

For nearly two decades, Bihar remained largely free of communal riots. Both Rashtriya Janata Dal's Lalu Prasad Yadav and Janata Dal United's Nitish Kumar managed to keep in check religious tensions. For about eight years, Nitish had the support of the Bharatiya Janata Party. But in June 2013, BJP parted ways with the JD(U). Since then, incidents of communal tensions have been rising in the state. An Indian Express report published in November 2014 said that Bihar saw over 170 incidents of communal clashes after the split between JD(U) and BJP.

"The rise in the number of violent incidents suggests that the JD(U) government, which is now running without a cadre-based BJP, is not able to nip such incidents in the bud, unlike earlier, when leaders of the BJP would be asked to "engage community leaders at the grassroots level," the report said. "The clashes also reflect a growing distrust between the Hindus and Muslims now that they owe loyalty to different political parties."

Officially, BJP's Bihar unit has sought to distance itself from rabble-rousing Hindutva leaders. When the

BJP MP from neighbouring Uttar Pradesh, Yogi Adityanath, kicked up dust over so-called love jihad during the bypolls in the state, BJP state president in Bihar, Sushil Kumar Modi, told a journalist that had Adityanath made the remarks in Bihar, “we would have contradicted him.”

And yet, in December, Adityanath visited Vaishali district, which borders Muzzafarpur. At a three-day event organised by the Dharma Jagran Manch of the Rashtriya Sevak Sangh, he exhorted Hindu temple heads to work for “Hindu unity”.

### POLITICAL CAUTION

For the moment, senior leaders across the political spectrum in Bihar are choosing their words carefully. On Wednesday, chief minister Jitan Ram Manjhi visited the village and appealed to the residents to maintain peace. Cheques of Rs 5 lakh were handed over to the kin of the deceased.

BJP leader Sushil Kumar Modi who visited the village on Tuesday skipped comment on the communal nature of the violence, choosing instead to blame the political infighting within the JD(U) government for the “worsening law and order situation”. “Bihar is burning while Nitish Kumar and Manjhi are fighting,” he said.

The police has arrested 14 people from Bahilwara village. Central paramilitary forces have been deployed in the area. An enquiry committee has been formed to investigate the violence. “Nobody will be allowed to disturb the social harmony,” said Gupteshwar Pandey, the additional director general of police.

### FERMENT AND FEAR ON THE GROUND

But on the ground, political lines have begun to harden. “This was not a communal riot but an organised attack on Muslims,” said Ali Raza Ansari, a local RJD worker. Another RJD worker Manoj Sharma alleged, “The local police and administration is totally saffronised.”

Such are the tensions that even a story of redemption could not remain unscathed by fear.

On the day of the attack, Shail Devi, a widow who lived in Azizpur with her two daughters, gave shelter to over a dozen Muslims of her neighbourhood. When the rioters arrived at her small brick house, she announced loudly that she was the widow of

Jaglal Sahni. The rioters withdrew hearing a Hindu name.

Calling her ‘Jhansi ki Rani’, the chief minister, on his visit to the village on Wednesday, gave her a cheque of Rs 51,000, and announced Rs 20,000 each for the education of her two daughters Rita Kumari and Rupan Kumari.

But Shail Devi instead asked him to give her police security. Fearing retaliation, she had taken shelter in the house of septuagenarian Aas Mohammad. “What wrong did I do?” she asked in Bhojpuri, “I only gave shelter to some people.”

<http://scroll.in/article/701719/In-the-burnt-remains-of-a-Bihar-village-lie-disturbing-questions>

## When is making a Dua in Arabic NOT preferred?

**I By Muhammad Alshareef I**

Simple. When you don't understand it.

The Prophet (salAllahu alayhi wassalam) said, "Make Dua to Allah in a state that you are certain that your Dua will be responded to, and know that Allah does not respond to a Dua that originates from a negligent, inattentive heart." [Tirmidhi]

Dua is about asking Allah, talking to Allah, CONNECTING with Allah. That can't be done when the heart doesn't comprehend, and therefore can't be ATTENTIVE.

Of course Prophetic Duas in the original Arabic language are beautiful and eloquent. They should be learned and practiced. But the Prophet and his Sahaba did not make Dua without meaning, and neither should we.

Here's what you can do RIGHT NOW:

1. Choose a Prophetic Dua of your liking
2. Understand the meaning of each word
3. Internalize the Dua and focus on what you're asking

With best wishes to see you succeed at the highest level,

# Our Priorities:

## Marry at 21 or Pursue Studies or Both?

I By Nissar Nadiadwala I

**M**y paternal uncle was only 18 when he got married. It was the same year when he got admission in medical science. His parents didn't mind getting him married. He completed his MBBS and still lives happily with his family and also he is a better doctor than many of his batch mates.

Islamic shariah commands young men to get married when they reach the age of puberty, and the guardians are commanded to get their daughters married when they reach the age of puberty. My country India permits a girl to get married after she completes 18, and boys upon completing 21. I don't know about other Muslim countries but in Sweden the age of consent is 14 years and many other European Nations offer the ages of 14-16 to females as the age of consent. I can't say if the age of consent is also the age of marriage, because age of consent means permission to have an affair. The net result, many girls in US get pregnant while in school and the news of such teen parenting are not taken as shocking news.

One of the widest misconceptions about marriage in the Muslim minds is that it hampers your studies and diverts your attention from building a career. A student may not find partying till midnight an obstacle to studies. He hangs around with friends for hours at Resorts, Gyms and Malls. Many Engineering students are engaged in sports and yet that does not prevent them from getting ahead in studies. In fact if you look around, you will find many girls and boys having affairs while studying in high profile courses and still getting good grades in studies!

Consider this, girls as young as 11 years old are getting pregnant in the West and they are not ashamed to declare it but proudly display their motherhood and many do not even regret it. Number of births to 15-19 year olds in the US is: 434758, almost half a million. But many Muslim females are ashamed to declare in college that they are married. The reason being that everyone gets married only after their



studies is completed. What is happening to everyone around us should not be a ruling for us if we are adhering to the Qur'an and the Sunnah. In fact, many girls studying in Oxford University prefer to get settled instead of pursuing careers. Check this News from the Independent UK.

The concept of waiting till one finishes his graduation is being borrowed from the morally corrupt West. They don't have to suppress their sexual desires because they are allowed to have sexual fun that the radical liberation offers them. Islam forbids fornication and encourages marriages. Some scholars rightly quote: Make Nikah easy and let fornication be difficult.

If we look into the example of the generation of Sahaba, we will find that they got married when they reached the age of puberty, and yet they performed their duties properly. Ayesha (r.a.) got married to the Prophet (pbuh) at a young age yet she became a scholar of par excellence in her field of Religious Knowledge. After all: Allah intends easiness upon you, and he does not want to put you into difficulties, says Surah Baqarah chapter 2 verse 185.



# POSING AS MUSLIMS, HINDUS COMMIT MISCHIEF TO WHIP UP ANTI-MUSLIM Frenzy

Last month in a poster that surfaced in Kolkata one “Jamaat ul Mujahideen Bangladesh” terrorist threatened to bomb West Bengal. The poster also claimed that female fidayeens were looking for targets in Kolkata. Days later, police traced the man behind the terror threat. It was Amiya Sarkar- a Hindu. (02 Dec 2014, The statesman) Earlier this month in Muzaffarnagar police arrested Hindu VHP worker Deshraj Singh for placing loaves of buffalo meat in front of at least three Hindu temples and desecrated them. He ( 22 December 2014, NDTV )

Recently 16 ministers in Rajasthan got threat mails in which an “Indian Mujahideen (IM) terrorist” threatened that his group would launch series of terror attacks in the state.

Police lodged FIR against unknown IM terrorist group. Then, last week Rajasthan ATS tracked down a Hindu man Sushil Chaudhary who admitted that he had sent those threat emails, posing as a Muslim IM terrorist. (28 December 2014, Times Of India) This week another Hindu boy was held by Bangalore police for posting threatening tweets to bomb the city. He adopted a fake Muslim identity of Abul Khan to create his twitter page. ( 29 December, 2014, Hindustan Times )

The mischiefs by the four culprits clearly indicate that they hatched the conspiracies basically to frame some innocent Muslims in the cases and whip up an anti-Muslim frenzy or in the society. Their actions could have triggered communal riots. Who known if those Hindu men were not in conspiracies to trigger large scale Hindu communal attacks aiming to kill and rape Muslims, loot or set fire on their houses? Interestingly, none of these four anti-Muslim Hindus have been booked for serious offences. While releasing them, after perhaps only some rounds of rebukes, the police and media made every effort to convince us that the men were stressed, depressed or mentally unsound.

On the other hand, there are examples of Muslims



spending years in jail for sending terror threats threats over emails; in those cases police did not find any evidence of terror linked to them and they were finally acquitted by the courts- but not before they have spent years in jail.

According to our security agencies, a Muslim can never be stressed, depressed or mentally unsound- he can only be a hardcore terrorist !

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Source: <http://beyondheadlines.in/2015/01/posing-as-muslims-hindus-commit-mischief-to-whip-up-anti-muslim-frenzy/>

# Religious Conversions

I By V.K. Tripathi I

**R**eligious freedom is a fundamental right of every individual. A person, in the pursuit of deeper self inquiry or seeking liberation from religious apartheid/ subjugation, may adopt practices of other religions. Such adoption or conversion to other religion is a holy act. However, it becomes a mode of slavery when thrust by force or farce. The much hyped “religious conversions” of 60 Bengali speaking rag picker Muslim families to Hinduism in Agra on December 8, 2014, by no stretch of imagination can be construed as an act of spiritual enlightenment or wilful surrender to the divine virtues of the perpetrators. It was a total farce, mixed with intimidation and fake allurements.

I visited the rag pickers’ hutments, surrounded by heaps of waste, in Ved Nagar, Agra on December 20, 2014. Dozens of policemen, media persons and city locals were there as UP Minority Commission members were visiting the place. I talked to available

men, women and children of rag pickers. They said that no one ever converted to Hinduism. The activists of RSS affiliate Dharam Jagran Manch did come to the area and allured them by the promise of getting

them aadhar (unique identification number) and ration cards, which many of them did not have. One day the Manch activists brought havan material and performed the yagna. People watched it out of respect for religious activity, just as Hindus attend Tajia processions of Muslims, with absolutely no idea of conversion. Next day they learned from newspapers that they had converted to Hinduism. They were astonished at this farce. Nevertheless the media hype over the issue provided a grand opportunity to RSS and affiliates to condemn other religions as alien and intimidate their followers. In one

breath they call them mlechchha, traitor, Pakistani and Bangladeshi while in the other call their ancestors as Hindus belonging to here to term their conversion to Hinduism as Ghar Vapisi (coming home). Would they ever trace the real history of Indian working classes? For millennia large sections of these were subjected to barbaric religious apartheid. You do not have to recall the plights of Sita, Shambhoo and Eklavya or read the dictates of Manusmriti, just go to the slums and poor localities where these people live even now. Their conditions speak volumes about the humiliation and oppression they went through the ages.

## A Word on Religion

Religion has three elements, i) Spiritual philosophy, ii) mythology and rituals, and iii) network. Philosophically all religions encompass the entire universe, view it as a creation of the same God or same nature. Allah is the master of the universe so is Ram or God, implying that these three and all other similar

names refer to the same Almighty and His realm covers all individuals. The Prophets and Seers who initiated different religions never distinguished man from man and their appeal spread beyond the national frontiers. Bud-



dhism went to China, Japan, Sri Lanka etc., Islam and Christianity came to India and so on. It is against the grain of religion to call any religion indigenous or foreign. Religion relates to soul and Almighty that have no boundaries. In nutshell spirit of religion is sublimation of self (or dissolving the ego) and adherence to truth. Practices like meditation, chanting, prayers, fasting are instruments helpful in that pursuit, but the central element is self inquiry.

Mythology relates to the imaginations of the world beyond our senses while rituals, starting from the



time of birth to death (naam karan to terahvin or chalisa), are linked to it. These are different in different religions and at times too expensive and burdensome for the masses.

Network of co-religionists is a social phenomenon. Unfortunately it is hierarchical and bears strong class character. Hinduism developed a strong caste hierarchy, branding large sections of working classes as shudra or outcaste, having no right to worship, to read scriptures or carry out tapasya. They were ruthlessly exploited economically.

At this stage came Buddhism, then Christianity and Islam that provided an outlet to the multitude of outcaste masses from this bondage. It is, however, remarkable that when sections of masses converted to these religions, primarily under the influence of Monks, Sufis and Saints, elite castes did not raise that kind of violent resistance. May be it was due to the appeal these seers had on saner elements of upper castes and they took the lead (like King Cherman Perumal from Kerela converted to Islam within decades of revelation of Qoran) without disturbing the caste relations too much. The new converts became like another caste in the countryside where mohallas (localities) were characterized by castes. In fact caste rigidity and gender inequity lessened in this period and greatly enlightened figures like Nizamuddin Aulia, Baba Farid, Ravidas, Kabir, Guru Nanak, Namdev, Dhanna, Mira, Soordas, Tulsidas etc. emerged from across the castes, genders and religions.

The arrival of British in India changed peoples' focus substantially. Agriculture and cottage industry based living came under severe strain as the former became subservient to big industry rooted abroad and colonial interests while the latter was suppressed to capture markets for mill products. Thus economic issues began to dominate peoples' concerns cutting across religious lines. By then several religious practices of Hinduism were assimilated by the Muslims and vice versa and people of different communities lived in harmony. 1857 revolt exemplifies the unity and vigor of Hindu and Muslim masses.



Here I may share an incidence of 1880's, brought to my notice in 1991 by Devendra Bhai, who served as Vice Chancellor of Gandhi Gram University, Madurai and Director of Center of Science for Villages, Wardha. He sent me the text of two letters, one written by the father of Lala Lajpat Rai to Sir Syed Ahmad and the other Sir Syed's reply to Mr. Rai. Mr. Rai was influenced by the spiritual appeal of Islam. He sought his opinion on converting to Islam. Sir Syed wrote that he could still pursue his spiritual practices Islamic way but there was no need for converting to Islam. This in fact was the settled state of mind of liberal people and masses by that time. They would respect the spirit and basic messages of all religions and imbibe them in their lives without changing their religion. Religion became a label associated with people by virtue of birth. To the masses religion implied faith in Almighty and their prayers were to seek His mercy to stay on the path of truth and to save them from troubles.

Shuddhi Aandolan

Yoginder Sikand and Manjari Katju made an important observation in a scholarly article in Economic and Political weekly, August 1994, In the early years

of the 20th century the British began instituting political reforms granting Indians a certain measure of self-government. These new opportunities, such as limited voting rights and representation on local body councils, were apportioned among the various religious communities of the country in accordance with their re-

spective numerical proportions. The Hindu 'upper' caste elite, forming not more than 6 per cent of the then Indian population, represented a numerically relatively small, yet enormously powerful, minority. In order to corner the benefits of the British-instituted reforms, this minority group felt it imperative to enhance the Hindu numerical strength. The only way it could do so was by incorporating into the Hindu fold the untouchables, the aboriginals and other non-Hindu groups. The conversion of these non-Hindus, therefore, represented a political strategy. Orthodox sanatani Hindus held that it was not possible for non-Hindus, whom they considered 'impure' ('ashuddh') to become Hindus. It was the Arya Samaj, set up in 1875 by Dayananda Saraswati,



which allowed for non-Hindus to convert to the Arya Samaj sect through a ritual known as the shuddhi karan ('purification') ceremony.

The Arya Samaj was successful among some Muslim groups, like the sheikhs of Larkana (Sind), sub-rai labanas of Ludhiana (Punjab) and the maiwaris of Ajmer (Rajputana), which were only partially Islamised and had still retained many of their old Hindu customs and beliefs. The shuddhi movement was motivated far less by the desire to promote spirituality and moral and religious values than by strong anti-Muslim passion. The strategy was first to construct an artificial history of these groups as being the descendants of 'upper' caste Hindu kshatriya warriors who were forcibly converted to Islam. It then sought to win them over by instilling in them a false pride in this constructed caste identity, promising them the restoration of their 'upper' caste privileges if they were to de-Islamise themselves. All Muslims, including those of 'upper' caste Hindu descent, were treated by orthodox Hindus as 'unclean' and 'impure' ('achhut' or 'ashuddh') and hence, for Muslim castes of imputed kshatriya descent, conversion to Hinduism seemed to offer a means to regain many of their caste privileges which they had lost on becoming Muslims. Appealing to the caste sentiments of Muslim groups, therefore, played a crucial role in the Arya Samaj's missionary successes. However, assimilation of the new converts with Hindu Rajputs was only marginal. Even today the Hindu Rajputs refuse to inter-marry with the Malkanas. Similar has been the case of conversion of Mula Jat Muslims to Hinduism in 1923. Despite Sir Chhotu Ram's efforts to integrate the Hinduised mula jats into the broader jat community, the Hindu jats seemed unwilling to accept them. The shuddhi of the mula jats, therefore, proved a failure and many of them were reconverted back to Islam through the efforts of the Ishaat-e-Quran and the Tabligh-ul-Islam. Over all the conversion move, did not make any substantial numerical gain. It only fuelled sectarian passions and sabotaged the freedom movement.

The present drive of religious conversion is even worse. It does not even pretend to give upper caste status to the converts. The strategy is to radicalize sectarian cadre, humiliate masses struggling for survival and advance the authority of the exploitative classes. It is an onslaught on freedom and culture. The government must break its silence and stop it forth with.

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## The hand which gives is better than which takes

Hakim ibn Hizam, may Allah be pleased with him, narrated that the Prophet, peace be upon him, said: "The hand which gives is better than which takes and start giving first to your dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses) {out of surplus}. And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient" (1).

It was reported in Sahih Muslim on the authority of `Abdullah ibn `Umar that the Messenger of Allah, peace be upon him, was sitting on the pulpit and talking about charity and abstention from begging, he said: "The upper hand is better than the lower one, the upper being the one which bestows and the lower one which begs" (2).

Explanation of vocabularies (3):

(out of surplus) i.e., the best kind of charity is that a person gives after he keeps the amount which he shall use to meet his needs.

Lessons gained from the Hadith (4):

- 1- The Hadith contains exhortation to charity because the upper hand is the giver and the lower hand is the beggar and it is known that a giver is better than the taker.
- 2- The best kind of charity is the charity of a person to himself or to whom he must support.
- 3- A Muslim has to start by obligatory spending due on him such as spending on his wife and children then he may spend thereafter on whatever he wants.
- 4- The Hadith contains an instruction to start with the most important then the important in Shari'ah matters.
- 5- Exhortation to abstaining from begging people.
- 6- The permissibility of seeking money so as to spend on himself and those whom he supports then he may spend his money in the different channels of charity and righteous actions so that he may be one of the upper-handed people.

(1) Sahih Al Bukhari No. (1427) and Muslim No. (2433).

(2) Sahih Muslim No. (2432).

(3) The commentary of An-Nawawy on Muslim (3 / 485).

(4) Fathul-Bary of Ibn Hajar (5/26).

# Satellites in Our Lives

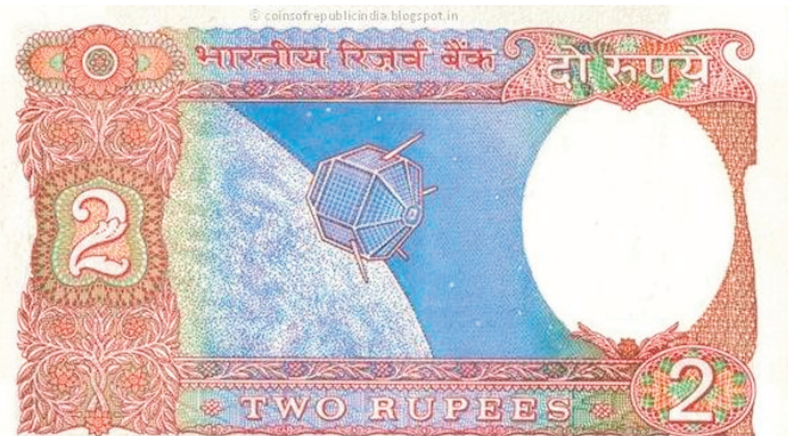
By Hajira Khan & Sameen Ahmed Khan I

**I**ntroduction: A satellite is any object that orbits around another, larger body. The Moon, for example, is a natural satellite of Earth. An artificial satellite is a manufactured object that continuously orbits Earth or some other body (moon, planets or sun) in space. Such satellites are used for gathering information about the other heavenly bodies. Most artificial satellites orbit Earth. In this article, we shall discuss the artificial satellites in detail.

The British physicist, Sir Isaac Newton (1643-1723) in 1687 presented his theory of gravitation. An object when thrown up is pulled back to the earth. He formulated the equations governing the motion of bodies. He also calculated the speed required to launch a body into an orbit around the earth. It is about eight kilometres per second. The famous Russian physicist, Konstantin Tsiolkovsky (1857-1935) formulated the details of the space travel and rocket design towards the end of the nineteenth century. In his works, he described the future of satel-

second, Vanguard 1, on March 17, 1958. This started the space age. Now there are thousands of satellites playing key roles in the communications industry; in military intelligence; and in the scientific study of both earth and outer space. Engineers have developed many different types of satellites designed to serve specific purposes. We shall briefly describe some of them below.

**Communication Satellites:** The communications satellites serve as relay stations, receiving radio signals from one location and transmitting them to another. A communications satellite can relay several television programs or thousands of telephone calls at once. Communications satellites are usually put in a high altitude, geosynchronous orbit (an orbit that keeps the satellite over the same spot above the earth) over a ground station. A ground station has a large dish antenna for transmitting and receiving radio signals. Countries and commercial organizations, such as television broadcasters and telephone companies, use these satellites continuously. If not for the telecommunication satellites, our life would



lites and even human travels into space. The works of Newton and Tsiolkovsky remained an academic exercise till the rocket technology was developed in the later half of the twentieth century.

On Oct. 4, 1957, the Soviet Union launched Sputnik 1, the first artificial satellite. It circled Earth once every 96 minutes and transmitted radio signals that could be received on Earth. On Nov. 3, 1957, the Soviets launched a second satellite, Sputnik 2. It carried a dog named Laika, the first animal to soar in space. The United States of America launched its first satellite, Explorer 1, on Jan. 31, 1958, and its

have been very different without the numerous television channels and the affordable telephone networks.

**Navigation Satellites:** Navigation satellites help in locating the positions of ships, aircraft, and even automobiles that are equipped with special radio receivers (global positions systems or GPS). A navigation satellite sends continuous radio signals to earth. These signals contain data that a special radio receiver on earth translates into information about the satellite's position. The receiver further analyzes the signal to find out how fast and in what direction

the satellite is moving and how long the signal took to reach the receiver. From this data, the receiver can calculate its own location. Some navigation satellite systems use signals from several satellites at once to provide even more exact location information.

**Weather Satellites:** Weather satellites have special cameras and other equipments pointing to analyze the earth's atmosphere. The data collected from these satellites is relayed to the meteorological centres on the earth. These centres use the data to make weather forecasts. These are particularly useful in predicting and tracking of storms.

**Military Satellites:** Military satellites include weather, communications, navigation, and earth observing satellites used for military purposes. They are designed to observe (using very powerful cameras) the number and location of the ships, tanks, airplanes and military equipments. They can even detect the launch of missiles, the course of ships at sea, and the movement of military equipment on the ground. Thus the satellites used for spying gives an advantage to the countries, which have access to the satellite data.

**Scientific Satellites:** Scientific satellites enable in studying the earth in detail. They enable in knowing the size and shape of the earth in great detail, mapping its magnetic field, dynamics of the oceans and the atmosphere. There are many satellites for studying the moon, planets, sun and the cosmos. Some satellites are also searching for life in outer space.

**Indian Satellites:** The Aryabhata spacecraft, named after the famous Indian mathematician and astronomer from the fifth century, was India's first satellite. It was completely designed and fabricated in India by the Indian Space Research Organization (ISRO, <http://www.isro.org/>). It was launched by a Soviet Kosmos-3M rocket from Kapustin Yar on 19 April 1975. The success of the launch was celebrated by issuing a postage stamp on 20 April 1975! Aryabhata spacecraft was also commemorated by stamping its imprint on the Indian two rupee bank note from 1976 to 1977. ISRO's vision is to harness space technology for national development, while pursuing space science research and planetary exploration. India has launched numerous satellites.

Chandrayaan-1 was India's first mission to the Moon. It was launched on 22 October 2008 from

Satish Dhawan Space Centre, Sriharikota. Chandrayaan-1 became the first lunar mission to discover existence of water on the Moon. Mars Orbiter Mission known as Mangalayaan is India's first interplanetary mission to planet Mars with an orbiter craft designed to orbit Mars in an elliptical orbit. Mangalayaan was launched into Earth orbit on 5 November 2013 by ISRO and entered Mars orbit on 24 September 2014. Only the US, Russia and Europe have previously sent missions to Mars, and India has succeeded on its very first attempt!

**Concluding Remarks:** Since the dawn of space age in 1957, about 6,600 satellites have been launched. The latest estimates are that 3,600 remain in orbit, of which about 1,000 are operational. The rest have lived out their useful lives and are part of the space debris. Over the last six decades the artificial satellites have changed our way of life in many ways. It is difficult to predict the influence of satellites in our lives in times to come.

By Hajira Khan, Indian School Salalah, Salalah, Sultanate of Oman and  
Sameen Ahmed Khan, Engineering Department,  
Salalah College of Technology,  
Salalah, Sultanate of Oman,  
([rohelaakhan@yahoo.com](mailto:rohelaakhan@yahoo.com), <http://SameenAhmed-Khan.webs.com/>)

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**Even in her death, mom continues to teach me.**

**Mom's two-year tooth-and-nail battle with cancer has ended. No matter how tightly I shut my eyes and remember her loving hugs, bright smile, or warm lap, they will not manifest. But if I can learn from this loss, perhaps I can turn grief into something positive, and thereby honor mom's memory.**

**Cancer and death have disrupted the calm of my life, creating ripples of change. Change for good. Alhumdulillah.**