

Better light a candle than curse the darkness

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

Monthly e-Magazine

ISSN 2319-4049

باخبر

# BAKHABAR

<http://bakhabar.biharanjuman.org/>

BE AWARE, ALWAYS, EVERYWHERE

Volume 8, Issue 01, January 2015



happy new year

**New Year Special Edition**

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Publisher

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## Most Astonishing Shoot Out in Peshawar

I By V.K. Tripathi I

On December 16, 2014, Tehreek-e-Taliban fanatics carried out ghastly killings of 136 innocent children in an Army School in Peshawar, Pakistan. They lined up the children, asked them to recite Kalma and then fired at them. It was an attack on Muslim children by Muslim fanatics. The fanatics claimed that they do not kill little children. Their claim was that the children of the "enemy" aged less than 12 are not allowed to be killed by their "Islam". They killed 10 other people, before they were killed by the army personnel.

In the midst of darkness, emerged a great saviour of humanity, the principal of the school. She guided children to escape from the school during the attack and paid by her life. She was fired on to the extent that her body was not recognizable.

A spontaneous general strike in all parts of Pakistan was observed on 17th December. There was no transport on the roads and almost all shops and institutions were closed. A two minute silence in all the schools in India was observed, with the Indian parliament passing a resolution condemning the attack.

The fall out of this violence is horrifying. It has drowned millions of younger minds in Pakistan in fear. The non-Muslim communalists got an opportunity to brand the entire Muslim community as barbaric and fanatic forgetting that the victims of this violence were Muslims and overwhelming majority of Muslim masses are innocent like them. They also forget that the barbaric killers have been there in all religious shades, be it Hinduism, Christianity, Buddhism, Judaism or any other religion.

The shoot out was an act of political terrorism. Sates are known to perpetrate such violence when they carry out carpet bombings covering schools, hospitals and residential areas. They are also known to pamper and support barbaric terrorists. May people come forward to stop terrorism taking political advantage.

# Second Arab-American Frontiers of Sciences, Engineering, and Medicine Symposium

I By Sameen Ahmed Khan I

The Second Arab-American Frontiers of Sciences, Engineering, and Medicine Symposium was held in Muscat, Sultanate of Oman, during 13-15 December 2014. The event was hosted by the Sultanate, represented by the Ministry of Higher Education, the Research Council and the Sultan Qaboos University in collaboration with the US National Academies. More than two hundred scientists and researchers in various scientific disciplines participated in the event. One of the main objectives of Frontiers symposia was to foster pluridisciplinary dialogue and collaborations. The program had sessions on:

1. Global Food Security: Adaptions for the Future
2. Finding new Sources of Water for Growth: Water Reuse & Desalination
3. Old Energy, New Methods to Access Resources: The Hydraulic Fracturing Story
4. Environmental Regulators of Cancer
5. Linkages Session (linkages between the fields)

It is to be recalled that the First Arab-American Frontiers of Sciences, Engineering, and Medicine Symposium was held in partnership with the Kuwait Institute for Science Research in Kuwait City during 17-19 October 2011. It brought together 97 outstanding young scientists, engineers, and medical professionals from 18 Arab countries and the United States to discuss exciting advances in the fields of water, renewable energy, diabetes, and agriculture. They also looked at the linkages that exist between those fields. Among the participants were those with no background in the fields highlighted at the symposium reflecting the interdisciplinary nature of this event and the goal to remove communication barriers between research fields.

It is to be noted that the Frontiers of Science Symposia have been around for several decades. For instance the Kavli Frontiers of Science symposia bring together outstanding young scientists to discuss exciting advances and opportunities in a broad range of disciplines. The format encourages both one-on-one conversations and informal group discussions in which young participants continue to communicate about insights gained from formal presentations and the excitement of learning about cutting-edge research in other fields. By doing so, Frontiers helps to remove communication barriers between fields and encourages collaborations among some of the world's best and brightest

young scientists. The Arab-American frontiers program brings together outstanding young scientists, engineers, and medical professionals from the United States and the twenty-one countries of the Arab League for a series of symposia to discuss exciting advances and opportunities in their fields. The goal of these meetings is to enhance the scientific exchange and dialogue among young researchers in Arab countries and the United States, including the Arab science diaspora, and through this interaction facilitate research collaboration within and beyond the region. The Arab-American frontiers program is based on the success of the long standing Kavli Frontiers of Science of the US National Academy of Sciences and the Frontiers of Engineering program of the US National Academy of Engineering. It was initiated by the US National Academies in 2011 in partnership with the Kuwait Institute for Scientific Research.

The author of this note presented the case of the Medieval Arab Achievements in Optics in the context of the International Year of Light and Light-based Technologies.

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# RAHBAR-e-Banat madrasa-cum-school distributes uniform and sweaters to all the 87 students





# BAKHABAR SPECIAL APPEAL



Enam Khan Sb (extreme Left) with Aleem Khan Falki Sb (right) - anti-dowry activist, from Hyderabad in monthly awards ceremony of RCC Patna

## Mohammad Enam Khan Sb is undergoing treatment for his heart ailment Remember Enam Khan Sb in your duas

**E**nam Khan Sb has been the convenor of Bihar Anjuman's Patna chapter right since its formation. However, more than just managing this chapter, he has been sincerely managing the entire affairs of Bihar Anjuman silently, almost all alone. You must have been receiving news about various developments related to coaching centres ... sending students to diploma engg, numbers increasing every year, alhamdulillah, distribution of shawls to all the girl students and jackets to all the boy students, every year, health check-ups of RCC students, conducting the awards ceremony happening every month in all the 26 RCCs, managing them with the help of just one employee ... raising funds locally, to carry out the needs of RCC Patna, etc. etc. The list is very very long. Subhan Allah! He is the heart and soul of Bihar Anjuman, most others you know are nothing in comparison with Enam Khan Sb's contributions. I cannot find words to urge you to pray for his quickest possible recovery from his heart ailment (remember his heart is Bihar Anjuman's heart) – as this magazine goes into publication, he has undergone heart surgery in Escort hospital (Delhi), on 20-

12-2014, got discharged from hospital on 25-12-2014, and has been advised rest and regular check-up for next three months.

## BaKhabar's Tribute to Mohammad Enam Khan, the Heart & Soul of Bihar Anjuman

I am sure you must have thought about what all goes into implementing ideas like RAHBAR Coaching Centres (RCC) all over Bihar & Jharkhand, BAJEE (women's) training centres, RAHBAR-e-Banat (women's madarsa), arranging monthly awards ceremonies at RCC Patna, receiving reports from all RCCs and other skill-development centres, advising them, managing their regular affairs throughout the two states, arranging logistics to send hundreds of students into diploma engineering courses ... Imagine what all goes into making of just one success story - send hundreds of students into diploma engineering courses

1. Tracking dates for making Entrance exam forms, arranging DDs for all the students, sending the completed forms with all credentials and DDs to the right address,
2. Arranging studymaterials and able teachers for coaching, organizing enough classes before the exam, coordinating with all the centres to go through

the same exercise.

3. Keeping track of exam dates, arranging travel for all the students to exam centres, keeping track of the publication of results, sharing their success stories with sponsors, associates, and the entire community,
4. Arranging every successful student's travel to counselling centres before admission, and for admission,
5. Raising funds to make study materials available to every student, salary for every teacher every month, for travel of students for their counselling and admission,
6. Raising funds for admission fees and monthly expenses of every student who makes it to the polytechnic (diploma engineering),
7. Organizing motivational lectures for students, by leaders from every section of the society, every month
8. Keeping track of monthly transfer of scholarship funds to every student (three batches) – now the number runs into hundreds, soon the numbers will be in thousands, in-sha Allah.

I mean, every intellectual knows that great deal of meticulous planning, and logistical arrangements go into even a single event, however small or simple it may seem. For example, he has to plan for the idea (e.g., distribution of winter clothes for every male and female students at RCC Patna), discuss with his associates and teachers, discuss with us, and potential donors, get the list of students, then arrange for every student's size to be noted down, then visit the shops, take quotations, and prepare a budget, get it approved by the committee(s), note down all the commitments, visit every person who committed to pay to collect the donations, go the shops one by one, and buy the items, pay them, take the cash memos, keep them properly in the chapter's file, update the online account book (MS Excel) which we are able to see .....

Oh! He can do all of it ... he has plenty of free time! I cannot do it .. ... Where is the time with me?

... ... pls do remember Enam Sb in your duas – he has to manage Patna coaching centre's affairs on a daily basis .....

... ... pls do remember Enam Sb in your duas – he has to manage the affairs of all the coaching centre on a daily basis ..... and update us ... he does update me on a daily basis, alhamdolillah!

Well, if you think he has a staff to help him in all of what has been listed above, pls do find out for yourself. Bihar Anjuman's policy of ZERO overhead expenses ensures that not a single penny of your contribution goes into overheads .... so,

Enam Sb does it all alone, at least 95% of Bihar Anjuman's work .... all of it, without charging anything to Bihar Anjuman. He is even ready to donate money ... he keeps on spending his own money on the logistical arrangements ...

He has to earn a living, for himself and his family, same like me and you ... He has to take care of a wife, who has to be taken to the doctor every now and then ... has to visit family and friends, same like you and me!! And, he also needs to visit the doctor, himself !!!

Ya Allah! Bless Enam Sb with the health of a youth, once again, because we have no substitute of him among the youth! Ya Allah! Bless Enam Sb with enough resources that can turn Your blessings of youthful energy to him into great work for the society! Ya Allah! Bless Enam Sb with a long life, because we don't see any substitute of him ... none is there in our sight, not at least, now! Ya Allah reserve for Enam Sb the highest places of Jannah, and for his wife who has to sacrifice her own moments for Enam Sb to serve the community.

More than our duas, brothers and sisters, Enam Sb and Bihar Anjuman needs HANDS ..... “helpings hands are better than the talking lips”, says Siraj Akram!

“BE NOT LIKE THOSE WHO FORGOT ALLAH,  
SO HE MADE THEM FORGET THEIR OWN SOULS.”

QURAN [59:19]



# Charity vs. Interest

*The beloved Prophet (upon Him peace and blessings) has said: 'Sadaqah (charity) does not decrease wealth.' (Muslim)*

People who follow the orders and way of arrangements of the Holy Quran are well aware of the fact that most of the times the Quran joins together two different and opposite things, presenting a far-reaching effect and suitability between different verses.

Discussing with comparison the heaven with hell, Muslims with Kuffar, monotheism with polytheism, darkness with divine light, guidance and directives with deviation from the right path is a unique order of Holy Quran. Those who study the Quran and other religious books witness these facts in the Holy book and also in their real life. The combination of these different and opposite things gives an eloquent description of facts. Moreover, the warnings do not create hopelessness, and promises of reward do not create inaction and false hopes.

In Surah-e-Baqra of the Quran discusses both Sadaqa (charity) and Riba (interest) one after the other under the same order of Quran. The first verses deal with the importance and supremacy of Sadqa. Immediately after are mentioned the collective and individual losses caused by Riba, vicious reasoning of usurers, their mental and psychological state and the announcement of war against them by Allah and His Messenger.

It is clearly defined that Allah decreases the wealth of one who takes interest and increases the wealth of one who gives Sadaqah.

One who receives interest thinks that interest increases his wealth while Sadqa decreases. Many people who see only the apparent state of interest-takers are caught in their trap but they don't know that Allah Almighty says that wealth is increased by Sadqa and decreased by interest. This reality is far away from the approach of interest-takers because their wisdom.

When ones wisdom is crippled then how can he understand these realities?

It may be noted here that there are two types of wisdom or insight:

One that only sees the quick result of something. Two, that sees the end and ultimate result of something.

We are discussing here the second type of wisdom which is not enjoyed by those who have a for rupees and dollars. Wherever the Holy Quran addresses the people of wisdom, it actually means the people having the second type of wisdom.

Decrease in the interest and increase in Sadqaat happen in various ways:

1) The bank balance and lockers of the interest-takers is full of wealth but as soon as he meets the end of life, he sees that his account for the life hereafter is empty. There is no good deed in his account but there is a pile of sins.

On the other hand, those who believed in Sadaqah and Khairaat and followed the divine orders during their life would see that Allah has changed their little amount Sadaqah into huge volume of good deeds in their account. They earned millions of good deeds against what they gave in shape of Sadaqa and Khairaat. This increase and decrease would be visible on the Last Day.

2) The interest-taker has a lot of money and wealth but without any blessing. Such wealth gives him no peace of mind and comfort in the life, but brings

about restlessness, sleepless nights, disobedient wife, stubborn children, mismanagement in the house and a number of incurable physical, mental and psychological problems. Since such a person is Allah's detested person, other human beings also hate him in his life.

On the contrary, those who give away part of their earnings as Sadqaat and Khairaat enjoy Allah's blessings and love from other human being. It is claimed and believed that those who extend Sadqaat and Khairaat are never found poor and they never experience hard time in their life.

Giving in the way of Allah gives unending luxury and wealth. Such a person is dear to Allah and human being as well. Hundreds of thousands of poor people pray for his well-being and long life.

3) Though, there is always a possibility or fear of profit and loss in any business, there has never been an incident that could prove that a person who had his bread buttered on both sides yesterday, nose-dived and lost everything.

However, it is evident that those who borrowed/lent money with un-Islamic conditions, lost their wealth forever and become beggars.

Capital earned through interest appears to be increasing but there is no blessing of Allah in it.

Hazrat Muammar (radhiAllahu anhu) says:  
Our ancestors used to say that interest-taker does not see forty years of his interest business and experiences losses.

Actually Sadaqa and Riba are two opposite systems. There is no similarity in these systems as far as morality and Shariah are concerned.

Sadaqah is a show of kindness, purity and cooperation while interest is a show of selfishness, corruption and miserliness.

There is never a thought of taking back the thing given in Sadqa while under interest-based system, one always thinks of taking back the money along with additional charge.

A person who is in the practice of giving Sadqah and Khairaat feels for others and in most cases he gives away his own morsel to the other person.

But an interest-taker waits for such a situation that someone would face hard time and he would take benefit of it.

Countries, which extend loans to the developing or poor countries facing difficult time due to war or famine, never miss the opportunity of taking benefit of the plight of the poor countries. They extend loans with heavy charge of interest.

Such people are worse than animals.  
Such countries are never desirous of pulling the poor or under-developed countries out of financial crisis but they want to turn the poor into poorer in order to increase their capital.

Such countries make policies that bring every citizen, man, woman, elderly person and child under the burden of heavy debt. Regret to mention, we are witnessing such a situation in our beloved country.

Under the Islamic system of finance the borrower is given time to repay the loan and the lender never puts pressure on the borrower, so long as he is not in a position to repay the loan.

Islam directs to write off the loan if the debtor is not in a position to repay, as long as his financial state is not changed.

According to Abu Harira (radhiAllahu anhu), the beloved Prophet (sallallahu alaihi wasallam) said that a Muslim who helps remove any other Muslims problem, Allah Almighty would remove any of his problem on the Last Day.

Those who take/give interest would never understand such Ayaat and Hadiths because their hearts are sealed and they only see the glitter of illegally earned wealth. They always wait for the bad time so that they could take benefit of people's difficulties. Today when almost the entire world is raising voice against the interest-based system of economy, it is the duty of our rulers and governments to come forward and help the oppressed come out of the curse of interest.

The day the Muslims would implement the Riba-free system, they would get rid of hefty foreign debts which are a product of the interest system.

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# Held back by Hindutva



**I By C Raja Mohan I**

*It is easy to forget that domestic stability holds the key to a successful foreign policy.*

**I**n his frequent travels across the world over the last few months, Prime Minister Narendra Modi has continually affirmed that India can re-emerge as the “Vishwaguru”. Modi’s global dream for India, however, is at odds with the deeply divisive religious agenda and the anti-modernism that have been unleashed by the RSS and its affiliates.

That India, as one of the world’s oldest and continuing civilisations, may have much to teach the world is not a new proposition. Different schools of Indian nationalism, including those which focused on India’s past and others which understood modern India’s future potential, believed that an Indian leadership role on the world stage was inevitable. Even those who were deeply suspicious of nationalist passions, both religious and secular, were convinced that India’s spiritual civilisation had much relevance for the contemporary world.

India’s higher economic growth rates in the reform era and the steady expansion of its relative weight in the international system have lent new credibility to the notion of an Indian international leadership. The example of China has been difficult to miss. After three decades of rapid growth, China is now the second-largest economy in the world and its aggregate GDP will soon be larger than that of the United States. Beijing is also the world’s largest defence spender after America.

The dramatic expansion of China’s comprehensive national power has allowed Beijing to now begin reshaping the Asian and global orders. A similar prospect awaits India if it continues to modernise and grow its economy at a reasonable clip. Much of the international enthusiasm for Modi, like that for his predecessor, Manmohan Singh, in the middle of the last decade, was based precisely on that expectation.

Faster growth rates of the last decade triggered international calls on India to become a responsible

global power and a “net security provider”. Yet Delhi has been hesitant to accept a leadership role. Many in Delhi interpreted these calls as a pressure point rather than the recognition of India’s expanding weight in the world. Modi, in contrast, is discarding this defensiveness and embracing the prospect of a leadership role. Whether Delhi actively pursues such a role or not, India’s democracy, which thrives amid extraordinary diversity, religious, ethnic and linguistic, is a source of quiet optimism in a world that is being torn apart by multiple tensions.

Modi’s hopes for India as “Vishwaguru” are inspired by Vivekananda. The swami spoke of the contributions that India’s rich vedantic heritage could make in addressing the spiritual challenges of the contemporary world. Modi, of course, is stretching the idea a bit when he speaks of how India’s democracy and demography can be deployed in the service of the world today.

Modi also believes the diaspora that has spread around the world and has impressive resources, intellectual and financial, can help realise India’s potential as “Vishwaguru”. He reminded his audiences in Sydney that Vivekananda had urged his countrymen to forget their gods and goddesses for 50 years and worship only “Mother India”.

His suggestion that development might be more important than religion is obviously not shared by the extremist outfits of the SanghParivar, which have lost no time in pushing their polarising politics on the nation. Modi is surely aware that the growing assertiveness of the Hindu right will complicate the development agenda that was at the heart of his successful election campaign. At equal risk is the BJP’s promise — “sab kasaath, sab kavikas” — to put development for all above the sectarian Hindu agenda.

Given his own experience in Gujarat and the political consequences of the 2002 riots, Modi has every reason not to let religious controversies overwhelm his prime ministerial tenure. In his maiden Independence Day speech this August, Modi declared that casteism, communalism and regionalism were obstacles to development and called for a 10-year moratorium on divisive issues.

The last few weeks have shown that the RSS and Hindu-right outfits are not ready to heed Modi’s ap-

peals to avoid derailing his government’s development agenda. Modi should also be aware that the new Hindutva agenda at home will also seriously complicate India’s external relations, a domain in which Modi has surprised everyone with his passion and effectiveness.

It is easy to forget that domestic stability holds the key to a successful foreign policy. A nation that is at war with itself will inevitably be diminished on the world stage. When a nation turns faith into a contentious question, it invites intervention from religious extremists from around the world. It will also draw into the debate secular forces around the world that want freedom of faith and a separation of religion and state in India.

The new push for a Hindu rashtra, then, is bound to generate many costs for Indian diplomacy. Just when Modi appears to have succeeded in reducing the fears of the neighbours and the world about India’s internal orientation under the BJP, the RSS and the Hindu right seem determined to revive them. Equally problematic for India is the resurgent anti-modernism of the SanghParivar. Its leaders, including the prime minister, have made extravagant claims, ranging from the proposition that astrology is superior to science to the suggestion that Vedic India conducted nuclear tests.

While asking his countrymen to take pride in their rich cultural inheritance and appreciate its relevance to the modern world, Vivekananda had also insisted that India must sit at the feet of the West to learn about improving the nation’s material condition. India, then, must strive to be a good teacher and a better student. It must invest in the serious study of its ancient heritage and master modern knowledge. But if Hindu extremism prevails, India will have little to give the world and be in no mood to learn. Unless he acts now to check these negative forces, Modi and the agenda for India could end up being a minor part of the vast collateral damage. The writer, a distinguished fellow at the Observer Research Foundation, Delhi, is contributing editor for ‘The Indian Express’

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- See more at:

<http://indianexpress.com/article/opinion/columns/held-back-by-hindutva/99/#sthash.Gls8a8GT.dpuf>

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# Second International Conference on Arabs' and Muslims' History of Sciences

**I By Sameen Ahmed Khan I**

The College of Arts and Sciences of the University of Sharjah, Sharjah, United Arab Emirates organized a four day landmark event, Second International Conference on Arabs' and Muslims' History of Sciences, during 8-11 December 2014 with the theme, "The impact of early Arab and Muslim scholars on recent scientific and technological advances". The conference was organized jointly with the Arab Union of Astronomy and Space Sciences, and under the patronage of His Highness Sheikh Dr. Sultan Bin Mohammed Al Qasimi, Member of the Supreme Council, Ruler of Sharjah, and President of the University of Sharjah. The event was part of this year's scientific and cultural activities of the City of Sharjah, designated as The Cultural Capital of the Muslim World, 2014. The Conference was simultaneously held along with the 11th Conference on Space Sciences and Astronomy.

It is to be recalled that the First International Conference on Arabs' and Muslims' History of Sciences, was held during 24-27 March 2008 with the theme, Arabs' and Muslims' Scientific Contributions to Humanity. The very first event had over eight hundred delegates from thirty-six countries with over three hundred presentations. The conference had successfully attracted over fifty historians of science.

The 2014 Conference aimed to foster communication between scientists and researchers interested in the history of science, and to reflect the impact of Muslim scholars on the progress of civilisations and their scientific aspects. The Conference covered the following topics:

1. Early Scholars and Research Methodology.
2. The contribution of early Arab and Muslim Scholars in: Astronomy and Space Sciences; Basic Sciences; Applied Sciences and Engineering; Humanities; Medical Sciences; Art and design; History and Explorations; Technological Applications; Agriculture Sciences; and Environmental Science.
3. Role of Arab and Muslim scholars in promoting inter-civilizations and transformation of knowledge.
4. Role of and contribution of Arab and Muslim Scholars in advances in modern sciences and technological advances.

5. Role of and contribution of Arab and Muslim Scholars in international technological and scientific organizations.
6. Role of and contribution of Arab and Muslim Scholars in international technological and scientific organizations.
7. Western Scholars' recognition of Arab and Muslim scholars' effort and creativity.
8. Modern models and inventions, which are based on discoveries made by early Arab and Muslim scholars.
9. The current status of research and development of scholar activities in Arab and Muslim countries.

The conference had a very rich programme including: Keynote talks by renowned speakers; oral and poster presentations; specialized workshops and exhibitions accompanied with tourist visits and cultural evenings. There were over four hundred participants from forty-two countries in the 2nd International Conference on the History of Arab and Muslim Sciences and the 11th Conference on the Space Sciences and Astronomy combined. The participants included representatives from the United Nations, a number of universities and institutions concerned with the study of the history of sciences located across the globe, the European Space Agency (ESA), the US National Aeronautics and Space Administration (NASA), and the Arab Union for Space Sciences and Astronomy (AUASS).

The University of Sharjah was established as a non-profit institution for higher education in October 1997. The University is comprised of fourteen colleges catering to over fourteen thousand students with a faculty of about six hundred. The University currently offers a total of eighty-five academic degree programs including fifty bachelor degrees, seventeen master's degrees, seven PhD degrees, one graduate and ten associate diploma degrees.

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## A Century of Massacres!

I By Muhammad Tariq Ghazi I

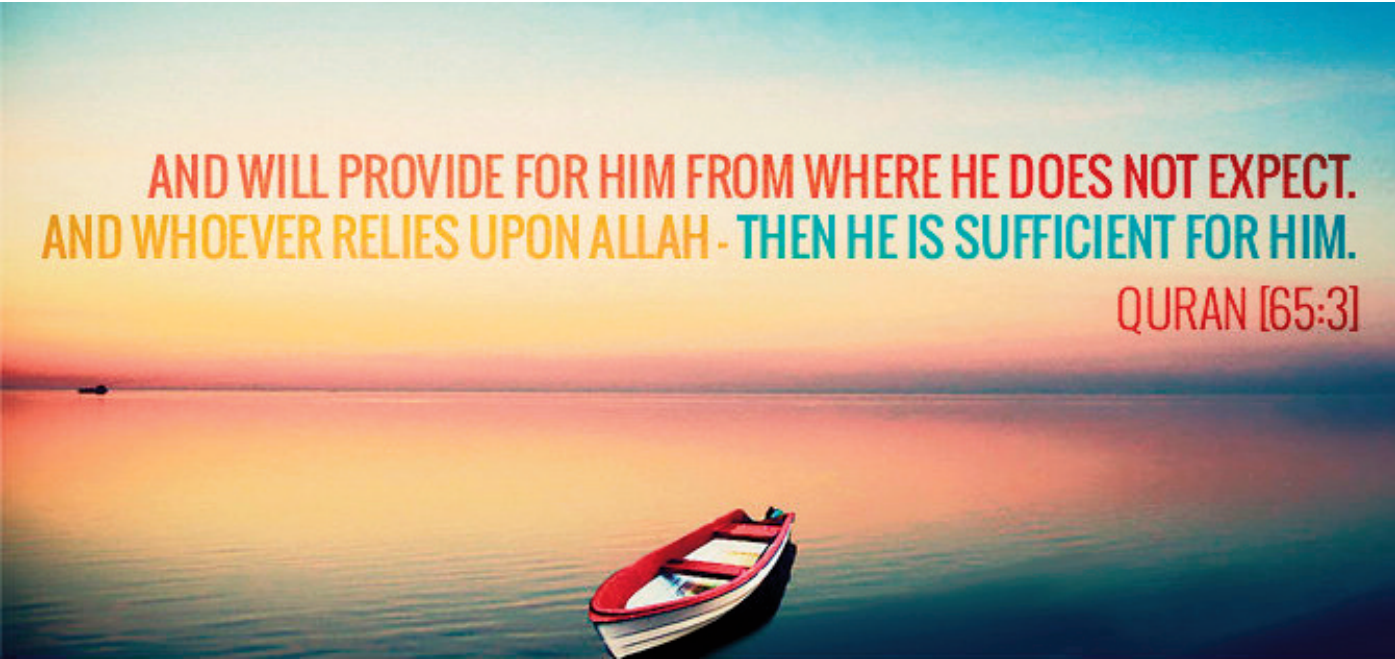
*Hazrat Abu Musa Ash'ari, radi-Allah-u 'unhu, narrated that the Rasool(s)-Allah said, 'After your era, a time of tumult will come when Ilm (True knowledge) will be lifted (taken away) and there will be The Haraj ))'. Sahabah asked him, 'What is Haraj, Ya Rasool(s)-Allah?' He said: 'Massacres!' – Jami' Tirmizi 2:44.  
– Tirmizi is one of the six most authentic Hadith*

Book.

One hundred years ago began what an American academic described as the Century of Massacres. In just one century – starting from 28 June 1914 – more than 102 million people, all non-combatant innocent civilians, met their forced death in organized massacres and genocides, according to Prof. Juan Cole, who teaches history at the University of Michigan. Of these 102 million massacred, Muslim crime share is about one percent, he said.

To avenge the murder of Austrian Archduke Franz Ferdinand by a Serb terrorist in Serajevo, Bosnia, one hundred years ago, Europeans began a war on 28 July 1914 and four years later left 9 million combatants and 7 million innocent civilians massacred – dead. Since the thirst for human blood was not sated yet, 21 years later Europe began another, more ferocious war on 3 September 1939, this time massacring 73 million people, of which 49 million were innocent civilians in six years. According to another estimate, the number of civilian dead was more than 66 million. The blood-thirst continues unsatiated though. Since the end of World War II, the world was consigned to more than 100 “regional” conflicts taking a toll in many more millions, in addition to hundreds of thousands of pogroms, riots etc. Shrieking and crying is of no consequence. We can only pray for sanity to return to the mankind.

Muhammad Tariq Ghazi via NRIndians Group  
<[nrindians@googlegroups.com](mailto:nrindians@googlegroups.com)>



AND WILL PROVIDE FOR HIM FROM WHERE HE DOES NOT EXPECT.  
AND WHOEVER RELIES UPON ALLAH - THEN HE IS SUFFICIENT FOR HIM.  
QURAN [65:3]



# IMDAD ALI, THE SUPER COP FROM ASSAM REMAINS UNPARALLELED IN INDIA

I By Nurul Islam Laskar I

**G**uwahati, 29 Nov 2014 : All the Directors General of Police from all Indian states and heads of intelligence services have arrived in Guwahati for the annual national meet that is taking place in the city on Saturday and Sunday. This is for the first time that this meet is taking place outside Delhi and hence it assumes great significance. But what is ironical is that nowhere there is a mention of the name of Imdad Ali, who was IG of Assam Police in 1962 when the Chinese had invaded India and under whose leadership the police had rendered excellent service in maintaining the law and order in the state in the face of foreign aggression.

Imdad Ali became the Inspector General of Police, Assam in 1962, the crucial year when India had faced an aggression from China. Imdad Ali (born 1913) was the second son of Aimana Khatun and Khanbahadur Keramat Ali of Balibat area of Jorhat. He did his primary education in Jorhat Moktab School and thereafter passed his Matriculation with good marks from Jorhat Government High School in 1932. After acquiring a Bachelors Degree in Arts from Presidency College, Calcutta in 1936, he got selected as an officer in Imperial Police Service in 1937. He is believed to be the first and last Assamese to be inducted in Imperial Police Service.

The Second World War was knocking at the door and the frontier areas were in a volatile state. The Government needed able hands to tackle the situation in those areas. Within seven months of his joining the police service, Ali was deputed to Sadiya as an Assistant Political Officer and was promoted to the post of Political Officer within a short time. During this period, he supervised the evacuation of Indian refugees from Burma who returned home on account of the War. During the years 1942-45, he was also actively associated with works pertaining to the construction of the famous Stillwell Road.

During 1946-47, at the time of division of assets and personnel between the two nations, Pakistan had incorporated Ali's name in their list of Police Officers without consulting him. Assam Chief Minister



*Imdad Ali DG CRPF with Prime Minister Indira Gandhi*

Gopinath Bordoloi had to exert his weight to ensure that this did not happen. Bordoloi had immense faith in Ali's loyalty and integrity and the latter lived to the expectations of the former.

In 1947, the year of India's independence, Ali was appointed the Commissioner of Naga Hills with the honour of being the first Indian to hold this post. In 1949, he reverted to his parent department, the Assam Police, and was elevated to the post of IGP Assam in 1962. In those days, IGP was the senior most position in the State Police and post of DGP was unknown. Assam was undivided, stretching from Naga Hills to Lushai Hills on one plain, and from Sadiya to the Khasi and Garo Hills on the other.

In 1964, he was deputed to the Home Ministry in Delhi and thereafter posted as the IGP of Gujarat in 1965. Once again, he became the first Assamese Police Officer to hold charge of IGP in any state outside Assam. During the first year of his posting in Gujarat, the Indo-Pak War of 1965 took place. The Pakistani forces were planning for a mass infiltration bid in the Rann of Kutch region of Gujarat. On account of his experience of border management in the North East, Ali was able to gather advance information of this bid by Pakistan and thwarted it successfully. He was decorated for his superb performance. Furthermore, during his four and a half years' tenure in Gujarat, the State remained free from any communal strife. This speaks for his able handling of law

and order in the State. In his own words, “The best way to control a communal riot is not to allow it to happen in the first place. There is no use fighting a communal riot after it has occurred.”

In 1969, he returned to Delhi and was asked to take over as the first ever Director General of Central Reserve Police Force (CRPF). In those days, the police and intelligence services all together had four DGs, once each for RAW, CBI, BSF and last to list, CRPF. On taking over charge he got busy giving a pan-Indian look to the CRPF and at his initiative a central complex of the Force was established in Jharoda Kalan, New Delhi and steps initiated for establishing 12 new Group Centres of CRPF across the country. It is only due to his personal interest and initiative, one Group Centre was established at Amerigog, on the outskirts of Assam State Capital, Guwahati.

He brought in revolutionary changes in the functioning of CRPF and put in operation vehicles that could travel long distances at high speed thereby enabling the force to reach their place of deployment without much loss of time. Ali played a pivotal role from Delhi in controlling the Naxalite menace that had engulfed West Bengal during this period.

After his retirement from service, Ali wanted to return to Assam but his close friends and fellow officers asked him to stay back in Delhi as they had information about a new assignment for him was in the offing. Ali was appointed Indian Ambassador to Yemen, becoming the first Assamese and the first Indian Police Officer to become India's Ambassador to a foreign country.

Prime Minister Indira Gandhi had a special liking for Imdad Ali for his proven track record as an honest and efficient administrator and police officer. In the seventies, Yemen was considered as the ‘Window to the Gulf Region’ where USA, USSR, and other super powers were trying to get a foothold. India needed an official who could take care of India's interest there and keep the government home abreast of all developments. Ali fitted the bill to the full. On his return from Yemen, Ali was given two assignments in Assam in 1979, first to head a Jails Reforms Commission and then the police Services Reforms Commission. During this period, he was also made a member of the Union Public Service Commission (UPSC). He was honoured with the President's Police Medal as well as Fire Services Medal for his meritorious service. He was the first

police officer to be made an Aide de Camp (ADC) to the President of India.

In his youth, Ali was a popular actor and sportsman. He was married to Sayeeda, daughter of Sir Md-Saadulla, who was the Prime Minister of Assam for five years during 1937-45. Of Imdad Ali's two sons, Abu Ali is a banker in United Kingdom and Ifzal Ali served as the Chief Economist at Asian Development Bank, Manila (1984-2008). Ifzal happens to be the first Assamese and youngest faculty to teach at IIM Ahmedabad (1977-84).

Imdad Ali died in 1994 while residing with his second son Ifzal in Manila. After his death, his family members and well wishers set up the ‘Imdad Ali Memorial Trust’ in Jorhat for the spread of education in his home district. Ever since then, the Trust has been offering scholarships to meritorious and needy students of the area.

In fitness of things, the Govt of Assam could consider consecrating the Police Training College in Dergaon after the name of the super cop of Assam, Imdad Ali. Alternatively, the Govt of India could name the North East Police Academy in Meghalaya as Imdad Ali Police Academy. Whether the govt does it or not, no one can deny that it will take ages for the region to have another officer with the calibre and mettle of Imdad Ali. His life and achievements would continue to motivate the future generations.

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## بات ہے پتہ کی

100 روپے کا نوٹ بہت بڑا لگتا ہے جب مسجد میں دیا جائے  
لیکن شاپنگ کیلئے استعمال کرنا ہو تو بہت چھوٹا لگتا ہے

دو گھنٹے مسجد میں بیٹھنا بھاری لگتا ہے  
لیکن فلم دیکھنے کیلئے تین گھنٹے بہت کم لگتے ہیں

ایک کرکٹ میچ کی کنٹری سننے کیلئے لوگ پاگل ہو رہے ہوتے ہیں  
لیکن جمعہ المبارک کا خطبہ وقت سے تھوڑا زیادہ ہو جائے تو لوگ پریشان ہو جاتے ہیں

ایسا میچ آگے کرنا بہت مشکل ہوتا ہے  
لیکن لطفیہ اور بیہودہ sms کرنا لوگوں کو بہت پسند ہے !!!



# Let's reclaim faith

I By Jyoti Punwani I

“Jai Sri Ram” was the cry raised by the rioters as they attacked Muslims who had dared to venture out during the January 1993 riots in Mumbai. Reading about these cases, I was repulsed by the way L.K. Advani and associates had transformed the name of one of our most revered and popular gods. A month earlier, I had felt ashamed of being a Hindu, watching the saffron hordes demolishing an ancient structure that had become the touchstone of our country's secularism.

When Babu Bajrangji boasted that he felt like Rana Pratap as he killed Ehsan Jafri, most Hindus watching the sting operation on TV felt sick. Hearing Sadhvi Rithambhara (in Indore, 1990) and Sadhvi Saraswati (at the Virat Hindu Sammelan last Sunday) call Muslims gaddaars, I was filled with loathing.

From the lynch mobs of 1993 to the Bajrangis of 2002 to Dara Singh, who killed Graham Staines and his little boys in 1999, to Yogi Adityanath declaring that if “they convert one Hindu girl, we will convert hundreds of their girls”, they have been proud Hindus, deriving their inspiration from Hindu mythology, harking back to a distorted version of history. In their imagination, they are the rishis and rajas of yore, roaming the countryside to slay rakshasas and invaders. Not for a moment can I say: “They are not Hindus”, though I can say this is not the Hinduism most of us practise.

Why then are so many articulate and politically aware Muslims finding it difficult to say that the Tehreek-e-Taliban Pakistan (TTP) are Muslim? “This is not Islam,” has been repeated many times over the last few days, as has “They are not Muslims.” Indeed, they are. They derive their inspiration from Islam. The picture of the gunmen released by their organisation has the kalima in the background. The kalima is what you recite when you convert to Islam, it is what you recite when you are about to die, so that you go to jannat. That's why these gunmen made their targets recite it just before shooting them. They were mindful of their religious duty.

How many times have we heard “Islam prohibits the killing of innocents; one innocent killed is the killing of humanity. Hence these men cannot be Muslims”? Isn't this a convenient way of washing one's hands off the reality that these killers belong to one's faith? Their version of Islam doesn't gel with one's own, for whom Islam means peace and mercy. That is fine. But at least it should be acknowledged that, for them, the same religion means slaying the enemy mercilessly. Accepting that doesn't take away from Islam. In fact, it obliges one to counter their version of Islam with a different one.

Muslims who say that what was done in Peshawar was anti-Islamic and, hence, those who did it are not Muslims, forget that the TTP may well declare them kaafirs. “Jis Hindu kakhonnakhole, khoonnahinwohpaanihai (The Hindu whose blood doesn't boil doesn't have blood but water)” is a slogan coined by the RSS. For them, many of us are not Hindus at all. But who has given them the right to say so? The same applies to those who declare that the TTP are not Muslims. Who is to define who is not a Hindu or a Muslim?

Many Indian Muslims were not even willing to believe that the Peshawar attack was the work of the Taliban. Excuses like “tribals” or “bearded imposters” were being made till they were left with no choice after the TTP owned up to the killings.

Then there's the other excuse: “Terrorism has no religion.” It certainly does. Sadhvi Pragya is a Hindu, as are Colonel Purohit and Swami Aseem-anand, who are accused of terrorist acts against Muslims. Hafiz Saeed and Zakiur Rehman Lakhvi are proud Muslims. Let us accept that religion is at the heart of much terrorism in India and Pakistan. By doing so, we don't betray our faith. By denying it, we shrug off our responsibility to reclaim it.

Jyoti Punwani is a freelance journalist  
Article first published at  
<http://indianexpress.com/article/opinion/editorials/lets-reclaim-faith/>

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# The media has become amoral :

## Rajdeep Sardesai

*Rajdeep Sardesai on Narendra Modi and how the media have lost the capacity to question him. "Journalists have moved from asking questions to taking selfies." Interviewed by PARANJOY GUHA THAKURTA (Pix credit: jamiajournal.com) Posted/Updated Monday, Dec 08 18:38:00, 2014*

During a discussion on his recently-published book "2014: The Election That Changed India", senior journalist and television anchor Rajdeep Sardesai was very critical of the working of the Indian media, not only in the run-up to the general election but also because of the unquestioning attitude of many journalists who praise Prime Minister Narendra Modi. The discussion, organised by the book's publisher, Penguin Books India, in collaboration with the Maulana Mohamed Ali 'Jauhar' (MMAJ) Academy of International Studies at Jamia Millia Islamia, New Delhi, on 20 November, included a conversation with Paranjoy Guha Thakurta. Here are edited excerpts:

**Paranjoy Guha Thakurta:** So how did Narendra Modi and Amit Shah crack India's first-past-the-post-winner-takes-all voting system ...to end up with 282 Lok Sabha seats...?

**Rajdeep Sardesai:** In 2011, Rajesh Jain, a Mumbai based industrialist who heads "Friends of the BJP" (Bharatiya Janata Party) and promotes the right-wing website Niticentral.com - apparently he also made some Rs 500 crore by selling a website at the turn of the century - wrote a blog wherein he suggested that the BJP should junk alliance politics and fight this election in the belief that the party could get 272 seats. It was Jain who coined the "Mission 272" slogan. He said that the BJP should focus its energies on 350 Lok Sabha seats in the country where the BJP had a fair chance of winning and forget about the other 200. These 350 seats stretched from Goa to Bihar and Jharkhand on one side and from Punjab and Himachal (Pradesh) ... to Karnataka in the south...

In 2014, large parts of India were looking for an Arnold Schwarzenegger sort of muscular man. In any other context, Mr Modi may have been seen as a divisive figure. But in 2014, given the leadership

deficit on the other side, Mr Modi emerged as a macho leader, the right man at the right place and the right context. There are six "thank you" cards that he has to send for the BJP achieving this figure...(to Manmohan Singh, Rahul Gandhi, Akhilesh Yadav, Ajit Pawar, Mani Shankar Aiyar), the sixth being to the media.

"Under the Emergency, the government asked us to bend and we crawled. Now proprietors ask us to bend and we crawl."

If Narendra Modi was the Pied Piper, the media was the orchestra. Eventually, we were like a loud-speaker. We were able to create this surround sound. Sometime in the middle of 2013, we decided that Modi jeetne wala hai (is all set to win). Modi brings television rating points (TRPs). Chalo uske saath chalte hai (Let us go along with him). So at times, we were covering three or four of his rallies live, unquestioningly, uncritically. Before long, we had become cheerleaders. We lost the capacity to do what the media should be doing, that is question Mr Modi. Suddenly Mr Modi appeared larger than life. He was no longer the Chief Minister of Gujarat, but the man India awaited. He became a heroic figure....

**Paranjoy:** In your book, you quote an interview I did with Yogendra Yadav (psephologist and leader of the Aam Aadmi Party, for thehoo.org) where he says that the BJP got an additional vote share of five per cent because of the media. There was unprecedented voter turnout... (But was) it just the search for TRPs that drove the media? Was it just about good business, say, getting free news feeds from the BJP? Never before has the corporate sector - which owns a large section of the media - so overtly, so obviously, supported one candidate? Isn't it evident that the corporate media played a huge role in the kind of (electoral) outcome that we saw?

**Rajdeep:** We cannot say that it was just one factor, that the corporate media decided that they were going to push Narendra Modi at all costs... Yes, there is little doubt, and you are seeing it even after the elections, (that) the media (in general) and the corporate media in particular have made its preferences so starkly clear. I mean you had the absurd sight I saw the other day in Haryana where the chairman of a



media house was sharing a platform with Mr Modi, openly campaigning (for his party).

**Paranjoy:** You are talking about Subhash Chandra, Zee Group Head....

**Rajdeep:** You can name names. I won't. I get into trouble when I give names, nowadays (laughs). There is someone else who is opening a charitable institution with the Prime Minister (in attendance), someone who also owns a media house. It has now become clear where the corporate media's interests are. Let me say this: our media, my media, your media has become amoral, not immoral, but amoral. We have decided that jo chalta hai, woh chalta hai (that which works, works). In 2011, Anna Hazare, who may have earlier been treated by the media as if he was a gram sarpanch (village head) was converted into a national hero. Wherever you looked...there were people (who had gathered to hear him)...we in the media said 50,000 are there. One channel said Anna is India, and India is Anna, almost reminding you of what Dev Kant Barooah (had said): Indira is India and India is Indira.

"Modi was the Pied Piper, the media was the orchestra."

We have this remarkable capacity now to create, what I said earlier, the surround sound, the hype, around every event. Mr Modi knew that. He was clever enough to realise that he would go with this townhall concept (of public meetings)...in a premier institution like, say, the Shri Ram College of Commerce in Delhi where one can give a speech which is carried by news channels and (he) doesn't have to answer any questions.

The one thing that Narendra Modi does not do anymore is answer any questions. Take the Diwali Milan this year hosted by the Prime Minister which various journalists attended. The journalists, instead of saying: Modi-ji thorisi sawal lijiye (Mr Modi, please take some questions), were more interested in Modi-ji hamare saath selfie lijiye (Mr Modi, please click a selfie with us). Journalists have moved from asking questions to taking selfies. This has nothing to do with corporate India. This has been done by journalists themselves. We have become amoral beings who have become cheerleaders and who are completely carried away by what we see around us. And Mr Modi was clever enough to realise that.

**Paranjoy:** On page 31 of your book, you talk of the

time when Karan Thapar was interviewing Mr Modi for CNN-IBN's Devil's Advocate programme. You write that you had told Thapar that the Gujarat Chief Minister and the BJP's prime ministerial candidate was still very sensitive about the (2002) riots and maybe, the subject should be broached later in the interview. It's not that the entire media has been unquestioning. There is Manoj Mitta's book The Fiction of Fact Finding on the aftermath of the Godhra riots...You covered the Gujarat riots in 2002.

This side of Mr Modi has become an almost forgotten chapter among large sections of the media. It was always Modi the administrator, Modi who would replicate the Gujarat model of development, Modi who would get this country out of the quagmire of policy paralysis and so on... Even the section of media that used to be critical of Modi seems less so. What really happened? How did the media change in the decade or so since 2002?

**Rajdeep:** I don't know whether the media changed. I think two or three things happened. I think a section of the media changed. Mr Modi changed, strategically. Mr Modi does everything strategically. He will even have his mother go and cast her vote in an auto if only to send out a message that the trappings of power have not changed him and he does not even give his mother special treatment. Mr Modi realised post-2009, once he started seeing himself as a potential Prime Minister, that he could not win India by practising the politics of 2002. From 2007-08 or even earlier, Mr Modi projected himself as a victim of an English media conspiracy. So he put large sections of the media on the defensive.

"The media has to ask itself very serious questions... about the way we are covering Modi's foreign trips and whatever else that happens around Mr Modi." I mean he made me sit on the footboard of a bus. I can live with that. It was probably his way of telling me what my station in life was. But that is Mr Modi for you. He does not forgive or forget. So Mr Modi changed. A section of the media changed for a variety of reasons, including the growing corporatisation of the media. The one thing that corporate interests wanted to do at any cost was to get rid of Manmohan Singh as Prime Minister. They needed someone else. If the Congress in 2011 had brought in a Chidambaram who perhaps knew how to deal with corporate India better and perhaps had stronger links with them, one cannot be sure how corporate India would have reacted. Manmohan Singh, Sonia and

Rahul Gandhi were seen as representing left of centre politics which was seen as slowing down the economy, in some cases legitimately so. Along comes Narendra Modi. So India changes, a section of the media changes, and Mr Modi himself strategically changes.

**Paranjoy:** One criticism of your book by Ajaz Ashraf (in thehoo.org) is that you have been too much of a reporter and less of an analyst. You yourself acknowledge that you are essentially a commentator and a reporter, not an academic and much less an analyst. You have not gone enough into Narendra Modi's alleged role in the 2002 riots. Would you agree?

**Rajdeep:** If you look at the first chapter, it reflects my view. One may argue that I have not gone into detail like Manoj Mitta did on the incidents of 2002 but his book, *The Fiction of Fact Finding*, is about 2002. My book is essentially about 2014. But that does not mean that it's not about 2002. To my mind, I tried as far as I could to speak about the Gujarat riots of 2002 without being judgemental. My fear was, given my past, the moment I went into 2002, people would say this book is about 2002. I did not want it not because of any fear about how Mr Modi would react, but because my book was not about 2002. I have written a lot about 2002 and I am happy to continue to write about it.

The best way, I believe, is to just tell the story, rather than have any judgement. To my mind too many of us tend to give our own analysis. Sometimes it is just best to tell your story so well that the other person has no answer to your story. That is the better way. That is what my purpose has been. (Rajdeep then read out a portion from his book in which he describes how he and his colleagues were accosted and threatened by a group of goons after he was returning from Gandhinagar to Ahmedabad after interviewing Narendra Modi in March 2002.)

**Audience question:** We all remember the famous quote by Lal Krishna Advani during the Emergency, 'When editors were asked to bend, they crawled'. What would be the punchline for the present media, on how it has been dealing with the present government?

**Rajdeep:** Paranjoy is here. He is a good example of what an independent journalist can or cannot do. But look, in the days of the Emergency, the government

asked us to bend and we crawled. Now the only difference is that proprietors ask us to bend and we crawl. These are depressing times. It is not easy to be a journalist in India because you realise that it is not often easy to offer alternative narratives to challenge the orthodoxy and to raise questions. But I do believe that the journalist community has enormous capacity to change. After 1977, the Emergency years, journalists did rediscover their spine.

**Paranjoy:** The same journalists whose voices were throttled by Indira Gandhi were also very critical of the Janata government led by Morarji Desai.

**Rajdeep:** I remain hopeful. However, the media has to ask itself very serious questions, particularly questions about the ways in which we are covering the (Prime Minister's) foreign trips and whatever else that happens around Mr Modi. It almost seems that we are cheerleaders. And I don't think that anybody is asking us to do that. Yet, we are getting carried away by the surround sound around us.

**Audience question:** Do you think that for some journalists, their own individuality, their own imagination of India as a Hindu country, also plays an important role in how and what they are writing and reporting about? What do you say about journalists, and their personal politics?

**Rajdeep:** Do journalists wear their Hindu identity? This is a difficult question to answer. Some journalists do and I think that there is a growing practice among journalists, not just journalists, increasingly of all of us in society, wherein they get caught in what I call a 'them versus us' (phenomenon). There is a kind of polarisation that is taking place, either you are with us or you are with them and this is forcing journalists to abandon the middle ground, and not try to see every issue in a rational manner. Instead we are being boxed into corners and that can lead us into expressing our identities in not exactly a savoury manner. We seem to be wearing an identity where we juxtapose our identity against someone else's. I have no problem if someone feels strongly about his or her religious identity. It is when you use that identity to contrast it against the others, that your journalism gets affected. That is worrying.

**Audience question:** Does the media just go by TRP highs? What is the role of the media in the realm of saffronisation of education?

**Rajdeep:** I am no defender of my tribe anymore. I



find it increasingly difficult to defend journalists or journalism anymore. Saffronisation of education is a big challenge. This issue does not come out on a day to day basis... who is being appointed as vice chancellor, how are syllabi being changed. These stories do not often make headline news and that is a concern. I just hope that journalists do not lose their power of questioning. I remain hopeful in the long run that there are enough journalists in the country, whether it is a Paranjyot or someone else, who will always raise tough uncomfortable questions. Modi wants to make India Singapore, but don't forget, in Singapore, journalists who question authorities can be jailed. We are a country where if you ask Indians to queue, they will always break the queue. In a strange way, our capacity to dissent is good.

*Link to the audio recording of the full discussion:  
<http://jamiajournal.com/downloads/Multimedia/2014/Nov/Rajdeep-Sardesai--JMI--20-Nov-2014--JamiaJournal.mp3>*

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## Height of Barbarity

**I By Dr. Mohammad Manzoor Alam I**

**T**he gruesome murder of 142 students in a school of Peshawar by Pakistani militants, reportedly Tehrik-e-Taliban Pakistan, is a reprehensible act of barbarity. Those innocent children were nobody's enemies. The indiscriminate firing and grenade attack left many more wounded, some crippled for life.

We condemn the attack and sympathise with the victims and their families. We also assert that terrorists are nobody's friend and all kinds of terrorism anywhere on earth—private as well as state are reprehensible, equally and unequivocally. Pakistan has virtually become an ungovernable country because of rampant terrorism.

Pakistan has become a danger not only to itself, but to its neighbours as well. Only a few weeks

ago, Pakistani terrorists attacked the border post at Wagha, killing a number of people on the Pakistani side of the border, barely a few metres away from the Indian personnel and citizens. They threatened to attack on India side the next time.

Such people have the potential to ignite a destructive war between India and Pakistan if they manage to stage a huge attack on the Indian side. Both sides being nuclear-armed, such a conflict could endanger the security of entire South Asia. We are living in dangerous times, in a dangerous neighbourhood.

Constantly unstable situation in Pakistan since Partition has rendered it vulnerable to dangerous ideologies. Such persistent instability led to a civil war that divided the country in two parts and the creation of Bangladesh in 1971. Such fissiparous tendencies are again active in Pakistan. The country's integrity is again at risk in Sindh and Balochistan.

To the credit of the Prime Minister, Mr. Narendra Modi, goes India's initiative of observing two minutes of silence today (December 17) in schools all over the country in the memory of the slain children. This rightly sends a signal to Pakistan that we (India and Pakistan) have a common past and there is no reason why we cannot have a common future. Even as two countries, we can be one people.

The latest massacre in Pakistan shows that all countries today have a common mission to stop terrorism together, whatever garb it comes in. This also gives us the impetus to increase Indo-Pak cooperation in all fields, including military and security cooperation, besides economic and technological cooperation.

Great pacts and understanding between countries once hostile to each other have emerged over years of hard works by the two sides. Let India and Pakistan begin work on a common, peaceful and prosperous South Asian future.

[http://www.iosworld.org/short\\_takes/Height\\_of\\_Barbarity.htm](http://www.iosworld.org/short_takes/Height_of_Barbarity.htm)

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# Nalanda University:

## When History Is Not History

I By M Naushad Ansari I

Nalanda University, which was set up at Rajgir in Bihar in 413 AD during the Gupta dynasty, had emerged as a world seat of learning before it was destroyed sometime in the 11th century. External Affairs Minister, Sushma Swaraj along with Bihar's Chief Minister, Jitan Ram Manjhi, formally inaugurated the new Nalanda University on 19 September this year.

The creation of new varsity started in 2010 through an Act of Parliament seeking to recapture the lost glory of its earlier avatar.

Many of the dailies published reports on Nalanda's past glory, decay, theories of the uprooting of Buddhism etc. Unfortunately, most of them carried fabricated stories about the destruction of the ancient seat of learning, peddling a perverse perception of the Indian past. The most amusing was to read 'Nalanda varsity set to capture erstwhile glory in new avatar' in Hindustan Times, Patna, on 1 September, 2014. The report stated that 'the university fell upon hard times when it was overrun by the Huns under Mihirakula during the reign of Skandgupta (455-467 AD). But it was restored by his successors. The university was destroyed again by the Gaudas in the early 7th century but was restored again by king Harshvardhana (606-648 AD). But it could not recover from the third and final blow dealt in 1193 AD by Bakhtiar Khilji, a general of Qutubuddin Aibak, out to uproot Buddhism. The Turkish invaders set ablaze and destroyed the huge library of the university, said to rival one at Luxor in Egypt'. On 15 September, 2014 the same daily, reiterated that "the original Nalanda University.....was burnt down by an army of Turkish invaders in 1193" ('Nalanda varsity set to capture erstwhile glory in new avatar', Hindustan Times, Patna, 15 September, 2014). Another leading daily of Patna, The Times of India, in its 20 September, 2014 issue stated that 'Nalanda Mahavihara was reduced to ruins by foreign invaders'. Daily Pioneer from Delhi, on 20 September 20, 2014, reported that 'Nalanda University was burnt down 800 years ago by a Turkish army' (20



September, 2014). Without mentioning name, these dailies have indicated that it was none else than Bakhtiyar Khilji who destroyed Nalanda University.

Such falsification of history, with a clear design of creating hatred and ill-will in the society, misleads readers and pulls wool over their eyes while the fact is that historical evidence proves that much before the invasion of Bakhtiyar Khilji, Nalanda University had been reduced to ruins because of the rivalry of Hinayana (simple Mahayana) and Mahayana Buddhist sects influenced by the ideas of Brahminism. Indeed, there was another Mahavihara in Odantapuri (modern Bihar Sharif in Nalanda District) inside the fort of the local king which was partially affected in the course of the battle between the forces of Bakhtiyar Khilji and the local king in 1197 or 1198 AD. The chronicle, Tabaqat-i-Nasiri of Minhaj Al-Siraj Juzjani, which is usually referred as the historical record of the time, apparently refers to this place and does not even mention the name of Nalanda. Presumably, Nalanda was then a desolate place.

The fortified monastery which Bakhtiyar captured was "known as Audand-Bihar or Odandapura-vihara" (Odantapuri in Bihar Sharif, then known simply as "Bihar"). Minhaj does not refer to Nalanda at all.



He merely speaks of the ransacking of the “fortress of Bihar” (Hisar-i-Bihar). This is the view of many historians and, most importantly, of Sir Jadunath Sarkar, whose credibility is honoured even by right wing historians (History of Bengal, B.R. Publishing Corp., 2003).

KP Jaiswal Research Institute, Patna, was established in 1951 by the Government of Bihar with the object, inter alia, to promote historical research, archaeological excavations and investigations and publication of works of permanent value to scholars. The research work titled ‘The Antiquarian Remains in Bihar’ by DR Patil, published as a ‘Historical Research Series’ by the Institute in 1963 reveals that: “...no Mohammedan Makhdum, Pir or saint of great repute happened to grace the tops of the Nalanda mounds with their tombs or mosques. This is a feature, which, it should be noted, is commonly to be observed all over Bihar at sites of celebrated and important sanctuaries. At Bihar Sharif itself many of such Muslim monuments still exist; but their absence at Nalanda, hardly six or seven miles away, is rather surprising. Had Nalanda been a living institute of great repute or importance at the time of the invasion of Bakhtiar Khilji in 1197 or 1198 AD, we should expect the Muslim chronicles of the event to have known and mentioned the name of Nalanda. The place, said to have been destroyed by the invader, is described to be a great city and a place of study then known as Bihar, which would more appropriately be a reference to the modern Bihar Sharif, which also had a monastery, and not to Nalanda, near which there existed no big city worth the name. As is known, one of the Pala rulers had established a monastery at Odantapuri or Bihar Sharif itself which may have affected adversely. All these would indicate that, quite before Bakhtiar Khilji’s invasion, Nalanda had perhaps fallen to decay or ruins already; but how and when actually this happened is still a mystery to be unravelled’ (page 304).

The research further indicates that “...there is, therefore, reason to believe that Nalanda had met its final end sometime in the 11th century, i.e., more than a hundred years before Bakhtiar Khilji invaded Bihar in 1197A.D” (page 325). This historical research series was published under the patronage of the Government of Bihar in 1963.

Furthermore, D N Jha, former Professor, Department of History, University of Delhi, in his article “Grist to the reactionary mill” (Indian Express, 9

July, 2014) on the destruction of Nalanda University, quotes that: “Tibetan monk and scholar, Taranatha, writes in ‘History of Buddhism in India’: ‘During the consecration of the temple built by Kakutsiddha at Nalendra [Nalanda] “the young naughty sramanas threw slops at the two tirthika beggars and kept them pressed inside door panels and set ferocious dogs on them”. Angered by this, one of them went on arranging for their livelihood and the other sat in a deep pit and “engaged himself in suryasadhana” [solar worship], first for nine years and then for three more years and having thus “acquired mantrasiddhi” he “performed a sacrifice and scattered the charmed ashes all around” which “immediately resulted in a miraculously produced fire”, consuming all the eighty four temples and the scriptures some of which, however, were saved by water flowing from an upper floor of the nine storey Ratnodadhi temple’ (History of Buddhism in India, written in the 17th century, English tr. Lama Chimpa & Alka Chatopadhyaya, summary of pp. 141f). This should mean, he continues, that “the idea of Brahminical hostility to the religion of the Buddha travelled to Tibet fairly early and became part of its Buddhist tradition, and found expression in the 17th-18th century Tibetan writings”.

As regards uprooting of Buddhism, there are various theories put forward which seek to explain the tragic eclipse. Even today, Gaya is often in news as Buddhists are still struggling to wrest control of their most holy shrine from Brahmins. The age-old conflict between Buddhism and Brahminism, it seems, is yet to be resolved.

But the effort to associate Bakhtiyar Khilji with the destruction and burning of the University of Nalanda and of the uprooting of Buddhism from its place of birth is a glaring example of the wilful distortion of history. Certainly such biased historians and their ilk are always free to falsify historical data but this only reveals the lack of any serious historical exercise. The truth is sacrosanct and history needs to be preserved and presented without making it a victim of the prejudices of any kind. The author is Secretary, Peace Foundation, Patna. He may be contacted at

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The Milli GazetteUPublished Online: Nov 29, 2014  
Print Issue: 1-15 December 2014

# Annual Winter Clothes Distribution by Patna chapter at RCC Patna

**P**atna Chapter distributed winter garments to all the students of RCC @ Patna. The venue was Millat Urdu Girls School, Phulwarisharif, Patna -this is the new cenrefor RCC Patna, having a big hall.

The chapter distributed 44 Ladies Cardigansto the RCC girl-students, and 36 Jackets to RCC boy-students and 5 Khadi Bundies to the teachers and RAH-BAR manager. The total amount spenton this was Rs.38,300/- the entire amount was raised locally, by Patna chapter. Those who contributed the amount to the chapter are:

1. JanabDr. KhursheedMallick Sb, President	10,000
2. JanabNurul Aziz Khan Sb	5,000
3. JanabMunwar Aziz KhanSb, USA	10,000
4. MohtarmaDr. ImranaSahiba, Delhi	5,000
5. MohtarmaDr. Mrs. ParweenSahiba, Patna	5,000
6. JanabAfsarAzmi Sb, Delhi	2,000
7. JanabSanjarAzmi Sb, Patna	1,000

Those who were present in this annual function included,

1. Dr. KhursheedMallick Sb, reputed doctor, and social activist leading welfare activities all over India. He is founder-president of Indian Muslim Education Federation of North America, a Chicago based charity organization

2. JanabAhmad Jawed Sb, Chief Editor of Urdu daily "Inqilab"

3. JanabAjmalFarid Sb, chief editor of Urdu daily "QaumiTanzeem"

4. JanabNurul Aziz Khan Sb

5. JanabShabbir Ali Sb

6 JanabShoib Khan Sb, IPS, retired DIG and a leading light of Bihar Anjuman's coaching program

7. Dr. FaranMallick

8. HaseebMallick



फुलवारीशरीफ रहबर कोचिंग के तत्वावधान में बुधवार को मिलत गर्ल्स हाई स्कूल के सभागार में कोचिंग में पढ़ने वाले छात्र-छात्राओं और कोचिंग में पढ़ाने वाले शिक्षकों के बीच गर्म कपड़े का वितरण करते हुए पत्रकार एस एम अजमल फरीद ने कहा कि 10 दिसंबर का दिन भारत के लिए ऐतिहासिक दिन है क्योंकि आज के दिन बचपन बचाओ आंदोलन के संस्थापक कैलाश सत्यार्थी और शिक्षा को मौलिक अधिकार को लेकर लड़ने वाली जांबाज मलाला युसुफ जई को शांति का नोबेल पुरस्कार मिला है। मौके पर इमरान गनी, डॉ. खुर्शीद मल्लिक, शोएब खान, मो नूर, डॉ. फरहान मलिक, मौलाना शब्बीर, एनमुल हक मौजूद थे।

DAINIK BHASKAR 11/12/14





# Question No. 8

## That Delimitation Commission doesn't answer



भारत परिसीमन आयोग  
Delimitation Commission of India



I By Mumtaz Alam I

New Delhi, 07 Dec 2014: “Our analysis relating to the reserved constituencies for the Scheduled Caste candidates in three states of Uttar Pradesh, Bihar and West Bengal suggests that there is truth in the allegation,” Sachar Committee had said in its report in 2006 referring to an old allegation that by reserving Muslim-dominated seats for SC, the religious minority community is being systematically denied political participation.

The panel headed by Justice Rajindar Sachar had then hoped the Delimitation Commission would undo the wrong. But eight years later, the situation has hardly changed, and more interestingly, the Commission doesn't have answer or doesn't want to offer one to counter the allegation.

A number of Lok Sabha and Assembly constituencies with substantial Muslim voter population are reserved for SC even though the SC population is not high there. Contrarily, constituencies with comparatively lesser Muslim voter population remain unreserved even though they have sizeable SC population. It was suggested to the Sachar Committee that it would be more equitable to reserve those constituencies where voter population of SCs is high rather than those where it is low and, instead, Muslim presence is high.

Even before and after the Sachar panel, the Muslim community has raised the issue of discrimination but couldn't find an answer. Even the Delimitation Commission or Boundary Commission, set up by the government at specific interval of time to fix limits or boundaries of legislative constituencies, also doesn't talk about methodology, if any, for reserving a seat for SC or ST.

The question about the methodology is genuine and commonly asked, and even the Commission admits it.

In the section of FAQs (Frequently Asked Questions) on the website of Delimitation Commission, there are 14 questions. The panel doesn't answer each question separately. It has three paragraphs as a collective answer to all. The Q. No. 8 reads: How is the reservation of seats for Scheduled Castes and Scheduled Tribes decided? The commission doesn't say a word in response to this question.

In October, a Muslim lawyer and community leader had sent a letter to President and Prime Minister highlighting the issue and demanding Muslim-dominated seats be reserved for Muslims or at least be de-reserve for SC. He had demanded proportionate representation to the Muslim minority in state Assemblies and Lok Sabha.

Adv. Shahid Ali's letter dated 16th Oct was forwarded to the Delimitation Commission. Ali got a two-para reply to his 5-page letter last month.

In its reply, the Commission refers to constitutional provisions under which legislative seats are reserved for SCs and STs.

“I am directed to refer to your petition dated 16.10.2014 on the subject cited and to state that seats for SCs and STs only in Lok Sabha and State Legislative Assemblies are reserved as per the provisions of Articles 330 and 332 of the Constitution of India. Under the above provisions read with Section 9(1)(c) and 9(1)(d) of the Delimitation Act, 2002, the seats in Legislative Assemblies of all States/ Union Territories including Uttar Pradesh and the seats in the House of the People were accordingly reserved for the SCs/STs...” said Dilip K. Varma, under secretary at the Commission in his 25th Nov reply.



The panel also made it clear that there is no constitutional provision for reserving seats for Muslims.

“There is no provision in the Constitution or in the Delimitation Act, 2002 to reserve seats for Muslims or any religious minority in Lok Sabha/State Legislative Assemblies,” said Varma.

Again there is no answer to the question: Why are Muslim-dominated seats reserved for SCs or STs? Talking to IndiaTomorrow.net, Adv. Shahid Ali, who is also President of United Muslim Front, said it is a structural bias against the minority.

“Reserving Muslim-dominated seats for Scheduled Caste and leaving Scheduled Caste-dominated seats as general is a big discrimination against Muslims, and this must end,” said Ali.

He also pointed to the 1950 presidential order through which Dalit Muslims and Christians have been barred from SC status for last 60 years.

When Muslims ask for reservation they are said reservation cannot be given on the basis of religion, but interestingly on the very basis of religion Muslims and Christians have been kept out of SC category, he pointed out.

Dr Syed Zafar Mahmood, President, Zakat Foundation of India who has often written on reservation of Muslim-dominated seats for SC says: As per Census of India there are 13.4% Muslims in the country. At this rate, there should be 73 Muslims in Lok Sabha (lower house) which has 543 seats. But, since 1952 till now, the average number of Muslims in Lok Sabha has been less than 27.

He offers figures about Muslim-dominated seats reserved for SC.

In Uttar Pradesh, NaginaLok Sabha constituency (53% Muslims; 21% SCs) is reserved for SC, but Rae Bareli (6% Muslims; 29% SCs) is not reserved. In Assam, KarimganjLok Sabha constituency (52% Muslims; 12% SCs) is reserved for SCs, but Dibrugarh and Jorhat (both with 5% Muslims or less) are not reserved. In West Bengal, Khargram assembly constituency (50% Muslims; 23% SCs) is reserved for SCs, but Tufanganj (16%

Muslims; 53% SCs) is not reserved. In Bihar, Bagaha assembly constituency (23% Muslims; 14% SCs) is reserved for SCs, but Balia (3% Muslims; 19% SCs) is not reserved. And the list goes on.

The Sachar Committee (formally called Prime Minister’s High Level Committee For Preparation of Report on Social, Economic and Educational Status of the Muslim Community of India) had expressed hope that the matter would receive the attention of the government.

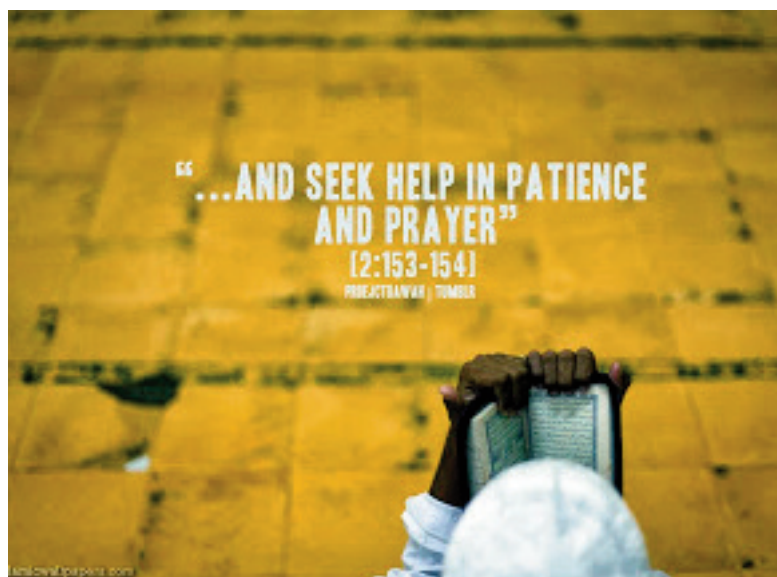
“The Committee hopes that it would receive the attention of the Government immediately because the Delimitation Commission is at present engaged in this exercise and evidently any suggestion or any exercise to be done by it has to be undertaken during the current term of the present Delimitation Commission,” the panel had said in its report in 2006.

Early this year, Dr. Mahmood had written to Prime Minister of India to appoint the next Delimitation Commission at the earliest asking it to remove the above mentioned anomalies and restore constitutional justice to Muslims.

Since Independence, such Delimitation Commissions have been constituted four times – in 1952, 1963, 1973 and 2002.

*Follow the writer on Twitter @MumtazAlam1978*

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# My Visit to Kabaadi Basti Agra:

## The Façade of Religious Conversion

I By V.K. Tripathi I

**O**n December 20, 2014, I visited the Kabadi Basti, behind Vednagar colony, Agra where 60 Bengali speaking Muslim rag pickers were reported to have converted to Hinduism 12 days earlier. The TV channels and newspapers gave it an extensive coverage. There was debate in Parliament too. I wanted to see the truth of the ordeal these poor countrymen went through.

I reached Agra from Delhi by Kanyakumari Express at 11:30 AM. In 20 minutes auto rickshaw took me to Vednagar. As I walked into the hutments, the heaps of waste items were visible around every hut. Some children were sitting on a mat and reading their elementary books, some in Hindi, some in Urdu. Some children bore Islamic caps. I asked their names. They were all Muslims. Most huts were closed as men and women had gone to their (rag picking) work. Some people were there. There were dozens of policemen, large number of media persons and citizens from other parts of Agra as UP Minority Commission members were visiting the place. An elderly person with red tilak on his forehead was sitting on a cot. As I wished him, he introduced himself as Subhash, ex-Corporator of Agra. He wanted to talk, but I told that let me talk to local people first.

I went to a hut where four young age ladies, belonging to West Bengal, were sitting. They looked little fearful to talk. Language was also a barrier. I introduced myself and talked about their work. When I asked, "Have you accepted Hinduism", they said "No. We are Muslims." They expressed surprise over how this big propaganda has been carried out.

Middle aged Abu Talib, who hails from Kolkata, opened up more. Simplicity was there on his face and in his words. He said that no one changed religion. "We are poor people, living here for 12 years. Prior to this we lived in Delhi slums. When those slums were uprooted by the government, we had to move out. Some of us have ration cards, some do not have. Two weeks ago some people came and told us that they would get us ration cards and Aadhar cards. One day they brought material for yagna and held

yagna in the common space between the huts. They asked us to attend. Some of us attended the yagna, the same way as many Hindus attend religious programs of their Muslim brethren in the country. There was no talk of changing religion." Then I talked to other residents, some of whom were cooking daal and rice in big containers for collective eating, they said, "This is the site where Yagna was performed. We attended it in good faith with no idea of conversion. Next day we learnt from the newspapers that we had become Hindus. We were surprised. We have done no conversion. We are Muslims. We are poor working class people. We do not know why are we dragged into this controversy." Similar things were told by other residents. Ex-Corporator Subhash said that RSS/ BJP had played a sinister game but now it has been exposed. I talked to policemen. They said that there was no security issue. I talked to minority commission members at substantial length.

Reg pickers are rendering valuable service to the nation while themselves living in dirt, under most trying conditions. Their faith is not demonstrative, but reflects in their living, conduct and behaviour. They have the fundamental right to have ration cards, Aadhar cards, schooling, health care, gainful employment and freedom from intimidation and fear. Religious chauvinists, who humiliate native countrymen by branding them as Bangladeshis are a menace. Freedom from subjugation and exploitation is the issue. Changing the label of religion is not the issue for the masses.

Religious freedom is a right of every individual. A person can change to any religion suitable to his/ her spiritual urges. But no one should be told that if you have to live here you must convert or live the way we dictate. This is an imperialist design. The communalists create the façade of religious conversions in the past to humiliate and polarize masses now. In the medieval period people converted to Islam under the influence of Sufis. Many saw in it liberation from the caste oppression. In recent past Dr. Ambedkar and many others converted to Buddhism to stress the same point. May the state take stern steps to stop religious humiliation of people.

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**I By Gheyas Hashmi I**

Continued from the Oct 2014 issue.....

## 2ND CENTURY HIJRAH

As explained earlier Al-Zuhri, Al-Hazm, both commissioned by Khalifa Omar Ibn Abdul Aziz to collect Hadith but the work was probably not done, due to early death of the Khalifa in 101 H.

The necessity of Ilm Al-Rijaal, (Science of Cognizance of Transmitters), their Background, Intelligence, Authenticity, Reliability, Capacity to Memorize, Manner of living, Reputation, Criticism, etc. came into existence in 2nd century, likewise, compiling books about forged Hadiths to warn the Scholars as well as the public.

The 2nd century has also witnessed the collection of Hadith in memories and practices (see Fig: 4 below as instance), but pupils of the 1st century scholars felt its importance transferring Hadith from memories to books. One thing has also developed here and it is working on Fiqh (Jurisprudence), i.e. how to work on the very traditions of the Prophet (S) that came mostly to them through practices and transmission by inheritance. Under such circumstances issues and problems related to not only Ebidah (worship), but the finance, commerce, civilization, administration, management and governance, civil rights and duties, etiquette, military, politics, Inheritance, theology, etc have put a challenge to the scholars. Abu Hanifah (DOB: 80H) is the one who has taken this challenge and started working on Fiqh and established a school of thoughts. So, he is a father of Fiqh. There was no problem for availability of information (Quran, Hadith, tradition of Sahaba&Tabyeen in memories of scholars) but the problem was methodology and scientific system through which words of Allah (Quran) and sayings of the prophet (Hadith) can be well-defined and understood and public issues could be well addressed. Fard (Obligatory), Wajib (less than obligatory, Sunnah Muakkadah&GhairMuaakadh (confirmed & unconfirmed Sunnah), similarly, Haram (prohibited), MakrohTahrimi (less prohibited), MakrohTanzehi (reprehensible), Mobah (neutral) have been derived from understanding the text of Quran and Hadith. So, were IJMA (Consensus), QIYAS (Analogy), IS-

TEHSAN (Prioritization) and URF wa AADA (Custom & Habit) came into existence for issues not mentioned directly in Quran and Sunnah.

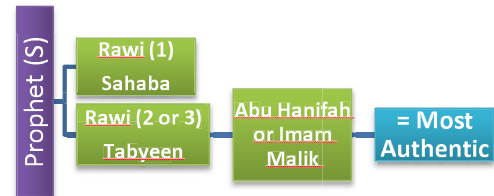


Figure: 3 (Hadith at the time of Abu Hanifah)

Few books came in this period that consists of Hadith, Legal opinion of SahabaKiram&Tabyeen, but Hadith was actually collected in books in 3rd century Hijrah.

- (1) Mota Imam Malik (dob: 95h),
- (2) KitabuAathar by Imam Mohammad (pupil of Abu Hanifah, dob: 131h)
- (3) KitabulAathar by Imam Yousef (pupil of Imam Abu Hanifah, dob 113h)
- (4) Musnad Imam Shafa'I (dob:150h)
- (5) Musannaf Imam Abdulrazzaque (dob: 126h)
- (6) Musannaf Ibn AbiShyba (dob:159h)
- (7) MusannafHammad bin Salmah (dob: 167)
- (8) Musnad Imam Ahmed (dob:164h)
- (9) Jame' Ibn Wahab Alqarshi (dob:125h)
- (10) Jame' SufyanSori (dob:161h)
- (11) Suunah Fi Fiqh by Ibn Mubarak (dob:181h)
- (12) Msaneed Abu Hanifah (dob:80h)

PS: Some of these books came into existence in early 3rd century.

Muta Imam Malik of Imam Malik (95-179H) is the first book of Hadith written in FiqhiAbwab. According to some scholars, this book ranks first as it is based on Thulathiyat (Hadith with 3 Rawi) while Bokhari has only 20-22 Thulathiyat.

Scholars used to collect Merwiyat (narrations) of Imam Abu Hanifah in "Musnad Abu Hanifah". A copy of 15 Musnad in the name of "Jame' Msaneed Imam Azam" by Chief Justice Mohammad Al-Khwarizmi (dob 780G) has already been published. Next issue will cover a brief profile of these 2 important personalities and their works.

... to be continued

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# Signs of Hour series

I From Ahlul Taqwa Website I

**I**maam Muhammad bin Saalih Al-‘Uthaimeen  
Sharh Lumu’at-ul-‘Itiqaad [pg. 105-110] Al-  
Ibaanah.com

1. The Emergence of the Dajjaal – Linguistically, Dajjaal is derived from the word dajl, which means lying and imposter. Religiously, it refers to a man who is an imposter and who will appear during the Last Days, claiming lordship.

His emergence is established in the Sunnah as well as the Ijmaa’ (consensus). The Prophet (sallAllaahu ‘alayhiwasallam) said: “Say: ‘O Allaah, verily I seek refuge in you from the punishment of the Hellfire, and I seek refuge in you from the punishment of the grave, and I seek refuge in you from the trial of Maseeh Ad-Dajjaal. And I seek refuge in you from the trial of life and death.’” [1]

“The Prophet (sallAllaahu ‘alayhiwasallam) would seek refuge from him during prayer” [2] and the Muslims have agreed upon his emergence.

His story: He will emerge from a road in an area between Shaam and ‘Iraq and will begin to call the people to worship him. A majority of the people that will follow him will be from the Jews, women and bedouins. Seventy-thousand Jews from Asfahaan (in present-day Iran) will follow him and he will travel throughout the entire earth, just as the wind blows rain in all directions, except for Makkah and Madeenah, for he will be prevented from entering them.

The length of his stay will be forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be as normal. He is one-eyed (i.e. one eye is good and the other is defective) and between his two eyes will be written KA FA RA (i.e. kaafir or disbeliever). Only the believers will be able to read it. He will bring about great trials, some of which are that he will command the heavens and it will rain and he will command the earth and it will produce vegetation. He will have with him a Garden and a Fire. How-

ever, his garden will be a fire, and his fire will be a garden.

The Prophet (sallAllaahu ‘alayhiwasallam) warned of him by saying: “Whosoever hears of him, then let him distance himself from him. And whosoever has him reach him, then let him recite the opening verses of Surah Kahf upon him” – or – “...let him recite the opening verses of Surah Kahf.” [3]

2. The Descent of ‘Eesaa Ibn Maryam – The descent of ‘Eesaa Ibn Maryam is established in the Qur’aan, the Sunnah and the consensus of the Muslims. Allaah says:

“And there is none of the People of the Scripture, except that he must believe in him (‘Eesaa) before his death.” [4]

This refers to the death of ‘Eesaa which will occur after his descent, as has been interpreted by Abu Hurairah. The Prophet (sallAllaahu ‘alayhiwasallam) said: “I swear by Allaah, ‘Eesaa Ibn Maryam will indeed descend judging (mankind) with justice.” This hadeeth is agreed upon. [5]

The Muslims have unanimously agreed upon his descent. He will descend by the white minaret in the east of Damascus, placing his hands upon the wings of two angels. Then it will not be possible for a disbeliever to perceive the scent of his breath, except that he will die. And his breath will extend as far his eyesight extends. He will search for the Dajjaal until he reaches him by the gate of Ludd, where he will kill him. He will break the cross and abolish the jizyah (taxation collected from subjected disbelievers). And the prostration (of worship) will be only one – for Allaah the Lord of the universe. He will also perform Hajj and ‘Umrah. All of this is confirmed in Saheeh Muslim and some of it in both Saheehs. [6]

Imaam Ahmad and Abu Dawood reported that “‘Eesaa will remain for forty years after killing the Dajjaal. Then he will die and the Muslims will pray the funeral prayer (Janaazah) over him.” [7] Al-Bukhaaree mentioned in his At-Tareekh that he will be buried next to the Prophet (sallAllaahu ‘alayhiwasallam) and Allaah knows best. [8]

3. The Emergence of Ya'jooj and Ma'jooj – These are two non-Arab names or (perhaps) they are Arab names derived from Ma'j which means riotous disruption or from Ajeej which means the setting ablaze and kindling of a fire. They are two nations from the tribe of Aadam that are currently in existence, based upon the evidences from the Qur'aan and Sunnah. Allaah says concerning the story of Dhul-Qarnain: "Until when he reached between two mountains, he found before both of them, a people who scarcely understood a word. They said: 'O Dhul-Qarnain! Verily, Ya'jooj and Ma'jooj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between them and us?'" [9]

Also, the Prophet (sallAllaahu 'alayhiwasallam) said: "On the Day of Judgement Allaah will say: 'O Aadam, rise and extract the people of the Fire from your offspring.' Aadam will say: 'Who are the people of the Hellfire?' Allaah will say 'Out of every thousand, (take out) nine hundred and ninety-nine (persons). At that time, children will become hoary-headed and every pregnant female will drop her load (i.e. miscarriage). And you will see the people as if they were drunk, yet they will not be drunk. But Allaah's punishment will be severe.'" News of that distressed the companions severely, so they said: "O Messenger of Allaah, who amongst us will be that (one) man (out of a thousand)?" He (sallAllaahu 'alayhiwasallam) said: "Give the good tidings, for indeed from among you will be one and from Ya'jooj and Ma'jooj will be a thousand." [10]

Their emergence, which is one of the signs of the Hour, has not occurred before in the past. However, its first indications were present during the time of the Prophet (sallAllaahu 'alayhiwasallam). It is confirmed in the two Saheeh collections that the Prophet (sallAllaahu 'alayhiwasallam) said: "'Today a hole has been opened in the barrier of Ya'jooj and Ma'jooj, like this', and he (sallAllaahu 'alayhiwasallam) made a circle with his index finger and thumb." [11]

Thus, their emergence is established in the Qur'aan and the Sunnah. Allaah says: "Until when Ya'jooj and Ma'jooj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near." [12]

The Prophet (sallAllaahu 'alayhiwasallam) said: "Verily the Hour will never be established until you

see ten signs before it." Then he (sallAllaahu 'alayhiwasallam) mentioned: "The smoke, the Dajjaal, the Beast, the rising of the sun from the west, the descent of 'Eesaa Ibn Maryam, Ya'jooj and Ma'jooj, three tremors (in which the earth will open and swallow those upon it) – one in the east, one in the west and one in the Arabian peninsula. And the last of them will be a fire that will come out from Yemen, which will drive the people to the (final) place of assembly." [13]

Their story is found in the hadeeth of An-Nuwaas Ibn Sam'aan (radyAllaahu 'anhu). The Prophet (sallAllaahu 'alayhiwasallam) said concerning 'Eesaa Ibn Maryam, after the Dajjaal is killed: "It will be that way, when Allaah will reveal to 'Eesaa: 'I have brought forth certain servants of Mine, against whom none will be able to fight. So lead my servants safely to the Mount (Toor).' And then Allaah will send Ya'jooj and Ma'jooj and they will come swarming down from every slope. The first portion of them will pass by the lake of Tiberias and drink from what is in it. Then the last portion of them will pass by it and say: 'There was once water here.' They will continue traveling until they will stop at the mountain of Al-Khamar, which is the mount of Al-Bait-ul-Maqdis. Then they will say: 'We have killed those on earth, come, let us now kill those in the heavens.' So they will begin to throw their arrows toward the sky and Allaah will return their arrows back to them, smeared with blood. Then the Prophet of Allaah ('Eesaa) and his companions will be laid siege (so severely), to the extent that the head of an ox would be better to one of them than one hundred deenars is to one of you today. So the Prophet of Allaah 'Eesaa and his companions will supplicate to Allaah, and Allaah will send down upon them, insects which will set upon their (i.e. Ya'jooj and Ma'jooj) necks (biting at it). In the morning, they will perish, like one single person. The Prophet of Allaah 'Eesaa and his companions will then descend (from the Mount) to the ground and they will not find a place the size of a hand span, except that it would be filled with their putrefaction and stench. So the Prophet of Allaah 'Eesaa and his companions will beseech Allaah and He will send birds, whose necks look like that of bactrian camels, which will throw them (corpses of Ya'jooj and Ma'jooj) wherever Allaah wills." [14]

4. The Emergence of the Beast – Linguistically, the word Ad-Daabbah refers to every creature that moves about the earth. What it means here, is the Beast that Allaah will bring forth, close to the estab-

ishment of the Hour. Its emergence is confirmed in the Qur'aan and the Sunnah. Allaah says:

“And when the word of torment is fulfilled against them, We shall bring out from the earth, a Beast for them, to speak to them because mankind believed not with certainty in Our Ayaat.” [Surat-un-Naml (27): 82]

And the Prophet (sallAllaahu ‘alayhiwasallam) said: “Verily the Hour will never be established until you see ten signs before it.” And he (sallAllaahu ‘alayhiwasallam) mentioned from among them: “The Beast.” [2Saheeh Muslim and its checking has been stated previously]

There is nothing mentioned in the Qur'aan or the authentic Sunnah that indicates the place from where this Beast will emerge or its description. These two have only been mentioned in ahaadeeth, of which there is speculation concerning their authenticity. What is apparent from the Qur'aan, however, is that it is a Beast that will warn mankind of the nearness of punishment and destruction, and Allaah knows best.

5. The Rising of the Sun from the West – The rising of the sun from the west is established in the Qur'aan and the authentic Sunnah. Allaah says: “The Day that some of the signs of your Lord do come, no good will it do for a person to believe then, if he believed not before nor earned good (by doing good deeds), through his Faith.” [Surat-ul-Ana'aam (6): 158]

The meaning of this (some of the signs) is the rising of the sun from the west, for the Prophet (sallAllaahu ‘alayhiwasallam) said: “The Hour will not be established until the sun rises from the west. And when it rises and the people see it, they will all believe, and that will be when: ‘No good will it do for a person to believe then, if he believed not before nor earned good (by doing good deeds), through his Faith.’ [Surat-ul-Ana'aam (6): 158]” [15]

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## **What if you find a Watch in the Sand?** By Mostafa Malaekah

**T**o the Atheist and the Agnostic the Muslim says: “Suppose you find a watch in the middle of a desert. What would you conclude?

Would you think that someone dropped this watch? Or would you suppose that the watch came by itself? Of course no sane person would say that the watch just happened to emerge from the sand. All the intricate working parts could not simply develop from the metals that lay buried in the earth. The watch must have a manufacturer. If a watch tells accurate time we expect the manufacturer must be intelligent. Blind chance cannot produce a working watch. But what else tells accurate time? Consider the sunrise and sunset. Their timings are so strictly regulated that scientists can publish in advance the sunrise and sunset times in your daily newspapers. But who regulates the timings of sunrise and sunset? If a watch cannot work without an intelligent maker, how can the sun appear to rise and set with such clockwork regularity? Could this occur by itself? Consider also that we benefit from the sun only because it remains at a safe distance from the earth, a distance that averages 93 million miles. If it got much closer, the earth would burn up. And if it got too far away, the earth would turn into an icy planet making human life here impossible. Who decided in advance that this was the right distance? Could it just happen by chance? Without the sun, plants would not grow. Then animals and humans would starve. Did the sun just decide to be there for us? The rays of the sun would be dangerous for us had it not been for the protective ozone layer in our atmosphere. The atmosphere around the earth keeps the harmful ultraviolet rays from reaching us. Who was it that placed this shield around us? We need to experience sunrise. We need the sun's energy and its light to see our way during the day. But we also need sunset. We need a break from the heat, we need the cool of night and we need the lights to go out so we may sleep. Who regulated this process to provide what we need? Moreover, if we had only the warmth of the sun and the protection of the atmosphere we would want something more - beauty. Our clothes provide warmth and protection, yet we design them to also look beautiful. Knowing our need for beauty, the designer of sunrise and sunset also made the view of them to be simply breathtaking. The creator who gave us light, energy, protection and beauty deserves our thanks. Yet some people insist that he does not exist. What would they think if they found a watch in the desert? An accurate, working watch? A beautifully designed watch? Would they not conclude that there does exist a watchmaker? An intelligent watchmaker? One who appreciates beauty? Such is God who made us.”



# Stumbling Blocks

## in the Way of Marriages

I By Nissar Nadiadwala I

**T**wo most important things around which the focus of many Muslim youth revolves are: Career and Marriage. They also happen to be the most confusing things of their life as they don't know how to go ahead and there are very few counsellors in these fields who can really counsel them from the Qur'an and the Hadith. So in order to make it easy for them to understand the theme I rotate the priorities from Career and Marriage to Marriage and Career putting marriage before Career. Don't get a happy shock. It is in the terms of responsibility.

If you read Surah Nahl ch 16 Verse 72: Allah has made from you your mates and from your mates He makes children and 'hafadha' (delightful offspring) and provides you rizk from tayyab (good things). Yet you believe in baatil (falsehood) and reject the blessings of Allah? Have you considered the famous hadith: The world is a transit comfort and the best comfort is a mominah wife (pious and good natured) Sahih Muslim Hadith no.1467.

If you read the above Qur'anic verse and the hadith together you will realise that marriage is a blessing but our young people discard it, delay it and search for blessings on facebook profiles, in colleges and workplaces!

Many delayed marriages are a result of a stretched education after post-graduation especially by young men. Many of them pass away their twenties and almost enter thirties yet you will find them chasing degrees after degrees and pursuing career and dreaming of becoming rich, with a house and a car before getting married! Many of these young men think that marriage will be a stumbling block in establishment of a career or higher education.

Those young people staying in the West or cities like West e.g. Mumbai, Karachi, Dubai, get a lot of exposure to obscenity, the Non-Muslims among them fulfill their desires through haram ways and this happens to be one of

their reason for avoiding marriage at the right age. Their arguments go like this: If we can get fun for free then why should we get married and get tied up to social and family responsibilities? What about the Muslims young men in these cities? Since they live in an Islamic environment, they don't go for haram options like having affairs or relations out of wedlock so how do they attend their desires?

With young women it is little different. In a Western culture they are educated with a mental preparation of life after divorce, long before marriage. They stay in an environment where her looks are graded and used as currency for prosperity. They are independent because they earn. So they don't want to be a housewife and undergo labour pain, run kitchen, check children's homework while their husbands are freaking around with other girls. So they too have affairs and divorces and go into live-in relations. In other words, they use haram options. Then what about the Muslim women whose marriages are delayed? They have been brought up in a modest environment but their marriages are delayed due to her post-graduation, lack of funds for marriage expenses and hunt for a rich guy. What will they do?

The Prophet (Peace be upon him) said "If there comes to you with a proposal of marriage one with whose religious commitment and attitude you are pleased, then marry [your daughter or female relative under your care] to him, for, if you do not do that, there will be fitnah (tribulation) on earth and widespread corruption." Narrated by al-Tirmidhi, 1084; Ibn Maajah, 1967. Classed as saheeh by Shaykh al-Albaani in al-Silsilah al-Saheehah, 1022.

This is a hadith which many people may find hard to implement. We have made marriage very difficult and the reasons are just a few, some of them global and some borrowed from un-Islamic cultures.

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# Zakaat

I By Khalid Baig I

*"...In fact if used properly, it could put IMF, the World Bank, and other shylocks who have been enriching themselves at the expense of the poor out of business in the Muslim countries...."*

Money. These days it is hardly of secondary importance for those who don't have it. And even for many who do! What does Islam say about it? Islam recognizes the value of wealth. It refers to it as:

*"Your property which Allah has made for you a means of support." [Al-Nisa, 4:5].*

But it also warns about its dual nature: it could be a blessing or a curse. It is a blessing if used to do good. Prophet Muhammad, Sall-Allahu alayhi wa sallam, declared that person to be in an enviable position who has lot of wealth and he spends it day and night in the cause of righteousness. Otherwise it is a curse. No one who reads the following verse can think of it in any other way:

*"And there are those who hoard gold and silver, and spend it not in the way of Allah. Announce unto them a most grievous chastisement. On the day when it will be heated in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the treasure that you hoarded for yourselves. Taste then the treasure you hoarded." [Al-Tauba 9:34-35]*

The two characters are brought together in a beautiful juxtaposition in a hadith. "The case of a miser and a giver of charity is similar to that of two persons clad in armor from their breasts to their collar-bones. Every time the generous person gives charity, his armor expands, till it covers his finger tips and toes. Every time the miser intends to spend something, his armor contracts, every ring of it sinking into his flesh. He tries to loosen it but cannot." . It should be remembered that here a generous person is one who spends generously in the path of Allah. A miser is one whose love of money keeps him from such spending even though he may be spending lavishly in other areas.

Such love of money is a disease of the heart and the first purpose of charity in Islam is to work as an antidote against that. That is why the Qur'an asked the Prophet, Sall-Allahu alayhi wa sallam,

*"Of their wealth take alms to purify and sanctify them." [Tauba 9:103].*

Hence the name Zakat (purification) for the main form of that obligation. And it is for this reason that Zakat remains obligatory even if there are no needy persons in a community.

Of course, the system of Zakat is designed to help the poor and the needy and it is a highly desirable characteristic of the believers that in addition to prayers and other acts of worship they are always conscious of this duty.

*"And in their wealth there is due share for the beggar and the deprived." [Al-Zariyat, 51:19].*

They do it for no other motive but to please their Lord.

*"And they feed, for the love of Allah, the indigent, the orphan, and the captive, saying: 'We feed you for the sake of Allah alone. No reward do we desire from you, nor thanks.'" [Al-Insan, 76:8-9]*

Charity itself has been a cherished institution in all human societies. It remains so even in the capitalistic society. But without a strong belief in Allah and the Hereafter, a charitable act can only be motivated by a desire for fame or some other worldly reward. Human beings are driven by rewards. The only truly selfless act is one in which the reward is sought from Allah instead of other human beings. And that is the change in orientation that Islam provides and that remains its most distinguishing feature. Once a goat was slaughtered in the Prophet's household and its meat was distributed. Later on the Prophet, Sall-Allahu alayhi wa sallam, asked Aisha, Radi-Allahu unha, what was saved from the goat? "Nothing but a shank," she said. "Everything but the shank," said the Prophet, Sall-Allahu alayhi wa sallam. For what was given away in charity was truly saved for the hereafter.

There are other distinct features of Islam's system of Zakat. The Qur'an mentions where it can be used.

*"The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allah, and for the wayfarer." [Al-Tauba 9:60].*

These are very precise and specific categories, the seemingly general category of "cause of Allah" referring to Jihad by consensus of scholars.

We can better appreciate the immense wisdom in this arrangement if we compare it with Tithe. Under that system, adopted by the Christian Church, lay people were forced to pay a tenth of their income to the church to "support the clergy, maintain churches and assist the poor"-- mostly in that order. The system led to widespread abuses. It was for this reason that tithe was abolished in France in 1789 during the Revolution and in other countries after that. England finally ended it in 1936. It was never accepted in the U.S.

Zakat, on the other hand, cannot be used to maintain mosques or support the scholars. Neither can it be used to support the normal functioning of the government. No one can change its rate, sources, or application, which are all pre-determined by the Qur'an and Sunnah. All these distinguish Zakat as an act of worship rather than a tax and have been responsible for keeping the system mostly free of corruption, even at a time when some Muslim countries have generally fallen victim to the corruption epidemic. Yet the problem is that a very large number of those who should be paying Zakat are careless about their responsibility.

To be sure, a Muslim has financial obligations other than Zakat (to support mosques, schools, and other community projects on an as needed basis), but Zakat itself remains the most potent system for addressing the economic problems of the Ummah. With 2.5% of the savings of the rich people throughout the Ummah going to its poor people every year, the basic needs of everyone could be satisfied. In fact if used properly, it could put IMF, the World Bank, and other shylocks who have been enriching themselves at the expense of the poor out of business in the Muslim countries.

Even for our economic problems, Islam is the solution. If only we would give it a chance.

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

## *Did people always believe in a Creator?*

**I By Mostafa Malaekah I**

**I**t is a fact that throughout history and throughout the world, man had been found to worship and to believe in a Creator. Specialists in Anthropology, Civilizations and History are unanimous on this. This led one of the great historians to say: "History shows that there had been cities without palaces, without factories and without fortresses, but there has never been cities without houses of worship." Since time immemorial, man believed that he was not created simply for this life, for this short period, and he knew that he would ultimately depart to another resting-place. We see this evidence with the early Egyptians, thousands of years ago, when they mummified their dead and built great pyramids (as graves) and even placed the treasures of the dead in their graves in addition to drinks and mummified food! From the earliest recorded history, mankind had been unanimous, with very few exceptions, that there is a Creator and that there is life after death. However, they differed about the essence of this Creator, how to worship Him and the description of the life after death. For example, Hindus believe in reincarnation and that after death one's soul would then go into a human body or an animal, depending on whether one did good or bad in his life, and that this process would continue without end until the soul reaches perfection and unites into one with its Creator. People of other religions like Jews, Christians and Muslims also believe in life after death, but not in reincarnation like the Hindus. All three - Jews, Christians and Muslims - however have different views about what happens to the soul after one's death.

The fact that all nations and communities throughout history believed in a Creator (with the exception of insignificant few) made the mission of all prophets in all ages concentrate on guiding their people away from the worship of creations to the worship of the one and only Creator God, i.e. rather than having to prove His existence

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