

# BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

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Happy New Year

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# With Whom is Allah?

**A**llah is with Those Who Patiently Persevere (Saabireen)

[2. Surah Al-Baqarah : Ayah 153]

O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.

[8. Surah Al-Anfaal : Ayah 46]

And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

Allah is with Those Who Believe (Mumineen)

[8. Surah Al-Anfaal : Ayah 19]

If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

Allah is with Those Who Restrain Themselves (Muttaqeen)

[9. Surah At-Tawba : Ayah 123]

O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

[2. Surah Al-Baqarah : Ayah 194]

The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

Allah is with Those Who do Good (Muhsineen)

[16. Surah An-Nahl : Ayah 125-128]

Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way. And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient. And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan. Surely Allah is with those who guard (against evil) and those who do good (to others).

# 5 reasons Everyone Needs To Experience Physical Touch Daily!

Physical touch is often misguided to believe that when people touch each other, it has to be some kind of sexual experience. This is never has been and never will be the case with humans.

Humans are always in need of physical touch, in fact, it is what drives to do almost anything at all. Once you have been neglected or deprived of physical human touch, you will realize just how lonely the world can be without it.

Yes, the other sense are also very important to your everyday life, however, physical touch proves to have the most positive results on the human psyche. Not only are you experiencing a bonding moment between you and someone else, but you are also releasing very important chemicals from your brain to the rest your body when you do so.

## 1. For Recovering

You need physical touch in order to recover from something traumatic that has happened to you. There is even such a thing known as therapeutic touch that has been practiced in massage, chiropractic methods, acupressure, and anything else that you can think of that involves humans touching each other for the sake of relieving stress. Even if you are still hurt and recovering from something so dramatic, allow yourself to experience other humans tending to your burden. You will feel weightless once you do so.

## 2. For Mental Health

As described in the above reason, physical touch can do a lot for people who are constantly thinking in a negative thought process. If you are a person who is just relentless with negative energy, experiencing physical touch from others can almost feel like as if they are installing their positive energy into your body. People can feel and sense all of the pain that you suffer just from touching your person. It's almost like you exude or are tirelessly pouring negative feelings out of yourself. It does not have to be this way.

## 3. For Others

Physical touch can bring you so much closer to those around you, to the ones that really want to see you become successful person in life. This is how we can connect and understand each other is by letting ourselves be vulnerable with one another and trusting them with all of what makes us miserable. We connect to each other by experiencing each others blight, we can make it easy on each other by expressing ourselves through physical touch. You may not think that you would ever need such a thing but it can do wonders for your stress.

## 4. For Personal Needs

If you are able to express yourself in the right way, physical touch can get you exactly what you need in that moment in time. Just by placing your hand on someone's shoulder while you are speaking to them almost forces their eyes to stay on yours. Your hand present on their person makes them know that you are wanting nothing but their attention. If you have troubles talking to people and or expressing yourself, try physical touch the next time you communicate with someone.

## 5. For Communication

Body language has proven to be one the most important languages in the entire world. So universal in so many ways, we often underestimate the power of body language. It is important that we convey what our intentions are through our body language as well as physical touch. For instance, giving someone a hug. Your body language demonstrates that you want them to feel safe, wanted, loved, etc. And they will feel exactly those emotions all from your body language.

If you are not a person who prefers to be touched by others, perhaps now is the time for you to give it a try. There are a variety of ways that you can go about getting your daily dose of physical touch, if you are not already in a romantic relationship, you can also find it through your friends and family. Physical touch plays a very important role in everyday life, avoiding it would be a very silly decision.

# 10 super foods that can super-charge your diet, including fruits, vegetables, dairy, legumes, grains and fish.



**1. Avocado:** This mighty fruit is full of "good" fats (mono saturated fats and omega-9 fats) and nutrients such as phytosterols and polyhydroxylated fatty alcohols (PFAs), which support the inflammatory system and lower the risk of illnesses caused by inflammation, like arthritis. Avocados are also high in oleic acid, which helps our bodies absorb nutrients, and high in vitamin B-6 and folic acid, which support heart health. Plus, they're a better source of potassium than bananas.

**2. Eggs:** While they may have had a bad reputation for a while, eggs once again are enjoying their time in the sun. And for good reason. Just one egg has only 75 calories, 7 grams of protein, 5 grams of fat and 1.6 grams of saturated fat, plus iron, vitamins and minerals. And the carotenoids in eggs, specifi-

cally lutein and zeaxanthin, may reduce the risk of age-related macular degeneration.

**3. Açai:** This exotic berry from the Amazon has been the subject of intense hype, but there's a good reason why. Named by famed nutritionist Dr. Nicholas Perricone as his No. 1 superfood and one of the most powerful foods in the world, açai (ah-sigh-ee) contains a remarkable concentration of antioxidants, amino acids and essential fatty acids. It's considered one of nature's best offerings to combat premature aging thanks to its high monounsaturated oleic acid content. Oleic acid helps omega-3 fish oils penetrate cell membranes, making them more supple.

**4. Broccoli:** This cruciferous vegetable is loaded with vitamin C, folic acid and carotenoids, which are

packed with vitamin A and can protect your cells from the damage of free radicals, enhance immune system function and improve reproductive health. Just one serving (1 medium stalk) provides 175 percent of the recommended daily value of vitamin K, which helps build strong bones and plays an important role in blood clotting. Just half a cup of broccoli per day is also said to help prevent a number of cancers, particularly cancers of the lung, colon, rectum and stomach.

**5. Lentils:** Among the most nutritious legumes, lentils are a great source of cholesterol-lowering fiber and lean protein. They contain lots of iron and B vitamins and are very filling, yet low in calories. Folate and magnesium also contribute to heart health and improve the flow of blood, oxygen and nutrients throughout the body.

**6. Beans:** Beans are another type of legume that packs a big benefit into a small package. Beans contain soluble fiber, which lowers cholesterol. They're low in fat and contain no cholesterol (unless they're processed). And one cup of beans has about 15 grams of protein — as much as two ounces of chicken or meat. Plus, beans digest slowly due to their complex carbohydrates, which stabilizes blood sugar. Beans contain an array of nutrients including antioxidants, and vitamins and minerals, such as copper, folate, iron, magnesium, manganese, phosphorous, potassium and zinc.

**7. Sweet potatoes:** They'll satisfy your craving for starches but are far healthier than their white, nutritionally lacking cousins. Carotenoids, vitamin C, potassium and fiber are just a few of the benefits of eating this savory-sweet veggie, which is ranked among the highest vegetables on the nutrition scale. Sweet potatoes can help stabilize blood sugar, making them a great choice for diabetics, and are relatively low in calories.

**8. Blueberries:** Hidden within the juicy, deep blue-purple flesh of this tasty fruit is cancer-fighting ellagic acid, an antioxidant that has been proven in laboratory research to slow the growth of some cancerous tumors. Blueberry extracts have also been shown to have anti-inflammatory properties and help prevent infectious bacteria from clinging to the walls of the gut, bladder and urethra.

**9. Yogurt:** It's alive! Yogurt contains active cultures known as "friendly bacteria" that restore healthy bal-

ance in the digestive system. Among the most well-known cultures is *Lactobacillus acidophilus*, which passes through the stomach and populates the intestines, helping the body fight off infection. One cup contains 50 percent more calcium than the same size serving of milk, and it's also full of potassium, riboflavin, magnesium and phosphate.

**10. Wild salmon:** Packed with omega-3 fats, wild salmon can help reduce the risk of sudden-death heart attacks and contains lots of vitamin D and selenium for healthy hair, skin, nails and bones. Wild salmon can be eaten with little fear of mercury or excess contaminants and is more nutritionally rich than farmed salmon. Wild salmon also has a smaller environmental impact. Consume two to four four-ounce servings a week for optimal benefits.

**11. Goji berries:** They've been called the most nutritionally dense food on Earth, and they taste something like salty raisins. *Lycium barbarum*, commonly known as goji berries, contain more vitamin C than oranges, more beta carotene than carrots and more iron than steak. The dried Himalayan fruit is also a great source of B vitamins and antioxidants and contains 15 amino acids. Goji has been used medicinally in China for centuries to improve blood circulation, strengthen the limbs, improve eyesight, protect the liver, increase libido and boost immune function.

**12. Kale:** A dark, leafy green in the same vegetable family as broccoli and Brussels sprouts, kale contains high amounts of beta carotene, iron and folate. It's also a low-calorie, low-carb source of protein that's packed with fiber, which improves digestive health and helps you feel full. A small cupful of cooked kale provides more than half the recommended daily allowance of vitamin C.

**13. Barley:** This low-glycemic grain is high in both soluble and insoluble fiber, which help the body metabolize fats and promote a healthy digestive tract, respectively. (The same is true for oats, by the way.) Eating hulled barley on a regular basis is said to lower blood cholesterol levels, protect against cancer and keep blood-sugar levels stable. Barley is rich in niacin, vitamin E, lignans and phytochemicals that function as antioxidants. . . . .

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## Allaah has Forbidden Oppression – Explained by Shaykh Utahymeen

Title: “I Have Forbidden Oppression”

Title Original: النبوييه الربيعي شرح

Author: Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn

### The Ḥadīth

Abū Dharr al-Ghifārī (عنه الله رضي) reported that the prophet (وسلم عليه الله صلى) narrated that his lord said:

***“Oh my servants, I have forbidden oppression even for myself, and I have made it forbidden among you as well, so do not oppress one another.”***

### The Explanation

Allah says, **“Oh my servants, I have made oppression forbidden even for myself,”** and He (Azza wa Jal) may make something forbidden upon himself because the decision is His. As for us, we make nothing forbidden for Him, but He may forbid something upon Himself as he wishes just as He may obligate and decree something upon Himself.

Read the statement of Allah (تعالى) :

***Say, “To who belongs whatever is in the heavens and earth?” Say, “To Allah.” He has decreed upon himself mercy.*** [4]

And he pledged upon himself:

***“My mercy surpasses my anger.”*** [5]

Allah has also made oppression forbidden among us as he says, “And I have made it forbidden among you as well.” This includes a person oppressing himself or others. However, the second meaning is more apparent as he then says, “So do not oppress one another.” Meaning: None of you may oppress another individual. Still, it is known that oppression may occur against oneself or against another;

Allah says:

***“And we did not oppress them, but they oppressed themselves.”*** [6]

The Arabic word for oppression, ظلم *ẓulm*, often revolves around failing to give someone else his or her rights or it could linguistically mean “shortcomings” as in the following verse as Allah says:

***“Each of the two gardens produced its fruit and did not fall short thereof in anything.”*** [7]

This understanding of oppression—failing to give others their rights—is of two types: 1) refusing to fulfill an obligation to another person, and 2) unlawfully forcing another person to do something which he should not have to do.

An example of the first type would be if you were to refuse to repay a debt to someone or to even

postpone payment based on the prophet's statement (وسلم عليه الله صلى) :

***"A rich person's (one with means to repay) postponement (of repaying) is oppression."*** [8]

And an example of the second type would be if you claimed someone owed you something and you deceitfully produced evidence of the claim so that the individual was forced to pay – this is oppression.

**Question: By Allah's command, "So do not oppress one another," is there any exception to this order?**

**Answer:** No, oppression is forbidden under all circumstances, no exceptions.

**Question: Is it permissible for us to take the wealth or possessions of the Muā'had?** [9]

**Answer:** No, it is neither permissible for us to take the wealth and possessions of those with whom we have an understood agreement of peace, nor is it permissible for us to take their blood. The prophet (وسلم عليه الله صلى) said:

***Whoever murders a Muā'had will not even smell the fragrance of Paradise although its fragrance can be smelled from forty years away.*** [10]

We ask Allah for his help.

By this, we know the extent of the aggression, oppression, and utter misguidance of those arrogant individuals who hostilely transgress in taking the wealth and possessions of Muā'had unbelievers regardless of whether they are non-Muslims living peacefully with you in your land or if you were in their lands. We hear of some youths in non-Muslim lands claiming there is nothing wrong with taking wealth or ruining the possessions of disbelievers. You find them breaking street lights, destroying shops, and smashing cars. This is impermissible in Islam. Glorified is Allah! A nation of people accepts you as guests into their lands, you are under their authority and their agreement of trust and yet you betray them. This is the severest form of misrepresenting and dishonoring Islam; it is slandering and disgracing Islam.

But the dishonor and disgrace is not actually against Islam. Rather it is against those individuals themselves – those who claim ascription to Islam. For that, it is incumbent to know that the wealth of non-Muslims under a trust or agreement of peace is sacred regardless of whether they are living peacefully among you or you with them in their lands. It is forbidden to show aggression and hostility against them because that is oppression.

#### **Footnotes:**

[1] This article is taken from selected parts of Muḥammad Ibn Ṣāliḥ al-'Uthaymīn's explanation of ḥadīth twenty-four of the famous forty-two ḥadīth collection by Imām an-Nawawī known as "al-'Arba'in al-Nawawī" or "Nawawī's Forty (Ḥadīth)."

[2] This ḥadīth is actually much longer but only this portion is explained herein for brevity and for the article's focus on the topic of oppression.

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# Atrocity against Dalits in Bihar: Understanding Caste Dynamics



By **Mohammad Sajjad I**

While the Dalit upsurge in Una in Gujarat received widespread attention, an atrocity against Dalit youths being thrashed in Muzaffarpur, Bihar at the same time did not. It remained merely a Paswan versus Bhumihar confrontation. Dalits remain a differentiated group in Bihar, and have a long way to go before the community can rise above the imperatives of the here and now and assert as a conglomeration.

In July 2016, when the national media was gazing into the Dalit upsurge in Una taluk of Gir Somnath district, Gujarat, another relatively under-reported incident of Dalit assertion occurred in a colony called Babu Tola in Paroo block in Muzaffarpur district, Bihar. Two Dalit youths, Rajiv Paswan and Munna Paswan, allegedly attempted to steal a motorbike of a local Bhumihar. The two Paswans were thrashed by a mob and a member of the mob urinated into the mouth of one of the Paswans. Rajiv Paswan's mother, Sunita Devi, lodged a first information report with the Paroo police against 11 persons, including Mukesh Thakur, the husband of the village sarpanch.

The police arrested two of the 11 accused, and confirmed the thrashing of the two Dalits, while the allegation of urination was said to have not been substantiated. Meanwhile, the opposition parties in Bihar made it a big issue, using it as a stick with which to beat Nitish Kumar's ruling government. The Union Minister and the Lok Janshakti Party

(LJP) president, Ram Vilas Paswan, visited the family of the two Dalit youths and demanded an inquiry by the Central Bureau of Investigation.

Though, in the state assembly, the opposition leader of the Bharatiya Janata Party (BJP) Sushil Modi lashed out at the Nitish Kumar administration, Union Minister Giriraj Singh, a Bhumihar leader from Bihar, steered clear of the issue. Initially, the incident created a very charged political atmosphere in Bihar. Some of the political observers started recalling 1974–75, when the Nav Nirman Andolan of Gujarat almost coincided with the Jayaprakash Narayan-led Sampurna Kranti in Bihar, which eventually forced the Congress government to impose Emergency. Ultimately, the Congress party faced a steady decline in the subsequent decades, particularly in Bihar and Uttar Pradesh.

Many hoped that there would emerge a huge Dalit mobilisation out of this atrocity, and that it would also merge with the ongoing fierce Dalit upsurge in Gujarat led by Jignesh Mewani. But, that was not to be. The politics around this incident of Dalit atrocity in Paroo did not go far in Bihar. Why?

Morphology of the Issue

Atrocities against the Dalits could not be articulated to polarise the community and mobilise it into a Dalit versus Savarna Hindu affair. It remained merely a Paswan versus Bhumihar confrontation. In Bihar, unlike many other parts of the country, Dalits remain a highly differentiated group, which is, therefore, not a consolidated sociopolitical constituency.



There remains a chronic resentment against the Paswan (Dusadh) hegemony on the part of non-Paswan Dalits. Dusadhs were first among the “untouchables” to have formed their caste association in 1891, asking for Kshatriya status.

Out of 23 Dalit communities, 22 are now categorised as Mahadalits. Even within the Mahadalits, four communities—Ravidas, Pasi, Dhobi and Musahar—are perceived as dominating the remaining 18 Mahadalit castes. The differentiation between Mahadalits and Paswans, and the intra-Mahadalit dichotomy between groups having an upper hand therein and rest of the Mahadalits is a scenario making Dalit unification, a fond hope, difficult to realise. (Arguably, an almost comparable situation obtains within the larger genus of the Other Backward Classes (OBCs), where out of 131 groups, 32 communities are most backward [ati pichhrha]; which partly explains why Nitish Kumar remains shaky about his political base vis-à-vis his domineering ally, Lalu Prasad Yadav.)

Somewhat analogically, Muzaffarpur is also known for the long-standing political rivalry between the two upper castes, the Bhumihars and Rajputs. This has been the case since the 1920s, and has been articulated in Babu Janakdhari Prasad’s Hindi memoir, *Kuchh Apni, Kuchh Desh Ki* (1970). Prasad was a noted freedom fighter from Muzaffarpur. This rivalry hots up during elections, except when polarisation is along the backward–forward axis or there is a religious binary of Hindu–Muslim.

Another explanation could be the absence of a numerically visible Dalit middle class that could provide the *raison d’être* for Dalit cross-community issues and provide intellectual, strategic and logistic sustenance to Dalit agitations. Though the Dalits constitute only about 15% of the total population of Bihar, they form 34% of the land labourers. As many as 70% of the Dalits live below the poverty line (BPL); only 5%–8% of Dalits have toilets and electricity connections in their houses.

In short, socially and economically they have a long way to go before the community can rise above the imperatives of the here and now and assert as a conglomeration against the dominant Savarnas, many of whose pelf and privileges are at the cost of Dalits as a whole.

In Muzaffarpur, out of 11 assembly seats, two

(Bochahan and Sakra) are reserved for the Dalits. Both these seats are in eastern Muzaffarpur, whereas Paroo is in western Muzaffarpur. In the 2015 assembly elections, an adjacent assembly seat, Kanti (unreserved), was won by Ashok Choudhry, an independent Dalit candidate, replacing the incumbent Bhumihar, Ajit Singh. Kanti is regarded as a Bhumihar stronghold, though Pasmada Muslims have also represented this constituency at least twice (in 1995 and in 2000). The Paroo assembly seat, adjacent to Kanti, is also regarded as being under the sway of Rajputs and Bhumihars. Generally, only these two castes have been elected from the Paroo assembly. Only once was a Dalit elected, when the seat was a reserved one. Hence, the wresting of the Kanti (unreserved) seat in 2015 by a Dalit was a big blow to the Bhumihars. Some of the local political observers felt that this was an indirect factor in the Bhumihar–Dalit conflict in Paroo.

The incumbent member of the legislative assembly of Paroo (since 2010) is a Rajput from the BJP. During 1995–2005, a Yadav represented it. Paroo is also becoming a centre of Maoist activities where Mallahs (an *ati pichhrha* OBC; fisherfolk) have considerable presence. Of late, however, a good number of Mallahs are supposed to have joined the Bajrang Dal too.

### History of Harijan/Dalit Politics

Prasanna Kumar Chaudhry and Shrikant have studied the history of Dalits comprehensively and published a book titled *Swarg Par Dhawa: Bihar Mein Dalit Andolan* (2005). In January 1922, Ganesh Dutt Singh (1868–1943), a Bhumihar leader, had argued for the untouchables’ representation in the councils and in local bodies. He remained the minister for local self-government during 1921–43. The point was conceded due to a variety of factors, including the Khilafat and non-cooperation movements, Gandhi’s exertions, and the “colonial knowledge” derived from burgeoning self-assertion movements in the Bombay and Madras presidencies. A Bhumihar landlord–leader, C P N Singh from the Sursand Estate<sup>2</sup> was nominated for the untouchable seat. The untouchables being represented by the upper castes was not an isolated phenomenon as far as Bihar was concerned. Jagat Narain Lal (1896–1966) raised this issue (in the legislative council) of nominating Europeans and upper castes for the untouchable quota.<sup>3</sup> In 1932, a Harijan Sevak Sangh was set up in Muzaffarpur with three major objectives: eradication of untouchability, temple entry, and access to water

wells. This was largely a pro-Congress body, which also opened three schools for Harijans in the district. In 1938, the organisation canvassed for recruitment in the constabulary of Bihar police. Nathuni Bhagat had worked towards mobilising his Ravidas community, and in April 1939, he had presided over the session of the Ravidas Sabha in Patna. As a token of remembrance, a government high school was named after him in Muzaffarpur.

### **Dalit Movements in Colonial Bihar**

It is not that the Harijans had absolutely no participation in the freedom movement. In the Quit India Movement (1942), Jaigovind Paswan of Shitalpur was martyred at the Bidupur Bazar of Muzaffarpur (now Vaishali). Another Harijan, Budhan, also sacrificed his life for the movement. The impression that Bihar did not see any Dalit movement in colonial India has been contested by Chaudhry and Shrikant (111: 2005). They say that the struggle against untouchability and for access to water tanks/wells started almost simultaneously with such movements in western and southern India.

In Bihar, however, these movements remained pro-Gandhi. In 1923, the Arya Samaj had its annual session in Muzaffarpur. On 25–27 May 1927, their session was held at Mahua Bazar (now in Vaishali), where the Doms had raised the issue of access to water wells, and from there they took a procession to use many water wells in the surrounding areas. The proposal of the Temple Entry Bill of 1933 was met with fierce opposition in Bihar. Mahant Darshan Das, of the Maniyari Estate of Muzaffarpur, had particularly opposed the proposed bill by saying that such legislation will create chaos. Subsequently, another meeting of the Varnashram Swaraj Sangh was held at Pakri, a village in Muzaffarpur, to oppose the proposed bill. In 1936, a significant movement of the community of Musahars had also emerged in Tirhut (which included Muzaffarpur). It is worthwhile to recall this story of mobilisation (Henningham 1981: 1153–56).

Having organised several “social uplift” meetings, in late May [1936] their leader, Santdas Bhagat, mounted a large demonstration against a Muzaffarpur sugar factory. Unfortunately little is yet known about the background of Santdas Bhagat [alias Dadaji]. A few weeks later he drew several thousand Musahars to a meeting at Dalsingsarai in Darbhanga at which complaints were levelled against Ramasre Prasad Chaudhuri, MLC, a leading

local zamindar, and against [the manager] of the Harsingpur [near Dalsingsarai, Samastipur] sugar factory. (Henningham 1981: 1153)

According to an official report, the Musahars, subsequently, held a demonstration at the sugar factory, sent a letter of protest to Chaudhuri, and assembled in large numbers near Chaudhuri’s residence, armed with lathis. Chaudhuri gathered a large body of men and a clash seemed imminent when armed police arrived, arrested the Musahar leaders, and dispersed the crowd with a lathi charge. Later, the police charged the Musahar leaders and 30 of their followers with riotous behaviour. In the ensuing weeks, one of the Musahars held two large meetings, in which the police intervened and arrested a leading Musahar spokesman. Probably as a result of this repression, Musahar activity subsided for some months. In September 1937, Musahars demonstrated outside the Sitamarhi court when some of their caste-fellows who were undertrial prisoners were being considered for bail. Meanwhile, violence ensued and the Musahars were beaten up severely by the police. The protesters dispersed. After the Sitamarhi court incident, the Musahar protest subsided, except for a brief revival in June 1938.

There is no firm evidence that the Bihar Congress showed any interest in the Musahar campaign, though there is an allegation that at first, “certain Congress agents” were responsible for encouraging Santdas Bhagat to protest. And, it should be noted that the Bihar Provincial Kisan Sabha - a Congress socialist-dominated organisation, conventionally regarded as being on the “left” of the mainstream Congress - kept a careful distance from the poor peasantry. Thus, although it claimed to represent “all who live for cultivation,” the Bihar Provincial Kisan Sabha took little interest in the plight of landless labourers, except to assure them that there was no need for them to organise separately. Notably, Santdas Bhagat’s wife Sati (of the village Pota in Bel-sand, Sitamarhi) was a brave companion in his agitations.

### **Militant Dalit Politics**

Nonetheless, by and large, the Bihar Harijans remained mostly with the Congress. Their prominent leaders were Jaglal Chaudhary (1895–1975) and Jagjivan Ram (1908–86). However, in the 1946 elections in Bihar, four out of 15 Harijan members of the legislative assembly (MLAs) were from the Hindu Mahasabha. A reminder to the advocates of Dalit–

Muslim unity!

In the late-colonial period, the socialists, and in the post-independence period, the “mainstream” Dalit politics in Bihar had ignored agrarian issues. When the Khet Mazdoor Sangh was set up in August 1937 at the Hindu Sabha Maidan of Patna, comrade Manzar Rizvi had opposed Jagjivan Ram’s presidential candidature for the body, and the socialist writer and activist, Rambriksha Benipuri (1899–1968) went on to speak against the need of any such organisation. The Bihar Harijans were alienated from the ruling Congress in a significant way. Mushahri (in Muzaffarpur) was the first to come in touch with Naxalism during 1968–70, and the counter-elitist who organised them along these lines was a Bhumihar, Raj Kishor Singh. This was around the time when in southern and western parts of India, a militant Dalit politics was emerging under the intellectual and political leadership of the Dalit Panthers (1972). Subsequently, some of the Dalit massacres, mostly in the Magadh area of Bihar, committed by the private armies of the landlords, rescripted the history of Dalit politics after the 1970s and 1980s.<sup>5</sup> The Bihar Harijans discovered Ambedkar only in the 1980s. However, even in the 1980s, a veteran commentator on Dalit politics, Gail Omvedt (Dalit Vision, 1995), said that V P Singh and his political lieutenant Ramvilas Paswan, “fairly smothered the presence of independent Dalit leaders and movements,” whereas in the 1990s, the bulk of the Dalits remained with the OBC politics led by Lalu Prasad Yadav. In the Lalu–Rabri era, the Bochahan MLA, Ramai Ram and the Sakra MLAs were counted as Dalit leaders. Yadav kept changing the candidates who were to be fielded from Sakra in every election. They were handpicked by Yadav, mostly from among the Dalit teachers of the Lohia College in Muzaffarpur.

## Conclusions

Thus, these leaders who were imposed upon the Dalits from above could never create their own mass base. These politicians had serious limitations and they expectedly failed to build up a consolidated, assertive Dalit movement. Shyam Rajak of the Lalu–Rabri era emerged as an articulate and sharp leader. Later, he switched over to join with Nitish Kumar. Yadav is believed to have been so annoyed with Rajak that with the Yadav–Nitish Kumar alliance, Yadav put his foot down to keep Rajak at bay. Rajak seems to have been consigned to oblivion.

In recent times, Ratanlal, a history teacher in a col-

lege under the Delhi University, has been trying to organise Dalit politics in Muzaffarpur–Vaishali. But, he too is associated essentially with the RJD. An NGO, Dalit Sewa Sansthan, has also been functioning in Muzaffarpur since 1994, apart from some other NGOs working exclusively for the Musahar community in Bihar. Even though Jitan Manjhi, a member of the Musahar community recently served as the chief minister of Bihar, the Musahars’ roles and impact remain far from satisfactory in uplifting the Dalits. Earlier too, on occasions, shortlived chief ministers were chosen from Dalit communities, namely, Bholu Paswan Shastri and Ram Sundar Das.

Ramvilas Paswan’s son Chirag Paswan seems to have lost even before emerging as a leader. He seems unable to connect himself with the popular Dalit base in Bihar. Rather, he is being dismissed by his own core constituency as an arrogant leader with a silver spoon. The LJP, just like most regional parties, is busy perpetuating dynasty more than pursuing a meaningful politics in any significant way.

Even in Gaya district, where 30% of the population is Dalit, an organised and assertive Dalit politics is absent. In these regions, the only significant Dalit politics is in the history of the radical left parties since the 1970s.

In short, an economically backward Bihar still has to wait for the emergence of a definite proportion of the middle class among the Dalits, which is a sine qua non for the emergence of a group of intelligentsia, a set of leadership, and a support-base to launch and sustain a popular movement of Dalits. It is small wonder then that the Paroo incident in north Bihar failed to become the Una of Gujarat.

More at: <http://www.epw.in/journal/2016/51/commentary/atrocity-against-dalits-bihar.html#sthash.tprgYh7e.dpuf>



# Do you Express Your Affection or Just Display Love?

I By Nissar Nadiadwala I

A companion was standing beside the Messenger of Allah (pbuh), when a man passed by them. The companion said, "O Messenger of Allah! I love that man." Upon that the Messenger asked him: "Did you inform him?" He said, "No!" The Prophet (pbuh) then said: "Then inform him so that he may love you too."

When we were young, we clung to our mothers constantly, and when we returned home from school, we expressed 'tons of natural joy' upon seeing her. With the passing of time, as we are now all grown up, when we return from our colleges and offices, we don't express that love nor do we realize that with the passage of time, our love has evaporated and what remains is a fossil of love in the form of 'get well soon' cards, an artificial smile, or kissing her forehead before people.

The same display is seen often in the early matrimonial life. Many of us claim lasting love for our wives, we call up umpteen times from the office, bring ice creams and chocolates, as a declaration of love. Later after a couple of kids, this too gets restricted to evening talks and all that, till one of us dies and the other feels lonely for the rest of his life.

A young boy I used to admire in my school days, when we used to play cricket, whenever he saw his mother, he used to throw away his bat and run to her, take her bags of vegetables, and used to carry it to their house, then quietly come back and join us. An amazing expression of love.



It is an extreme wisdom of Allah that He did not let human beings invent any instrument to measure love and affection, nor did He give love any material form or color, otherwise most of us would have been exposed as stone hearted people. Imagine, if love would have been red colored and it could fade if unused, then we would run out of red hearts.

Love is made by Allah and it cannot be updated with injections and tablets, nor can it be revived in workshops. We just have to realize it and express it. In fact, today love has so many rivals in the form of flirting, exaggerated appreciations and various greeting cards on different special occasions that true love is difficult to be understood, resulting in artificial display of affection.

Allah the Wisest, who is well aware of His creations inside out, knows well that people would display artificial love towards Him so he wisely put a condition in the Qur'an:

Qul in kuntum tohhibunallaho... Say, if you love Allah then follow me (The messenger). (Surah Imran chapter 3 verse 31, 32).

Now you cannot display love towards Allah in an artificial manner. He, Allah the Exalted, has given the parameter to each one of us to judge how much we love Him. Let us introspect and check it using the 'it-teba-e-rasool' the obedience to the Messenger of Allah (peace be upon him), and discover if we really love Allah.



# IS MODI A FAKIR?

I By Atul Kumar I

A fakir is known for renunciation. He has no lust for worldly things like ordinary persons. The SPIRIT of a fakir is to be found in those worldly men and women who may have much but who chose to renounce much of what they possessed. Gandhiji may qualify as something akin to a fakir. The spirit of 'fakirdom' can be found in Nehru, Netaji Subhash Chandra Bose, Desh Bandhu Chitranjan Das, Motilal Nehru and many other freedom fighters who had been living a luxurious life or had the means to live a life of luxury, but renounced it for India's freedom and even embraced imprisonment for no personal gain or prospect. But even they were not fakirs because they had not renounced the world as the fakirs do.

Now Modi declared at a public meeting that he was a fakir and would walk away from his present life with just a Jhola /bag. According to his own account, he was born in a poor family and sold tea. Unlike Nehrus, Netaji, Desh Bandhu C.R. Das, Rajendra Prasad, Sardar Patel and the others of their class he neither had the benefit of education nor the comfort of a rich man's life. When he left home, he only SACRIFICED HIS LIFE OF POVERTY FOR A BETTER LIFE AS A SANGHI. The Sangh found him talented as a PRACHARAK/ teacher and promoted him as happens in any company. The Sangh promoted him and he is now the Prime Minister of the country. Modi never had anything to lose but his POVERTY AND THE BURDEN OF A POOR FAMILY. Thus, he had NOTHING TO LOSE AND EVERY THING TO GAIN BY RENOUNCING HIS FAMILY AND THE LIFE OF POVERTY.

A fakir does not don a million dollar (some say it was much less but certainly not a poor man's coat) coat. A fakir is not obsessed with gaudy dresses costing a fortune as he does. A fakir does not change his stylish dress several times in a day. A fakir does not cultivate rich men and flaunts their friendship with pride.

Rich men /women do flock to a fakir for receiving his blessings and not for favor of the windfall of millions which 'FAKIR 'MODI BESTOWS ON THEM.



Modi is a psychological case. It is the case of a poor boy, who dreamt of being a king, live a princely life in the company of princes and princesses and seeing the whole world. Modi as P.M. is making his dream come true by dressing like a prince, mingling with the modern day princes and princesses, eating food beyond his imagination and seeing/touring the world like no sane man had ever done.

What offends is his brazen faced lie that he is for the poor and has nothing to lose, as he is a fakir and can walk away with his Jhola any moment. He has been bluffing the poor and insulting the intelligence of the rest -something very hard to swallow.

Prabhakar Sinha

Posted by: Atul Kumar <atul.kumaar@gmail.com>

# It is High Time to Discard the Pernicious Myth of India's Medieval Muslim 'Villains'

Whatever happened in the past, religious-based violence is real in modern India, and Muslims are frequent targets. It is thus disingenuous to single out Indian Muslim rulers for condemnation without owning up to the modern valences of that focus.

Prince Aurangzeb facing a maddened elephant named Sudhakar, 1633.

The idea that medieval Muslim rulers wreaked havoc on Indian culture and society – deliberately and due to religious bigotry – is a ubiquitous notion in 21st century India. Few people seem to realise that the historical basis for such claims is shaky to non-existent. Fewer openly recognise the threat that such a misreading of the past poses for modern India.

Aurangzeb, the sixth Mughal Emperor (r. 1658-1707), is perhaps the most despised of India's medieval Muslim rulers. People cite various alleged "facts" about Aurangzeb's reign to support their contemporary condemnation, few of which are true. For instance, contrary to widespread belief, Aurangzeb did not destroy thousands of Hindu temples. He did not perpetrate anything approximating a genocide of Hindus. He did not instigate a large-scale conversion program that offered millions of Hindu the choice of Islam or the sword.

In short, Aurangzeb was not the Hindu-hating, Islamist tyrant that many today imagine him to have been. And yet the myth of malevolent Aurangzeb is seemingly irresistible and has captured politicians, everyday people, and even scholars in its net. The damage that this idea has done is significant. It is time to break this mythologized caricature of the past wide open and lay bare the modern biases, politics, and interests that have fuelled such a misguided interpretation of India's Islamic history.

A recent article on this website cites a series of inflammatory claims about Indo-Muslim kings destroying premodern India's Hindu culture and population. The article admits that "these figures are

drawn from the air" and historians give them no credence. After acknowledging that the relevant "facts" are false, however, the article nonetheless posits that precolonial India was populated by "religious chauvinists," like Aurangzeb, who perpetrated religiously-motivated violence and thus instigated "historical injustices" to which Hindus can rightly object today. This illogical leap from a confessed lack of reliable information to maligning specific rulers is the antithesis of proper history, which is based on facts and analysis rather than unfounded assumptions about the endemic, unchanging nature of a society.

A core aspect of the historian's craft is precisely that we cannot assume things about the past. Historians aim to recover the past and to understand historical figures and events on their own terms, as products of their time and place. That does not mean that historians sanitise prior events. Rather we refrain from judging the past by the standards of the present, at least long enough to allow ourselves to glimpse the logic and dynamics of a historical period that may be radically different from our own.

Going back more than a millennium earlier, Hindu rulers were the first to come up with the idea of sacking one another's temples, before Muslims even entered the Indian subcontinent. But one hears little about these "historical wrongs"

In the case of Indian Muslim history, a core notion that is hard for modern people to wrap our heads around is as follows: It was not all about religion.

Aurangzeb, for instance, acted in ways that are rarely adequately explained by religious bigotry. For example, he ordered the destruction of select Hindu temples (perhaps a few dozen, at most, over his 49-year reign) but not because he despised Hindus. Rather, Aurangzeb generally ordered temples demolished in the aftermath of political rebellions or to forestall future uprisings. Highlighting this causality does not serve to vindicate Aurangzeb or justify his

actions but rather to explain why he targeted select temples while leaving most untouched. Moreover, Aurangzeb also issued numerous orders protecting Hindu temples and communities from harassment, and he incorporated more Hindus into his imperial administration than any Mughal ruler before him by a fair margin. These actions collectively make sense if we understand Aurangzeb's actions within the context of state interests, rather than by ascribing suspiciously modern-sounding religious biases to him.

Regardless of the historical motivations for events such as premodern temple destructions, a certain percentage of modern Indians nonetheless feel wronged by their Islamic past. What is problematic, they ask, about recognising historical injustices enacted by Muslim figures? In this regard, the contemporaneity of debates over Indian history is crucial to understanding why the Indo-Islamic past is singled out.

For many people, condemnations of Aurangzeb and other medieval Indian rulers stem not from a serious assessment of the past but rather from anxieties over India's present and future, especially vis-à-vis its Muslim minority population. After all, one might ask: If we are recognising injustices in Indian history, why are we not also talking about Hindu rulers? When judged according to modern standards, medieval rulers the world over measure up poorly, and Hindu kings are no exception. Medieval Hindu political leaders destroyed mosques periodically, for instance, including in Aurangzeb's India. Going back more than a millennium earlier, Hindu rulers were the first to come up with the idea of sacking one another's temples, before Muslims even entered the In-

dian subcontinent. But one hears little about these "historical wrongs" for one reason: They were perpetrated by Hindus rather than Muslims.

Religious bigotry may not have been an overarching problem in India's medieval past, but it is a crucial dynamic in India's present. Religious-based violence is real in modern India, and Muslims are frequent targets. Non-lethal forms of discrimination and harassment are common. Fear is part of everyday life for many Indian Muslims. Thus, when scholars compare medieval Islamic rulers like Aurangzeb to South Africa's twentieth-century apartheid leaders, for example, they not only display a surprising lack of commitment to the historical method but also provide fodder for modern communal fires.

It is high time we discarded the pernicious myth of India's medieval Muslim villains. This poisonous notion imperils the tolerant foundations of modern India by erroneously positing religious-based conflict and Islamic extremism as constant features of life on the subcontinent. Moreover, it is simply bad history. India has a complicated and messy past, and we do it and ourselves no justice by flattening its nuances to reflect the religious tensions of the present.

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# Lighten the people's burden

I By Dr Mohammad Manzoor Alam I

At the outset, it must be asserted that monetary and financial policies are made for the people, and people are not made for such policies. This basic principle seems to have been stood on its head in the present conundrum of ill-considered and ill-advised demonitisation of Rs. 1,000 and Rs 500 currency notes.

A hundred people have died, their deaths directly attributed to this sudden denial of access to their hard-earned money. For most Indians it has been like a bolt from

the blue.

The wholesale markets are virtually closed as most of the transactions are made in cash, which is scarce. In turn, it has led to the termination of hundreds of thousands of daily wage earners' jobs.

The same holds good for huge armies of

workers at construction sites where the workers are paid in cash on a daily basis. Markets across different trades have come to a standstill. People suddenly are forced to deposit their hard-earned life savings in banks under the orders of the government that they do not trust with their money. Because of the unpredictability of the government, over the last one year people had withdrawn a sizeable part of their deposits from banks, thus hugely increasing the volume of money in circulation, that is, money that is in people's pockets. Theoretically, such a situation fuels

inflation.

One of the rather obvious "reasons" behind the government's rash and unprecedented step could have been to force people to deposit their money in banks. However, it was a legally questionable and morally indefensible act on the part of the government. Nobody has the right to confiscate people's wealth in the name of "black money". People's hard-earned and saved (saving involves great sacrifice and deferment of immediate needs) money is not black money.



The people had taken part of their money out of banks exactly for the same reasons as the sudden demonetisation. People did not trust the government because it had suddenly introduced and enforced rules like

the registration of PAN on purchases of jewellery, gold and withdrawal of cash above a certain limit. People feared a corrupt tax bureaucracy and tax laws that are manipulated by the rich, but hurt the average person.

Citizens are forced to stand in long serpentine queues outside banks and ATMs. After hours of standing in queue they are curtly told that there is no money left to give them and they have to return home empty handed. Several have dropped dead in



the queue. Many have committed suicide. Often respectable citizens have been mercilessly beaten up and humiliated while trying to get a small part of their savings out of the bank. A soldier of the Indian army was beaten up so severely that the sturdy lathi of the policeman broke. This for the lip service of RSS-BJP to India's armed forces.

It is important to remember that out of the Rs. 18 lakh crore in circulation, 85 percent were in Rs 1,000 and Rs 500 denomination. With the withdrawal of these notes only 15 percent of the money was left in circulation, this causing unprecedented hardships to people. Most of the informal sector jobs have been wiped out and the rest are threatened. Up to 40 percent of the salaried jobs in the formal sector can be eliminated.

In demonitisation, currency notes are not suddenly cancelled but new currency notes are gradually introduced in the system, and as gradually, older notes are withheld by the Reserve Bank. This is an unprecedented move that has dented India's financial credibility in the world markets and deterred investment. Rahul Gandhi has said this could be a great scandal.

Manmohan Singh, an economist of world class, an economist whose opinion President Obama said publicly, he sought and valued. Dr Singh told Parliament that this move of the government was an "organised loot". He warned that it could cut economic growth by as much as two percent, a prospect that is no less than a calamity.

There was little money in the system except the Rs 1,000 and Rs 500 notes that the people have been unfairly forced to deposit in banks. As currency notes are printed with imported technology and material there is no hope for relief for people for months. Until the money supply is normalised, there is going to be no respite.

It is by now clear that the announcement made by the Prime Minister about this move was falsely claimed to be made in the TV studio. It was a pre-recorded announcement sent to the Doordarshan which telecast it after editing. As the DD knew in advance, BJP-RSS too knew it much before the public did. Accordingly, they acted in advance to protect themselves from its effect.

In a transparently dishonest bid the BJP government has tried to put Samajwadi Party, Bahujan Samaj

Party and Congress Party at an economic disadvantage in coming UP elections. In Punjab also, it has put Akali Dal and Congress at a disadvantage in terms of depleted election funds. By wiping out 85 percent of the money it has tried to starve these parties of election funds, while it has dishonestly used its power to whitewash its own funds. However, ultimately this cheating may not work as the people know about it.

There is a general sense of helplessness, betrayal and humiliation among the people, not only among those who have been turned back from banks after hours of standing in a queue or those who are beaten up by the police for no fault of their own, but among all sections of people because every Union minister, right from the PM downwards, has repeatedly called their years of earning with the sweat of their brow, "black money." It is people's own money, not black money, that the government has virtually confiscated.

The government has repeatedly lied to the nation. It announced that the Reserve Bank had enough money to pay everyone, while the fact is that the Reserve Bank is not going to have enough money for months. When parents of young girls preparing to get married in weeks and months began to break down, the government falsely announced that parents of girls who had fixed their marriages could withdraw Rs 5 lakh from their bank accounts. The next day it was cut down to half, i.e., Rs 2.5 lakh. After that, when the parents went to bank to withdraw Rs 2.5 lakh from their accounts they were flatly told that the banks had not been notified and they could not get more than normal withdrawal, which for cooperative banks, had been reduced from Rs 10,000 to Rs 2,000. The same limit was set for ATMs. Only the major banks had an Rs 24,000 limit.

This led to more deaths from sudden heart failures and suicides. Instead of words of sympathy a Union minister said there was nothing unusual in such deaths as 25,000 people died everyday in India.

Enough is enough. As with imported material and technology the government cannot hope to restore money supply in less than several months it has no way of restoring the country's economic health without rolling back its ill-thought out policy. It must act now and ease the common Indian citizen's unnecessary harassment and humiliation.

[http://iosworld.org/short\\_takes/Lighten\\_the\\_peo-](http://iosworld.org/short_takes/Lighten_the_peo-)

# Mythification of History and ‘Social Common Sense’

I By Ram Puniyani I

**T**he discipline of history has come to the center stage of social debate for last two decades.

We have witnessed a worsening of inter-community relations and spreading of derogatory myths against minority communities in particular and weaker sections of society in general. The rising tide of communal violence is standing on the myths against the minority community, which are based on a particular interpretation of history.

These myths are very peculiar. When scratched a little, one can see the falsity of the same. In our context the period of medieval times is the one maximally misused for manufacturing such myths. It should be noted that the bias of our history is towards the kings and heroes of the past and toilers, women, slaves, shudras, the poor peasants, the sections which make the history by providing the very ground on which these ‘nobles’ stand, are missing from the discourse of history.

In today’s parlance many a myths have assumed the status of unshakable facts. Generally it is assumed that Muslim kings destroyed Hindu temples to spite the Hindus. Today’s ‘social common sense’ believes that not only Somnath temple but also Ram Janm bhumi temple, Kashi Vishwanth temple, the Mathura Krishna Janmasthan and thousands of other temples have been destroyed by the Mughal aggressors. The general and sweeping statement apart let us have a look at some of these demolitions. Mahmud Gazni on way to Somanth encountered the Muslim ruler of Multan (Abdul Fat Dawod), with whom he had to have a battle to cross Multan. In the battle the Jama Masjid of Multan was badly damaged. Further on way he struck compromise with Anandpal, the ruler of Thaneshwar who escorted his army towards Somanth with due hospitality. Gazni’s army had a good number of Hindu soldiers and five out of his 12 generals were Hindus (Tilak, Rai Hind, Sondhi, Hazran etc). Before proceeding to damage the temple he took custody of the gold and jewels, which were part of the temple treasury. After the battle he issued coins in his name with inscriptions in Sanskrit and appointed a Hindu Raja as his representative in Somanth. Similarly Dr. Pattabhi Sitarammaiya in his History of India describes the circumstances under which the Kashi Vishwanth temple had to be razed to the ground. He states that when Aurangzeb’s en-

tourage was on way from Delhi to Kolkata the Hindu queens requested for the overnight stay in Kashi to enable them to have the Darshan of Lord Vishwananth. Next morning one of the queens who had gone to have the holy prayer did not return and was found in the basement of the temple, dishonored and raped by the Mahant of the temple. The Mahant was punished and the temple was razed to the ground as it had become polluted due to this ghastly act. Aurangzeb gave land and state support to build another temple.

It should be noted that Hindu Kings were not far behind in attacking and damaging temples when it became a political necessity for their rule or for the lust of wealth. Retreating Maratha armies destroyed the temple of Srirangatanm, to humiliate Tipu Sultan whom they could not defeat in the battle. Parmar kings destroyed Jain temples. A Hindu king called Shashank cut off the Bodhi tree where Lord Gautam Buddha got his Nirvana. Similarly Kalhan a Kashmiri poet describes the life of King Harshdev of Kashmir, who appointed a special officer, Devotpatan Nayak (An officer who uproots the images of Gods) to usurp the gold from the temples. Aurangzeb did not hesitate to destroy the Jama Masjid in Golconda as Nawab Tanashah refused to pay him tribute for three consecutive years and hid his wealth underneath a mosque, which was damaged by Aurangzeb to recover his ‘dues’. Also many a Muslim kings gave Jagirs to the temples to keep their subjects happy. It is clear that kings from both the religions destroyed the places of worship for the sake of amassing wealth or for other political purposes.

Similarly the myth that Islam spread on the point of sword is equally baseless. It is true that many a ruling nobles and Rajas adopted Islam to rise in the hierarchy of the Mughal emperors. Also some families must have adopted Islam out of fear of the Muslim kings. But this conversion is a small trickle compared to the majority of Dalits (then called untouchables), the poor toiling peasants who took to Islam to escape the tyranny of Brahmins and zamindars. This was out of a longing for social justice, which prompted them to interact with the Sufi saints who unlike Ulama were mixing with the poor and the deprived of the society and adopted local idioms. It was in response to the appeal of peaceful Sufis and the longing to achieve social justice that majority of Shudras got converted to Islam.

Similarly the glorification of Shivaji and Rana Pratap for establishing Hindu Kingdoms is a total myth. Rana Pratap was longing for a higher status in the Mughal administration and having been denied that, entered into a battle with Mughal king Akbar. Now this was by no means a fight between Hindus and Muslims. Akbar was represented in the battle by Raja Mansing and an army, which was a mix of Rajput soldiers and Muslim soldiers, while Rana Pratap's army also had Muslim (Pathan) and Rajput soldiers. His second in command was Hakim Khan Sur, whose mazar is the place of annual festival in Haldi Ghati even today. After Rana Pratap, his son Amar Singh was granted higher status in Mughal administration and he became a close ally of Jehangir. Similarly Shivaji was struggling for removal of corruption and a higher control of local resources, His confidential secretary was Maulavi Haider Ali, and the chief of his cannon division was Ibrahim Gardi.

Also his close ally at the time of his escape from Agra forte was none other than Madari Mehtar, a Muslim prince in whom Shivaji reposed all his trust.

His respect for other religions is legendary. He had built a mosque near the temple in front of his fort in Raigadh. He paid obeisance to Muslim seers (Hazrat Baba Yakut Bahut Thorwale) and Fr. Ambrose Pinto of Surat. The battles of Guru Govind Singh were far from religious. Though the torture of his children and the carrot of pardon in lieu of conversion to Islam are true, it was more to humiliate the enemy than to spread the religion by the Muslim kings. It must be remembered that Govind Singh had proceeded to Deccan to strike a compromise with Aurangzeb but when on way he came to know of Aurangzeb's death. Later the compromise was struck with Bahadur Shah in return for higher status in administration. We also cannot forget that when most of the Indian kings felt the stifling policies of British rulers they requested Bahadur Shah Zafar, who despite his old age accepted the leadership of the rebellion at great personal cost. Also it is worth remembering that many a ideologues regard this anti British rebellion as the 'First war of Independence'.

We cannot ignore the fact that kings were primarily rulers out to expand their empires or to aspire for a higher status in the administration or to garner more wealth through whatever means.

Some of the myths from the ancient Indian period

are also worth recounting. It is asserted that women had a place of honor in ancient India where they were worshipped. This 'Indian value based place of woman' is offered as a contrast to the 'Western campaigns' of Women's Liberation movement. Now we know that Manusmriti, the 2-3rd century AD text, makes the position and treatment of women in ancient India very clear for us. As per this: Women (and also shudras) were denied access to sacred learning, and the substitute offered to them was marriage and serving the husband. Also for women performance of household duties was identified with the worship of sacred fire i.e. total domesticity was the domain of women. They were to be under control of father, husband or son depending on the stage of their life, and even in her own house she was not supposed to do anything on her own.

The other myth from this period is about the untouchability. It is being propagated that Untouchability is the creation of Islam. Communities escaped to Jungles etc. to avoid conversion by the tyrannical Mughal rulers, became poor and untouchables. Contrary to this, in fact, the truth is something else. The truth exposes the brutality of Brahminical ideology. First of all, untouchability became the accompaniment of 'caste' system, somewhere around first century AD. That is from first century itself untouchability is the social practice prevalent here. Manusmriti, codifies the then existing practices, which show in utmost clarity the type of despicable social practices, which the upper castes were imposing upon the weaker, lower castes. Now the major incursion, invasions of Muslims began in the sub-continent from 11th century AD. Much before the invasion of Muslim Kings shudras were, treated as untouchables.

The discipline of history is a double-edged weapon. When developed in a rational way with the focus on the lives of the people and communities at large it acts as a cementing force between different communities, in the hands of communalists the same History becomes a mechanism to spread hatred against the 'other' community.

(Dr. Ram Puniyani teaches at IIT Mumbai and is member of EKTA, Committee for Communal Amity, Mumbai)

<http://www.milligazette.com/Archives/01122001/40.htm>

# O My son! Yaa Bunayya!

## Concerned Fathers

I By Nissar Nadiadwala I

I have a question for the fathers: In 10,000 hours that your children spends in the entire schooling years, what else are they learning besides mathematical formulas, grammar and the stories of the dead? Have you ever studied the character report of your child besides his academic performance? No, because our schools never issue such observations. Our teaching institutions are mere factories of manufacturing Doctors, Engineers and PHDs; Quality not guaranteed.

Surah Luqman begins with a reminder that the Qur'an is indeed a wise book. It further says, "We bestowed wisdom on Luqman". It continues by sharing the wisdom in being a responsible father. Three times Luqman is quoted in this Surah, addressing his son, giving those ever fresh advices which many fathers of today don't think their children require. The first and the most prominent one is, Ya Bunayya La tushrik Billah... O my son, do not associate any one with Allah.

The phrase "My son" appears many times in the Qur'an and except in Surah Luqman the rest of the quotes are of the Prophets including Noah, Ibrahim and Yaqoob (pbuh). All these great Prophets and wise men were worried about their own sons along with their nations. In Surah Baqarah verse 137, when Prophet Yaqoob (pbuh) was on his death bed, he called upon his sons and asked, "O my sons! Whom will you worship after my death?" Among his sons was Yusuf, another Prophet. Would Yusuf (pbuh) worship any one else besides Allah? Then why did Yaqoob (pbuh) ask him? It was his fatherly duty to be worried even when he was on his death bed and his son was a grown up man. The same concern was also shown by Ibrahim (pbuh) when he was on his death bed, asking his son not to die except in the state of Islam. Note down, that his sons were Isma'el and Is'haq and both were Prophets. Would a Prophet ever involved in shirk after his father dies?

Before a wave drowned his son, the parting advice of Prophet Noah(pbuh) to his son was, "Yaa bunayya! O My Son, do not be with those who are in kufr. This day there is no refuge except from Allah." The son did not heed the advice of his aged father who had toiled for 950 years to save the people from the wrath of Allah.

When we remind the Muslim fathers to be concerned about their children's aqeedah we are told, "But we are born Muslims, my son prays five times, why do we need to remind our children not to do shirk?" This can be a surprised response from a Muslim father who has not studied the above verses of the Qur'an carefully.

Many Fathers are like paying guests, who leave early morning and return home late night. Every month they just pay their salaries as a rent, not bothered about their growing sons.

Many fathers limit their responsibilities by focusing only on the academic brilliance of their children. I know of fathers who are very particular in keeping a watch on their children's studies and grades. They are suffering from "Career Anxiety". What will my son do after he graduates?

For many fathers, the academic equations of their sons go like this: History+ Geography + Maths + Science = Good character!

Our children have many teachers besides the academic ones. The rugged movie hero imparts an uncivilized language in him, the playboy sportsmen allures him to take pride in having affairs. The model appearing to be beautiful with cosmetics plastered on her face, gives a direction to our daughters to look at their bodies and realize how over weight or ugly are they! The only real teacher they are missing is a 'Daddy-cated Father'.

# Triple Talaq and UCC: Treading the Devious Path

I By Sharjeel Ahmad I

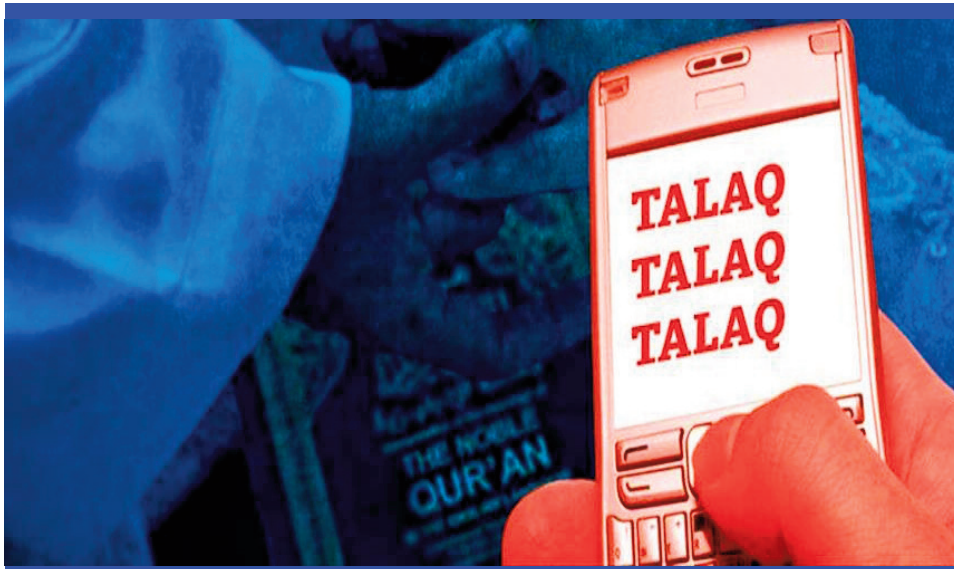
**A**bu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Religion is easy, and no one overburdens himself in his religion but he will be unable to continue in that way...” Narrated by al-Bukhaari (39) and Muslim (2816).

Yes, we have overburdened ourselves; overburdened with fallacious and at times nefarious pragmatism. Overburdened with trying to put up with religious chauvinism disguised under the pretext of fabricated social and familial accords. Overburdened with trying to prove an artificial identity by ingenuous and infantile demeanors devoid of logic or reasoning. Finally, yes, we do have a problem with Talaq (single or triple, doesn't matter) for Muslim Indians and it is getting difficult to continue in this way.

As per Census 2011 data, which has been clamorously cited recently over the Triple Talaq and Uniform Civil Code row, points to the fact that of the total divorced Muslims, 79% are women and 21% are men. This figure has been vehemently cited to influence communal demeanor against Triple Talaq (or the ease of divorcing women) among Muslims. An apparent tunnel vision view of the statistics supports the common verdict against Triple Talaq and the ease of divorcing among Muslims. We shall come to this fact later. However, let's first reflect on a few other statistics.

As per IndiaSpend analysis, “among total divorced

Indian women, 68% are Hindu and 23.3% Muslims, according to Census 2011 data on the marital status of Indians”. It is interesting that Triple Talaq conundrum has come into criticism in spite of this figure favoring the Muslims. The fact is that Hindus account for 80% of the total population of India, while Muslims account for roughly around 14.2% - which means total population of Hindus are roughly 5.6 times that of Muslims. This implies that if we consider ease of divorce and other variables as static parameters, the percentage of divorced Hindu women should also be 5.6 times that of percentage of divorced Muslim women. This; unfortunately, is not the case – the percentage of divorced Hindu women



stands at only 2.9 times (68% divided by 23.3%) that of Muslim women. Consequently, we may conclude at this juncture that the rate of divorce for Muslim women is higher than Hindu women. Let's keep the discussion on the reasons for this

higher rate aside for some time and analyze some other statistics.

Another interesting percentage to note is the percentage of deserted women – women separated from their partners without a formal divorce. The incidence of deserted women is 66.3% in Hindus and a whopping 75% in Muslims. The big question that we now need to address is – why is the percentage of deserted women so high among Muslim Indians? If we were to concur with the argument that the percentage of divorce is higher among Muslim women largely because of the ease of divorce or the provision of single or Triple Talaq in Islamic shariah, logical insight demands that the percentage of deserted women should be much lower. The question that haunts at the brink of this statistical antithesis is –

what stops these men from according a formal divorce instead of deserting their wives? The answer may not be very comfortable for many. Interestingly, in spite of its alacrity and gravity, this aspect of the divorce statistics has not been underlined by any Muslim or nongovernmental organization.

Coming to the statistics of the gender ratio of divorced Muslim Indians (cited in the opening paragraph), which states that of the total divorced Muslims, 79% are women and 21% are men. Indiaspend argues that "...the gender imbalance in the numbers implies that more men than women are remarrying. "If there are 100 divorced couples, it should show a 50:50 sex-ratio. The skewed ratio plainly shows that after divorce, not only is it easier for men to remarry but also that they show a greater need or want to remarry". This brings us to the second big question – in spite of believing in a religion that encourages remarrying, why is it difficult for Muslim women to remarry? The answer, once again, is not comfortable. Equally disturbing is the fact that this incidence of difficulty in remarrying Muslim women has been precariously left attenuated by Muslim and nongovernmental organizations.

When the National Law Commission came out with its questionnaire to ascertain public opinion on Uniform Civil Code (UCC), we Muslim Indians



went berserk with social media campaigns against this exercise. Muslim organizations like All India Muslim Personal Law Board (AIMPLB) not only criticized this exercise, but went to the extent of actually boycotting it. First Post denounced this move of the AIMPLB as "a ploy to maintain hegemony..." The article states that "Clearly, it is a political ploy of the AIMPLB to maintain its monopoly over the Muslim affairs in India." Personally, I have hitherto always held AIMPLB in high esteem. However, the questions raised by this article, and substantiated by

the statistical figures exhibited earlier in this article have a deleterious bearing on this stature. The role of AIMPLB has been found to be ludicrous and farcical in most of these instances, quite unbecoming of a body like AIMPLB.

To substantiate this impact, let's examine the reasoning given by AIMPLB in its recent affidavit to the Supreme Court justifying polygamy and Triple Talaq. It would not be an understatement that these cited reasons are not only illogical but also amateur and childish. For instance, AIMPLB has stated in the affidavit that "polygamy is a blessing, not a curse for women", and that if "polygamy was not available to a husband, then he may divorce his existing wife or indulge in illicit affairs." It would do good to recall that divorce rate among Muslim women has already been proven to be higher than women of other religious affiliations. The provision of polygamy as per Islamic shariah (it's polygyny in reality, and not polygamy), unfortunately, has not been able to donate much to downsize this ominous ratio.

AIMPLB further stated in the affidavit "If there develops serious discord between the couple, and the

husband does not at all want to live with her, legal compulsions of time-consuming separation proceedings and expenses may deter him from taking the legal course. In such instances, he may resort to illegal, criminal ways of murdering or burning

her alive." AIMPLB would do well to recall once again that the percentage of women being deserted without divorce is also highest among Muslim women – and this blatantly and callously goes against the AIMPLB argument. To put it in the words of AIMPLB, Muslim men who do not at all want to live with the legal compulsions of separation stop just short of murdering – and resort to deserting their wives...

No wonder these incongruous and futile arguments

of AIMPLB have been hijacked by the media. To the extent that Ghulam Rasool Dehlvi claims in his First Post article that AIMPLB brutally stinks of male hegemony. This is the precise inference that we are compelled to draw, not just for AIMPLB but for the Muslim Indian populace as a whole. Single or Triple Talaq, polygamy (or polygyny) may well be in the betterment of the Muslim women, and I may just not be competent enough to engage in any theological discussion on these aspects. However, what I ardently know is that the characteristic male hegemony of the Muslim Indians has indisputably failed us in proving this contention. The uncomfortable questions that were raised earlier need to be answered, but neither the AIMPLB nor the male chauvinist Muslim Indian populace seems to be in any disposition to address them. Would it be too simplistic to

vested interests (some of these claim to be Muslim organizations!) are now politicizing the hijacked hypothesis to further impose another dissonant theory fraught with male chauvinism in the name of gender equality. That the concept of gender equality is another surreptitious gimmick of the male chauvinists is beyond the scope of the current topic and would probably require a separate discussion.

The concluding theme of the matter is that whether it is Muslim Personal Law, Hindu Personal Law, or Uniform Civil Code, we would be dwindling in the decoy of treading a devious path if we do not attempt to accentuate and establish the damage that male chauvinism has begotten today's familial existence. Devoid of this outlook, no civil code would probably be enough to ensure equitable justice. It is most becoming for organizations like AIMPLB to



assume that male dominance is the primary reason for the high rate of Muslim women being divorced and deserted outside divorce? Would it be superstitious to assume that it is male dominance that makes remarriage of divorced Muslim women abstruse and difficult? If not for this male chauvinism, what else explains better why out of the total divorced Muslims, 79% are women and only 21% are men? Given these missives, it exceedingly stands out that male chauvinism is at the helm of affairs, while Triple Talaq and Uniform Civil Code are unobtrusively being reduced to political scapegoats.

Islam as a way of life stands for equitable justice, which goes far beyond the concept of gender equality. Like many other tenets of Islam, the ease of divorce under the shariah was meant for the same equitable justice, but has been hijacked by the same male supremacy in the name of gender equality. What's even disquieting is that organizations with

lead from the front and address the issues social awareness and privation of equitable justice. How far the male dominated society would essentially admit to this veracity and allow it to happen is the final question; and the most uncomfortable of all.

This article was published on Milli Gazette Online on December 23, 2016 at the given link – <http://www.milligazette.com/news/15196-triple-talaq-and-ucc-treading-the-devious-path>

#### Author Bio

Sharjeel Ahmad is MBA from Jamia Hamdard, New Delhi, and an Economics graduate from Aligarh Muslim University. He is an instructional designer by profession and is presently based in Saudi Arabia. He is a prolific writer on social, economic, and political issues facing Indian populace, with special emphasis on minority issues.

# Dear PM, Why The Double Standards After Demonetisation?

I By E. A. S SARMA I

Saturday, December 10, 2016

Editor's Note: Former IAS officer, E.A.S Sarma in this letter to Prime Minister Narendra Modi asks whether the government operates on double-standards, and whether there are a separate set of rules for NDA ministers and for the common Indian citizen. Sarma specifically points to the absence of probes against current and former BJP Minister's who have recently been in the news, following demonetisation, for lavish weddings in their families. The letter is reproduced below :

To  
Shri Narendra Modi  
Prime Minister

Dear Shri Narendra Modiji,

I enclose two news reports, one that appeared today in Hindustan Times on "50 chartered planes to ferry VVIPs to Nagpur for Gadkari's daughter's wedding", and the second in today's Times of India, "Weddings put off as families struggle to tide over cash crunch."

Apparently, there is one set of rules and standards for NDA Ministers (please see my letter addressed to the Enforcement Directorate, forwarded here on a similar wedding equally lavishly celebrated last week by your Minister Mahesh Sharma) and another set of rules and standards for the common man on the street.

As a result of the prevailing cash crisis, many families have put off their scheduled weddings. Many other weddings have broken down. But, Gali Janardhana Reddy, Mahesh Sharma and Gadkari feel no

crisis whatsoever, as they seem to have the blessings of bigwigs from both BJP and the NDA. While your Ministers are indulging in such unhealthy extravagance, is it not ironic that you yourself should exhort the common man to stand in queues to uphold your grandiose mission to fight against black money?

Those that stand in the queues like myself feel that your intentions are great and temporary inconveniences should be ignored. At the same time, we feel perplexed to find no Janardhana Reddy's, Mahesh Sharma's and Gadkari's in the queues. Adding insult to injury, they flaunt their wealth and mock at the

public at large. Are we living in a civilised society, Mr Modi?

I am asking the Enforcement Directorate to investigate the source of every rupee that these Super-Citizens have spent and the cash component of every expense they have incurred. I am not sure whether the Enforcement Director has the authority or an inclination to carry out an impartial investigation, as the numerous cases of overseas accounts standing in the

names of some of your Chief Ministers brought to their notice by me, are yet to be investigated by the Central investigation agencies till now.

I do not think that any marriage in the West can boast of 50 chartered flights being arranged as it seems to be the case with Gadkari.

Are these chartered flights paid for by the corporate houses? Who are those corporate houses? Are there quid pro quos involved? How many Five-Star rooms have been booked on behalf of Gadkari at Nagpur? How many air-conditioned cars are deployed to ferry the VIPS to and fro? Who has paid for the same?







What was the expenditure incurred on the wedding celebrations?

Have Gadkari and his associates withdrawn cash from banks at the expense of all those languishing for days in long serpentine queues in front of banks and ATMs?

Are the local senior Income Tax officials have already compromised their position by attending the wedding reception as honoured guests?

Who are the NDA, RSS and BJP bigwigs who attended the wedding and endorsed the extravagance?

This calls for a full-fledged investigation, Mr. Modi.

I am marking a copy of this letter to Hasmukh Adhia, the Union Revenue Secretary so that he may feel that he too has the obligation to order an investigation into this conspicuously celebrated Gadakari wedding, especially at a time when his Department is harassing small jewellers and petty contractors in the name of "tightening" the noose around the necks of "black marketeers".

I believe that in a democracy like ours, we need an explanation on this questionable wedding from the highest level in your government. I believe that the CBDT and the Enforcement Directorate should in-

vestigate and report on this. The public at large have not yet fully digested the initial "clean" certificate provided by the Income Tax Department on the details of Gali Janaradhana Reddy's spending on his daughter's wedding. This has certainly eroded the credibility of your government in regard to the demonetisation measures.

If you do not act quickly and firmly on these letters of mine, I will be constrained to seek judicial intervention, as every citizen in this country has the right to question the basics of governance.

I am circulating this letter widely to generate a public discussion and a debate on NDA's true stance on profligacy and conspicuous expenditure in the context of demonetisation.

Regards,

Yours sincerely,

E A S Sarma  
Former Secretary to GOI  
Visakhapatnam  
<http://www.thecitizen.in/index.php/NewsDetail/index/1/9403/Dear-PM-Why-The-Double-Standards-After-Demonetisation>

संगठन वर्तमान समय की मांग .....advance technology future की जरूरत

मैं अपने इस लेख में ये बताने की कोशिश करूंगा की वर्तमान समय में मुस्लिम सोसाइटी को क्यों एक बड़ा संगठन बनाने की जरूरत है यानि सारे मुस्लिम को एक छत के नीचे लेने की क्यों जरूरत है चाहे वह सुन्नी हो या सिया या कोई भी मुस्लिम फिरका हो .मैं कुछ और लिखो उस से पहले एक छोटा सी कहानी कहना चाहता हो ताकि मेरी बात आप तक ज्यादा असरदार तरह से पहुंच जाए.

एक आदमी जज से ये कह रहा है की मुझे छोड़ दिया जाए मैंने कोई गुनाह नहीं किया है .जज ने कहा की आप ने कुछ दिनों पहले ही एक इंसान को मार है ये बात आप मानते हैं .वह आदमी बोला हाँ मैं ये काबुल करता हो की मैंने अपने दोस्त को मार है फिर जज कहता है की जब आप ने एक आदमी को मार है तो आप कैसे गुनाहगार नहीं हैं ?.आप कानून और इस्लाम दोनों की नज़र में गुनाहगार हैं .वह आदमी कहता है की अभी कुछ दिन पहले मैंने एक speech सुना जिस में मौलवी साहब कह रहे थे की हर इंसान को मरना है .जब मरना ही है तो मैंने किसी को मर कर क्या गलत किया मैंने तो जो सच था बस उस को साबित किया है .जज ने उस मौलवी को कोर्ट में बुलाया और उसे पूछा की क्या आप ने ऐसी कोई speech दिया था ?मौलवी ने माना की उस ने अपने स्पीच में ऐसा कहा था .तब जज ने मौलवी को फाँसी की सजा दिया और उस कातिल को 10 साल की सजा दिया .इस पर मौलवी ने सवाल किया की मुझे फाँसी की सजा क्यों ?तब जज ने कहा की क्या आप जैसे आलिम को भी इस का जवाब देना पड़ेगा ?इस पर मौलवी बस चुप रहा जज ने कहा आप ही कोर्ट को बता दिजिए की आप को फाँसी क्यों मिली ?

इस पर मौलवी ने जो कहा वह सुन कर हर कोई बस सोचता रह गया . मौलवी ने कहा की मेरी speech पूरी तरह से सही थी मगर पूरी नहीं था .मुझे इस speech में साथ ही साथ ये बताना था की अगर आप एक निर्दोष को मरोगे तो आप कातिल होंगे और आप पुरे इंसानियत के गुनहगार होंगे .

अब मेरा सवाल उन लोगो से है जो बरी आसानी से ये कह देते हैं की हमें फिरको में बटना है तो मुझे साथ ही साथ ये बताई की

1. फिरका का मतलब क्या है?
2. क्या ये फिरके आपस में लड़ेगी ?
3. फिरको में बाटने वालो की सजा क्या होगी और
4. जो फिरको में बाटने वाली आधी सचाई बताते हैं उन की सजा क्या होगी ?

कही ऐसा तो नहीं की हम सभी ऐसी गलती कर रहे हैं जिस की कारण हम इस्लाम की नजर में गुनाहगार हो रहे हैं .जिस तरह एक कातिल को 10 साल की सजा और आधी बात के लिए मौत की सजा तब आप ही बताओ या सोचो की कही हम भी तो इस्लाम के कातिल और आधी बात बताने वाले में शामिल तो नहीं हो जा रहे हैं .

अगर आप को ये बात समझ में आ रही हैं तो आज से ही फिरको वाली आधी बात बताने और फिरको में बाटने वालो में शामिल होने से खुद को बचाई प्लीज .नहीं तो इस की सजा क्या होगा ये तो अल्लाह ही बेहतर जानने वाला हैं .एक इंसान की कत्ल की सजा मौत हैं तो इस्लाम की कत्ल की सजा क्या होगी ये सोच के ही रूह कंप जाती हैं .बस हमें एक ही बात याद रखना हैं की हम इस्लाम को मानाने वाले हैं .बाकी सब बकवास हैं .....

अब मैं कुछ आंकड़ो से साबित करूंगा की हम मुस्लिम समाज को क्यों एक बड़ी संगठन की जरूरत हैं साथ ही साथ ये संगठन कैसे बनाया जाए और ये आर्गेनाईजेशन कैसे काम करे ?

मेरा मानना हैं की भारत पर अभी तक तीन तरह के लोगो ने शासन किया हैं .

1 .1757 तक भारत पर ऐसे लोगो ने शासन किया था . जो या तो योद्धा थे या योद्धा के वंशज थे.यानि पहले वह योद्धा थे बाद में शासक .यानि यह योद्धा होने के कारण से शासक बने .चाहे वह बिम्बिसार हो ,चाहे अशोक ,या बाबर या शेरशाह कोई भी .

2.1757 से 1947 तक व्यपारियो का शासन था .इस समय जिस ने भी भारत पर शासन किया उन का पहला मकशद था व्यपार.चाहे इंग्लैंड से हो या चाहे वह पुर्तगाल से .

3 1947 से अभी तक यानि जवाहर लाल नेहरू से नरेंद्र मोदी तक ऐसे लोगो ने भारत पर शासन किया जिन लोगो के पास एक शक्तिशाली political organisation हो जैसे कॉंग्रेस ,बीजेपी ,जनता दल .यानि ये एक शक्तिशाली आर्गेनाईजेशन की सरकार हैं.

आप इस को इस तरह से समझ सकते हैं की आज भारत पर बीजेपी पार्टी की सरकार हैं जो की दुनिया

की सबसे बड़ी पोलिटिकल पार्टी हैं जिस के मेंबर की संख्या 8.8 करोड़ हैं (कही कही आता हैं 10 करोड़ )

मेरा मानना है जब तक कोई ऐसी technology दुनिया में नहीं आ जाती जो इंसान की सत्ता को चुनोती दे तब तक दुनिया पर एक शक्तिशाली organisation का मुखिया ही शासन करेगा और ये स्थिति काम से काम 30 से 40 सालों तक रहेगी .

यानि अगर आप अगले 30 से 40 साल भारत पर शासन करना चाहते हैं तो आप को एक शक्तिशाली पोलिटिकल आर्गनाइजेशन बनाना होगा .इस आर्गनाइजेशन में जितने ज्यादा लोगो जुटेंगे उतना ज्यादा फायदा होगा .

आज भारत में मुस्लिमों की आबादी 17.22 करोड़ ( 1722 लाख ) है यानि कुल आबादी का 14.23 प्रतिशत .अगर इन में से 60 प्रतिशत लोग ऐसे हैं जिन की उम्र 18 साल से इस से ज्यादा हो यानि 10 करोड़ 33 लाख ये सब मुस्लिम मिल कर एक पोलिटिकल आर्गनाइजेशन बनाते हैं तो ये दुनिया का सबसे बड़ा पोलिटिकल आर्गनाइजेशन होगा .

यहाँ ध्यान देने वाली बात ये है की भारत की 19 वर्ष से उससे काम उम्र की जनसंख्या 39.96 प्रतिशत

है .इसी को एक average मान कर मैंने मुस्लिमों की 60 प्रतिशत जनसंख्या को ही मैंने इस पोलिटिकल पार्टी के लिए eligible माना है

2011 की जनगणना के अनुसार भारत की कुल जनगणना में लगभग 15 प्रतिशत मुस्लिम (1.2 बिलियन )हैं .15 वे लोक सभा में केवल 30 मुस्लिम जीत कर आए जो की लोक सभा के 543 सीट का मात्र 5.5 प्रतिशत है जब की 16 वे लोक सभा में अभी तक के सब से काम 22 मुस्लिम संसद जीत कर आए हैं यानि लगभग 4 प्रतिशत आजादी के बाद सबसे कम.जब की सच्ची ये है की कुल 543 सीटों में 196 सीटों पर मुस्लिम जनसंख्या का प्रभाव डालती है .इस को इस तरह से देख सकते हैं .उत्तर प्रदेश के 80 सीटों में 54 सीटों पर मुस्लिमों का प्रभाव है .

बिहार के 40 लोक सभा सीटों में 29 पर मुस्लिम आबादी का सीधा प्रभाव है.

बंगाल में 42 लोक सभा सीटों में 28 पर मुस्लिम आबादी का सीधा प्रभाव है.

केरल में 20 लोक सभा सीटों में 14 पर मुस्लिम आबादी का सीधा प्रभाव है.उसी तरह महाराष्ट्र में 48 में से 13 पर .आंध्र प्रदेश में 42 में से 12 .असम के 14 में से 9 ,गुजरात के 26 में से 6 और राजस्थान के 25 में से 6 पर मुस्लिम voters सीधा प्रभाव डालते हैं .

इस को इस तरह से भी समझ सकते हैं .....

लोक सभा के 35 सीटों पर मुस्लिम की आबादी 30% ये उससे ज्यादा हैं .38 सीटों पर 21-30 प्रतिशत के बीच मुस्लिम जनसंख्या हैं .11 से 20 प्रतिशत जनसंख्या 145 लोक सभा की सीटों पर हैं यानि की 218 सीटों पर मुस्लिमो की आबादी 11 प्रतिशत से लेकर 30 प्रतिशत या ज्यादा हैं .इस को थोड़ा और देखा जाए तो 183 सीटों पर 5 से 10 प्रतिशत मुस्लिम हैं और 142 सीटों पर 5% मुस्लिम लोग हैं .इस तरह हम कह सकते हैं की कम से कम 100 से 165 सीटों पर मुस्लिम जनसंख्या का सीधा सीधा प्रभाव हैं .2014 के लोक सभा इलेक्शन में उत्तर प्रदेश ,बिहार और बंगाल की कुल 162 सीटों में 111 सीटों पर मुस्लिम का असर होना चाहिए क्यों की इस राज्य में मुस्लिमो की आबादी 20 प्रतिशत के आस पास हैं मगर जैसा की ऊपर बताया गया हैं की 2014 के लोक सभा इलेक्शन में मुस्लिम MP संसद की कुल संख्या 22 (लगभग 4%) हैं .

अब सवाल हैं की मुस्लिमो को इतनी काम लोक सभा या विधान सभा सीटे क्यों मिलती हैं ? मेरे समझ से इस के निम्नलिखित कारण हैं .....

\* मुस्लिमो की एक मजबूत पोलिटिकल नहीं होना जिस के कारण मुस्लिम वोट बहुत से पार्टी को बाँट जाती हैं .

\*मुस्लिम को वोट बैंक की तरह से यूज करना .

\* मुस्लिम लोगो में अशिक्षा .

\*बहुत से मुस्लिम संस्था और मौलबी लोगो दौर किसी पार्टी के एजेंट के रूप में काम करना .

\*जहा मुस्लिम लोगो की जनसंख्या ज्यादा हैं वह एक से ज्यादा मुस्लिम candidate को चुनाव लड़ना या पोलिटिकल पार्टी दौर जान बुझ कर ऐसा करना ताकि मुस्लिम कैंडिडेट जीत कर नहीं आये .क्यों की इस से मुस्लिमो का वोट बंटता हैं और दूसरे को फायदा होता हैं .

\*हमें अपने मुस्लिम नेता पर भरोसा नहीं होना हमेशा उन की नियत पर सक करना जो की टिक नहीं हैं मेरे ख्याल से

\*मुस्लिम लीडर दुवारा मुस्लिमो का भरोसा नहीं जीत पाना या ऐसा कोई काम नहीं करना जिस से मुस्लिमो को लगे की मुस्लिम लीडर उन के भलाई के बारे में सोचते हैं .मगर मुझे लगता हैं की अभी के समय में ज्यादातर मुस्लिम लीडर अच्छे हैं बस हम ही उन का साथ नहीं देते .हमें याद रखना होगा की सेनापति तभी मजबूत होगा जब सैनिक उस पर भरोसा करे और उस का साथ हर हाल में दे .

कारण और भी हैं मगर मैं ज्यादा इस पर बात नहीं करना चाहता हो मैं बस इतना जनता हो की जिस तरह हर बुराई का अंत हो सकता हैं चाहे बुराई कितनी भी बड़ी क्यों न हो उस

की जड़ कितनी भी गहरी क्यों न हो उसी तरह हर कमजोरी को खत्म किया जा सकता है .बस एक जोरदार कोशिस की जरूरत है .हमें डरना नहीं है की हमारी संख्या काम है इतिहास इस बात का गवाह है की हर बड़ी लड़ाई में जीत ज्यादातर छोटी जमात वालो की हुई है.जैसे इस्लाम की शुरूवात की साडी लड़ाई में इस्लामिक फौज छोटी थी .बाबर या अंग्रेज सभी की फौज छोटी थी .यानि संख्या का काम होना कमजोरी नहीं है ये तो एक ताकत है बस जरूरत है उस को सही तरह से यूज करने की .क्यों की काम लोगो को यूनाइट करना आसान है .काम लोगो में क्वालिटी डेवेलोप करना आसान है .इस के अलावा और भी बहुत फायदा है .

अब सवाल है की आर्गेनाईजेशन कैसे बनाया जाए हम लोग तो बहुत से पार्टियों में बंटे हैं तो जवाब ये है की पहले इस बारे में सोचे फिर सब मिल कर ये सोचे की इन 60 सालो में हम लोग आपस में बंट कर क्या पाया और क्या खोया ? जब जवाब ये मिले की ज्यादा खोया है बहुत ही काम पाया है तो सबसे पहले यूनाइट हो जाए उस के बाद मिल कर फैसल करे की अब हमें क्या करना है में और कुछ कहो इस से पहले मैं एक और उदाहरण देता हो जिस से पता चलेगा की हम लोगो को आपस में बटने से क्या हुआ इस बार से लोक सभा इलेक्शन में .....

इलेक्शन कमिशन ऑफ इंडिया (election commission of India ) के अनुसार 814.5 मिलियन (8145 लाख=81.45 करोड़ ) voters हैं इंडिया में .

16 लोक सभा (संन 2014 ) के चुनाव में बीजेपी(NDA) को 171,657,549 वोट मिले .कुल पारे वोट का 31.00% मिला .कुल सीट 282 (51.93%) मिला .166 सीट का फायदा हुआ .कांग्रेस को 106,938,242 votes मिले .कुल पारे votes 19.31% मिला .कुल 44 सीट(8.10%) मिले .162 सीट का नुकसान हुआ .

2014 के लोक सभा इलेक्शन में राजग (National Democratic Alliance -NDA ) ने ऐसे जगह जहा मुस्लिम मतदाताओ का प्रतिशत 21 से 95 % था वह 74 सीट में से 39 सीट जीत .बीजेपी ने उत्तर प्रदेश में 16 सीट ऐसी जगह से जीत जहा मुस्लिम मतदाताओ का प्रतिशत 21 से 50 % था इसी तरह बिहार में 9 सीट में से 5 बीजेपी ने जीत .

इस आंकड़े के आधार पर हम कह सकते हैं की मुस्लिमो की आबादी से ज्यादा फायदा नहीं हो सका क्यों की हम unite नहीं थे इस लिए हमारी जनसंख्या का फायदा नहीं हो सका .हम लोगो को याद रखना चाहिए की हम लोगो से कम जनसंख्या वाले कम्युनिटी के पास हम लोगो से ज्यादा लोक सभा सीट हैं जो की यकीनन एक example हैं हम लोगो के लिए की अगर हम लोग अलग अलग पार्टी में नहीं बाटे तो हम लोग राजनीती में ज्यादा सक्सेस हो सकेंगे मगर सवाल ये है की ऐसा कैसे हो ?और कौन करे साथ ही साथ इस के लिए क्या क्या स्टेप्स लेना है .मेरी राय में निम्नलिखित काम करना होगा तो शायद हम लोगो को बहुत फायदा होगा .....

1 पूरी मुस्लिम सोसाइटी को educate करना होगा ताकि हर कोई को अपना right पता हो .

2. भारत में जितने भी मुस्लिम हैं उन को एक सोसाइटी के अंतर्गत लाना होगा यानि एक मदर सोसाइटी बनना होगा .

3. भारत में जितने भी मुस्लिम सोसाइटी हैं उन को इस MOTHER SOCIETY में registration करना होगा ताकि ये सब सोसाइटीयो का एक common goal सेट किया जा सके .इस MOTHER SOCIETY का बहुत फायदा होगा सबसे बार फायदा ये होगा की मुस्लिम समाज से related किसी भी issue पर ये सोसाइटी ये decide कर सकेगी की क्या करना है और क्या नहीं साथ ही साथ अगर कोई पार्टी मुस्लिम समाज का नुकसान कराती है तो ये MOTHER SOCIETY उस के against decision देगी जिस से हर पोलिटिकल पार्टी के मन में ये डर रहेगा की अगर इस मुस्लिम समाज के अगेंस्ट कोई कदम उठाते हैं तो MOTHER SOCIETY सरे मुस्लिम समाज को हमारे अगेंस्ट कर देगा यानि ये सोसाइटी पुरे मुस्लिम समाज का आवाज़ होगी .

4 MOTHER SOCIETY एक इंटरनल इलेक्शन हर लोक सभा और राज्य विधान सभा के लिए एक काबिल कैंडिडेट का सिलेक्शन करेगी अगर किसी सीट पर एक से ज्यादा मुस्लिम सोसाइटी के कैंडिडेट या एक से ज्यादा मुस्लिम कैंडिडेट इलेक्शन लड़ाना चाहते हैं तो मदर सोसाइटी एक इंटरनल इलेक्शन कराएगी यानि वह सरे कैंडिडेट के बीच एक इलेक्शन होगा जिस में उस एरिया के सरे मुस्लिम VOTES करेगे इस वोट में जो मुस्लिम जीते गया वही उस एरिया के मुस्लिम कैंडिडेट होगा बाकि सरे मुस्लिम कैंडिडेट चुनाव में उस जीते हुए कैंडिडेट के लिए काम करेगे यानि सब उस कैंडिडेट के लिए प्रचार करेगे अगर कोई भी इस जीते कैंडिडेट के अगेंस्ट काम करता है तो उस के अगेंस्ट मदर सोसाइटी स्टेप ले सकता है .

5 मदर सोसाइटी हर 5 साल पर लोगो से राय लेगी की मुस्लिम सोसाइटी की तरक्की के लिए और क्या किया जाए ताकि उसमे सही राय को शामिल किया जा सके और मुस्लिम समाज में पोलिटिकल मजबूती आए .

6.अभी भारत में जो भी मुस्लिम से relate पोलिटिकल आर्गनाइजेशन हैं वह उसी तरह काम करेगी जैसे वह काम करती हैं .उनके आंतरिक मामले में MOTHER SOCIETY कोई interfair नहीं करेगी मगर जिस सीट से भी कोई मुस्लिम कैंडिडेट चुनाव लड़ रहा है चाहे वह किसी भी मुस्लिम पार्टी का हो जिस ने इस मदर सोसाइटी में रजिस्ट्रेशन करा रखा है उस के कैंडिडेट के लिए प्रचार और माहौल बनाएगी .

7 मदर सोसाइटी के पास ये राईट रहेगा की किसी एरिया में कौन पार्टी के कैंडिडेट चुनाव लड़ेगा ये डिसिशन ले सकेगी अगर एक से ज्यादा होता है तो वही काम करना होगा जिस का जिक्र ऊपर किया गया है यानि इंटरनल इलेक्शन के बाद डिसिशन .

इस से मुझे उम्मीद है की सारी मुस्लिम पार्टी को फायदा होगा साथ ही साथ मुस्लिमो को एक बड़ी संस्था बन जाएगा जिस से एक कॉमन GOAL मिल जाएगा .मैं ये नहीं कहता की ये सबसे अच्छा सुझाव है इससे बढ़िया भी आईडिया हमारे भाइयो के पास होंगे मगर मैं बस ये कहा सकता हो की अगर आप को लोकतंत्र में अपने लिए जगह चाहिए तो आप को एक पोलिटिकल आर्गेनाइजेशन बनना होगा क्यों की लोकतंत्र का मतलब ही है बहुमत का सरकार यानि हम लोगो को बहुमत साबित करना होगा तभी हम आप अधिकार को ले पायेगा अगर टुकड़ो में बटेगे तो बस गुलाम बन कर रहा जाएगे जिस के कारण हर कोई हमारा शोषण करेगा और हम कुछ नहीं कर पाएगा अगर हम लोगो ने एक मदर आर्गेनाइजेशन बना लिया तो इस आर्गेनाइजेशन के दुवरा लिए गया निर्णय 15 % भारतीयों का निर्णय है जिस को इग्नोर नहीं किया जा सकता है .मैं उम्मीद करता हो की जो मैं कहना चाहता हो वह आप तक मेरे इस लेख से पहुंच जाएगा मगर नहीं भी पहुंचा तो मैं ये आशा करता हो की मेरा इरादा नेक है और नेकी में हर किसी को बाद चढ़ कर हिस्सा लेना चाहिए . मैं आशा करता हो की इस काम को मुस्लिम समाज के सभी लोग मिल कर करेगे इस में हर मुस्लिम पोलिटिकल पार्टी बढ़ चढ़ कर हिस्सा लगे और इस काम को एक सही डायरेक्शन देंगे मेरी सोच से भी बहुत बढ़ कर

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[3] Recorded by Muslim (no. 2577), Aḥmad (5/153, 160, 177), al-Tirmidhī (no. 2495), and Ibn Mājah (no. 4257).

[4] The Quran, Sūrah al-An’ām, 6:12.

[5] This is a ḥadīth qudsī recorded by Muslim, al-Bukhārī, al-Nasāī, and Ibn Mājah. In the text of Muslim, the prophet (ﷺ) said :

When Allah created the creation, He pledged upon Himself in his book which is with him over his throne, “My mercy certainly overcomes my anger.”

[6] The Quran, Sūrah Hūd, 11:101.

[7] The Quran, Sūrah al-Kahf, 18:33.

[8] Recorded by al-Bukhārī (no. 2166) and Muslim (no. 1564).

[9] Translator’s Note: Muā’had refers to non-Muslims with whom Muslims have a stated or understood agreement of peace. This may be in the form of official documents (such as entry visas into one another’s countries) or the lack of any official, government-sponsored declaration of war. Thus, the actions of today’s Muslim terrorists, as they declare whole groups or nations of non-Muslims as enemy combatants as they see fit, are neither Islamic nor are they in conjunction with the ḥadīth above (and many other Islamic texts), and Allah knows best.

[10] Recorded by al-Bukhārī (no. 3166).

*Translated by Abu az-Zubayr Harrison hafidhahullaah*

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