

Better light a candle than curse the darkness

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

Monthly e-Magazine

ISSN 2319-4049

باخبر

# BAKHABAR

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

BE AWARE, ALWAYS, EVERYWHERE

Volume 8, Issue 07, July 2015

## Eid Mubarak



## BAKHABAR

### Editorial Board

#### Publisher

Bihar Anjuman BaKhabar

#### Editorial Board

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

bakhabar@biharanjuman.org

"The editors and publishers are not responsible for the views of writers, and their views do not reflect our policy or ideology in any way. We however reserve the right to edit any material submitted for publication, on account of public policy, or for reasons of clarity and space. – From Publishers." Pictures have been taken from available public sources.



Together we can change our society.  
Join Bihar Anjuman  
www.biharanjuman.org

write to

bakhabar@biharanjuman.org  
form a chapter in your city or country

Dubai	Abu Dhabi	Chennai
Bangalore	Delhi	Jeddah
Patna	Riyadh	Muscat
Aligarh	Jubail	Qatar
Kolkata	Hyderabad	Toronto
Muzaffarpur	Ranchi	Gaya
Dammam/Khobar	California	Chicago

\*A little boy went to a telephone booth which was at the cash counter of a store and dialed a number.

The store-owner observed and listened to the conversation:

Boy : "Lady, Can you give me the job of cutting your lawn?"

Woman : (at the other end of the phone line) "I already have someone to cut my lawn."

Boy : "Lady, I will cut your lawn for half the price than the person who cuts your lawn now."

Woman : I'm very satisfied with the person who is presently cutting my lawn.

Boy : (with more perseverance) "Lady, I'll even sweep the floor and the stairs of your house for free."

Woman : No, thank you.

With a smile on his face, the little boy replaced the receiver. The store-owner, who was listening to all this, walked over to the boy.

Store Owner : "Son... I like your attitude; I like that positive spirit and would like to offer you a job."

Boy : "No thanks,

Store Owner : But you were really pleading for one.

Boy : No Sir, I was just checking my performance at the job I already have. I am the one who is working for that lady I was talking to!" \*

\*\* This is called self Appraisal\*\* Give your best and the world comes to you!!!!

--

Md Shadab Akram

Email ID - shadab.akram@gmail.com

# A secular nation with rich Islamic heritage

I By Vidya Bhushan Rawat I

Senegal remains one of the most peaceful nations in the African continent. With a massive 95% Muslim population Senegal was a French colony and thousands were people were taken as slaves by the Europeans in the 17th century. The beautiful city of Dakar is a peninsula on the Atlantic Ocean with beautiful French influence on its broader roads and buildings which undoubtedly make life here fascinating with a grand mix up of French and African traditions.

As you land at the small but beautiful Leopold Sedar airport which is about 5 kilometer distance from the downtown Dakar.

Leopold Sedar was the first President of Senegal after its independence in 1963 hailing from a Christian Community who went to elite institutions in France for his education and was a statesman, author and poet. So those who compre-

hended that Muslims will not live in a plural and democratic society as long as they are a majority will have to not only change their opinion but appreciate it after coming to Senegal how a nation of 95% of its population as Muslims is thoroughly secular as well as democratic with first president belonging to Christian community.

The fascinating part of the Senegalese culture is a curious mix of liberal democratic values as well as sticking to tradition too. While women's are in street, at the market, in the media and in the politics talking about democracy and modernism a large number of men practice polygamy and justify that in the name of Islam. 'Islam permit us four marriages', said Fallou, a fifty plus tour guide who took us to Goree Island nearly 30 kilometer from the uptown of

Dakar where we were putting up and added, 'in our society one marriages is nothing. You are not a 'Man' if you are married to just one. I have three wives and 9 children and six grand-children.' I ask him if he is still missing one more wife and pat comes the reply, 'yes Sir. I am planning to marry again'. I joke how does he manages when we in India feel that even one marriage is not 'workable' in these economically tough times and he answers with full conviction, 'you may not understand our culture. We are happy. There is no problem. Two of my wives live with me and the third one live separately. Now, after marriage, my new wife will live with my third wife and there is perfect harmony'.



It is not that all the men opt for polygamy. Abdullah owns a small shop of artifacts with beautiful design woods in the downtown. He has one son and a wife. His wife works in a company to earn and add to the family. He is a caring husband. 'Do you

feel offended with the kind of 'clothing' women wear here, 'No, there is nothing wrong in it. We are a secular country and all religions, customs, individuals have freedom to wear what-ever they feel comfortable,' he answers confidently. Now, it is this trait of Senegalese that I loved the most. Despite the well-known fact that it is a secular country yet cultural influence of Islam is visible everywhere but it is also true that Islam here has strong African resonance. So both African identity as well as Islamic identity are important and kept the country together. The beauty of this great confluence African traditions mixing up with Islam is visible at every nook and corner. There is a strange paradox here. Despite feeling in traditions, men still talk about secularism and democracy. Fallou is one of the finest narrators, as a tourist guide that I ever came across in my life.

He speaks at ease in both French and English. 'We are a secular country despite over 95% of Muslim populations. Christians and Muslims in this country live in complete harmony', he says emphatically.

Women are the foundation of this country. It is great to see them in so diverse and colorful dresses confirming both Islamic as well as African identities. They greet you in the shops, hotels and everywhere and are talkative enough to be friend with you. At the Goree Island, which was famous for slave trade for Europeans, today represent a famous tourist spot. There is no denial of fact that Senegal is a country of absolute romance with love for art, nature and boutiques. As you enter the island through boat which are easily available on a regular interval from Dakar, the fragrance and the structure attract you. You meet warm people who have a history of being taken into one of the most heinous crime that was inflicted by the Western World on the native people of Africa. Yes, slavery tortured the soul of Africa, tore their heart and destroyed their civilization. Stories of slavery at this island can bring tears into your eyes but a salute to the people of this place that their pains and agony have not converted into hatred. That is the best part that I found here that despite so much of torment one see people moving ahead, speaking to all and not in perpetual hatred. President Leopold Sedar Senghor wrote in his appreciation for Curator who developed the Museum in Goree Island dedicated to history and culture of Senegal, 'Oh Lord, Forgive white Europe. For true it is during four centuries of enlightenment, Europe threw its gross and ruthless hordes on our lands and Christians, Forbidding the light and clemency of thy heart lit their bivouacs with parchments, tortures our fellows, deported our doctors, my ministers of science.'

Slavery was practiced locally in Africa before 15th century and once the European found it they exploited it to spread their trade towards West Indies, America and other regions. In the XXIIth century the British, the French, Dutch, Danes, Swedes and the Portuguese started coming here and started taking slaves for their business interest in the 'New World' which was far away in the Americas. Their conditions were pathetic and they were kept in a place. A visit to 'Maison ties Esclaves' or 'Slave House' is a resounding slap on the faces of those who claim to civilized the world by imposing their racist perception on human beings. Young men, women, old, young and even children were kept as slave to be taken to Americas. It wounded the African self-es-

teem and their civilization. I could see hundreds of tourists who visit here recording the entire narration by the guide. There is a deep sense of anguish and you are filled in deep resentment and anger against those who initiated this horrific tradition. A quote here says, 'May this 'house' serve as meditation ground for all generations of Africans to advocate immortal humanism and tolerance'.

While in the ground floor the slaves were living in utterly despicable, inhuman and torturous conditions, on the above the Europeans had beautiful wooden crafted rooms for their stay in Goree. One does not know how they would live peacefully when just below them were people being tortured and kept enslaved to be taken to Americas. 'Only a wooden floor separated the lustful mores of the ones from the miserable decay of the others. How could they afford living upstairs with everything that was happening downstairs', says another quote.

Goree is a very small island and one street link to others. There is a church, a museum and hills. One thing you notice here the art work by the local artists. Sand art is very popular here and you can see artists using sands of different colors in their paintings. Climbing up the hills and you will find 'La Castle' from where you can see the Island as well as Atlantic surrounding it. As you walk around scores of young men and women crave for your attention with beautiful selling items made of sand, wood and stones. I can confirm that it is rare you find such smiling people compelling you to buy their product. 'I give you special price, my friend. Its beautifully carved item of local stone', said a dark complexioned girl when she saw me negotiating for price from another man. Oh, you don't want to speak to me because I am dark, she said to me, virtually piercing my conscience. No, you are beautiful, I said to her but I have already brought so many things that I neither have money, nor space to buy anything'. She is determined to sale her beautiful things to me and therefore she continue with her conversation. 'You know, I am doing my graduation in International business and I am doing this work to assist my mother and complete my studies', she says. 'What does your father do', I ask her. 'Oh, he has got other wives to stay with as my mother does not stay with him any more'. 'Why don't you object to your father marrying more women', I tease. 'How can we object, four marriages are permissible in Islam', she says but add that she would not like to get married in such a family'.



As I pass through the lanes of Goree and later Dakar, I found despite all odds and cultural issues, Muslims have contributed to art, culture and music of this nation. I have never found so many creative geniuses anywhere as I have seen in Senegal. The simple market of local products simply allures you to buy them. They have kept the spirit high despite international pressure.

The delicacies are simply delicious and the red chilies here are too hot to tolerate. I remained under impression that none eat hotter food comparison to Indians but Senegal proved me wrong. After the meals you are served mint tea in typical Senegalese style. At the roadside eateries, many times, I greeted women with 'assalamwalekum' and it initiates a conversation more warmly. I asked about their colorful dresses which they wear most of the time. Burqa is not visible in Senegal though most of the Muslim women actually cover their head with diverse kind of scarfs. I questioned about this to many as whether there is any objection about their dressing or going out for work, in their families and the answer was a resounding no. The local delicacies, the long grilled fish with chutney and rice or shrimps gives you an insight of Senegalese food. La-Ghazal was the beer, which we enjoyed a lot during the trip. The cold drink named, as 'Rani' made me believe the influence of India in Africa. African friends in Kenya and Uganda confirmed many time that Indians do not really get mixed up with their societies and even when slavery has ended, the domestic servants always get a raw deal in their homes but the Indian businessmen have created a niche for themselves in Africa and different soft drinks as well as hard drinks are produced by seemingly Indian companies. Of course, when I asked the meaning of La-Gazal, as I thought related to Ghazal but it turned out to be 'sexy lady'.

One of the most fascinating things for me was the roadside singer and drummers singing something, which you don't understand yet if you love diversity and sound of music, it is worth enjoying. I loved each moment of these very talented youngsters who gave a feeling of Senegalese music and importance of keeping these traditions alive. Unfortunately in this age of mechanism and electronic instruments the manual traditions are disappearing giving way to loud 'noise crackers'.

Senegal is a peace loving country and also an ideal tourist destination. And for me it is so for two to three different purposes. One, obviously, it is beautiful but most importantly it will remind each one of us the dirty passed of people who used their 'knowledge' to abuse others. The scars of slavery are not yet over as countries are still fighting for their basic needs. So, Goree

and other islands provide you a link to the dirty games of European power in exploiting people through slavery, which is definitely crime against humanity.

This country and its political structure can easily dispel myth that Muslims majoritarianism takes you to Islamic way of governance based in Sharia laws. An overwhelmingly Muslim society has opted for secular ways of life and is absolutely in peace with Islam too. Though traditions and polygamy is prevalent there but it is actually not really an Islamic issue but the old communitarian culture of Africa where bigger families were considered to be the sign of 'kingliness' and religious. Most of the men that I spoke to actually justified it in the name of tradition but a large number of women felt that though it was a tradition yet they felt it is every difficult for a man to love his wives equally as defined and ordered by Islam. Interestingly, Senegal saw two women prime ministers in the past and there are politicians, bureaucrats and even journalists. The oldest journalist as one my friend who interviewed me said was 85 years of age. People are adopting modernity as well as also sticking to their moral values as prescribed under Islam for them. Their religion is not coming in the way to go to school or do any kind of work. I found that absolutely great given the nature of obstruction that we see in our part of the world when women try to come of their home for work, it looked refreshing. There may be issues of polygamy but one hope with the passage of time these things will disappear slowly as education and work pressure will bring necessary changes as woman journalist who I interviewed mentioned to me that though things may not be that great yet they are changing slowly as mindset here is more open and amenable despite religious values in personal life and that is why there is no prohibition on women to join services of their choice. Most of the women that I interviewed here suggested that religion and modernism have never been in conflict in Senegal and women will always enjoy their identities of being a Muslim and African. The statue of African renaissance reminds us the glorious traditions of Africa and how women they are playing greater role in the strengthening social and political democracy fighting for not just their own rights but also seeking control over natural resources. It is remarkable that Senegalese have developed positive changes without any malice and hatred towards any one despite having faced racial discrimination and exploitation at all level from those who claim to be the most 'civilised' societies. Today, Senegal is actually giving lesson of tolerance and respect to the entire world.

[http://www.iosworld.org/national/A\\_secular\\_nation\\_with\\_rich\\_Islamic\\_heritage.htm](http://www.iosworld.org/national/A_secular_nation_with_rich_Islamic_heritage.htm)

# Age of Consent or Age of Marriage!

## A Fresh Look at Marriage Prospective

**A**uthentic narrations inform us that Abdullah bin Amr bin al Aas, the companion of the Prophet (pbuh) was only 11 years younger than his father Amr bin al Aas (May Allah be pleased with both). So it is said to be the case of Abdullah Zubair and his father Zubair bin Awwam (May Allah be pleased with them both).

While streaming along the local trends, some of which are global, a majority of Muslims have started taking some Islamic values as out dated and impossible or impractical in today's life. They might not say it but their attitudes and actions show it.

A prominent Scholar of India who is well over 60 got married to a young girl of 22, (and this was not an affair). Wherever they go, people in the Muslim circles, react with surprise. Their reactions are like:

"What an odd couple! How can a guardian get his daughter get married to a man her grandfather's age! In today's times it should be better avoided." By the way the couple is happy and don't care for the blamers. Alhamdulillah.

A comfortable way to be happy, is not to care for "what will people say" if you have not done anything that is haram.

If you are ashamed of Islamic values, even of the permitted things, then something is wrong with your confidence, not with the values, because Islamic values never get outdated nor its fruits get stale. One of the many Islamic traditions, that needs to be revived, and which offers solutions to many prevailing problems, is the age of marriage.

The West has a similar term, 'The Age of Consent', which means that a girl or a boy is at liberty to choose a sleeping partner.

In some Western countries, including Sweden, the age of consent is around 13 years, with some countries having 16 years of age, thus the news of girls getting pregnant in schools and facilities of condoms and anti-pregnancy pills are not looked down upon. It is not a taboo.

Islamically, it is a taboo to get involved in illicit relations. Islam welcomes the age of consent if it is associated only with marriage. For example, Islam accepts if a 13 year old girl in Sweden gets married, but a fornicating relationship will not be tolerated.



Government surveys in India reveal that more than 30 percent of girls in inner India get married before they reach 18, but there are no statistics of girls sharing a bed with boys during their school

age. The former is taken as a genuine concern of worry while the latter is taken as 'fruits of liberty'.

The Prophet's (pbuh) marriage to Aisha, who was more than 10 years younger to his youngest daughter, went un-protested even by his staunchest enemies. No Jew or a Christian or a Mushrik ever raised the issue, but we see that many Muslims, who are educated in the secular environment, feel uncomfortable on being confronted. In fact, the smart Muslim would turn the tables over putting counter arguments on illicit affairs among school age children in most parts of the world. Twenty percent of abortions carried out worldwide are done for the purpose of getting rid of unwanted babies in illicit relations.

Islam has offered so many options to make marriage easy and zina (adultery and fornication), difficult.

Consider these norms which were very general in those times and essentially required in today's time:

□ Marriages do not include expensive banquets. In one of his marriages, the Prophet (pbuh) asked people to bring whatever eatables they had and the people shared the meal.

□ If a girl likes a virtuous man she can also request her guardian to send a proposal for marriage.

□ A pregnant widow delivered her child and prepared herself for another marriage. Her guardian found it odd and presented the matter to the Prophet (pbuh) who approved it.

□ The age factor is never an issue when arranging a marriage.

A truthful man like Abu Bakr Siddique (r.a.) never minded his daughter getting married to the Prophet (pbuh). Ali bin AbiTalib got his daughter married to Umar bin al Khattab (r.a.). Abdullah bin Abbas said:

“By Allah! Even if I knew that there is only one day left in my life yet I would get married!”

Size, shape and color never matter. Ummuhatul-Mom'ineenSauda, the wife of the Prophet was a woman of large size, people could identify her easily. Another wife, Safiyya (r.a.) was short and Khadeeja was 15 years older to the Prophet. (May Allah be pleased with them all)

The elderly Khadeeja and the teenage Aisha were the dearest wives of the Prophet (pbuh) and he (pbuh), never showed any signs of regrets for marrying them.

‘Indeed in the Messenger is the best example for you to follow’ ,Surah al Ahzab, Verse 21.

A young maiden accepted the proposal of a dark and short sahabi just on the recommendation of the Prophet. She did not compare her status and looks

with his. Narrators say that after the sahabi died there were offers of marriage proposals from many Noble Arabs to this lady, who had accepted the proposal of a man not matching his looks.

AbuTalha (r.a.) had been injured in the battle of Uhud and he had a small limp. Despite that he was receiving marriage proposals.

Moral of the story? Even noble men love to marry women who do not mind their physical and social shortcomings because of their religious inclinations. This is what is expected when male and female Muslims desire to marry a person of religion.

My advice to sisters: Huge and lavish houses and lu-



crative careers should not be the main criteria for choosing your partner. Prefer Simplicity. Simplicity offers the best alternative. There are very few boys who earn huge amount of money to satisfy your expensive desires and can offer you luxurious tours and designer items, but there are large numbers of boys who can keep you happy with little amount they earn.

My advice to brothers: There are very few girls whose looks can fit into the image of the good looking females whom you have been carrying in your minds after watching pictures of models and actresses, but there are large number of girls who will carry on with you in spite of your ups and downs in your life and be happy with what Allah has given you. Choose your spouses from this list.

If you don't take up the easy route to peace and tranquility offered by your Creator then you may have to tread on difficult paths made by others. In that case, instead of being the leaders of the world, you will be following the rest of the world meeting more miseries on the way.

... From “Beyond Education” collection – NissarNadiadwala’s Editorial for Young Muslims



# Ansari targeted again:

## Hindutva mindset behind Yoga show exposed



<http://www.indiatomorrow.net/eng/ansari-targeted-again-hindutva-mindset-behind-yoga-show-exposed>

MohammadHamid Ansari (Photo -lifesun.info)

From the very beginning it appeared that the government, its ministers and their party BJP and patron RSS were more concerned about dragging Muslims to the Yoga mat than others or Yoga itself. Attempts including statements equalizing Yoga with Namaz and at the end release of a book drawing similarities between Yoga and Islam were aimed at convincing Muslims to accept, rather embrace Yoga.

This Hindutva mindset of imposing a particular culture on all the people of the country got exposed on the maiden International Day of Yoga when BJP's General Secretary Ram Madhav questioned the absence of Vice President of India Mohammad Hamid Ansari from the Yoga show that was led by Prime Minister NarendraModi at Rajpath on 21st June. His question clearly indicated that his mind was too narrow to give space to knowledge about rules and protocols.

Hamid Ansari indeed did not attend the Yoga event because he should not have as he knew the rule. As per protocol, he cannot attend an event where Prime

Minister is chief guest because his constitutional position is superior to the PM, and that is why the PM office had not invited him. This was admitted by Union minister ShripadNaik whose Ayush ministry organized the Yoga event. Naik himself apologized to Ansari over Madhav's remark. "Unknowingly something happens, we apologize for that. It should have been avoided. It's a mistake, he (Madhav) agrees, he apologized. He withdrew his statement," Naik was quoted as saying in the media.

This was second time in last six months when Vice President Hamid Ansari was targeted with humiliation by leaders / supporters of BJP of Prime Minister NarendraModi. On Republic Day in January this year, he was targeted for not saluting the marching parade as national anthem was sung. That time too, he was on the right side of the protocol.

The targeting of Hamid Ansari on false grounds by BJP leaders and silence of Prime Minister NarendraModi could send a signal that the Vice President is being pressurized to quit office. The PM must come clean on it. Ansari was elected as Vice President of India in 2007 when Congress was ruling at the centre. He was re-elected to the post in 2012 – again during the Congress rule.



# Constructive Program for Communal Harmony

V.K. Tripathi

**J**ust as slavery is a sin, so is prejudice. To curb peoples' right to live with full freedom and dignity, by virtue of their religion, caste, language, gender, race or nationality is gross injustice. You do it in many ways, by verbal abuse, silent discrimination, ill feelings, funding sectarian organizations, supporting partisan practices, instigating riots, joining mob attacks, raising the bogey of religious shrines and so on. All this is not only hurtful to the targeted group but also to your co-religionists, co-linguists and co-nationalists. It is a political ploy to gain power and control institutions, religious, economic, academic or media. It has been the instrument of imperialism and capitalism. At the moment, when villages are facing ruination by the market forces (with the prediction that by 2050 village population will shrink to 10%), sectarianism is breaking their unity and crippling their souls.

Against this backdrop we go to the masses with two objectives:

- 1) To strengthen the culture of freedom by which you respect the freedom of others along with yours, stand for truth, value labour (Imaan ki kamayee), promote mutual Cooperation and make introspection as integral part of religion
- 2) To help village survive the ruination by market forces and corporate sector

## Program of Action

Build culture groups around liberal persons. Each group would do the following:

- A) Maintain a library with 100 books on satyagraha, secularism, caste equality, self introspection, sufi saint movement, freedom movement, civil rights movements abroad etc.
- B) Subscribe one daily news paper and 1 or 2 weekly magazines.
- C) Organize Kabir Bhajan Mandali
- D) Promote Food-Coop (sprouted food and healthy food)
- E) Build a jogging club with voluntary shramdaan
- F) Organize Annual Camps on Culture of Freedom.

It would be important to build a few Centres in the country by the name Centre of Culture of Freedom or Swarajya Mandal

# Duramari High School (Kokrajhar, Assam): Current Status

| By V.K. Tripathi |

**D**uramari High School, located in Duramari Village, 20 km from Kokrajhar (in Bodoland Territory Administered Districts, Assam), has been our concern since July 2013. This Assamese medium school, started by local people in 2009 to serve the needs of students from Hakaipara, Mojabari, Duramari and 3 other villages, was burnt down in July 2012 violence along with the burning of most minority homes and killings of dozens of people in some of these

villages. The people lived in relief camps in Bilasipara (Dhubri district) for 7 months.

There I met them in August and October 2012.

By February 2013, when these people returned to their villages with meagre compensation of Rs. 50,000 per family by the government, their class I to IX children had lost one academic year of classes as the annual exams for I-IX in Assam are held in the month of November and new session begins in January. X and XII grade students somehow managed to appear in Board exams in March 2013 but the pass percentage was low as they missed 8 months of classes.

Duramari High School in July 2012 had around 35 students each in IX and X when violence struck. The school, being unrecognized, did not get any compensation hence remained non-functional till July 2013 when I visited it. To restart the school, I offered, on behalf of Sadbhav Mission, the salaries of one science/ maths teacher (@Rs. 5000 per month) and one English teacher (3000 per month) for one year. The school started running in a makeshift Govern-

ment Upper Primary School in August 2014 and we paid for 2 teachers for 15 months, August 2013 to October 2014.

## X th Board Result

2013: 31 students appeared Xth board, 24 passed

2014: 34 students appeared Xth board, 21 passed

2015: 11 students appeared Xth board, 07 passed\*



\*As the school does not have govt sanction yet, the students fill X board forms through the Govt. Higher Secondary School, Kokrajhar. Last year the latter refused to register 23 students out of 34 in X, saying they missed many months of IX classes.

On June 13, 2015 when I visited the school (with Hajir Ali and two of his friends from Kashi para on motor bikes, crossing the river on boat and driving through the muddy pavements for 1.5 hours) the school building (comprising one long room with two bamboo mat partitions, 6 windows, three doors without covers (kibaad)) had repaired walls, tin shades on top (courtesy local MLA) and benches for students. Currently the school has 28 students in IX and 33 in X, nearly half and half girls and boys. 70% students are Muslim while others are Rajbansi, tribals and Assamese.

Principal Sehjuddin called the students and 40 of them (30 girls and 10 boys) turned up though it was second Saturday holiday. Five of the seven teachers that the school has were also there. Science teacher Deep Jyoti Roy (living 26 km away) and English teacher (living a few

km away) could not come. Management chairman and one member were present.

I gave a talk on how to study science, but the communication had a language barrier. Most students had only half the text books. I gave Rs. 2000 to 14 girls to purchase missing books. I learned that the students pay Rs. 450 per year tuition. I also learned that the teachers do not get any salary. They work in the hope that one day the school will get recognition and hopefully grant in aid status then they will get regular pay. This looked difficult to believe but there was no way I could verify it.

### **Status of School Recognition**

In July 2013 I had met the Secretary of Education, BTC and the District Education officer, Kokrajhar to find the status of their application for recognition. I was told that it was turned down due to insufficient input. I requested the Principal to resubmit the application with necessary papers. They did so on June 6, 2015 after getting the favourable report from the inspector of school a month earlier. In the mean time the government put a ban on accepting new applications. The ban has been revoked in February 2015.

I told the school principal and management that seven teachers are too many for 60 students. One teacher can teach two subjects hence maximum of 4 teachers can be justified. Sadbhav Mission may support, a maximum of six months salary (July to December 2015) for 7 teachers at Rs. 2000 per month per teacher (as each teaches less than 2hrs a day) if the government high school approves the registration of all the IX and X students and if Sadbhav Mission friends are convinced and contribute). In the mean time they should get Govt. recognition and tap local support.

I have requested Mr. Hajir Ali and Dr. Noor Ahmad of Kashipara to maintain a link with the school and monitor the progress.

### **Bangladeshi Problem Task Group Meeting Held in Guwahati**

The first meeting of Sadbhav Mission Task

Group on “Bangladeshi Question” was held on June 14, 2015 at ERD Foundation, Dispur, Guwahati. ERDF Chairman Dr. M. Hoque provided the logistics, mobilized like minded people and extended whole hearted support. Mr. SAS Kirmani flew from Delhi to add weight to the spirit of the task group. Task Group members Dr. M. Hoque, Dr. Gagan Kumar, Prof. Abdul Mannan and Prof. V.K. Tripathi and 20 like minded people attended the meeting.

Dr. Hoque welcomed the delegates and emphasized the need to expand the network to promote understanding and compassion. V.K. Tripathi gave a brief account of the work Sadbhav Mission has done on the issue since 2012 Bodo-Muslim violence. He put forth for consideration: 1) enlargement of the task group with the inclusion of some committed and knowledgeable persons, ii) collection of government reports/ white papers and scholarly articles/ reports by social scientists on the factual position of strength of population, education, economic conditions and security concerns of minorities, tribals and other violence affected groups in Assam, iii) building “culture of freedom” groups in Kokrajhar and Dhubri districts, iv) forming a team that could translate relevant articles from Sadbhav Mission Patrika, pamphlets and books into Assamese.

Mr. Zamser Ali put forth revealing statistics from his book, “Bangladeshi Problem of Assam: Myth and Reality”. Mr. Nurul Islam brought out the dichotomy in state policy on the issue. Mr. Inamuddin Ahmed suggested that we should prepare a proforma to collect statistics related to the issue. Prof. A. Mannan spoke eloquently on different dimensions of the problem, including the fear psychosis created in the minds of people that they would be outnumbered by Muslims in not too distant future. He said that we have to win the hearts of people with patience and truthful actions.

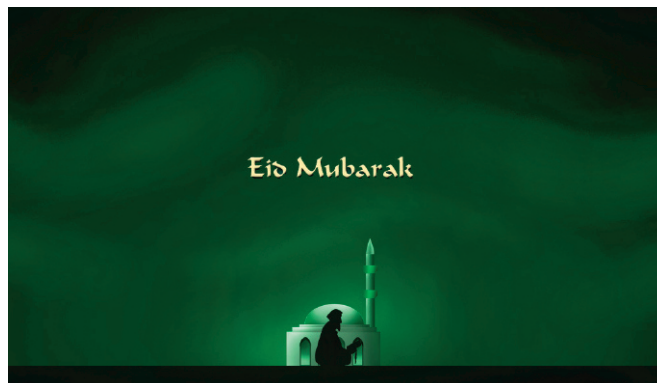
The following persons joined the task group: Mr. A. Inamuddin Ahmed (inamahmed@gmail.com), Mr. Zamsher Ali (alijamser@gmail.com), Dianur Islam, Nurul Islam Laskar (nurul.laskar@gmail.com)

V.K. Tripathi, tripathivipin@yahoo.co.in, 09717309263



# Celebration of Eid-ul-Fitr

Hajira Khan  
Indian School Salalah  
Salalah, Sultanate of Oman



Muslims celebrate the two Eid: Eid-ul-Fitr and Eid-ul-Adha. Muslims all over the world celebrate Eid with great happiness and joy. They wear new clothes. It is a tradition in Islam; whenever Eid comes, the seniors gift toys, sweets and money to the children. This money is known as Eidi. Special dishes are made in each household. People make it a point to make the special sweets called sevian and sheerkhurma. They also make the spicy item called dahiwada. People visit their neighbours, relatives and friends. On the day of Eid, people wish each other by saying Eid Mubarak.

## Bibliography:

1. Hajira Khan, Ramadan at last!!! But..., BaKhabar, Vol. 8, Issue 5, pp. 23 (May 2015). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>.
2. Hajira Khan and Sameen Ahmed Khan, Dates Round the Year, BaKhabar, Vol 7, Issue 07, pp 18-20 (July 2014). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>.
3. Hajira Khan, Iftaar Party with a Difference, BaKhabar, Vol. 8, Issue 6, pp 7 (June 2015). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>.

# Eidgah

Hajira Khan  
Indian School Salalah  
Salalah, Sultanate of Oman



Eidgah is a place meant for offering the Eid Salaat (prayers). It is usually a ground with a small structure in the direction of Qibla (facing Makkah), and hence not much in use rest of the year. Every chand-raat (the night preceding the Eid), my father and our close neighbour Iqbal Uncle along with some other volunteers go to the Eidgah after the Isha Salaat. They clean the ground and then remove the stones, which may come under the carpets. Then, they mark lines using the white chalk powder. They also ready the wooden platform and the microphone for the Imam Saheb affectionately known as the Qari Saheb even though he is a Hafiz and an Alim. The volunteers are given water and sometimes juices.

In the morning immediately after the Fajar Salaat, Iqbal Uncle rushes to the Eidgah for a final inspection. Then with the help of volunteers the long sheets of cloth are laid on the ground. In the Masajid (Mosques) the Eid Salaat is at seven but in the Eidgah they keep it at eight. This helps the people who miss the Salaat in the Masajid and particularly those sections to the society which have long queues for the bathrooms. The Qari Saheb gives a good Bayan (speech) before the Salaat and makes the announcements for his Madrasa (Islamic Seminary). Some money is also collected for the Madrasa and the needy. Qari Saheb makes a special Dua (Supplication) for all those who helped with the various Eidgah arrangements. Last year, it was raining slightly and Iqbal Uncle had also arranged the tents. My father had held an umbrella over the Qari Saheb during the Bayan and the Khutbah (Sermon) after the Salaat.

After the Salaat, people meet one and another in the Eidgah and drink the water and juices provided. The volunteers again work hard to pack the cloth sheets and other things. Then the volunteers of the Eidgah preparations along with Qari Saheb proceed to the residence of Iqbal Uncle. Then, in his house everyone have their breakfast with many items. It is more like a full lunch and breakfast combined! Iqbal Uncle hosts another party for the Families, usually next day of the Eid.

## Bibliography:

1. Hajira Khan, **Ramadan at last!!! But...**, *BaKhabar*, Vol. 8, Issue 5, pp. 23 (May 2015). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>.
2. Hajira Khan and Sameen Ahmed Khan, **Dates Round the Year**, *BaKhabar*, Vol 7, Issue 07, pp 18-20 (July 2014). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>.
3. Hajira Khan, **Iftaar Party with a Difference**, *BaKhabar*, Vol. 8, Issue 6, pp 7 (June 2015). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>.

# Made to fly



Once there was a king who received a gift of two magnificent falcons from Arabia. They were peregrine falcons, the most beautiful birds he had ever seen. He gave the precious birds to his head falconer to be trained.

Months passed and one day the head falconer informed the king that though one of the falcons was flying majestically, soaring high in the sky, the other bird had not moved from its branch since the day it had arrived.

The king summoned healers and sorcerers from all the land to tend to the falcon, but no one could make the bird fly. He presented the task to the member of his court, but the next day, the king saw through the palace window that the bird had still not moved from its perch.

Having tried everything else, the king thought to himself, “May be I need someone more familiar with the countryside to understand the nature of this problem.” So he cried out to his court, “Go and get a farmer.” In the morning, the king was thrilled to see the falcon soaring high above the palace gardens. He said to his court, “Bring me the doer of this miracle.”

The court quickly located the farmer, who came and stood before the king. The king asked him, “How did you make the falcon fly?”

With his head bowed, the farmer said to the king, “It was very easy, your highness. I simply cut the branch where the bird was sitting.”

We are all made to fly — to realize our incredible potential as human beings. But instead of doing that, we sit on our branches, clinging to the things that are familiar to us. The possibilities are endless, but for most of us, they remain undiscovered.

We conform to the familiar, the comfortable, and the mundane. So for the most part, our lives are mediocre instead of exciting, thrilling and fulfilling.

So let us learn to destroy the branch of fear we cling to and free ourselves to the glory of flight.

— From the Book “Why walk when you can fly”



# B e w a r e

## of Naat in the Light of Shariah

**Sameen Ahmed Khan**  
**Engineering Department,**  
**Salalah College of Technology (SCOT)**  
**Salalah, Sultanate of Oman**

**N**aats are poems written specifically in the praise of the holy Prophet (peace and blessings of Allah be upon him). People who recite naat are known as Naat-Khwan or Sana-Khwan. Hassan ibn Thabit, a companion of the holy Prophet (PBUH) started this work; after that many poets followed this trend who totally dedicated themselves for writing naats. This article is confined to the naats and its gatherings in present times and is not about the naats written by the noble Sahaba (may Allah be pleased with them all).

There are some serious problems associated with the wordings of the naat and the way the naat gatherings are conducted in present times. We shall first review some basic vocabulary namely tawheed and taghut, required to comprehend the very serious issue of the naat. It is ironic that our Jum'ah Khutbah (Friday Sermons) shy away from using these basic terms central to the Islamic Aqeedah (creed). The month of Zil-Hijjah passes away year after year, but our unchaste ears are deprived of the Khutbah delivered by the holy Prophet (PBUH), on 9th Zil-Hijjah 10AH, in the 'Uranah valley of Mount Arafat' (in Makkah Mukarramah) during Hajjatul-Wada (Farewell Pilgrimage), just about ninety days before his demise. This Khutbah has been hailed as the world constitution, by Muslims and others alike. The people of the mikes/loudspeakers allocate more time to the couplets of the poets than to the words of the Prophet (PBUH).

Tawheed: Islamic Monotheism, the Oneness of God. Linguistically the word "Tawheed" Arabic root verb, wahaada/yuwahhidu which means 'to make something one'. In its Islamic usage it means 'to testify to the uniqueness and oneness of Allah and to make all of one's worship for Allah alone'. There are three categories of Tawheed:

1. Tawheed ar-Ruboobiyyah (Lordship): It is to believe that Allah, the Most High, is the Creator of everything, and is the Disposer of Affairs of everything, and He has no partners besides Him in that.

2. Tawheed al-Uloohiyyah (Worship): It is to believe that Allah, the Most High, is the One worshipped in truth, and He has no partners besides Him in that. And this is the meaning of Laa Ilaaha Illa Allah, and the meaning of this is: there is no deity worshipped in truth except Allah. So all the acts of worship from Salaah (prayer), Sawm (fasting), and other than them, then they must be (done) sincerely for Allah alone and it is not permissible to associate, anything from these acts of worship, with anyone other than Allah.

3. Tawheed al-Asma was-Sifaat (Names and Attributes): It is to believe in everything, that has been revealed in the Noble Quran and the authentic ahadeeth, from the names of Allah and His attributes. And affirming them for Allah alone, at the level that is befitting the Most High, without Tahreef (perverting the texts), without Ta'teel (denying their meanings), without Takyeef (seeking after their specific details), and without Tamtheel (likening Allah to His Creation). Complying with the statement of the Most High.

Tawheed is the basic tenant of Islam and it is mentioned numerous times in the Quran. The above categorizations helps us to understand Tawheed better. The above three categories can be found in a single Ayat, for instance in

- the Sustainer of the heavens and the earth and all that is between them! Worship, then, Him alone, and remain steadfast in His worship! Dost thou know any whose name is worthy to be mentioned side by side with His?" [Surah Maryam, 19:65].

The Emaan is not complete until one acquires all the three categories of Tawheed in totality. There are

entities, which take us away from Tawheed, and the key-term for these is the “taghut”. In the Holy Quran, the word “tagha” occurs in nearly fifty places; and the word “taghut” occurs directly in eight places: [Surah Al-Baqarah (The Cow), 2:256-257; Surah An-Nisaa (The Women), 4:51, 4:60, 4:76; Surah Al-Maa'idah (The Repast), 5:60; Surah Al-Nahl (The Bee), 16:36; and Al-Zumar (The Crowds), 39:17]. The word tagha means to go beyond limits and word taghut means transgressor. So he who goes beyond the limits becomes a taghut. Now we have to know specifically what are “the limits” that have been described here. This term basically refers to idolatry or anything worshipped instead of Allah. Taghut is rendered as “powers of evil”, which takes one away from Allah Almighty to the condemned evil. Consequently, Islam teaches us in complete detail, how to reject taghut. There are many taghut and its five leaders are:

1. Satan, because he invites people to worship gods other than Allah. [see Surah Yasin, 36:60].
2. The unjust ruler who distorts Allah's rulings. [see Surah Al-Nisaa (The Women), 4:60].
3. One who rules in accordance with other than what Allah sent down. [see Surah Al-Ma'idah (The Repast), 5:44].
4. One who claims to know the “ghayb” (the unseen, which is beyond the human senses). [see Surah Al-An'am (The Cattle or Livestock), 6:59].
5. One who approves of being worshipped besides Allah. [see Surah Al-Ambiyaa (The Prophets), 21:29].

A person will never become a believer in Allah unless he rejects and disbelieves in the taghut.

- THERE SHALL BE no coercion in matters of faith. Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil and believes in Allah has indeed taken hold of a support most unfailing, which shall never give way: for Allah is all-hearing, all-knowing. [Surah Al-Baqarah (The Cow), 2:256]

One cannot have faith (Emaan) in Allah unless he first disbelieves in the taghut. This is since Emaan (Faith) and Shirk (polytheism) cannot be gathered together in one heart, for they are opposites. So one

must remove all worship offered to other than Allah first and then establish worship to Allah alone afterward.

It is incumbent upon every Muslim claiming to love the holy Prophet (PBUH) to recite Durood (Tashahhud, Salawaat, Salutations, or Benediction) upon him, as Allah has explicitly ordered us to do in the Holy Quran:

- Verily, Allah and His angels bless the Prophet: [hence,] O you who have attained to faith, bless him and give yourselves up [to his guidance] in utter self-surrender! [Surah Al-Ahzab (The Confederates or The Allies), 33:56]
- It was narrated from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) ascended the minbar and said: “Ameen, Ameen, Ameen.” It was said to him, “O Messenger of Allah, why did you do that?” He said, “Jibreel said to me, ‘May Allah rub his nose in the dust, that person who Ramadan comes and his sins are not forgiven,’ and I said, Ameen’. Then he said, ‘May Allah rub his nose in the dust, that person who lives to see his parents grow old, one or both of them, but he does not enter Paradise,’ and I said, Ameen’. Then he said, ‘May Allah rub his nose in the dust, that person in whose presence you are mentioned and he does not send blessings upon you,’ and I said, ‘Ameen’.” [Ibn Khuzaymah, 1888; Al-Tirmidhi, 3545; Ahmad, 7444; Ibn Hibbaan, 908; and Saheeh al-Jaami', 3501].

The question is which Durood are we to recite? Definitely, the one prescribed in the Shariah. For instance the brief one (without Prophet Ibraheem); or the longer Durood-e-Ibraheema, without which no Salaat is complete. There are a variety of Durood, some of which were written much after the time of the rightly-guided Khalifae Rashidoon. Dalail al-Khayrat was written by the Moroccan Sufi Muhammad al-Jazuli (died in 1465). Qasida al-Burda written by the Egyptian Sufi Abu Abdallah Muhammad ibn Said-ul-Busiri Ash Shadhili (1211-1294 CE). Durood-e-Tunajjina is by Imam ibn-Faiki-hani. Durood-e-Taj is from the tenth century CE, written by the Sheikh Abu Bakr Ibn Salim. Many of the later-day Durood contain words of shirk. Most of the "Panj Surah" collections tend to have such Durood. One needs to stick to the Durood prescribed in the Shariah.

In the naat gatherings one gets to hear the invented durood containing the words “Ya Rasoolallah”. This clearly counts as shirk, because it is seeking the help of the holy Prophet (PBUH) and complaining about one’s situation to him. This implies that the holy Prophet (PBUH) can hear the call of those who call upon him any time, in any place, and that he helps those who seek his help, and that he can relieve their distress. The holy Prophet (PBUH) was not able to do this when he was alive, so how about after his death? He does not know the unseen, and he does not possess the power to cause harm or bring benefits to himself or to others.

- Say [O Prophet]: "It is not within my power to bring benefit to, or avert harm from, myself, except as Allah may please. And if I knew that which is beyond the reach of human perception, abundant good fortune-would surely have fallen to my lot, and no evil would ever have touched me. I am nothing but a warner, and a herald of glad tidings unto people who will believe." [Surah Al-A`raf (The Heights), 7:188]
- But your Sustainer says: “Call unto Me, [and] I shall respond to you! Verily, they who are too proud to worship Me will enter hell, abased!” [Surah Ghafir (The The Forgiver), 40:60]
- And who could be more astray than one who invokes, instead of Allah, such as will not respond to him either now or on the Day of Resurrection, and are not even conscious of being invoked? [Surah Al-Ahqaf (Winding Sand Tracts), 46:5]

Knowing the unseen, relieving distress, hearing the call of those who call upon Him and responding to them, are all things which only the Allah does. Whoever attributes any of these things to anyone else is a mushrik who is guilty of major shirk (shirk akbar).

- Nay - who is it that responds to the distressed when he calls out to Him, and who removes the ill [that caused the distress], and has made you inherit the earth? [57] Could there be any divine power besides Allah? How seldom do you keep this in mind! [Surah Al-Naml (The Ants), 27:62]

- Say: “None in the heavens or on earth knows the hidden reality [of anything that exists: none knows it] save Allah.” And neither can they [who

are living] perceive when they shall be raised from the dead: Surah Al-Naml (The Ants), 27:65]

Allah is the One Who forgives sins, relieves distress and knows what is in people's hearts. People should not seek these things, forgiveness of sins, relief from distress and other things which no one is able to do except Allah from anyone other than Him, for He is the Only One Who is able to do that.

Some naat singers falsely claim that the holy Prophet (PBUH) visits the naat gatherings and the houses of the audiences. Such singers also shout slogans such as “nare takbir” and “nare risalat”. Asking the holy Prophet (PBUH) for help in the naat (or otherwise) is violating the Tawheed al-Uloohiyyah. If the naat singer or the listener believes that the holy Prophet visits the gathering then, he is violating the Tawheed al-Asma’ was-Sifaat. At the same time they are indulging in the taghut. It is contradictory that persons expect barakat (blessings) from such gatherings. Moreover there is the practice of food in the name of tabarruk in such gatherings. To convince oneself, it is not difficult to carry out the scrutiny of the naat wordings, in the light of the Shariah. Most of them are a clear bundle of shirk.

When these persons indulging in the naat are told an Ayat from the Quran, they ask who the scholar is?; when told an Hadith they question if it is authentic. But when it comes to the naat they accept it completely and blindly, never even wondering who wrote the naat or what its wordings imply. It is to be realized that naat is just a poetry written by Muslims and non-Muslims alike and its wordings tend to have element of shirk in it. Many of the naat writers/singers are also serving the film and media industries. Both of these industries operate outside the muqarrara hudood (prescribed bounds) of the Shariah.

Many people attending the naat gatherings believe that the holy Prophet (PBUH) actually attends the naat gatherings, so they stand up to greet and welcome him. Some even come dressed nicely as if it is some invented Eid. This is a serious falsehood and a form of gross ignorance. The Messenger of Allah (peace be upon him) will not come out of his grave, or contact anybody, or attend any gatherings. He will remain in his grave until the Day of Resurrection, and his soul is in the highest Illiyoona (in Paradise), with his Lord in the abode of honour,



- And then, behold! after all this, you are destined to die; and then, behold! you shall be raised from the dead on Resurrection Day. [Surah Al-Mu'minun (The Believers), 23:15-16]

Naat is not prescribed in the Shariah (either in the Quran or Hadith); under what banner is it being done? Any act in the name of the religion needs the sanction of the Shariah. We have to refrain from such gatherings of naat which are full of risks. The risks are manifold and run into Shirk.

- Narrated An-Nu'man bin Bashir: The Prophet said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So who-ever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and who-ever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment." [Sahih Bukhari, Book #34 (Sales and Trade), Hadith #267]

- Verily, as for those who [knowingly] affront Allah and His Apostle – Allah will reject them in this world and in the life to come; and shameful suffering will He ready for them. [Surah Al-Ahzab (The Confederates or The Allies), 33:57]

The holy Prophet (PBUH) came with a Divine mission to guide the world. What can be more annoying than to follow, what he did not prescribe? So, let us try to follow his teachings, in the manner in which the rightly-guided Khalifae Rashidoon and the Sahaba 'understood and followed'. On the Day of Judgment, each one of us has to account the way we have spent our resources (including time; wealth; and abilities). How does one justify the spending on the naat programmes? We ask Allah to help us and all the Muslims to understand His religion and adhere to it, to bless us all by making us follow the Sunnah, and to protect us from shirk, taghut and bidah, for He is the Most Kind and Generous. May Allah bless our Prophet Muhammad, and his family and his companions, Amen.

#### Bibliography:

1. A website for Quran Majeed with comprehensive search in Arabic and numerous languages, along with several English translations (meanings), <http://www.islamicity.com/mosque/quran/>

2. Websites for Hadith, <http://www.searchtruth.com/> and <http://ahadith.co.uk/>

3. Tarawih Summaries in English, Hindi and Urdu, <http://NawabMohammedAbdulGhani.webs.com/tarawih.html> and <http://www.ipci.co.za/information/taraweeh-quran-summary/>

4. Shams Pirzada, Is it not necessary to read the Qur'an with Understanding?, Idara Da'watul Qur'an, Mumbai, India, 13th Edition (2011). <http://scanislam.com/browse-islam/read-quran-with-understanding/> and <http://www.quranforall.org/quran/iintrqwund.htm>

5. Khurram Murad, Way to the Qur'an, Islamic Book Service, New Delhi, India. <http://www.sunni-path.com/library/books/B0039P0000.aspx> and <http://www.islambasics.com/view.php?bkID=29>

6. Khutbah during Hajjatul-Wada, <http://www.islamicity.com/mosque/lastserm.HTM>

7. Learn Arabic through English, Hindi and Urdu at: Functional Arabic: <http://www.Functional-Arabic.com/> and <http://www.Explore-Quran.com/index.htm>

8. Abdul Karim Parekh, The Easy Dictionary of the Qur'aan, This Treasure-house originally in Urdu is now available in numerous languages including: Hindi, Bengali, Gujarati, English and Turkish, (Zia Publications, Lucknow, India, Fifth Edition (2005). <http://Corpus.Quran.com/>.

9. Abdul Aziz Dahran, 80% of Qur'anic Words, This Pocket-sized booklet is in Urdu and English, Parekh Publications, Nagpur India (2009). <http://www.eMuslim.com/>.

10. An online source of Quran in different formats accompanied with audio to suite a variety of readers: <http://www.QuranFlash.com/home?en>

11. Sameen Ahmed Khan, Mosque and Education in Islam, BaKhabar, Vol 7, Issue 08, pp 18-19 (August 2014). Published by Bihar Anjuman, <http://bakhbar.biharanjuman.org/>

# Of Ummah, Madrassas and tolerance!

*The madrassas of Bukhara and Samarkand produced scientists, mathematicians, astronomers, philosophers, scholars, jurists, academicians, entrepreneurs etc but today madrassas produce such Muallim, Muezzin and Pesh Imam who join some madrassa, open one new madrassa or get attached to some Masjid.*

**By Sheikh Khurshid Alam,**

There is something which has been troubling me a lot for quite many years. At one point of time, I stopped pondering over the issue, out of the fear of losing my Imaan but the incident of Prophet Ibrahim (pbuh) – where his curious mind asks Allah Almighty that how can a dead, whose flesh and blood dissipates in the earth, be brought back to life on the Day of Judgment – vanished my fears. Allah does not get angry with Khalilullah for raising question of such a nature, rather, He answers him with a beautiful practical demonstration.

The cause of my trouble is the myriad differences among the Ummah. Each group leaves no stone unturned to malign the other. ‘Jewish Agent’ is the favourite slang used as a reference for the other. The Barelvis term the Deobandis as ‘Jewish Agent’, the Deobandis call the Jama’at e Islami people as ‘Jewish Agent’, for the Tableeghi Jamaat people, the Wahabis are ‘Jewish Agent’, the Jamiat Ahl e Hadith calls the Barelvis as ‘Jewish Agent’ and this interesting name-calling continues in all the forms of cycles.

The people to have the last laugh are the real “Jewish Agent”, who do not have to spend a single penny for promotion or hire any personnel to do their job; as everything is meticulously done by so many groups of Muslims. There is a great saying in Bhojpuri – ‘Hinglagena Fitkari, rang bhi-aae chowka’.

Even if we put aside this groupism, we cannot escape the fight between the people of different ‘school of thought’. In the Indian sub-continent, the Hanafis boast the majority in terms of following. The Hanafi scholars are always found saying that all the four Madhabs are true and the Muslims are free to choose from any of these but the truth is that these very scholars and their followers show the worst form of intolerance towards anybody outside the fold of Hanafi school of thought.

The Hanbalis, Shafaeis and Malikis are looked upon as out-cast in most of the Hanafi Masjids and such gatherings. Since the Jamiatahle hadith are not from any of the four schools of thought, they are considered as a different species and the special “Jewish Agent”. There is no point in talking about the Shia Muslims here, who are not even ‘Muslims’ for many Sunni Muslims.

The Ahl e Hadiths are very articulate in terming anybody and everybody as Kafirs, all those who are not from Jamiat Ahl e Hadith. According to them, no school of thought is proper and hence there should be no adherence to any. The common claim against the Ahl e Hadiths is that they receive huge amount of petro-dollars to create rift between all the groups of Muslims.

One of my friends, who is now at University of Westminster, London considered the Darululoom Deoband as the ‘Madrassas’ Factory’ of Asia and strongly objected to the mushrooming of madrassas everywhere in the country. I was very annoyed at his observation but after his explanation, I was forced to rethink. He said that the so-called madrassas have strangled the spirit of education. The madrassas have only helped in preventing the children from turning into Kafirs and that’s it.

The madrassas of Bukhara and Samarkand produced scientists, mathematicians, astronomers, philosophers, scholars, jurists, academicians, entrepreneurs etc but these madrassas produce such Muallim, Muezzin and Pesh Imam who join some madrassa, open one new madrassa or get attached to some Masjid. This process of Madrasa-students-madrassa goes on and on. There can be scarcity of schools, colleges and universities but there can be no scarcity of Masajid and madrassas in India.

We often relate to market places, media houses and political outfits to controversies but the places of worship such as Masjid, Mandir, Church and Gurdwara are no less controversial. Incidents such as quarrel between different committees of a single Masjid, controversial Jummah speeches, high handedness of Masjid Committee over Imam and Muezzin etc have become very common now-a-days. I have been so disheartened by some of the Jummah speeches that there is no enthusiasm left to attend any, but I do, with a hope that some good sense will prevail, someday.

Something exciting happened last Friday during the Jummah speech, which motivated me to write this piece. The learned scholar at the Masjid started his speech on the topic of Ramdan and its importance. It is pertinent to mention here that the said Masjid has one of the largest congregations in Jummah. All was going well until the learned scholar stuck to the topic of 20 rakah Tarawee prayers. Half of his speech revolved around his claim that there is only 20 rakah Tarawee prayers and 08 rakahs has no legitimacy and those who pray 08 rakahs are Gumraah. There were murmurs in the congregation. After the Jummah, small groups of people had already started a debate over the number of rakahs and heated arguments marked the day.

I came to know from my friends, who had offered Jummah at different Masajid of different school of thought that almost all the learned scholars had raised one or more controversies in their speeches and left the people confused and angry. With thousand questions in my mind, I felt helpless and dejected with the state of affairs of the Ummah. Is this the same Ummah whom Allah has called the ‘Best of Mankind’? The Ummah which is not tolerant towards its own people can be least expected to be tolerant towards other faiths.....

(Sheikh Khurshid Alam is pursuing LL.M second year from the Department of Law, City Campus, Aliah University, Kolkata).

Source: <http://twocircles.net/2015jun15/1434380169.html>





## RAMADAN: Blessings of The Month of Ramadan

By Abu Amina Elias for FaithinAllah.org

### In the name of Allah, the Beneficent, the Merciful

The month of Ramadan is a blessed month for many reasons, so we must be sure to take advantage of all of its blessings.

Allah said:

هُرَفَلَيْصُمُهُ وَمَنَّا مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ لِّهَدْيِ الْفُرْقَانِ ۖ فَتَنَسَّهَدِمَنكُمْ مَّا لَسَ يُسِرُّ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَظِيمًا هَذَا كُمُوعُ لَعَلَّكُمْ تَشْكُرُونَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَظِيمًا هَذَا كُمُوعُ لَعَلَّكُمْ تَشْكُرُونَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَظِيمًا

The month of Ramadan in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights the month, let him fast it. Whoever is ill or on a journey, then fast an equal number of other days. Allah intends for you ease and does not intend for you hardship and for you to complete the period and to glorify Allah for that to which He has guided you, for perhaps you will be grateful.

Surah Al-Baqarah 2:185

During the month of Ramadan, Satan finds it more difficult to mislead the Muslims, so it becomes easier for Muslims to perform good deeds.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ السَّمَاءِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ

When the month of Ramadan begins, the gates of the heaven are opened and the gates of Hellfire are closed, and the devils are chained.

Source: Sahih Bukhari 1800, Grade: Sahih

The month of Ramadan is blessed because Muslims can receive forgiveness for their sins due to their prayers and fasting out of sincere faith.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ فِي رَمَضَانَ يَقُولُ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاجْتِنَابًا لِّلْعِبَادِ

The five prayers, Friday to Friday, and Ramadan to Ramadan will be expiation for the sins between them, so long as major sins are avoided.

Source: Musnad Ahmad 8944, Grade: Sahih

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

نَقَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاجْتِنَابًا غُفِرَ لَهُمْ تَقَدُّمُ ذُنُوبِهِمْ مَنْصَامَ رَمَضَانَ إِيمَانًا وَاجْتِنَابًا غُفِرَ لَهُمْ تَقَدُّمُ ذُنُوبِهِمْ

Whoever fasts the month of Ramadan out of faith and seeking reward, then Allah will forgive all of his previous sins.

Source: Sahih Muslim 760, Grade: Sahih

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاجْتِنَابًا غُفِرَ لَهُمْ تَقَدُّمُ ذُنُوبِهِمْ

Whoever stands in the night prayer during Ramadan out of faith and seeking reward, then all of his previous sins will be forgiven.

Source: Sahih Muslim 759, Grade: MuttafaqunAlayhi

The month of Ramadan is blessed because the virtue of fasting is magnified, even though it is already a great virtue.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

قَالَ اللَّهُ تَعَالَى لَا صِيَامَ فَإِنِّي لَيُؤْتِيهِ

Allah said: All the deeds of the children of Adam are for them, except fasting which is for Me, and I will give the reward for it.

The Prophet said further:

وَالَّذِينَ قَسَمُوا بِبَيْدِهِمْ خَلَوْا فَمَا صَائِمًا طَيِّبًا عِنْدَ اللَّهِ مُنْ رَجَالٍ مُسْلِمِينَ، يَا مُرُؤْسَائِمِ الصِّيَامِ جُئْتُمْ إِذَا كَانَتْ مُصَوِّمًا أَحَدُكُمْ فَلَا تَزُورُوا لَيْصُخًا فِي نَسَائِهَا حَذَاؤُهَا فَاتْلُوهَا قِيلًا  
فَرَحَاتٍ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرَحًا إِذَا لَقِيَ بِهِ فَرَحَ صَوْمِهِ لِلصَّائِمِ

Fasting is a shield. If one of you is fasting, he should avoid intimate relations with his wife and arguments. If somebody should fight or argue with him, he should say: I am fasting. By Him in whose hand is my soul, the unpleasant smell coming from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast and the other when he meets his Lord; then he will be pleased because of his fasting.

Source: Sahih Bukhari 1805, Grade: Muttafaquun Alayhi

Jabir reported: The Messenger of Allah, peace and blessings be upon him, said:

كُلَّ لَيْلَةٍ إِذَا لَقِيَ عِنْدَ الْفِطْرِ عِتْقَاءً وَذَكَفِي

Verily, Allah has people he redeems at the time of breaking fast, and that is during every night.

Source: Sunan Ibn Majah 1643, Grade: Hasan

The month of Ramadan is blessed because during it occurs the Night of Decree (laylat al-qadr) during which worship for one night is better than worship for a thousand months.

Allah said:

نَكَلَامُ سَلَامٍ سَلَامٌ مَخْتَلَفٌ عَلَى الْفَجْرِ لَا تَكْمُلُ الرُّوحُ فِيهِ أَبَدًا نَزَلَ بِهِمْ إِنَّا نَزَلْنَا هِيَ لَيْلَةُ الْقَدْرِ وَمَا نَزَلَ أَكْمَالُ لَيْلَةِ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ نَزَلَ لَنَا

Verily, We sent the Quran down during the Night of Decree. What will make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace is therein until the emergence of dawn.

Surah Al-Qadar 97:1-5

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

هُمَا قَدَمَتَا مَنَاقِبَهُمَا لَيْلَةُ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَ

Whoever stands in prayer during the Night of Decree out of faith and seeking reward, then Allah will forgive all of his previous sins.

Source: Sahih Muslim 760, Grade: Sahih

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

فِيهَا لَيْلَةُ خَيْرٍ مِنْ أَلْفِ شَهْرٍ مَنْ خَرِمَ مَا قُحِرَ

Allah has made a night during Ramadan that is better than a thousand months, so whoever is deprived of it is truly deprived.

Source: Musnad Ahmad 7108, Grade: Sahih

The exact date of the Night of Decree is unknown to us, but it occurs sometime during the last ten days of Ramadan. This encourages us to strive hard in worship during the last ten days.

Ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said:

بَوَاقِيِ التَّمَسُّوْهِ فِي الْعَشْرِ الْاَوَّلِ يَغْنِيْ لِيْلَةِ الْقَدْرِ فَاِنْ ضَعُفَ اَحَدُكُمْ اَوْ عَجَزَ فَلَا يُغْنِيْ عَنْهُ السَّبْعُ

Look for the Night of Decree in the last ten nights of Ramadan, but if one of you is weak or frustrated then do not be overcome during the remaining seven nights.

Source: Sahih Muslim 1165, Grade: Sahih

Aisha reported:

كَانَ رَسُولُ اللّٰهِ صَلَّالَ اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْاَوَّلِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ

The Prophet, peace and blessings be upon him, would exert himself in worship during the last ten nights more than at any other time.

Source: Sahih Muslim 1175, Grade: Sahih

It is recommended to perform a retreat (i'tikaf) inside the mosque during the last ten days of Ramadan as a means of receiving its blessings during this time.

Aisha reported:

مَا عَتَكْنَا وَاجْهْمُنَا فِي النَّبِيِّ صَلَّالَ اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ عَتَكُفَا الْعَشْرِ الْاَوَّلِ مِنْ مَضَانِ حَتَّى تَوَفَّاهَا اللّٰهُ عَزَّ وَجَلَّ

The Prophet, peace and blessings be upon him, used to retreat in the mosque during the last ten nights of Ramadan until Allah the Exalted took him. His wives continued to observe this practice after him.

Source: Sahih Muslim 1172, Grade: Sahih

Ash-Shafi'ee said:

لَمَسْجِدٍ قَبْلَ غُرُوبِ الشَّمْسِ لِيْلَةِ الْحَادِيَةِ الْعَشْرِ يَنْمُنُهُ تَدَاءُ النَّبِيِّ صَلَّالَ اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْاَوَّلِ عَتَكُفَا الْعَشْرِ الْاَوَّلِ مِنْ مَضَانِ قَبْلَ غُرُوبِ الشَّمْسِ اِذَا لَاقَى

Whoever desires to follow the example of the Prophet, peace and blessings be upon him, should seek seclusion in the mosque during the last ten nights of Ramadan; so let him enter the mosque before the setting of the sun on the twenty first night.

Source: Al-Majmu An-Nawawi 501

Overall, Muslims want to greatly increase their acts of worship during the month of Ramadan, such as reciting the Quran, performing prayers, and giving in charity.

An-Nawawi said:

بِرَسُولِ اللّٰهِ صَلَّالَ اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالسَّلَفِ لِأَنَّهُمْ شَرُّ يَفْقَاحِ حَسَنَةً فِيهَا أَفْضَلُ مِنْ غَيْرِهَا لِأَصْحَابِنَاوَالْجُودِ الْأَفْضَلُ الْمُسْتَحَبُّ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْاَوَّلِ أَفْضَلُ قِيْدَاءً

Our companions said that being generous and performing favors are highly recommended during Ramadan, specifically during the last ten nights. By doing so, we emulate the example of the Messenger of Allah, peace and blessings be upon him, as well as our pious predecessors. This month is honored and good works carried out in this month are more blessed than they are at any other time.

Source: Al-Majmu 501

We ask Allah to allow us to reach this blessed month and to benefit from its virtues.

**Success comes from Allah, and Allah knows best.**

<http://www.faithinallah.org/the-blessings-of-the-month-of-ramadan/>



# Hadith

## on Ramadan-ul-Mubarak

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

Baqarah (The Cow), 2:184]

**A**s the blessed month of Ramadan-ul-Mubarak is approaching fast, it is time to warm up and get as ready as possible. Prophet Mohammed (Peace be Upon Him) used to eagerly wait for the month of Ramadan-ul-Mubarak. On sighting the moon for the months of Rajab and Shabaan, he would make the Dua: Oh Allah Almighty take us to Ramadan-ul-Mubarak. Following are a few Ayat (verses) from the Holy Quran and some Hadith related to the blessed month of Ramadan:

1. It was the month of Ramadan in which the Qur'an was [first] bestowed from on high as a guidance unto man and a self-evident proof of that guidance, and as the standard by which to discern the true from the false. Hence, whoever of you lives to see this month shall fast throughout it; but he that is ill, or on a journey, [shall fast instead for the same] number of other days. Allah wills that you shall have ease, and does not will you to suffer hardship; but [He desires] that you complete the number [of days required], and that you extol Allah for His having guided you aright, and that you render your thanks [unto Him]. [Surah Al-Baqarah (The Cow), 2:185]

2. O YOU who have attained to faith! Fasting is ordained for you as it was ordained for those before you, so that you might remain conscious of Allah: [Surah Al-Baqarah (The Cow), 2:183]

3. [fasting] during a certain number of days. But whoever of you is ill, or on a journey, [shall fast instead for the same] number of other days; and [in such cases] it is incumbent upon those who can afford it to make sacrifice by feeding a needy person. And whoever does more good than he is bound to do does good unto himself thereby; for to fast is to do good unto yourselves - if you but knew it. [Surah Al-

4. IT IS lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. Allah is aware that you would have deprived yourselves of this right, and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which Allah has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night, and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. These are the bounds set by Allah: do not, then, offend against them - [for] it is thus that Allah makes clear His messages unto mankind, so that they might remain conscious of Him. [Surah Al-Baqarah (The Cow), 2:187]

Fasting is also mentioned in other Ayat such as: Compensatory fasts during the Hajj [Surah Al-Baqarah (The Cow), 2:196] and [Surah Al-Ma'idah (The Repast), 5:95]; Compensatory fasts for slaying a person by mistake [Surah Al-Nisa (The Women), 4:92]; and Compensatory fasts for breaking of an oath [Surah Al-Ma'idah (The Repast), 5:89]. The precise details of the compensatory fast are available in the tafseer (commentaries and exegesis) of the Holy Quran.

The Quran was revealed in two stages. Allah Almighty caused the Quran to descend from the Protected Tablet (Lawhim Mahfooz in the seventh heaven) on which it was written to the lowest heaven. In this revelation all of the Quran was sent down at one time to a station in the lowest heaven referred to as "Bayt al-Izzah" (The House of Honor or Power). The blessed night on which this descent took place is called "Lailatul-Qadr" (The Night of Decree, Power or Destiny). It is one of the odd-numbered nights in the last ten days of the month of Ramadan. Allah referred to this initial revelation as follows:

5. Ha. Mim. CONSIDER this divine writ, clear in itself and clearly showing the truth! Behold, from on high have We bestowed it on a blessed night: for, verily, We have always been warning [man]. On that [night] was made clear, in wisdom, the distinction between all things [good and evil] [Surah Al-Dukhan (The Evident Smoke), 44:1-4]

These verses refer to the initial revelation because it is a known fact that the whole Quran was not revealed to Prophet Muhammad (PBUH) on a single night in Ramadan. From the lowest heaven sections of the Quran were then taken down by the angel Jibreel to Prophet Muhammad (PBUH). This process of revelation in the second stage continued over the twenty-three lunar years of his Prophethood.

6. [bearing] a discourse which We have gradually unfolded, so that thou might read it out to mankind by stages, seeing that We have bestowed it from on high step by step, as [one] revelation. [Surah Al-Isra (The Night Journey), 17:106]

It is called as the “Lailatul-Qadr” the Night of Power (Decree or Destiny) and as “Lailatul Mubaraka” the Night of Blessing. The deeds in this night are better than the rewards of deeds of a thousand months (that is 83 years and four months).

7. BEHOLD, from on high have We bestowed this [divine writ] on Night of Destiny. And what could make thee conceive what it is, that Night of Destiny? The Night of Destiny is better than a thousand months: in hosts descend in it the angels, bearing divine inspiration by their Sustainer’s leave; from all [evil] that may happen does it make secure, until the rise of dawn. [Surah Al-Qadr The Night of Power or Honour or Destiny), 97:1-5]

“Lailatul Mubaraka” is clearly the night in Ramadan in which the Quran was revealed. Many people wrongly relate it to 15 Shabaan. May Allah Almighty save us from such distorted views and misguidance, Amen.

Following are few selected Hadith related to Ramadan-ul-Mubarak:

1. Narrated Ibn Umar: I heard Allah's Apostle saying, “When you see the crescent (of the month of Ramadan), start fasting, and When you see the crescent (of the month of Shawwal), stop fasting; and if

the sky is overcast (and you can't see It) then regard the crescent (month) of Ramadan (as of 30 days)”. [Sahih Bukhari, Book #31 (Fasting), Hadith #124]

2. Narrated Abu Huraira: Allah's Apostle said, “When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.” [Sahih Bukhari, Book #31 (Fasting), Hadith #123]

3. Narrated Abu Huraira: Allah's Apostle said, “whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.” [Sahih Bukhari, Book #2 (Belief), Hadith #37]

4. Narrated Sahl: The Prophet said, “There is a gate in Paradise called ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. after their entry the gate will be closed and nobody will enter through it.” [Sahih Bukhari, Book #31 (Fasting), Hadith #120]

5. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. there are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk. [Sahih Muslim, Book #006 (The Book of Fasting or Kitab Al-Sawm), Hadith #2567]

6. Narrated Abu Huraira: Allah's Apostle said: “Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven.” [Sahih Bukhari, Book #2 (Belief), Hadith #36]

7. Narrated abu Huraira: Allah's apostle said, “Fasting is a shield (or a screen or a shelter). So, the person observing Fasting should avoid sexual relation with his wife and should not behave foolishly

and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am Fasting.' The Prophet added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a Fasting person is better in the sight of Allah than the smell of musk. (Allah says about the Fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the Fasting person) for it and the reward of good deeds is multiplied ten times.'" [Sahih Bukhari, Book #31 (Fasting), Hadith #118]

8. Narrated anas bin Malik: The Prophet said, "Take Suhur as there is a blessing in it." [Sahih Bukhari, Book #31 (Fasting), Hadith #146]

9. Narrated Aisha: Allah's Apostle used to practice itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan," [Sahih Bukhari, Book #32 (Praying at Night in Ramadan, Taraweeh), Hadith #237]

10. Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually. [Sahih Muslim, Book #006 (Book of Fasting), Hadith #2614]

11. Kaab Ibn Ujrah (RA) relates that Rasulullah (peace be upon him) said Come near to the mimbar and we came near the mimbar. When He (peace be upon him) climbed the first step of the mimbar, He (peace be upon him) said "Aameen", When He (peace be upon him) ascended the second step, He (peace be upon him) said "Aameen", When He (peace be upon him) climbed the third step, He (peace be upon him) said "Aameen" When He (peace be upon him) came down, We said "O Rasool of Allah (peace be upon him), we have heard from you today something which we never heard before" He (peace be upon him) said When I climbed the first step, the Angel Jibraeel (alaihi as-salam) appeared before me and said

a. "Destruction to him who found the blessed month of Ramdhan and let it pass by without gaining forgiveness" upon that I said 'Aameen'.

b. When I climbed the second step, he said, "Destruction to him before whom thy name is taken and then he does not make Dua for Allah's blessing

on me (by saying, for example, Sallallaahu alaihi wa sallam)." I replied 'Aameen'.

c. When I climbed the third step, he said "Destruction unto him in whose lifetime his parents or either one of them reaches old age, and (through failure to serve them) he is not allowed to enter Jannah". I said 'Aameen'. [Ibn Khuzaymah, 1888; Al-Tirmidhi, 3545; Ahmad, 7444; Ibn Hibbaan, 908; and Saheeh al-Jaami', 3501].

In the preceding Hadith, Jibraeel (alaihi as-salam) gave expression to three curses, upon which Rasulullah (peace be upon him) said Aameen every time. May Allah Almighty in His infinite mercy grant us His help and save us from these three dangers. May Allah Almighty Guide us to benefit from Ramadan-ul-Mubarak. We also pray for the maghfira of those who were with us in the previous Ramadan but not in this Ramadan (that is they have died). Let us also pray for those who have weakened due to age and health in this Ramadan, Amen.

#### Bibliography:

1. A website for Quran Majeed with comprehensive search in Arabic and numerous languages, along with several English translations (meanings), <http://www.islamicity.com/mosque/quran/>
2. Websites for Hadith, <http://www.searchtruth.com/> and <http://ahadith.co.uk/>
3. Tarawih Summaries in English, Hindi and Urdu, <http://NawabMohammedAbdulGhani.webs.com/tarawih.html> and <http://www.ipci.co.za/information/taraweeh-quran-summary/>
4. Shams Pirzada, Is it not necessary to read the Qur'an with Understanding?, Idara Da'watul Qur'an, Mumbai, India, 13th Edition (2011). <http://scanislam.com/browse-islam/read-quran-with-understanding/>
5. Khurram Murad, Way to the Qur'an, Islamic Book Service, New Delhi, India. <http://www.islambasics.com/view.php?bkID=29>
6. Learn Arabic through English, Hindi and Urdu at: Functional Arabic: <http://www.Functional-Arabic.com/> and <http://www.Explore-Quran.com/index.htm>
7. Abdul Karim Parekh, The Easy Dictionary of the Qur'aan, This Treasure-house originally in Urdu is now available in numerous languages including: Hindi, Bengali, Gujarati, English and Turkish, (Zia Publications, Lucknow, India, Fifth Edition (2005). <http://Corpus.Quran.com/>.
8. Abdul Aziz Dahran, 80% of Qur'anic Words, This Pocket-sized booklet is in Urdu and English, Parekh Publications, Nagpur India (2009). <http://www.eMuslim.com/>.
9. Sameen Ahmed Khan, Gearing up for the Tarawih, BaKhabar, Vol 7, Issue 06, pp 23-26 (June 2014). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>
10. Sameen Ahmed Khan, Plan your Ramadan Month, BaKhabar, Vol 7, Issue 07, pp 24-25 (July 2014). Published by Bihar Anjuman, <http://bakhabar.biharanjuman.org/>



# Seeking Power

*Quote (On the plight of Rohingya Muslims): "There is lot to say about Rohingya Muslims but I can say only... it is unexplainable pain for them..... curse on humanity.....shame for 1.6 billion Muslims around the world....and the solution is in only POWER-RRRRRRRRRRRRRRRRRR. Muslims should have power to ensure justice by any means, otherwise no one will care how many thousands kill in such way in any place of the world." Unquote*

When a weak man is persecuted wrongly by a powerful man and there is no system to take account of the situation then this is the natural desire of the weak to be powerful. When this desire turns into a strong will to take revenge then the situation turns worse. Power is simply a tool. It is not everything to make a situation good enough. When it comes in a wrong hand it always does wrong. "Power tends to corrupt; absolute power corrupts absolutely. LORD ACTON, letter to Bishop Mandell Creighton, Apr. 3, 1887".

The above quote from the email divides the human race into two groups and calls for the empowerment of its own group to make a balance of power with the other group. What will be the result if this quest of empowerment turns into reality. Is there any hope that they will ensure justice on the earth? It is not the material power of muscle and ammunition that one should only look for. It is power of wisdom, it is power of knowledge, it is power of morality, it is power of faith that can change the situation in the desired manner.

If one group is major power player across the globe, it does not mean that the other group is absolutely powerless. Whatever power they have in hand do they use it wisely under the guidance of their lord? They don't deserve to get powerful in the material field if they are weak on the moral ground because it would not do any good to them.

I think it is not important whether an armed soldier is wearing uniform of a Muslim or an infidel, the important is his faith in the morality bestowed to him by his almighty Lord.

According to Quran, 49:10, the believers are brothers unto one another. One must try to help out his brothers who are oppressed. However, if he is not in a position to do something he need not to be hopeless if he believes in the day of resurrection when Allah will ask a victim of innocent killing : "for what crime was he/she slain (Quran 81:9)".

ShakeelAshraf (May 29, 2015)

إِذَا تَوَلَّوْا صُورَ الْحَقِّ وَتَوَصَّوْا بِالصَّبْرِ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ: وَإِنَّ لِلَّذِينَ ظَلَمُوا فِي خُسْرٍ: وَالْعَصْرِ

By the time! Lo! Man is in a state of loss; save those who have faith and do righteous deeds, and counsel each other to hold on to truth and counsel each other to be steadfast.

<https://shakeelashraf.wordpress.com/2015/05/30/seeking-power/>

## INCREDIBLE RESULT OF FINAL SEMESTER OF MANUU

89.75 % marks secured in the final semester of MANUU by TasmeenFatma who is daughter of tractor Mistri. As earlier I have reported, she has secured above 80% marks in last five semester.

Patna Chapter congratulate Dr. M. Obaidullahsb for managing fund for this brilliant girl for three years. I still remember she was very poor when joined in class VIII of RCC @ Patna. She is our Zero to Hero.

# The Politics of Beef In India

## Food, faith and politics



**By JOHN DAYAL I**

“Congratulations Maharashtra: It is now safer to be cow than a woman, Dalit or Muslim in the state”, a Tweet by anonymous but popular commentator @RushieExplains went viral on social media when the President of India, Mr. Pranab Mukherjee, signed into law a twenty-year old legislation banning the slaughter of cows, bulls bullocks in that state, making it the 23rd state to criminalize the production or eating of beef and beef products, in fact the possession of the meat, a serious offence inciting a five year prison term. The irony was because the current punishments under Indian law 2 years for drunken driving, the sort indulged in by film stars and billionaires, 2 years for manslaughter, three years for theft, 5 years for cow slaughter, 7 years for conversions by priests, specially if involving Tribals and Dalits to Christianity. Indian law has no punishment for marital rape.

*The cow as the holy animal of Hindus has always been a disputed belief. Prof D N Jha in his book ‘The Myth of the Holy Cow’ explains this misrepresentation of cow’s holiness. Rigveda has references of cow being one of the most commonly consumed food item among the Brahmins. The practice of cow slaughter*

*was an integral part of the Aryan cult. Jha writes cow and bull meat was one of the favourite delicacies of the Hindu deity Indra. Swami Vivekananda, whose name is now a chant in the corridors of power said: ‘You will be astonished if I tell you that, according to old ceremonials, he is not a good Hindu who does not eat beef. On certain occasions he must sacrifice a bull and eat it.’ [Vivekananda speaking at the Shakespeare Club, Pasadena, California, USA (2 February 1900) on the theme of ‘Buddhist India’, cited in Swami Vivekananda, The Complete Works of Swami Vivekananda, Vol 3, (Calcutta: Advaita Ashram, 1997), p. 536]. Further research sponsored by the Ramakrishna Mission established that “Vedic Aryans, including the Brahmanas, ate fish, meat and even beef. A distinguished guest was honoured with beef served at a meal. Although the Vedic Aryans ate beef, milch cows were not killed. [C. Kunhan Raja, ‘Vedic Culture’, cited in the series, Suniti Kumar Chatterji and others (eds.), The Cultural Heritage of India, Vol 1 (Calcutta: The Ramakrishna Mission, 1993), p. 217].*

Not many Indians, even if they are non-vegetarians, can really afford meat of any kind in the manner that it is consumed in the rest of the world where the flesh of animals, birds or fish is the main staple, and

starch, grain or potato, and vegetables the accompaniment. In South Asia, the starch is the staple, and the protein whether flesh or from pulses, the condiment to make it palatable or moist. This has to do with the purchasing capacity of the people, rather than any dietary preferences. And unlike the West where prime cuts of quality beef can be really expensive, the meat of the buffalo, the old and exhausted cow and bulls and bullocks of no further use to the farmer or tradesman are butchered, is about the cheapest protein consumed by religions and ethnic minorities and the Dalits. But even then, the consumption figures are low.

The decision to curtail or ban the meat of the cow, then, is a matter not so much of faith, or economics, as of practical politics, even though the governments claim that bovines enrich the soil and the environment by helping farmers on synthetic fertilizers. The argument is easily countered by critics who point out that marginal farmers can hardly afford to take care of cattle no longer useful as milch or draught animals who then are turned out to die miserably of starvation.

The Congress was the first to poeticize the cow, so to say, and Mahatma Gandhi and his peers in the early 20th century used it to full measure. It would be remembered that the electoral symbol of the cow for years was a pair of bullocks under yoke, succeeded later by a cow and calf. The Rashtriya Swayamsevak Sangh and its political wing, the Bharatiya Janata Party, has hijacked the iconography and the political symbolism. The general elections, and the elections to the state assemblies, some of which the BJP won, culminated in the humiliating drubbing in the Delhi polls. The one cheerful strain through the last year has been the fact that the core vote share of the BJP has remained at just over 30 percent, or a third of the voting public. It is this core that the BJP has to preserve as it cobbles coalitions and economic arguments to win in Bihar and Uttar Pradesh. It desperately needs to win big in these two mammoth states which send a good number of members to the Rajya Sabha where the BJP government is in a minority and has been defeated on the Vote of Thanks to the Address of the President. With UP and Bihar in its fold, it can in the next two years get a majority in the two houses of Parliament and be able to enact any law it wants to. The emotional appeal of the cow will be very useful, even if the misogynist statements of some RSS luminaries put off a section of the people now supporting the party.

<http://johndayal.com/the-politics-of-beef-in-india/>

## STUDENTS OF RAHBAR COACHING CENTRE, PATNA SHINES IN MATRIC EXAMS

PATNA - June 22, Bihar School Examination Board (BSEB) announced result of Matric Board Examination on Saturday. Out of 19 students from Rahbar Coaching Centre, Patna, 13 students got first division, with four scoring distinctions. The distinction holders are Shafia Parween (75.8%),

Mehar Darakhshan (75.8%), Mahtab Alam (75.2%) and Shaima Parween (75%). "The overall pass percentage stood at 100%. While 68.4 % students got first division, 26.31 % got second division and 5 % (Only one) student was placed at third division", informed Naushad Ansari, coordinator of Rahbar Coaching Centre, Patna.

The initiative at Rahbar Coaching Centres, run at 19 districts of Bihar and Jharkhand by Bihar Anjuman, a non-government organisation ([www.biharanjuman.org](http://www.biharanjuman.org)), is a unique scheme to bring socially backward and downtrodden students at par with others through intensive teaching plan and consistent orientation programs. The object of the Centre is to convert non-meritorious poor students to meritorious. All the students are very poor and come from different government schools.

Presently around one thousand three hundred students are studying at the Rahbar Coaching Centres. After being passed out, till now, thirty-six students have cleared diploma engineering and many of them have joined good companies. Presently one hundred students are pursuing their diploma engineering.

M Naushad Ansari  
Gen. Secretary,  
Peace Foundation,  
Patna



# Sectarian Violence Shatters Age Old Relations in Atali

I By Khadeejah Farooqui and V.K. Tripathi I

May 25, 2015 was a nightmare for people of Atali, a village 12 km from Ballabgarh in Faridabad district of Haryana when sectarian violence drove 400 Muslims to Ballabgarh Police Station for shelter. Muslims comprise 10% population with about 600 votes and are mostly landless laborers with some being well off. Hindus comprise all castes. They too are underprivileged, however, a significant number of them have good land holdings and are well placed. There are 7 temples in the village, including a madiya (a tiny one room temple) that has large open space. About a hundred feet away from the madiya stands a un-completed mosque with erected pillars but no roof. In 2009 Hindus raised objections to the building of the mosque saying it was the Panchayat land, while Muslim said it was Waqf land. The dispute went to the Court. In March 2015 court gave judgment in favour of Muslims (The Hindu, May 30, 2015). As Muslims planned to start the work on the un-completed mosque, Hindus aggressively opposed. On May 25 evening, a mob attacked the Muslims, injuring many seriously, and ransacking and burning many homes. Two hours later police arrived and took a few hundred of Muslim men and women to Ballabgarh police station for safety.

On May 30, both of visited the area. We reached Ballabgarh police station at 1:00 PM. 100-150 people from Atali were sitting underneath the trees and a similar number of women underneath a shamiana in sweltering heat. Their faces reflected pain and dejection. Some were still in hospitals. Women were particularly shocked and worried about their belongings and animals. People narrated their tales of horror but showed anxiety to return to their homes. They wanted the attackers to be arrested and compensation to be paid. Some told that Central Government Minority Minister Mrs. Najma Heptullah or her nominee visited them and promised help but nothing concrete came forward. We learnt that a meeting was being held to bring peace in the village. We talked to police but they could not provide details of the incident.

At 2 PM we left for Atali. We walked through the

village and talked to a cross section of people. Many of them, particularly women, were warm. There were police men stationed all over. As we reached Tali temple, we met a group of people playing cards while many elderly people watching them and talking. We talked to them for half an hour. They said there was no court judgment on the mosque. Muslims were forcibly building a mosque on panchayat property in the vicinity of temple which we can not allow. Some said, "Muslims are kattar (cruel). They were even throwing a Muslim alive in fire." We said, "Do not speak such cooked up things. Do not impose fake images on people who have been working for you." One old man said, "Only two poor Muslim families came in the village in 1947. We gave them shelter as workers. Then they called their relatives and settled them in the village, thus increasing their population." We enquired how much land holdings they have? They said, "Nothing. We give them work." Some listened to our appeal for sanity and respect for working classes while most others looked indifferent. Some said there was no mosque, only a temporary arrangement was there. Muslims could make mosque away from there, in the area where they live.

From there we went to the area where mosque was located. We saw a several years old multi pillar concrete structure of the mosque erected, quite contrary to the description provided by the people. The boundary wall of the mosque was damaged. Neighbouring houses of Muslims were burnt. In between them was an undamaged house of a Hindu family who had left. There were lot of police men sitting in its veranda. They were nice in talking to us.

As we left the village we realized how unreasonable it was for people to believe village belonged to them and Muslims must accede to their wishes. A working class man or woman has the foremost right to live in the village irrespective of his/ her religion or caste. Hating them, terrorizing them and killing them is deep injustice. Six days after the incident, there was still hardly any repentance in the village. Fear of survival looms large on the victims. Unless we find a solution to this mindset, Indian villages can not survive the corporate onslaught that is bent to ruin them.

# What a non-Muslim taught me about being productive during Ramadan?

I By Mohammed Faris I

In June 2013, I asked my friend and productivity expert Graham Allcott to fast 3 days with us during Ramadan and see what practical productivity advice he can share with our audience. I wanted him to experience first hand what Muslims go through during Ramadan and give us a fresh perspective on what can be done to improve one's productivity whilst fasting.

One of the beautiful things he shared with us is how he felt more alert and more productive during fasting! As he says in his own words: "I felt really alert and productive and actually the elimination of the hassle of thinking about food and drink far outweighed any inconvenience of having to think about it, crave it, prepare it or digest it! My mind felt less cluttered, sometimes a little 'floaty' (in a gentle and comfortable way) and really quite focussed."

If anything, this experiment with Graham taught me that productivity can be learnt and is not a natural born skill. It also made me realise the importance and relevance of courses such as the Productive Ramadan Online Course that teaches practical tips to learning and being productive during Ramadan.

Below are 5 tips that Graham shared with us on his last day of his experiment:

## 1. When it comes to your calories and meals, it's about quality not quantity

As the days went on, I gave up panicking about how many calories I was 'under' for the day and just made sure I was eating well and packing my foods with good nutrients and low-GI energy. I avoided sugar and high fats. My new brain fuel shake came in really handy and I started trying to drink a small one of those before my main evening meal, as well as one in the early hours.

## 2. You have to plan your days

One of the nice facets of fasting is that you plan carefully. Experience taught me to be kind to myself: too much time rushing around, getting stressed, getting hot on public transport or rushing in the sun

takes its toll very quickly – but if you plan, it works well. This has a nice effect in that it can really boost your productivity, as it encourages the kind of daily review rituals that I talk about in my book. I found myself becoming more conscious of the importance of this – and even doing my daily review before I slept, knowing that as I was digesting food, it was a useful and peaceful time to set myself up for the day that lay ahead when I woke up again.

## 3. Eat that frog

The proactive attention needed to crack the most difficult work we do is often in shorter supply when fasting. So make sure you start your day by doing what Brian Tracy called 'eating that frog' (doing the hardest thing first). This is something that's good to do every day of the year, as it makes the rest of your day easier and reduces anxiety, but Ramadan has certainly helped me back into the zone with that one.

## 4. Be vulnerable

You'll feel irritable and grumpy and confused sometimes. Certainly our Western approach to such things is to deny this reality and... well, just leave people feeling that you're irritated or confused by them! On the occasions this happened to me this week, I just 'named' it. "Oh sorry, I've lost my train of thought. It's the fasting". Or "sorry I snapped, I was thinking about muffins". Learning to be vulnerable is the only way of inviting care and empathy into that situation. Pride goes out the window, and it's freeing that way.

## 5. Change the view

Often when we're stuck or feeling sluggish, we'll grab a coffee or get a drink or a snack to shake things up, but the body and the brain's performance is not exclusively linked to food. But likewise, fasting does bring periods of quite low attention, so you need to find some ways of 'rebooting' that work well for you. Mine were things like mini-meditations, stretching my body and shaking my arms and legs, splashing cold water on my face, brushing my teeth (I know, I looked this up and apparently as long as I don't swallow the toothpaste or the water, it's OK!), and breathing in some fresh air."

<http://productivemuslim.com/>

# Yoga is Incomplete without Productive Labour



**| By V.K. Tripathi |**

Yoga is not merely a physical exercise to keep body flexible and healthy and mind alert. Its soul lies in controlling self righteousness and arrogance. The muscle power and intellect power, in the absence of the latter, are merely the instruments of exploitation and oppression. Gandhi, taking a clue from the masses, added the element of voluntary productive labour (bread labour) in his truly yogic way of life. Spinning on charkha (spinning wheel), working in kitchen and lifting the human waste brought him in unison with the Daridranarayana and emerged as the lifeline of non-violent struggle (satyagraha) against imperialism.

Masses do not require the physical exercises, mis-called yoga, to keep their bodies healthy and mind relaxed. Their very life is yogic, free from vanity and self righteousness. Productive labour is not only the lifeline of society but an instrument of sensitivity, compassion and cooperation.

The yoga RSS and its gurus like Baba Ramdev

preach and practice is a glamorous physical exercise that appeals to the self seeking middle class and elite. It has no element to liberate them from prejudice, to help them see beyond the self and realize the ferocity of injustice and exploitation meted out to masses. Baba Ramdev has much expertise on yogic exercises but little to offer for the liberation of mind from prejudice and partisan politics. He hosted in his Patanjali Yoga Peeth the conclave of RSS to launch a campaign against Hemant Karkare when he began unearthing the terrorist activities of like minded organizations.

The entire exercise on June 21 is meant to glamorize RSS brand of yoga. It may pretend to invite people of all religious shades but religious hatred and religious self righteousness are the core elements of all RSS activities, be it Ram temple, cow or anything else. It is for this reason not only minorities but all liberal and sane people are apprehensive of this demonstrative exercise. It is grossly unfair to issue dictates on the government employees and institutions to participate in this demonstrative exercise.