

Better light a candle than curse the darkness

شکوہ ظلمت شُب سے تو کہیں بہتر نہا اپنے حصے کی کوئی شمع جلاتے جاتے

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BE AWARE, ALWAYS, EVERYWHERE

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EID SPECIAL

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INCREASE YOUR VALUE

I By SADATHULLAH KHAN I

In the new economy you now find yourself in, you will be compensated not by how hard you work but by how much value you add to the world around you. Think about it. If you are currently being paid twenty dollars an hour, this money is being given to you not simply because you showed up at desk for those sixty minutes but because you have added twenty dollars worth of perceived value during those sixty minutes. So the monetary reward you receive is determined not by how long you work but by how much value you add.

This is why a brain surgeon is paid so much more than a McDonald's employee. Is the brain surgeon a better person? Not necessarily. Is the brain surgeon a hard worker? Probably not. Is the brain surgeon smarter? Who knows? But one thing is certain the brain surgeon has accumulated specialized knowledge and specific know-how than the McDonald's employee.

Money simply becomes a symbol for how much value each person has added to the world at large. So to be paid more money in your work, you must add more value to the world. And the best way to begin adding value to the world is to start becoming a more valuable person.

Acquire a skill no one else has. Read books no one else is reading. Think thoughts no one else is thinking. Or, to put it another way, you cannot have all that you want if you remain the person you are.

To get more from life, you need to be more in life.
Robin Sharma

Harmony and Freedom Convention Held in Delhi

On May 13, 2016 Sadbhav Mission, Peoples Awareness Forum & Divine Social Welfare Society organized a convention on Harmony and Freedom at Constitution Club, New Delhi with the participation of 175 people. Shri Mohammad Adeeb, ex-Member Rajya Sabha mobilized social activists and political leaders. Prof. V.K. Tripathi, Shri Ilyas Malik and Shri Puneet Manchanda brought in people from IIT, JNU, DU, JMI and other quarters, including Mewat, Itawah and Aligarh. Special guests included Shri Chaudhry Munawwar Salim, MP (SP), Shri Salim Ansari, MP (BSP), Shri Vaishnav Parida, MP (BJD), Dr. Shakeel Uz Zaman Ansari (National Commission for Backward Classes), Shri Zia Ul Islam (RSP), Shri Amikh Jamil (CPI), Prof. Imtiazuddin (Chicago) and Prof. M. H. Qureshi. Shri Adeeb presided over the function. Shri Ilyas Malik welcomed the delegates and conducted the proceedings.

Prof. V.K. Tripathi Introduced the themes of the convention and put forth the goals of secularism for consideration - Cultural Renaissance (the promotion of culture of liberation based on truth, compassion, labour and self inquiry), Objectivity and Sensitivity in Education, Sovereignty of Nations, People-Centric Security Policy (treating Sectarian Violence and Terrorism as One), Political and Economic Empowerment of Marginalized Communities.

Prof. M.H. Qureshi hailed freedom as the fundamental right of every individual but said responsibility and tolerance were engrained in it. Nationalism must imply caring for the neighbour and the masses. Prof. Imtiazuddin appealed to overcome all pessimism. We adopt a multi-pronged approach to harmony that includes efforts to touch the hearts of the adversary as well. Shri Munawwar Salim said that a nation rises through mutual trust and cooperation. We fought colonialism together. We learned our real identity transcends religion and caste. We are satyagrahis and humans. When imperialist and communalist conspiracies broke the nation, Muslim masses of India chose India as their homeland. They opted Gandhi over Jinnah. Hindu masses embraced them. This is our culture. Today discontent is brewing up in universities. We understand it and refrain branding

the students and suppressing them on false pretexts. Shri Parida said that secularism is the soul of freedom. You can't take away any body's freedom on the basis of what he/ she eats or wears or how does he/ she worship. Sri Salim Ansari said that the constitution is the basis of our nationhood. It gives us right to live in the nation as equal citizens. We stand in support of people when their freedom is attacked. Shri Shakeel Ansari said that minorities must strive for self reliance through education and entrepreneurship. Shri Zia ul Islam said that we should diversify our efforts to spread the culture of secularism across the nation. Amikh Jamil raised concerns over Hyderabad U and JNU and appealed to strengthen people centric nationalism. Shri Faizan said that every piece of nation's soil is god for us but we would refuse to chant a slogan under coercion and fear. Shri Faisal Khan stressed the need to build cadre and network. Shri Anup Kaul raised concerns of displaced Kashmiri pundits.

In his concluding remarks, Shri Adeeb appreciated the views of earlier speakers and said that we need to revive the spirit and vision of national movement. What kind of polity is this that Gandhi is abused and Godse's temple is sought to be built. Casting aspersions on great martyr Hemant Karkare, cases have been withdrawn from the accused of 2008 blasts. We have full sympathy with Kashmiri Pundits; where ever a community is in minority it has full right to live without fear. The state and central governments must rehabilitate and protect this right for them. Shri Puneet Manchanda expressed gratitude to the speakers and the participants.



RAHBAR Coaching Centres (RCCs) Continue to Produce Far Better Results than Most Commercial Coaching Centres for Matric exam:

Before going through the results of RCCs, let's have a look at the outcome of recently announced results of Bihar 10th Board.

Bihar 10th Board Pass percentage, in 2016:

46.66%

Bihar 10th Board Pass percentage, in 2015:

75.17%

The massive drop in pass percentage, this year, is being attributed to much tougher questions set this year, among many other factors.

adopting a tighter evaluation mechanism, so that they could limit the total amount needing to be doled out as promised rewards to first divisioners, their budget being under severe constraint due to reduced revenues from liquor ban.

Keeping the above background in mind, let's now have a look at the performance of same government school students in RAHBAR Coaching Centres (RCCs).

Total of 301 students appeared this year, in the matric (10th Bihar and Jharkhand board exams) from

Selection in RCCs is not on merit basis - the students get admission on first-come-first-served-basis, limited to those enrolled in government schools alone. Enrolment in govt. schools is a surety of their economic backwardness. Considering that teaching hardly takes place in these schools, and almost 95% muslims (below poverty line) having these as the only option for schooling of their children, at the time of admission into RCCs (Grade 8), they are academically ZERO, with no hope for continuance of their education – most likely to drop-out.

No admission tests are conducted for admission into RCCs. Interview, if conducted, tries to gauge the interest of students in continuing with their education.

The idea is to turn the zeroes of yesterday – the potential drop-outs from the educational mainstream – into heroes of tomorrow. Next step is to send them into diploma engineering courses, the shortest route to a respectable employment.

First Division in Bihar 10th Board (2016):

10.86%

First Division in Bihar 10th Board (2015):

21.45%

the 16 centres that remained active during current academic year, alhamdulillah, 261 passed (87%) the first real challenge of their career-path. Unfortunately, students who studied in the RCCs for less than 9 months during the current year could not per-

Result of RCCs in 10th Board exams of Bihar and Jh:

Some people claim that the state government planned for much lower level of performance this year, by making the exam questions tougher and also

Division	Nos.	Percent
First	122	40.5%
Second	123	40.9%
Third	16	5.3%
Fail	40	13.3%
Total	301	
Passed	261	87%

form well, and contributed to the larger number of failing students this year. The students who have consistently been with the RCCs from 8th grade (in the centres which started more than 2

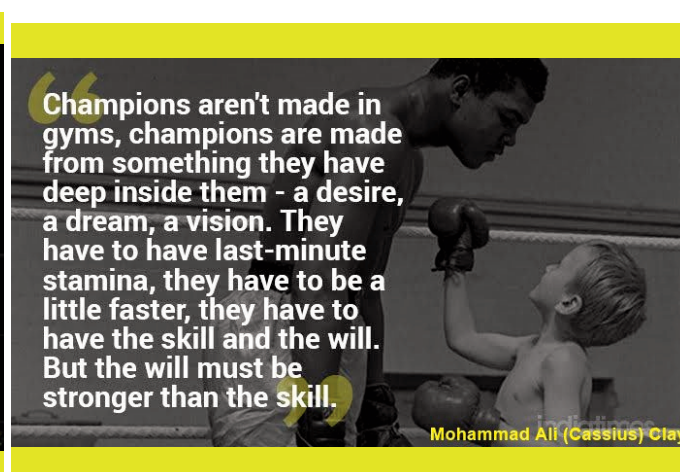
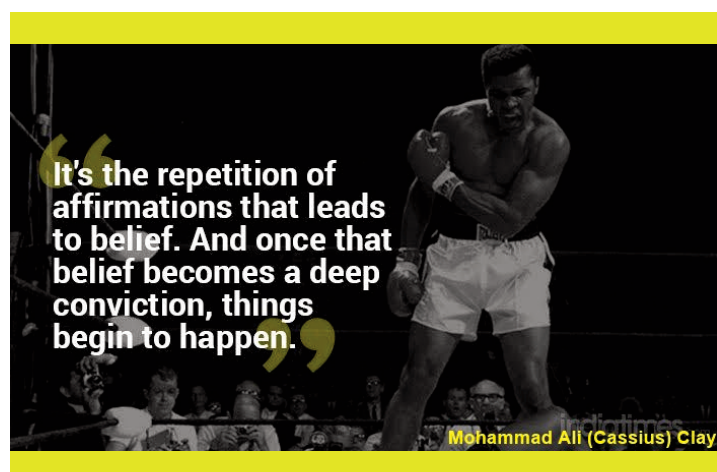
years before) have done excellently well, thus making a case for “catching them young”.

State-wise division percentages for RCC students

State	Division	Nos.	Percent	State	Division	Nos.	Percent
Bihar	First	96	43.0%	Jharkhand	First	26	33.3%
Bihar	Second	89	39.9%	Jharkhand	Second	34	43.6%
Bihar	Third	7	3.1%	Jharkhand	Third	9	11.5%
Bihar	Fail	31	13.9%	Jharkhand	Fail	9	11.5%
Total	223			Total	78		
Passed	192	86.1%		Passed	69	88.5%	

10th Board Result of RAHBAR Coaching Centre (RCC) Students (2016)

RCC Rank	RCC	1 st Division	2 nd Division	3 rd Division	Fail	Total Pass %
1	Patna	14 (50%)	12 (42.9%)	1 (3.6%)	1 (3.6%)	96.4%
2	Muzaffarpur	14 (52%)	10 (37%)	0	3 (11%)	89.0%
3	Ranchi	14 (50%)	10 (36%)	1 (3.6%)	3 (10.4%)	89.3%
4	Olhanpur	13 (48.1%)	13 (48.1%)	0	1 (3.7%)	96.3%
5	Hajipur	12 (50%)	7 (29.2%)	2 (8.3%)	3 (12.5%)	87.5%
6	Samastipur	12 (46.2%)	9 (34.6%)	2 (7.7%)	3 (11.5%)	88.5%
7	Darbhanga	4 (44.4%)	3 (33.3%)	0	2 (22.2%)	77.8%
8	Bhagalpur	9 (42.9%)	9 (42.9%)	0	3 (14.3%)	85.7%
9	Kishanganj	3 (37.5%)	4 (50%)	0	1 (12.5%)	87.5%
10	Motihari	5 (35.7%)	6 (42.9%)	0	3 (21.4%)	78.6%
11	Rafiganj	4 (33.3%)	4 (33.3%)	1 (8.3%)	3 (25%)	75.0%
12	Dhanbad	6 (30%)	10 (50%)	3 (15%)	1 (5%)	95.0%
13	Arwal	5 (29.4%)	8 (47.1%)	0	4 (23.5%)	76.5%
14	Hazaribagh	3 (23.1%)	5 (38.5%)	3 (23.1%)	2 (15.4%)	84.6%
15	Ramgarh	3 (17.6%)	9 (52.9%)	2 (11.8%)	3 (17.6%)	82.4%
16	Nawada	1 (10%)	4 (40%)	1 (10%)	4 (40%)	60.0%
	Total (Bihar)	96 (43%)	89 (33.9%)	7 (3.2%)	31 (13.9%)	86.1%
	Total (Jharkhand)	26 (33.3%)	34 (43.6%)	9 (11.5%)	9 (11.5%)	88.5%
	Total (all RCCs)	122 (40.5%)	123 (40.9%)	16 (5.3%)	40 (13.3%)	261 (87%)



Eid: A Time of Celebration

I By Sadeqa Ghazal I

The day of Eid-al-Fitr is certainly the most beautiful day of the year for all Muslims. In fact, it is a wonderful gift of Allah (SWT) to the believers. A perfect day of peace and joy, it concludes the blessed month of Ramadhan. HazratAnas (RA) narrates that when Prophet Muhammad (SAW) migrated from Makkah to Madinah he found that the people of Madinah held celebrations on two days each year. Rasulullah (SAW) said, “Allah (SWT) has substituted these two days with another two days which are better for you – one of Eid-al-Fitr and the other of Eid-al-Adha.”

It is recommended to feast and enjoy on the day of Eid-al-Fitr within permissible limits. Performing ghusl (bath), using perfume and wearing the best of garments on this occasion are preferable but not obligatory. However, the prayer of Eid-al-Fitr is obligatory on all Muslims which consist of two rakah. Delivering Khutbah after Eid prayer is Sunnah and so is listening. It is preferable to offer the prayer in some large field outside the city, provided there is no valid excuse. Takbir should be recited while going for prayer. Surely the Eid prayer presents the most splendid spectacle of the unity of Muslim Ummah. As the heads bow in ruku’ and sujud in unison the world observes this exhibit of submission in wonder, when men unequal in the status of life stand on equal ground. But sadly women and girls are not allowed to take part in the Eid prayers especially in the Indian subcontinent. Shariah requires women and girls to attend the Eid prayers. Abdullah ibn Abbas reports that Rasulullah (SAW) used to take his wives and daughters to the two Eid prayers. UmmeAtiyah(RA) narrates:

“Rasulullah (SAW) ordered us to go out and take with us young girls and menstruating women to the two Eids(prayers). The menstruating women would keep separate from others during salah but would join in supplication.”

Therefore an appropriate arrangement should be made, in accordance with the rules of hijab, to enable women to attend Eid prayers. This would instill a sense of Islamic identity in women and make them aware of their duties as Muslims. It would also increase the number of believers who pray for the wel-

fare of Ummah.

Eid-ul-Fitr takes its name from Sadaqat al-Fitr which is also known as Zakat-al-fitr. It is obligatory for every Muslim-free or slave, man or woman, young or old to pay Sadaqat-al-fitr at the end of Ramadhan. Preferably it should be paid before prayer of Eid. Its purpose is to purify the one who fasts and to help the poor and needy. This enables the poor to participate in the joyous occasion of Eid. This special care for the downtrodden is a unique feature of Islam. The amount of Sadaqat-al-fitr is one Sa’a (2.5 kilograms approx.) of date, corn, barley, rice, or similar items considered as basic foods. One can also pay their price if it is not possible to give grains. However, it should be noted that the price of these commodities changes every year.

Eid-al-fitr is a day of reward for the month long patient fasting by the believers. The day of Eid and the night preceding are very valuable because Allah (SWT) showers his special blessings during this time. We must not waste the night preceding Eid in shopping as is often practiced in India. Rather it would be wise to spend a few hours in prayers and supplication to Allah (SWT) to benefit from His abundant bounty.

Eid-al-fitr is also an occasion to forget petty fights and forget mutual differences. On this blessed day Muslims should greet each other with open arms and open hearts. It may also be a good practice to give presents to relatives and friends on this occasion instead of doing so on their birthdays or on New Year eve. Last but not the least; we must remember to celebrate this happy occasion within permissible limits. It is often seen that people tend to make up for the restraint practiced in the month of Ramadhan by indulging in too much expenditure and feasting on Eid. Exorbitant sums are spent on clothes and décor. A lot of food also goes waste which is contrary to the tenets of Islam. Islam encourages us to follow the middle path and to abstain from lavish display of wealth. Eid-al-fitr would be a memorable day for all of us if we would try to please Allah (SWT) by celebrating it like Rasulullah (SAW) and his noble companions (RA).

Do we owe it?

One day, a very wealthy man was walking on the road. Along the way, he saw a beggar on the sidewalk. The rich man looked kindly at the beggar and asked him why he was begging. The beggar said, "Sir, I've been unemployed for a year now. You look like a rich man. Sir, if you'll give me a job, I'll stop begging."

The rich man smiled and said, "I want to help you. But I won't give you a job. I'll do something better. I want you to be my business partner. Let's start a business together. The beggar blinked hard.

"What do you mean, Sir?

"I own a rice plantation. You could sell my rice in the market. I'll provide you the sacks of rice. I'll pay the rent for the market stall. All you'll have to do is sell my rice. And at the end of the month, as Business Partners, we'll share in the profits. Tears of joy rolled down his cheeks.

Do I keep 5% and you get 95%? I'll be happy with any arrangement.

The rich man shook his head and chuckled. "No, I want you to give me the 2.5%. And you keep the 97.5%.

For a moment, the beggar couldn't speak. He couldn't believe his ears. The deal was too good to be true. I want you to give me 2.5% of your profits so you grow"

The beggar now dressed a little bit better, operated a store selling rice in the market. He worked very hard. He woke up early in the morning and slept late at night and sales were brisk, also because the rice was of good quality.

After 30 days, the profits were astounding! At the end of the month, as the ex-beggar was counting the money. He told himself, Gee, why should I give 2.5% to my Business Partner? I didn't see him the whole month! I was the one who was working day and night for this business. I did all the work. I deserve 100% of the profits.

The rich man came to collect his 2.5% of the profits. The ex-beggar said, "You don't deserve the 2.5%. I worked hard for this. I deserve all of it!"

If you were his Business Partner, how would you feel?

This is exactly what happens to us!!! ALLAH is Our Business Partner...

ALLAH gave us life, every single breath.

ALLAH gave us talents, ability to talk, to create, to earn money

ALLAH gave us a body, eyes, ears, mouth, hands, feet, a heart

ALLAH gave us a mind, imagination, emotions, reasoning, language

In fact...ALLAH gave us EVERYTHING INDEED!

So...in giving 2.5% Zakaat (alms/charity) is not only an important pillar of Islam but also an expression of gratitude and love for Allah Ta'ala



11 Times Indian School Textbooks Contained Some Really Disturbing Things

I By Joshua Moraes I

Note by M.A. Haque <asrarulhaque@hotmail.com>:

On the face it looks like non-sense. But it is not. When wrong and deliberately distorted information is introduced in Text Books, children learn those things. They cannot differentiate between what is correct and what is not. They accept everything which is there in the Text Books and what the teachers say. Also, in one stroke thousands and thousands of children are impressed. That is why this route has been adopted by certain organizations to poison the young and impressionable minds. Once this kind of information is in their minds they will never forget and things will remain there forever. This can ruin the future of the nation by sowing the seeds of hatred and misinformation.

Let's be honest, we've all had problems with our education. I mean, I've got the formula for $(a+b)^2$ permanently seared into the back of my brain but I doubt I'll ever be in a situation where I'll be sitting there thinking, "Thank God I paid attention in that maths class". But jokes aside, sometimes our texts do have some really disturbing things in them. Like when one mentioned rape accused Asaram Bapu as a 'great saint'. So here are a few more we were able to find.

1. "They (non-vegetarians) easily cheat, tell lies, they forget promises, they are dishonest and tell bad words, steal, fight and turn to violence and commit sex crimes."

This is an excerpt from Class 6 textbook titled 'New Healthway: Health, Hygiene, Physiology, Safety, Sex Education, Games and Exercises'. And yes, published by S.Chand's, this is a CBSE-issued text .

Source: Wordpress

2. "Hitler lent dignity and prestige to the German government within a short time, establishing a strong administrative set-up."

This is from a chapter titled 'Internal Achievements

of the Nazis'. Used as a guide for children aged 13-15 years old, a government official said the anomalies in the book arose " when the book was translated from English to Gujarati, and are being quoted out of context ".

Source: Wikipedia

3. Rape accused Asaram Bapu was listed among the 'great saints'.

In this state school textbook , self-styled Godman finds himself in the company of Buddha, Mother Teresa and Guru Nanak.

Source: Twitter

4. 'At a dinner with a Briton, Radhakrishnana said, "Friends, one day God felt like making rotis. When he was cooking the rotis, the first one was cooked less and the English were born. The second one stayed longer on the fire and the Negroes were born. Alert after His first two mistakes, when God went on to cook the third roti, it came out just right and as a result Indians were born."'

This is an extract from a book by Dina Nath Batra a veteran teacher and former General Secretary of Vidya Bharathi, the school network run by the RSS.

Source: LatitudeNews

5. Sonia Gandhi, Pervez Musharraf and George Bush were listed as 'great leaders' in an NCERT textbook. While people's measures of 'greatness' are totally subjective (one person's great man is another's buffoon) but a list that starts off with Nelson Mandela and the Dalai Lama, shouldn't go on to include Musharraf, Sonia Gandhi, Atal Bihari Vajpayee and George Bush.

Source: Twitter

6. "A donkey is like a housewife... It has to toil all day, and, like her, may even have to give up food and water. In fact, the donkey is a shade better... for while the housewife may sometimes complain and walk off to her parents' home, you'll never catch the donkey being disloyal to his master."

This reference was made in a textbook meant for 14-year-old children . When contacted by NBC, a state official said, "The comparison was made in good humour". Yep, just the kind of education this generation needs.

Source: Observer

7. "The pilot and the Indian together thrashed the negro and tied him up with rope. Like a tied buffalo, he frantically tried to escape but could not. The plane landed safely in Chicago. The negro was a serious criminal and this brave Indian was an employee of Air India."

Good to know that Air India has a fan. This is another one from the works of Dina Nath Batra.

Source: Wikipedia

8. After Partition, "a new nation called Islamic Islamabad was created" and "Japan dropped a nuclear bomb on the United States".

This is a text that just takes blatant misinformation to a whole other level. Other "facts" in the text include Gandhiji being killed in October 1948 (he was killed in January), the capital of "Islamic Islamabad" being "Khyber Ghat" and that all South Indians are called "Madrasis". Ah, education.

Source: IndiaOpines

9. "Instead (of a birthday with cakes and candles), we should follow a purely Indian culture by wearing swadeshi clothes, doing a havan and praying to ishtadev (preferred deity), reciting mantras such as Gayatri mantra , distributing new clothes to the needy, feeding cows, distributing prasad and winding up the day by playing songs produced by Vidya Bharati."

Taken from Dina Nath Batra's book Shikhan nu Bhari-tiyakaran (Indianisation of Education) , the book is set

against celebrating birthdays with cakes and candles because it's a western practice.

Source: Wordpress

10. The Indian map should include "countries like Pakistan, Afghanistan, Nepal, Bhutan, Tibet, Bangladesh, Sri Lanka and Burma" as it's all a "part of Akhand Bharat . Undivided India is the truth, divided India is a lie. Division of India is unnatural and it can be united again."

This is an excerpt from the book Tejomay Bharat (Shining India) . Once again, by Dina Nath Batra.

Source: SnipView

11. Lesbianism is a product of "unnaturally intense friendships... where outlets for a more normal sex drive do not exist" or even a "faulty environment" and claims that the "accompanying deep love... may lead to suspicion, jealousy, suicide or murder".



Indian boxer who accepted Muhammad Ali's challenge twice is victim of govt apathy

I By Zohair Muhammad Safwan I

Mumbai: A winner of national level boxing contest once and state level competition seven times, this unsung hero and little known boxer is also the one who accepted World Heavyweight Champion Muhammad Ali's challenge not once but twice. 72-year-old Haroon Yaseen Khan, in boxing since he was 12, exhibited courage and determination to jump into the ring and face Muhammad Ali's punches in Mumbai at the time when others were unwilling and reluctant. But, when it came to fighting with the government, he found the battle tougher than boxing ventures.

"The government has always been parsimonious to me. It never recognised my talent and skills, even though boxers and athletes much junior to me were rewarded", Haroon Yaseen Khan is quoted as saying by Urdu daily Inquilab.

"In 1995, the state government announced to allot me a residential flat under Chief Minister's quota. Twenty years on, I am yet to get its possession", he said adding that he and his wife went to state secretariat, Mantralaya, many times but to no avail. He however said that the two exhibition fights he had with Muhammad Ali – one in Mumbai in 1980 and the other in Dubai in 1982, are more than any honour to him.

"I still remember the day when on January 30, 1980 at Sardar Vallabhbhai Patel Stadium, Worli, Muhammad Ali challenged and asked if anybody is ready to face his punches", Haroon Yaseem Khan, then 36, recalled.

"There was a crowd of over 80,000 people. Among them were many boxers. But, no one stood up. I looked at my father for his nod and raised my hand", he said.

Muhammad Ali called him and advised him to re-



consider the decision.

"I told him, I know you are World Heavyweight Champion. But, I am also a boxer and confident of my power. I am ready to fight with you", he said. Haroon recalled, in the first round, Muhammad Ali was jesting and treated him like kids. Then began the demands coming from the stands, "Stop kidding Ali... We have come here to see the speed and punches you are famous for."

"The public demand forced Ali into action and in the next one and half minute, my entire face was defaced", Haroon Khan recalled.

"I could somehow complete the third round when Muhammad Ali himself stopped the fight, praising me and my decision to accept his challenge", he said.

He said he cried whole day after his son Fazal Khan, who lives in the United States, informed him last Friday that Muhammad Ali is no more.

Muhammad Ali is no more. But, the Bhartiya Janata Party (BJP), part of the government in 1995 when Haroon was promised a residential flat, is in power once again. So, will it fulfill the promise its erstwhile government had made to Haroon Khan twenty years ago?

Muslims are the largest non-working community of India*



A staggering percentage of Muslim population as high as 67.42% in India is non workers, according to data released by the Census office on Tuesday.

In numbers, out of total 17.22 crore Muslim community, 11.61 crore Muslims have been listed as non workers. Non-workers are defined as those who do not participate in any economic activity — paid or unpaid, household duties, or cultivation.

The large number of Muslim non-workers has been blamed on the lack of adequate employment opportunities, and an exceptionally skewed work participation ratio between men and women. Women make up only 15.58% of the community's main total working population. The participation of women in the main workforce in India is 24.64%.

“A low work participation rate generally does not mean that a community is poor. It is seen that work participation is higher in communities that are poor and backward. In the case of Muslims, there is a huge distortion... A large section of the community prefers that its women stay at home, which is one reason for low work participation,” Dr Abdul Shaban, deputy director, TISS, said.

The census data released listed the total 72.89 crore Indians as non workers making it 60.20% of the total

population of 121.08 crore.

Jain community feature next in non workers category following Muslims. There are 0.29 crore non-working Jains, who make up 64.47% of the total Jain population. After them are Sikhs (63.76%), Hindus (58.95%), Christians (58.09%), Buddhists (56.85%) and Others (51.50%).

However, an analysis of the Census records shows that the percentage share of non-workers fell slightly between 2001 and 2011. In 2001, out of a total population of 102.8 crore, 62.63 crore were registered as non-workers — making up 60.88% of the population. In 2011, the number of non-workers has gone up to 72.88 crore, but they now make up 60.2% of the total 121.05 crore population.

The data exposes the tall claim made by the government that the Indian economy is growing fastest in the world and it may take over China soon. Actually the wealth of the country is getting concentrated in few hands and the growth in economy is not reaching to the masses.

<http://muslimmirror.com/eng/muslims-are-the-largest-non-working-community-of-india/>

Ramadhan best time to give up Smoking: How can smoking be Halal in Islam, a System meant for healthy Life?

I By Dr. Javed Jamil I

Ramadhan can and should be the best time to give up all forms of addictions including smoking forever. I will focus here on smoking only because while alcohol and drugs are considered Haram by all the religious experts of Islam, unfortunately, smoking has not yet been declared universally Haram. This is despite the fact that smoking kills and devastates much more than the other addictions.

It was in late 1980s when this writer had authored an article “Why Cigarette Smoking should be declared Haram” It was published first in Radiance and was then republished in many other magazines and newspapers including The Kuwait Times. Subsequently, certain religious scholars in Egypt had issued an edict about Cigarette smoking being Haram. But unfortunately, the movement did not pick up, and smoking continues to be a major health hazard not only in the world as a whole but also in Muslim countries including the Arab world, Iran and

Malaysia. Muslims tend to consider it permissible.

Let us first see how much important health is in Islamic system of affairs. The truth is that Islam is meant for protecting life, both in this world and the Hereafter, keeping it healthy and ensuring the highest standards of healthiness. We will see below that Islamic permissions and prohibitions are largely dependent on the impact of the practices on health. In fact, while Islam gives maximum importance to health, the current world order compromises health for the sake of economics.

Health is arguably the most important gift of nature to man. Prophet Muhammad (SAW) has also described well-being as the biggest gift of God to humans. Without health, life becomes an unmeaning burden. But to maintain health requires exactly what the current world dominated by market fundamentalists loathe: discipline in life with plenty of restrictions on activities. The worship of Hygeia is not tolerable for Mammon. “Restrictions” and “prohibi-



tions” are words that do not exist in the lexicon of the bazaar. Health is also or must be perhaps the most easily recognisable criterion of right and wrong. In the simplest terms, right and wrong can be defined thus: what has a good overall impact on health is good, and what has a bad overall impact is bad. This definition can create some complications; but it holds good for most of the cases. Health itself is a comprehensive state of well being. Normally, it is defined in terms of physical, mental and social well being, with spiritual well being added as an essential constituent recently. Ideally this includes family health as well. This is essential for family is an organised unit of society comprising individuals. A person, male or female, child, young or old, is an individual, a member of the family and a member of society.

Consequent on the blind race for money, what has suffered most is health – physical, mental, spiritual and social. While medical scientists have been perpetually engrossed in efforts to find out the aetiologies and remedies of various

health problems, magnates have been relentlessly engaged in popularising whatever suits their interests, irrespective of their impact on human health. And the tragedy is that medical scientists too have lately become mere tools in the hands of industrialists. They sometimes resist. But, subdued as they are in disposition, at the most their viewpoint is published only in medical journals. If at all it becomes public, merchants find alternative ways to submerge it into oblivion. The medical world is not dynamic enough to aggressively push its concerns. The problem has further been compounded by the privatisation of medical institutions and research laboratories. The industries are now buying medical specialists for their own ends. They have the money power to lure experts who too seem to have found a heavenly haven in the garden of materialism.



Islam classifies human acts into following categories:

- (1) Halal (Permissible), without being obligatory or desirable;
- (2) Fardh (obligatory);
- (3) Mustahab (Desirable), without being obligatory;
- (4) Haram (Prohibited);
- (5) Makruh (undesirable) without prohibited.

This categorisation is extremely important; this, in fact, makes the Islamic Shariah the most scientific system of the world. It also gives certain flexibility to the Shariah, which makes life easy for even those having weaker convictions.

The Qur'an itself declares that it allows what is good and forbids what is bad. Now, when we study various prohibitions and obligations in Islam on the

basis of the till now available scientific knowledge, we find the categorisation of acts, where they are related with health, to be based on the following principles;

- (1) Islam declares all those items and practices prohibited which do not form parts of the normal requirements of the body and can directly lead to the development of a disease which more often than not becomes fatal or causes physical handicaps like blindness, paralysis, etc.
- (2) Islam declares all those items and practices makruh or undesirable, which may harm the health but are neither usually fatal, nor lead to any physical handicap like blindness, paralysis etc.
- (3) Islam declares all those things Mustahab or desirable that have beneficial effect on the health of the individual or society in general.

To explain the medical basis of prohibitions, let us concentrate on the prohibition of alcohol, sexual freedom and pork and the undesirability of eating the flesh of cow.

Let us first take the case of alcohol. To describe its toxic effects requires hundreds of pages. To be very concise, the drinking of alcohol causes a number of diseases the chief ones being Cirrhosis, Pancreatitis, Alcoholic Neuropathies, Psychosis, etc. Out of these, Cirrhosis is an incurable fatal disease having no treatment till now in any of the systems of medicine. Thousands of persons die every year of alcoholism. Apart from being dangerous medically, alcoholism is perhaps the biggest familial and social problem of the world that leads, directly or indirectly, to serious disturbances in the families, suicides, murders, rapes and accidents, causing heavy damage to the life and property.

Similarly, pork, prohibited in Islam, is known for giving rise to Trichinelliasis, caused by *Trichinella spiralis* and Taeniasis, caused by *Taenia solium*. *Trichinella* and also sometimes *Taenia solium* (when it makes human body its primary host) enter the blood circulation and in a number of cases cause paralysis, blindness or sudden death. Interestingly, the other species of the genus *Taenia*, namely, *Taenia saginata* found in cow's meat does never make human being its primary host and therefore does never enter the blood circulation.

It remains confined to the intestines causing much less harmful diseases like anaemia. This must be the reason behind the Prophet's (SAW) hadith that while the milk and ghee of cow are good, its meat has disease. So it was not prohibited outright but disliked by the Prophet (SAW).

Pork in addition has an indirect highly dangerous implication on health due to pig farming. Swine flu caused by contacts with pigs has killed more than 150 million people in the last two centuries.

Free sex, advocated by the Western society is also directly responsible for many dangerous diseases of which syphilis in the past and AIDS at the present have been responsible for millions of deaths. Free sex is also one of the major causes of the psychological, familial and social problems leading to crimes

like murders and rapes and familial problems like separations and divorces.

Out of the desirable acts in Islam, circumcision, breastfeeding for two years and cleansing of teeth may be cited here as acts of extraordinary medical significance. Circumcision prevents fatal diseases, namely, Cancer of Penis in the males and Cancer of Cervix in the females and Muslims rarely suffer from these. It has been proved that AIDS in circumcised men are much less than in the uncircumcised. Cleansing the teeth, which the Prophet did practice before every namaz, prevents dental diseases like caries, pyorrhoea etc. Breastfeeding for two years has been proved to have a significant positive effect on life expectancy. All Islamic practices of Fardh and mustahab in fact have beneficial effect on life expectancy, and all prohibited practices have a pronounced depleting effect.

In the book, "Quranic Paradigm of Sciences & Society" (First Volume: Health), I have developed a Quranic dynamic paradigm of health. While the WHO Definition of Health describes health as "a state of complete physical, mental, social and spiritual being" with the onus of maintaining health only on individuals without

fixing the responsibility of maintaining health on system, Islamic definition of health, developed by this writer, is much broader:

"Health is a state of complete physical, mental, spiritual and social wellbeing, which must be safeguarded not only through the maintenance of a health preserving regime at the personal/individual level, but also through the establishment of a health-protective and promoting family system and a health-protective and promoting social system."

It is on the basis of this definition that I have advocated Right to Health as a Fundamental right. When the right to health becomes a fundamental right, smoking, drinking and uninhibited sex would automatically become unlawful; for each one of these is responsible for increase by millions in the annual



mortality and morbidity. This will result in a momentous fall in the incidence of diseases like lung cancer, mouth cancer, cirrhosis, ischaemic heart diseases, peptic ulcers, bronchitis, Korsakoff psychosis, syphilis, gonorrhoea, Chancroid, herpes, AIDS and a number of psychiatric diseases. The crime, accident and suicide rates would also decline substantially.

Quran clearly points that God has allowed all wholesome things and banned all unhealthy and unhygienic items and practices. Quran has also clearly asked not to put oneself in situations causing death:

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction. And do good; indeed, Allah loves the doers of good.” (Al-Baqara, 2: 195).

“O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves. Indeed, Allah is to you ever Merciful.” (Al-Baqara, 2: 29).



It is clear that Quran prohibits anything that endangers life. How can then smoking be Halal? Some people argue that smoking does not cause the fogging of mind or intoxication like alcohol and drugs. They forget that it is threat to life and not the fogging or intoxication which is the primary criteria of prohibition. Pork, meat of dead animals, promiscuity and homosexuality do not cause “Khumaar” but have been expressly prohibited.

There are 1.3 billion smokers in the world. In an initial estimate of factors responsible for the global burden of disease, tobacco, alcohol and illicit drugs contributed together 12.4% of all deaths worldwide in the year 2000. Looking at the percentage of total years of life lost due to these substances, it has been estimated that they account for 8.9%.

(http://www.who.int/substance_abuse/facts/global_burden/en/)

It can be seen that Tobacco is a bigger killer than even alcohol. According to latest estimates, more

than 6 million people are killed by tobacco compared to 3 million by Alcohol. How can such a big killer be Halal? In addition, tens of millions develop severe respiratory illness causing breathlessness and cough and crippling heart diseases. The markets earn hundreds of billions, and this comes from the pockets of the people at the cost of their own health. The Islamic scholars cannot remain sleeping over this huge hazard to life. They need to sit together and issue a categorical fatwa declaring all forms of tobacco including smoking Haram. Once they do it, the governments, at least of Muslim countries, will be under pressure to ban the manufacturing and supply of the tobacco products.

The smokers have a golden opportunity to give up smoking during Ramadhan. If they are fasting, they

are keeping away from smoking for more than twelve hours in most parts of the world. Just avoid smoking after the break time for a few days, and they will find it easy to give it up forever. They must remember that addiction can be given up only through quick abandon-

ing; attempts to do it slowly are bound to fail. The higher spiritual level in Ramadhan is more likely to help their cause. If they take it as Haram, it will be easier for them to quit. Let every smoker and tobacco chewer take a pledge to give up their addiction forever! This will be one of the biggest thanksgivings to God in the month of Ramadhan.

Dr Javed Jamil is India based thinker and writer with over a dozen books including his latest, “Muslim Vision of Secular India: Destination & Road-map” and “Qur’anic Paradigms of Sciences & Society” (First Vol: Health), “Muslims Most Civilised, Yet Not Enough” and Other works include “The Devil of Economic Fundamentalism”, “The Essence of the Divine Verses”, “The Killer Sex”, “Islam means Peace” and “Rediscovering the Universe”. Read more about him

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Reliving the Ottoman Legacy

I By Dr Mohammad Manzoor Alam I

After a couple of recent visits to Turkey, I have come to the firm conclusion that the country is reliving its grand Ottoman legacy under the leadership of Recep Tayyip Erdogan with its economic growth, conservative democracy, religious tolerance, national reconciliation and international peace, and solidarity with the oppressed. This, to me, is the gist of Erdogan vision. I would like to talk about it in simple terms, without recourse to too much statistics or extensive quotes.

President Erdogan's Justice and Development party has fostered a vibrant culture of entrepreneurship, business innovation, industriousness and economic growth. The Anatolian heartland today pulsates with thousands of new businesses that are evocatively called "Anatolian tigers".

The country could withstand the global economic devastation of 2008 without much damage. As the dominos of West Asia fell after the Arab Spring, and the heroes that emerged were soon demolished in turn, Turkey remained steady. The most visible achievement on the economic front is its control over rampant inflation.

Turkey has a per capita GDP of \$ 10,482, which in PPP terms works out to \$19,610. The growth rate is 4 percent per year, which between 2002 and 2012 was an average of 5.2 percent per year.

The government has been able to lower inflation from 30 percent in 2002 to 5 percent now. The rate of unemployment in 2013 was 9 percent, compared favourably to Spain (25.9 percent), France (10.8 percent) and Italy (12.7 percent). Among 50 well to do countries it stands 17th. That is no mean achievement.

Unlike different versions of democracy in other Muslim countries, the polity here does not call itself Islamic democracy or by other religious denomina-

tional nomenclature. The rule of Justice and Development Party defines itself as "conservative democracy" evoking some qualities of the British conservative system or its equivalent America's Republican politics. Whether, beyond this image evoked by this term there is some substance similar to the UK and US conservatism is yet to be understood.

That this member of North Atlantic Treaty Organisation is not out of step with the United States and European Union is clear from policies on Iran, Saudi Arabia and Syria. Its request for EU membership is under consideration for the last five decades. However, its rating has gone and it is at a closer stage of European integration.

There is often an attempt by the Turkish leadership not to define itself too closely as an Islamic entity or as the successor state of Ottoman Turkey. However, it does not run away from its largely Islamic heritage either. President Erdogan's association with men like Rashid Ghanoushi, Mohammad Morsi and Khalid Mashal worries some people endlessly.

However, the fact remains that the Turkish leadership has always advised caution and restraint to Muslim leaders. When President Morsi was in his last days of power, international media said the Turkish leadership did not agree with his unilateral alterations in Egyptian Constitution, without reference to parliament or the Egyptian people. President Erdogan had advised him caution. Ignoring that advice turned out to be costly.

The Turkish leadership, which sees itself as a force for moderation, peace and security in the region, also disturbs Islamophobes with its long association with Muslim Brotherhood. Despite their association, the Turkish leadership has matured in democratic ways and thus does not threaten others, while the less sophisticated style of the Brotherhood looks menacing to opponents.

Despite the democratic, Western-style refinement, it does not shy away from its Ottoman heritage, or the Islamic religio-cultural affinities of its majority. It has been the only close Muslim ally of Israel. However, it had the moral courage to tell Israel at Davos that it had to stop pulverising the Palestinians. Close to my home, India, the Turkish prime minister and his wife came with a plainload of relief material to the oppressed Rohingyas of Myanmar, consoled them and told the host government to stop persecution. No other leadership would have done it as saving persecuted Muslims would have branded them as pro-Muslim. All this needs courage of conviction.

Turkey remains a beacon of light for peace and security in West Asia.

That the contemporary Turkey is a force for moderation, religious toleration, national reconciliation and international peace is commonly known. With President Erdogan the attempts at internal reconciliation with Kurds has grown. Islam being common to both, the divergent ethnic dimension has been blunted even though some people who do not like attempts at rapprochement are stepping up terror attacks.

The same holds true for reconciliation attempts with the old rival Greece and accommodation in Cyprus. These are some clear achievements on the international front.

All said and done, Turkey remains as neutral in other people's religious affairs as the Quran demands: "There is no compulsion in religion". This stance is a continuity from earliest Ottoman days when they did not interfere with people's faith in the vast empire, and are lauded for that till date.

That acceptance of religious pluralism continues even though President Erdogan sometimes sees Turkey as a model for the rest of the Muslim world. On June 12, 2011 he said in his victory speech: "Sarajevo won today as much as Istanbul. Beirut won as much as Izmir. Damascus won as much as Ankara. Ramallah, Nablus, Jenin, the West Bank, Jerusalem won as much as Diyarbakir".

To him a Muslim identity is not inconsistent with world brotherhood.

Let me declare

President Erdogan is a man of vision and immense

capability for statesmanship. Every visionary and statesman has to face huge challenges. The president has to strike a balance

- a) between high economic growth rate and distributive justice
- b) between ethics of disagreement and constructive engagement
- c) between higher education (عُلم), illiteracy and ignorance; and
- d) the utilisation of optimum capacity of women on the basis of equality for making an ideal society in the world.

Let me make a statement

A task without a vision is drudgery,
A vision without a task is a dream,
A vision with a task is but the hope of the world

Let us hope President Erdogan succeeds in his vision and mission of making a role model for humane society in the world.

http://iosworld.org/short_takes/Reliving_the_Ottoman_Legacy.htm



Seize the moment

I Dr Mohammad Manzoor Alam I

From today, June 7, the holy month of Ramdhan begins in most of South Asia. In many parts of the world it began yesterday. The variation of a few hours is because of Islam's lunar calendar which begins with the sighting of the crescent moon, which occurs at a gap of nearly a day in different regions. The difference is rarely of more than 24 hours.

The holy month has extraordinary significance in Muslim life across the globe. The Prophet (PBUH) used to prepare to welcome it right from Rajab. After that came the month of Shabaan, in which the Prophet's (PBUH) preparations increased with prayers, supplications and remembrance of God. The Prophet (PBUH) said "Shabaan is my month and Ramdhan is Allah's month."

The ulama explain that every month is Allah's, but the Prophet (PBUH) meant to say that he exerted at the utmost in preparation for Allah's blessed month, Ramdhan, when He showers extraordinary blessings on the believers. It is for believers to get focused on the blessings and prepare to receive them even before the month begins.

The Prophet (PBUH) gave up nearly everything during the month and spent all his time in prayers and supplications. The donations to the poor that he gave in other months were increased considerably even to the point that virtually nothing was left for himself or his family. For him (and his followers) the month came as a time to learn sabr (patience and hope from God), compassion and helping others. Before the advent of Ramdhan he used to pray, in words similar to "God, make me reach Ramdhan."

From this account we can guess how dear the month is to Muslims of every region, continent and colour. The significance of the month lies in many more things, not the least of it is that God's Book, the holy Quran, descended in this month. It is the Book that is the lifeline of Islam and Muslims anywhere on earth. It was always so, will remain so till the Day of Judgment.

It was during this month that the historic battle of Badr was fought and won by a handful of half-

starved, ill-clad, ill-equipped and ill-shod Muslims against well-fed, well-clothed, well-equipped enemies. This victory changed the status of Muslims from a persecuted and harassed minority group to a respected, equal and feared group of believers. From here the victory over Makkah and an end to persecution of Muslims in Arabia for all time to come was not far.

The month is heavy with significance, many of them obvious as described above. Others are hinted at in the Quran. There are still others experienced and observed by pious men and women immersed all the time in the recital of the Quranic text, dhikr and fikr (remembrance of God, recitation of holy words and meditation on God's attributes), fast during the day and vigil at night. Each and every moment brings a great shower of God's bounties.

The bounties of the month are innumerable, making it impossible to count them. Some, as said earlier in this article, are not readily apparent to the uninitiated. One of the most visible is the several-fold increase in the sustenance of the believers. This is visible to everyone, even to ordinary believers like most of you and me. People who have usually five items on their dinner table through eleven months of the year find that there are ten or twelve during Ramdhan. In poorer localities the well-off Muslims make sure that everything they eat in iftaar (breakfast at sunset), dinner and sehr (pre-dawn snack) also reach the poorer brethren and sisters. Richer Muslim countries try to help Muslims in poorer countries.

The Prophet (PBUH) said his Ummah is like a single person. If one part of the body has pain the whole body feels it. According to it, Muslims are brothers and sisters to one another. When the persecuted Muslims, driven out of Makkah to Madinah, each of the Muslims was adopted as a brother (akhi) by one Madinan Muslim (one Madinan akhi for each Makkan Muslim) under a muakhfat (brotherhood) agreement established by the Prophet (PBUH). Thus everybody got a brother to protect and cherish him and his family. This is also a month of renewal of the spirit of muakhfat between every Muslim.

The heavy downpour of rizq from Allah is clearly evident in richer Muslim countries where the well-

off people carry every imaginable fruit, juice and cooked food to feed large congregations at mosques and public places. It is a glut of food and drink that everybody is free to partake of.

One of the most important bounties of Ramdhan comes in, most probably sometime between the 21st and 29th of Ramdhan on an odd date. It is a night called Lailatul Qadr (the night of power). This night of power is called so by God Himself as a night of vigil, prayers and dhikr of this one single night is "better than a thousand months" which means ibadat in this night is better than more than 80 years' worship, a reward that no one can hope to get otherwise because most human lives are shorter than 80 years by a considerable margin. Grab this night and don't let it go.

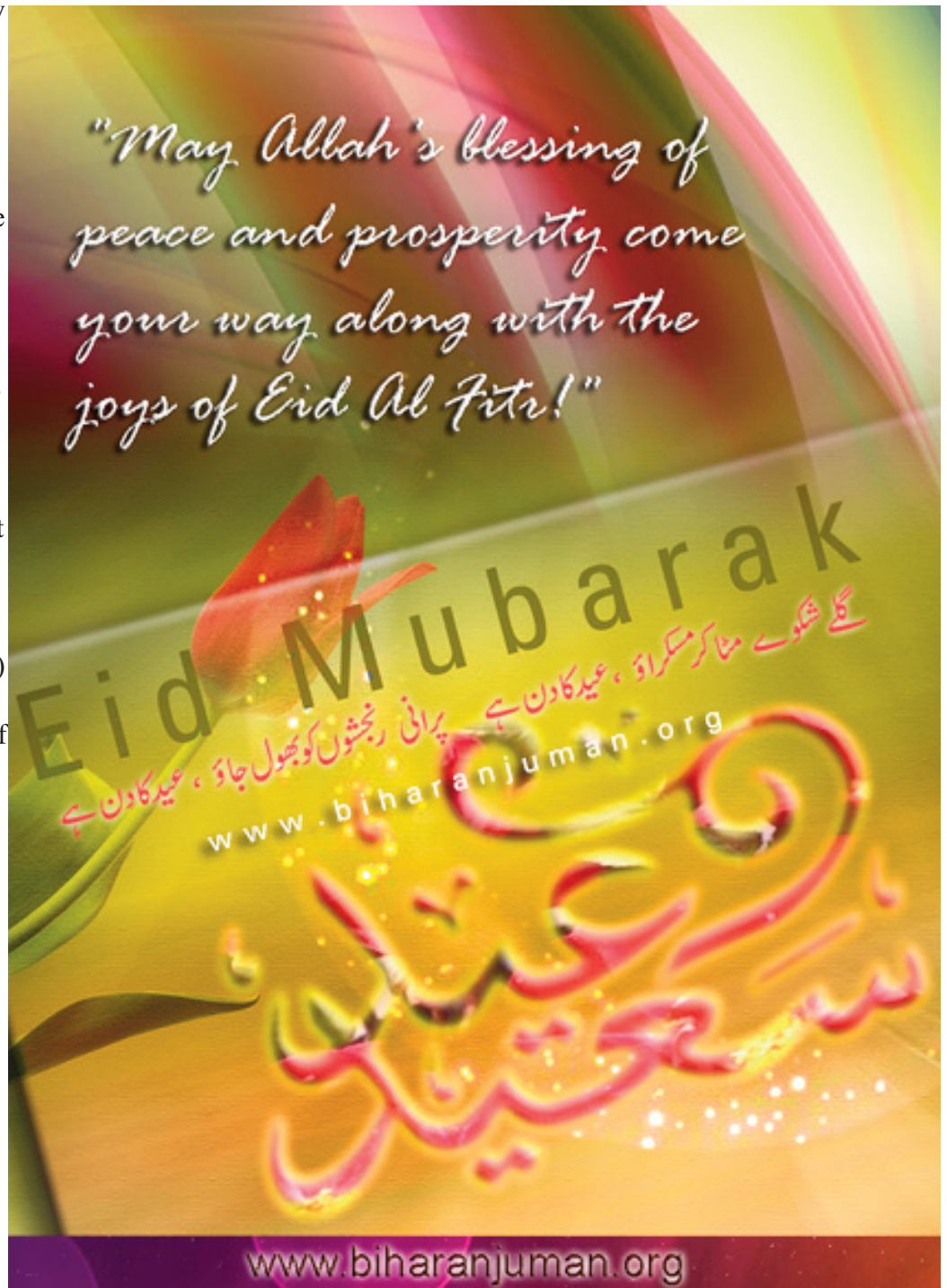
The month's all three ashras (ten-day periods) are soaked in God's grace. The first ashra is of rahmat(Mercy), which all of us need in life and after death. The second is maghfirat (God's pardon), the value of which all of us know deep inside our hearts. The third is of nijaat (being saved from eternal damnation). The Prophet (PBUH) told Muslims to seek Lailatul Qadr (mainly) in the odd nights of the last ashra, that is on the night of 21st, 23rd, 25th, 27th and 29th of the month.

All these ashras end with the sighting of the new moon heralding the beginning of a new month and end of Ramdhan. On this night God pardons the sins of innumerable believers saving them from eternal damnation. The next morning Muslims congregate in large numbers in festive mood, with contented hearts, in their best dress,

thanking God for the mercy he had showered on them. On the Eid morning again God pardons innumerable believers, saving them from hell, "which they, with their sins, had ensured for themselves."

The most wrenching part of all this is that the month of God's Mercy passes too quickly, in almost a fifty. So, be alert. Don't let it pass. Seize the moment.

Salaam and all the best wishes for the holy month.
http://iosworld.org/short_takes/Seize_the_moment.htm



Digital Spreadsheets

I By Sameen Ahmed Khan I

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Spreadsheets have been used by accountants for hundreds of years. Computerized or electronic spreadsheets are of much more recent origin. In the realm of accounting jargon a spreadsheet was and is a large sheet of paper with columns and rows that organizes data about transactions for a business person to examine. It spreads or shows all of the costs, income, taxes, and other related data on a single sheet of paper for a manager to examine when making a decision. An electronic spreadsheet organizes information into software defined columns and rows. The data can then be "added up" by a formula to give a total or sum. The spreadsheet program summarizes information from many paper sources in one place and presents the information in a format to help a decision maker see a more complete picture.

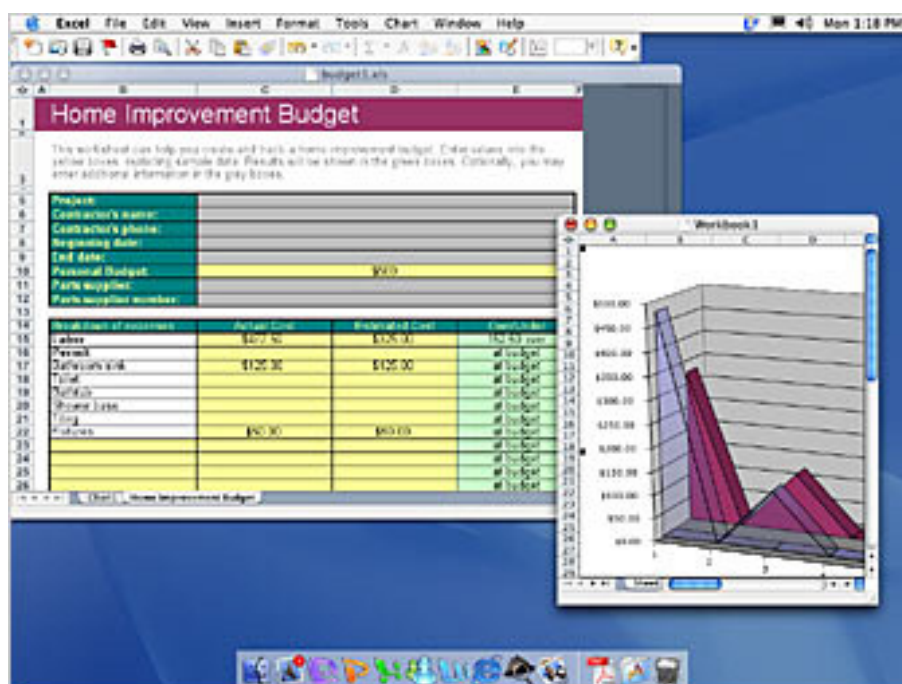
In 1961, Professor Richard Mattessich pioneered the development of computerized spreadsheets for use in business accounting. These operated on the main-frame computers. The wide use of the spreadsheet programmes had to wait till the personal computers became common. The spreadsheets made their first appearance for the personal computers in 1979; this was the VisiCalc, created by Dan Bricklin and Bob Frankston for the Apple-II platform. It was conceived and developed as a tool to do repetitive calcu-

lations for Bricklin's studies at Harvard Business School. The name VisiCalc is a compressed form of the phrase visible calculator. The basic paradigm of an array of rows and columns with automated updates and display of results has been extended with libraries of mathematical and statistical functions, accompanied with powerful graphing facilities. VisiCalc was succeeded by the Lotus 1-2-3. It incorporated integrated charting, plotting and database capabilities. Lotus 1-2-3 established spreadsheet software as a major data presentation package as well as a complex calculation tool. In 1984, Microsoft came up with its own version of the spreadsheet programme called EXCEL

(<http://www.microsoft.com/office/excel/>). When Microsoft launched the Windows operating system in 1987, Excel was one of the first application products released for it. Now the Microsoft Excel has superseded all the other spreadsheet programmes. It was one of the first spreadsheets to use a graphical interface with pull down menus and a point and click capability using a mouse pointing device.

The Microsoft Excel spreadsheet with a graphical user interface makes it very attractive for the users. Moreover the Microsoft Excel has established itself as a ubiquitous program.

The electronic spreadsheets such as the MS Excel can be used effectively in education and science. MS Excel is readily available and one need not buy costly packages. The MS spreadsheets are easy to use enabling a middle course compared to the extremes of fully coding an algorithm in some programming language (such as FORTRAN or C++) and using a readymade package. The spreadsheet



approach is more suited for learning. More over the MS Excel has a highly developed graphical interface with an inbuilt help module. Beginning students can do statistical analysis (calculation of mean, median, mode and standard deviation, etc.) of data and make a graphical presentation (pie charts, bar charts, etc.). Students can also do many complex mathematical operations (including topics such as applied calculus) using the MS Excel with ease. Excel enables numerical analysis in an easy and lucid manner requiring no prior knowledge of computer programming. Presenting information in graphical form is useful in studying many phenomena in science. Excel is a very useful tool in analyzing the data collected in the laboratories and in the field trips.

Using Excel can enhance understanding of content within a graphic presentation of the information. It provides a visual representation of data that makes it easier to analyze. Excel reduces the difficulty of plotting data and allows students a means for interpreting the data. Excel can easily convert any chart or data set into a web page, making it very easy to share information among groups. Excel's ability to dynamically generate charts and graphs in seconds makes it easy to quickly demonstrate relationships between numbers. As a teaching tool, students can see how different types of graphs and charts can be used to represent the same series of data. A major advantage of an electronic spreadsheet is that it can be stored (in devices

such as flash-memories and CD's) and reused later. Moreover the stored data can be used for a comparative analysis.

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مشورہ لے کر دیکھو

کسی کا صبر دیکھنا ہو تو اس پر تنقید کر کے دیکھو

کسی کا ظرف دیکھنا ہو تو اسے عزت دے کر دیکھو

کسی کا خلوص دیکھنا ہو تو اس سے مشورہ لے کر دیکھو

کسی کی خصلت دیکھنی ہو تو اس کے ساتھ سفر کر کے دیکھو

کسی کی فطرت دیکھنی ہو تو اس سے آزادی و اختیار دے کر دیکھو

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عبقری

The Big Question on Beard

I By Anis Khan I

I chatted with one of my former colleagues today and he said that I looked old and conservative with my beard. He said, 'I know that you are not conservative, but your beard make you look so. Those who don't know you will think you are conservative.' It's almost impossible to ignore feedback on one's looks, especially if you are told you look old. One voice in my head said, "Why not trim it like Noman Ali Khan does?" Another voice said, "No way." The first voice whispered, Why not grow hair and look like and artist. The second voice said, Why artist? What's the problem in being a Muslim? I said, I will write a blog post.

unemployment and chaos. You will see less of extremism in Muslim countries that are economically stable and the government is in control, be it democracy or not. There was no terrorism in Iraq and Syria before the governmental structure in these two countries was demolished through invasions to remove stable governments. There was hardly any terrorism heard of in Afghanistan and Pakistan before 9/11. War on terrorism has collectively responsibility for creating political void leaving a chaotic political space to be grabbed by gangs who could get arms and support from their godfathers, as much as there is responsibility on the Muslims leaders and preachers to contain extremism.



No doubt Islamophobia is on the rise around the world with an assumption that terrorism is a threat to non-Muslims while the facts tell that terrorist kill mostly Muslims. As per one report published in ABC in 2014 more than 80% of the deaths related to terrorism took place in Iraq, Nigeria, Afghanistan, Pakistan and Syria. It is not a Muslims versus the rest issue but the Muslim issue, the issue of extremism. Extremist needs fertile grounds of ignorance,

Beard has almost become symbol of terrorists because bearded people with guns are shown in the mass media, but bearded people feeding the poor and doing philanthropic work will never be shown on the mass media. Hatred sells more readily than love. I think even love doesn't sell. Romance, beauty and lust rock. When you look at the history of psychopaths, perverts, murderers and dictators, you will see more of clean shaven people than bearded ones. It's a challenge for Muslims and they have to over-

come it. And, we will have to realize that there aren't enough bearded Muslims to prove that it's not a question of beard but a question of education and economic standards. There have been times when men of all religious faiths took pride in beard because it was symbol of masculinity. Many of the philosophers and artist in the Europe, USA, China, Russia and Indian subcontinent had beards because they realized that men need to worry less about looking handsome or young, and more about the influence they have on people. Muslims and Christians unquestionably have their leaders in Jesus and Mohammad, peace be upon them, both bearded men. Hindus are among other major faiths that have mostly spiritual preachers as bearded men. Atheists make up another major part of the world population who look up to Karl Marx and Darwin for philosophy, both bearded men.

few years ago. A lot of people showed concern that how is he going to get patients with such frightful looks. During his marriage function, a gentleman told his father that he looks like a terrorist. The father retorted, "Did Ajmal Qasab have a beard when he came to attack India."

I have lately grown beard after a decade of playing around trimming my beard. People ask if I have been radicalized in recent past. I did not attend a single religious assembly. Nor did I spend an hour with a Muslim preacher. I read fewer books in the last one year than I read before. I wrote fewer posts on religion than I wrote before. But, I felt more free than I felt before because I was not part of a private sector machine that makes men slave. I have no hesitation to say that beard is not directly associated with terrorism. In Saudi Arabia it's seen as a conservative or



Muslims have had more skepticism about beard than non-Muslim had. A relative told me a story of a beard controversy that took place a few decades ago during a marriage in my community of Qayamkhanis, people who take pride in Islam as well as in Rajput lineage. During those times nobody had heard of terrorism, but the skepticism for beard was so strong that when a marriage party arrived and people discovered that the groom had beard, they wanted to force him to shave it. The groom refused so the good people decided to send the marriage party back. Those days a beard was an old man's idea. These days it looks like a violent man's idea. I know of a young man who is a doctor with beard was married a

extremist thing, if not an inspiration for violence. Stereotypes are social truths, we can live with them or question them but they are what they are. Some people who love me can say it on my face but others may just feel uneasy and say, "Why don't you make it a little bit trimmed and beautiful?" If I go to make it beautiful, I have made it clear that looks matter, and that I must compromise on my religion and that a Muslim needs to seek security in how people judge him, not in Allah. I don't blame the people who make such judgments. It's a human thing. People want to look young to live in an illusion that death is still far away because beard makes people look old. Beard is directly associated with radical Muslims. One of my favorite subjects in recent years have

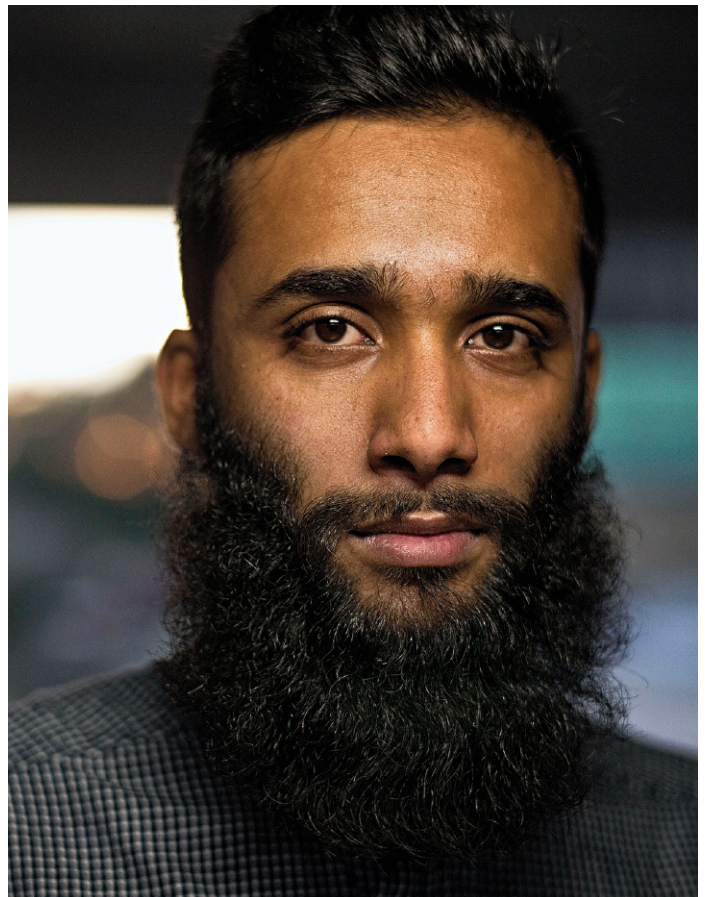
been Social Psychology and I know how stereotyping is real; it's a social phenomenon not an individual problem. Nearly a decade ago when the war on terrorism was on its peak I was with my colleagues in a car and we stopped at a traffic signal. Another colleague who was employed in the same group of companies was in his car and stopped next to ours. He was a bearded young man, a very polite one. My colleagues said, 'Why does he grow beard when he knows that people are frightened by it?' I saw some sense in the social justification of not growing beard at that time and I see the point even now, but I also believe that running away from beard is not a solution. Your confidence is always compromised if you are not comfortable with your body and beliefs. How do I expect Allah to support me 100% when I am shying away to commit myself 100%? The solution is that bearded people show to others that they are as good human beings as non-bearded people are. The responsibility is on the bearded people. When we compromise on beards, we support the stereotyping that bearded Muslims are radicalized. In reality I have seen more clean shaven Muslims showing more violence in ideas and actions than bearded Muslims.

Why blame the common man when our preachers compromise and become defensive? Our good preachers when they trim their beards and persist on the path of dawah prove by their action that dawah cannot be done by a man who grows his beard fully, as per the purist tradition of sunnah. They, in a way, say, 'Oh beard-hater, tormented, defensive, guilt-laden Muslim, come to me. I feel your pain, guilt and shame. Let's talk about religion. I love Mohammad, peace be upon him, and you love him too. We will slowly grow beard but let's first talk about Mohammad, peace be upon him.' They may be right in their way, Allah knows the best. But, I believe one needs to be purist and idealist while preaching others and beard in its traditional form is an expression of idealism, a show of at least 100% commitment, visually, because emotional commitment can never be 100% for we are human beings. We are weak. It's an expression that my beauty before God, The Most Merciful, is more important to me than my beauty before anyone else. It's an expression that if God, The Most Merciful, will give me honour I can guide people, otherwise no amount of innocent looks can bring enough warmth in my speech to turn even one's heart. I know from my experience that non-Muslims love you or hate you only for your actions. They don't give a damn to your beard or no beard. If you smile, they will smile. You can test it with

100% success rate. The first impression matters but its only limited to the first impression. After that if you behave well, Muslims and non-Muslims appreciate it. If you are selfish, arrogant and mean, no amount of handsome looks will get you blessings from the people. Handsome is as handsome does.

Believe, trust and action is not only my motto for life, business and religion. We need to believe if historically there have been leaders with beard there is no reason why there can't be now. We need to believe that non-Muslims genuinely love us and want our good. It's that some bearded perverts who have blood on their hands have made them skeptics. We need to tell them that there are more perverts, murderers, psychopaths and dictators among non-bearded men than among bearded ones. We need to break the stereotypes. We need to believe that actions matter more than speech or looks. We need to believe that a smiling Muslim with a beard is far better than a Muslim who is handsome but goes about with an air of arrogance. We need to believe ourselves, our neighbors, the teachings of the Prophet, peace be upon him, and Allah. We need to seek honor from Allah alone. Allah says:

[035:010] Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.



The virtue of fasting six days of Shawwaal

What is the ruling on fasting six days of Shawwaal? Is it waajib (obligatory)?

Praise be to Allaah.

Fasting six days of Shawwaal after the obligatory fast of Ramadaan is Sunnah Mustahabbah, not waajib. It is recommended for the Muslim to fast six days of Shawwaal, and in this there is great virtue and an immense reward. Whoever fasts these six days will have recorded for him a reward as if he had fasted a whole year, as was reported in a saheeh hadeeth from the Prophet (peace and blessings of Allaah be upon him). Abu Ayyoob (may Allaah be pleased with him) reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever fasts Ramadaan and follows it with six days of Shawwaal, it will be as if he fasted for a lifetime.” (Narrated by Muslim, Abu Dawood, al-Tirmidhi, al-Nisaa’i and Ibn Maajah).

The Prophet (peace and blessings of Allaah be upon him) explained this when he said: “Whoever fasts for six days after (Eid) al-Fitr has completed the year: (whoever does a good deed (hasanah) will have ten hasanah like it).” According to another report: “Allaah has made for each hasanah ten like it, so a month is like fasting ten months, and fasting six days completes the year.” (al-Nisaa’i and Ibn Maajah. See also Saheeh al-Targheeb wa’l-Tarheeb, 1/421). It was also narrated by Ibn Khuzaymah with the wording: “Fasting for the month of Ramadaan brings the reward of ten like it, and fasting for six days brings the reward of two months, and that is the fasting of the whole year.”

The Hanbali and Shaafa’i fuqaha’ explained that fasting six days of Shawwaal after fasting Ramadaan makes it as if one has fasted for an entire year of obligatory fasts, because the multiplication of the reward applies even to naafil fasts, because each hasanah brings the reward of ten like it.

Another of the important benefits of fasting six days of Shawwaal is that it makes up for any shortfall in a person's obligatory Ramadaan fasts, because no one is free of shortcomings or sins that have a negative effect on his fasting. On the Day of Resurrection, some of his naafil deeds will be taken to make up the shortcomings in his obligatory deeds, as the Prophet (peace and blessings of Allaah be upon him) said: “The first thing for which people will be brought to account on the Day of Resurrection will be their salaah (prayer). Our Lord, may He be glorified and exalted, will say to His angels – although He knows best – ‘Look at the salaah of My slave, whether it is complete or incomplete.’ If it is perfect, it will be recorded as perfect, and if something is lacking, He will say, ‘Look and see whether My slave did any voluntary (naafil) prayers.’ If he did some voluntary prayers, [Allaah] will say, Complete the obligatory actions of My slave from his voluntary actions.’ Then all his actions will be dealt with in a similar manner.” (Narrated by Abu Dawood). And Allaah knows best.

Sheikh Muhammed Salih Al-Munajjid
www.islamqa.info

Tremors in Marriage life...

Haste versus Tolerance

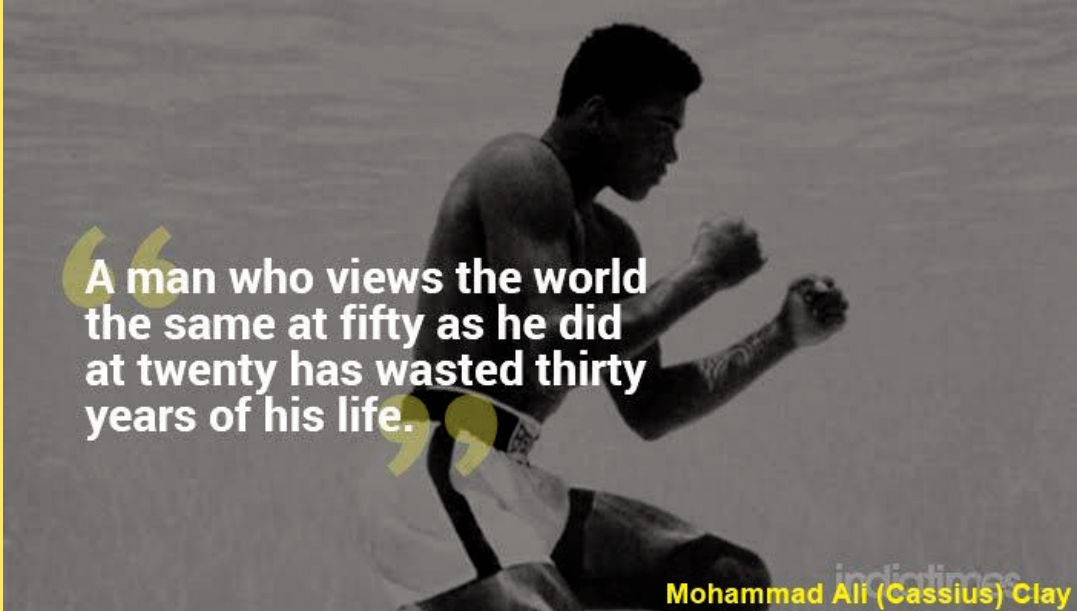
I By Nissar Nadiadwala I

Among the hastiest decision, which also proves harmful emotionally and socially, is divorce. People rush for divorces like anything. Why many people find themselves incompatible for their spouses but they get along well even with their aggressive boss, disobedient children, stubborn customers and irritating neighbors ? It may seem to many people that spouses can be replaced easily but bosses can't be. Children can be disobedient but spouses should never be. Customers can be stubborn but they follow it up by a profit in deal, spouses don't. You can shut your doors for neighbors but not for your spouse. You can sell your house but can't sell your spouse. So, many people are in a haste to replace them.

Spouses err. They fall short in expectations. Their shortcomings strike brighter than their good qualities. These are common features everywhere. If you look at your spouse's errors and shortcomings through microscope then it will give you a magnified image. This is how Shaytan works. Haste is a weapon used frequently by Shaytan to instigate a man to do wrong and destroy his Akhera. It is haste that leads many warring couple to separation. If haste is a weapon of shaytan, then it is also a test for man. Note these three Qur'anic verses that reflect human psychology :

1. Man was created weak 'Khuliqal Insaana Dhaeefa' ..Surah Nisaa verse 28.
2. The prayer that man should make for good, he makes for evil, for man is given to Haste ... Surah Al Isra chapter 17 , verse 11.
3. Innal Insaana Khuliqa halooa.. Indeed man was created very impatient..Surah Ma'arij chapter 70 , verse 19

'Haste is from Shaytan. and tolerance is from Ar Rahman' declares Sahih Hadith. Note the attribute of Allah here.. Ar Rahman. Most Merciful. Why did Allah not use his other attributes here? Mercy is from Allah. Mercy is required for a patch up. That is why Allah says.. Tolerance is from Ar-Rahman. Tolerance is opposite of haste. If you are in a hurry, don't take a decision. The love in youth evolves into mercy in old age. That is why we see our grandmothers and grandfathers talking for hours and are concerned for each other in their sickness. They remind medicines. They react if their spouse is criticized in their presence. This is mercy attached with love. Those marriages which have survived are case studies for the generation next. Love is not a boiling water that can evaporate after certain temperature but it is a strong plinth upon which the whole building of love and affection stands.



“A man who views the world the same at fifty as he did at twenty has wasted thirty years of his life.”

Mohammad Ali (Cassius) Clay

Will we let the poor die?

I Dr Mohammad Manzoor Alam I

Sometimes towards the end of cold war, Rand Corporation, which conducts researches and writes reports for US government, its foreign policy and military establishments, prepared a report that had a startling suggestion. It said that the powerful and rich Western countries and institutions should not intervene to save millions of lives in the less developed countries (LDCS).

According to Rand, the ill-fed, ill-clad, ill-shod millions were worthless vermins who had no value, were of no economic worth, and were a burden on earth's resources. So they should be allowed to die off in their millions. There was no point in wasting precious material and financial resources on them. That was like throwing black slaves overboard in the sea to drown if the white captains of slave-trading ships thought their ship was overloaded or had insufficient food and water for so many people.

At that time the report sounded a little too cruel, callous and shocking, especially for liberals and leftists. It also seemed unprecedented, but it was not. In India, over the centuries Banias had regularly been hoarding grain as people died in famines. The Banias thus forced food prices (and their profits) to shoot through the ceiling as people died like flies. As Amartya Sen, says in famines there was enough food, but the poor did not have access to it as they had a weak purchasing power.

A particularly gruesome famine struck Bengal in 1942. People from the countryside were dropping dead like flies on Calcutta's roads, lanes and by-lanes. The city was littered with corpses of the hungry men, women and children as Banias' godowns were brimming with food grains hoarded to be sold at higher prices. As Indians did not bother for fellow Indians, the British rulers had no reason to worry too much about saving Indian lives.

At that point the massive British military (that included Indians and other colonised people in it) was fighting against the Axis powers led by Germany, Italy and Japan. When the British Prime Minister Winston Churchill needed to ensure food supplies to British troops he took away all the reserved food from India and let the people die from hunger in their millions. Between the Banias' greed and the British need Indian lives were extinguished en masse. Both Churchill and the hoarders had coolly decided to let people wither away. Thus Rand report's suggestion was not unprecedented.

Thankfully, we are no longer living under British rule, but the rule of greedy traders is yet to be over. And, yes, the native government has not always been an improvement on the colonial one. Our governments at Centre as well as in states have not always acted in stress situations in a better way than their colonial predecessors.

Today no country in the world is allowed to let people perish in a famine. In India itself the last devastating famine came in Cooch Behar in the 70s. Since then no real famine has struck the country, yet from locations in Odisha, Madhya Pradesh and the model of economic growth state, Gujarat, reports have often come that said certain pockets were severely food scarce. Starvation deaths are not unheard of in these states as well as Chhattisgarh and others. The question is when India will get rid of hunger, finally? Today, 33 crore people in 256 districts of ten states are severely affected by monumental drought, subjected to the worst human suffering. There is no mention of it in the daily dose of announcements of grand new schemes, plans, missions, projects and Abhiyans. Why? Are not they Indians?

I will continue this in another write-up soon. However, before ending it I want to talk about a cruel joke Sadhvi Uma Bharti has played on some of the worst drought-hit people. Bharti, the rabble-rouser of Babri Masjid demolition movement, is today the

Union minister for water resources. More importantly, she is an MP from Jhansi in Bundelkhand, one of the worst drought-hit areas.

On May 2, she flagged off 12 tankers carrying water to some most thirsty areas. She waved a BJP flag and the convoy of tankers rolled off to their destination. When they reached there people were angry to see that none of them had a drop of water. Whatever the case, but Bharti had her pictures sending water to the thirsty publicised. Naturally, the victims did not like this joke at all.

By the way, what does it say about the Centre's attitude to the life and wellbeing of 30 crore Indians who are not a part of the grand media-created hype? Do these leaders want the poor to die without food and water?

http://iosworld.org/short_takes/Will_we_let_the_poor_die.htm

The Way to Gain is to Give Selflessly

The world is a mix of pairs of opposites; it is constantly changing and is unpredictable.

In this scenario to count on a fixed pattern that suits you is like expecting to always win at gambling! Assess the world, your surroundings and the people you interact with regularly. Understand all these elements for what they are and accept them. Everyone is bound by their inherent nature and cannot act apart from inborn traits. Once you come to terms with this you will not expect an angry person to be gentle or a hysterical person to be sane. You will know exactly how to deal with them without getting upset.

Look within. What motivates you and drives you

to action? How is it that at times you are serene and tranquil, at most times agitated and disturbed and at still other times lazy and indolent? What are your strengths and weaknesses? Are you happy being the way you are or do you want to become a better person?

Act on the sane counsel of the intellect and not on the whims and fancies of the mind. Use your existing intellect. Strengthen it. Think, reflect, question. The mind tricks you, distracts you and eventually destroys you. It is the intellect that keeps you on course.

Fix a goal beyond your limited, self-centred interests. Develop a larger world view. Rise above myopic concerns. Shift from profiteering to offering your talent for benefit of others. Then prosperity will rain down on you. The way to gain is to give. People who think of themselves and make demands on others are miserable. The few who think of others and serve them are happy. When your thought shifts from 'me' to 'you' your desires drop and you evolve spiritually.

Move from a strongly entrenched feeling of separateness to that of oneness.

The whole of humanity being one family. Today you see enemies within the family! Partners are viewed as opponents, benefactors as malefactors. But the spirit of oneness can turn drudgery to revelry, mediocrity to excellence. Loving people are happy. People with negative emotions feel isolated and despondent.

Oneness paves the way to Enlightenment.

Knowledge is defined as – reflection on the distinction between the permanent and impermanent.

Everything in the world is passing, ephemeral, transient. The wise one does not invest in the world.

He looks for the permanent in and through the impermanent. And you connect with the permanent.

Live life wisely. Do not sell yourself short.

Go for infinite happiness – your birth right. The world will be at your feet.

राष्ट्रवाद जुनून और शोषण नहीं, मुहब्बत और दर्दमंदी है

9 फरवरी 2016 को जवाहरलाल नेहरू विश्वविद्यालय में 20–25 लड़कों ने काश्मीर को लेकर नारेबाजी की— ऐसे एक प्राइवेट वीडियो के आधार पर केंद्र सरकार ने 6 छात्रों पर राजद्रोह का आरोप मढ़ दिया। जे एन यू छात्रसंघ अध्यक्ष कन्हैया कुमार को गिरफ्तार कर जेल में डाल दिया। जब उन्हें कचहरी में पेश किया गया तो जुनूनी वकीलों ने बेरहमी से मारा, कई छात्रों, प्रोफेसरों व पत्रकारों को पीटा और पुलिस खामोश रही। उमर खालिद, अनिर्बान भट्टाचार्य व अन्य वामपंथी छात्रों पर देशद्रोह का आरोप लगाकर उनके खिलाफ आतंकियों जैसा अभियान चलाया गया। सरकार समर्थित संगठनों ने पूरे विश्वविद्यालय को (जो वस्तुपरकता और विचारशीलता के लिये संसार में जाना जाता है) देशद्रोही कहकर बदनाम किया। 23 फरवरी को उमर व अनिर्बान ने खुद को पुलिस को सौंप दिया। उमर का इंडियन एक्सप्रेस में जो भाषण आया है वह उसकी भगतसिंह सरीखी ज़मीनी राष्ट्रनिष्ठा पेश करता है। इस बीच पता चला कि 9 फरवरी की घटना के वीडियो में मिलावट थी।

नारे अगर लगे भी तो आपको मालूम करना चाहिये कि उनके अनुरूप क्या काम भी किया गया — देश की सुरक्षा को खतरा पहुंचाया गया, लोगों को आतंकित किया गया या घृणा फैलाई गई? अगर नहीं तो आप उन पर वह इलजाम कैसे लगा सकते हैं जो उन लोगों पर भी नहीं लगाते जिन्होंने राष्ट्रपिता का खून किया, भागलपुर, नेल्ली, गुजरात में भीषण कत्ल किये व चौबीसों घंटे द्वेष भड़काते हैं।

राष्ट्रवाद धौंस और जुनून नहीं है। उसके मानी है मुल्क के हर शख्स से मुहब्बत और उनकी आज़ादी व शोषणमुक्ति के लिये जी भर कोशिश। जिस तरह देह कुदरत की देन है, माता पिता कुदरत की देन हैं उसी तरह मातृभूमि भी हरेक को कुदरत की देन है। जिस जगह जो आदमी पैदा होता है वही उसका वतन है। वहां उसे आज़ादी और इज्जत से रहने का हक है। ये हक कुदरती हैं; भगवान ने दिये हैं, किसी का अहसान नहीं है। मगर जनता को अभी तक ये पूरी तरह हासिल नहीं हुये हैं। इन हकों के लिये आंदोलित होना राष्ट्रवाद है। आज गुलामी सरहदों से नहीं, बाजारों से आती है। बाजार की ताकतें किसानों, मजदूरों व छात्रों को हाशिये पर धकेल रही हैं। हम उनका दर्द बांटें और उनके शैक्षिक व आर्थिक सशक्तिकरण में काम आयें।

گلبرگ سوسائٹی قتل عام کا فیصلہ : انصاف کا بدترین مذاق

ہندوستان میں امن و انصاف مسلمانوں، دلتوں، کمزور طبقوں، آدی واسیوں اور پسماندہ طبقوں کے لئے گولر کے پھول کی مانند ہے جو کبھی نظر نہیں آتا۔ چند ماہ قبل ایک انگریزی اخبار میں ایک رپورٹ شائع ہوئی تھی جس میں موت کی سزا پانے والوں کی پوری تفصیل بیان کی گئی تھی۔ وہ رپورٹ نہ صرف حیران کن تھی بلکہ ہندوستان کے نظام عدل پر بڑا سوال بھی قائم کر رہی تھی۔ رپورٹ یہ بتایا گیا تھا کہ ملک کی آزادی کے بعد اب تک موت کی سزا یافتگان میں سے بیشتر مسلمان، دلت، کمزور، آدی واسی اور پسماندہ طبقات میں سے ہیں۔ اس کے پہلو پر غور کریں تو یہ بات ثابت ہوتی ہے کہ جرائم کرنے والوں میں ان کا طبقات کے لوگ شامل ہیں۔ جب کہ حقیقت یہ ہے کہ ان طبقات کے جرائم کا تعلق چھوٹے موٹے جرائم سے ہوتا ہے یا وہ کسی کہنے یا بہکاوے میں آکر جرائم کا ارتکاب کرتے ہیں۔ مسلمانوں کے خلاف فسادات میں جانی اتلاف میں کمی آئی ہے اس کا مطلب یہ نہیں ہے یہاں کا اکثریتی طبقہ شریف ہو گیا ہے یا ان میں انسانیت آگئی ہے، بلکہ ان لوگوں کو بھاڑے کے قاتل نہیں مل رہے ہیں۔ گجرات فسادات اور قتل عام کے دوران بڑے پیمانے پر دلت طبقوں کو فسادات میں استعمال کیا گیا تھا۔ لیکن حالیہ دنوں میں دلت طبقوں نے فسادات میں استعمال ہونے سے صاف انکار کر دیا۔ وہ ان لوگوں کے گھناؤنا چال کو سمجھ چکے ہیں اس لئے فسادات میں جانی نقصان میں کمی آئی ہے۔ اب فسادات کا مقصد جانی نقصان کے بجائے مالی و معاشی نقصان پہنچانا ہوتا ہے تاکہ پوری زندگی متاثرین کو کھڑا ہونے میں ختم ہو جائے۔ یہی طریقہ حالیہ برسوں میں کوسی کلاس اور دیگر فسادات کے دوران اختیار کئے گئے کیوں کہ فسادات کے بعد ہندوستان کی پوری دنیا میں بدنامی ہوئی تھی اور یہ بدنامی اس کا پیچھا نہیں چھوڑ رہی ہے۔ مودی کے وزیر اعظم بننے کے باوجود گجرات فسادات ان کا ہر جگہ پیچھا کرتے ہیں۔ وزیر اعظم بننے سے پہلے مغرب اور یورپی ممالک جانے پر پابندی عائد تھی اور ان کو ویزا نہیں مل رہا تھا۔ اب جہاں جارہے ہیں وہ ہندوستان کے وزیر اعظم کی حیثیت سے جارہے ہیں۔ مودی کی حیثیت اب بھی وہی ہے جو پہلے تھی۔ گجرات پوری دنیا میں اس لئے بھی بدنام ہوا کیوں کہ گجرات فسادات کے بعد بھی وہاں انسانیت کا خون ہوتا رہا اور حیوانیت کا ننگا ناچ جاری رہا۔ سیاست سے لیکر افسران تک انسانیت کے قاتل بنے، سپریم کورٹ کی مداخلت پر کچھ کو جیل بھی جانا پڑا لیکن ریاستی اور مرکزی حکومت کی ساز باز سے سب لوگ یکے بعد دیگرے بری ہو رہے ہیں اور سب لوگ بری ہو جائیں تو کوئی بعید نہیں ہے۔ کیوں کہ مسلمانوں کے ساتھ انصاف کرنا ہندوستانی حکومت کی فطرت میں شامل نہیں ہے۔ ہندوستانی نظام عدل نے یہ بات واضح طور پر بتا دی ہے کہ مسلمانوں کے ساتھ منصفانہ رویہ رکھنا ممکن نہیں ہے۔ عشرت جہاں انکوائٹر کے خطیوں کو جس طرح پذیرائی کی گئی اور بچ نکلنے کا آسان راستہ فراہم کیا گیا وہ ہندوستانی نظام عدل پر ایک سیاہ دھبہ کی حیثیت رکھتا ہے۔ پھانسی کی تاریخ پر عمل کرنے کیلئے ایک مسلمان کے لئے صدر جمہوریہ رحم درخواست کو مسترد کرنے کے لئے قلم کا ڈھکن کھولے تیار رہتے ہیں۔ یہاں کی عدالت رات بھر جاگتی ہے لیکن یہی معاملہ پرگیہ کا ہوتا ہے تو اسے فوراً کلین دے دی جاتی ہے۔ عدالت ایک بار بھی تفتیشی ایجنسیوں سے یہ سوال نہیں کرتی کہ گرفتار کئے اور پوچھ گچھ کئے بغیر کلین چٹ کیوں دی جارہی ہے۔ برین پانڈیا، اکثر دھام معاملے میں یہاں کی عدالت اصلی گنہگاروں کو عدالت میں کھڑے میں لانے کی کبھی ہدایت کیوں نہیں دیتی ہے۔ تفتیشی افسران سے یہ سوال کیوں نہیں کرتی ان بے گناہوں کیوں پھنسا گیا، کن لوگوں کے اشارے پر ان پولیس افسران نے بے گناہ مسلمانوں کو پھنسانے کی سازش رچی تھی، اسے طشت ازبام کیوں نہیں کیا جاتا۔ گلبرگ سوسائٹی قتل عام کے معاملے میں جو فیصلہ آیا ہے محترم جج صاحب نے جو تبصرے کئے ہیں اس سے انصاف پر یقین رکھنے والا ہر شخص حیران ہے۔ جو باتیں دفاعی وکیل کی ہوتی ہیں وہ عدالت کے منہ سے اچھی نہیں لگتیں۔ اگر گجرات میں خواتین کی آبروزی، وحشیانہ سلوک، پیٹ چیر بچہ کو تلوار نوک پر لہرانا، عورتوں کی چھاتی کاٹنا، زندہ جلانا، جلانے سے پہلے ایک ایک اعضا کاٹنا اگر یہ جرم نہیں ہے تو پھر نربھیا کے معاملے میں مجرموں کو پھانسی سزا کیا صحیح ہے؟ کیا نربھیا نے جدوجہد نہیں کی تھی، دانت نہیں کاٹتے تھے؟ آخری شاذ و نادر کا کیا مطلب ہوتا ہے۔ کیا مسلمانوں کے ساتھ بھیانک اور انسانیت سوز جرائم شاذ و نادر کے زمرے میں نہیں آتے۔ اگر گجرات قتل عام کے سانحات شاذ و نادر کے زمرے میں نہیں آتے تو ہندوستان میں کوئی جرم بھی شاذ و نادر کے زمرے میں نہیں آنا چاہئے۔

گلبرگ سوسائٹی قتل عام خصوصی عدالت کو رےٹر آف ریسٹ نہیں لگا۔ کیوں کہ ایسا ہے بھی نہیں۔ کسی بھی فساد میں مسلمانوں کا منصوبہ بند قتل عام ہندوستان میں ایک عام بات ہے اور عدالت نے اسے تسلیم کر لیا ہے۔ ورنہ عدالت کو سیکڑوں لوگوں کو سزائے موت دینی پڑے گی۔ 69 لوگوں کا بے رحمانہ، وحشیانہ، درندگی پن اور انسانیت کو شرمسار کرنے والا قتل کہیں سے بھی عدالت کے سامنے ریر آف دی ریسٹ کے زمرے میں نہیں آیا۔ مسلمانوں کو سزا دلانے میں عدلیہ کیوں فراخ دل بن جاتی ہے اور اس کی کوشش ہوتی ہے کہ ۹۹ بے قصور کو سزا ہو جائے لیکن ایک بھی قصوروار چھوٹنا نہیں چاہئے۔ آج تک ہم یہی نظارہ دیکھ رہے ہیں، مسلم نوجوانوں کو پندرہ بیس سال جیل میں سڑانے کے بعد بری کر کے عدالت سرخرو ہوتی ہے اور

انصاف کا پرچم کا بلند کرنے کی کوشش کرتی ہے لیکن جرم کا داغ مٹا لیکن سزا تو عمر قید سے بھی زیادہ کاٹ لی۔ لیکن جب معاملہ اس کے برعکس ہوتا ہے تمام عدالتی حسیت جاگ اٹھتی ہے۔ پتہ نہیں کیوں مسلمانوں کے مجرموں کو سزا دینے میں عدالت کا ہاتھ کانپ جاتا ہے۔ اسے کوئی سازش نظر نہیں آتی۔ 69 لوگوں کا اجتماعی قتل سازش اور منصوبہ کے بغیر کیا ممکن ہے؟ جب مسلمانوں کا معاملہ آتا ہے تو یہاں کی عدلیہ ثبوت کے فقدان میں عوامی جذبات بنا کر سزائے موت سناتی ہے۔ جیسا کہ افضل گرو کیس میں ہوا ہے۔ اتنا بدترین فساد، بھیانک قتل، ایسا وحشیانہ قتل جس کا جدید دور میں تصور نہیں کیا جاسکتا۔ اس کے باوجود بھی یہ معاملہ نادر واقعہ میں نہیں آیا۔ اسے دوہرا معیار کے علاوہ اور کیا کہا جاسکتا ہے۔ اس سے یہ بھی ثابت ہو گیا ہے کہ سزائے موت صرف مسلمانوں کے لئے ہے۔ گھر جلاتا ہے، قتل کرتا ہے، آپروریزی کرتا ہے اور سزا صرف سات سال۔ کیا یہ ممکن ہے کہ صرف گیارہ لوگوں کی بھیڑ نے 69 لوگوں کا بے دردی سے قتل عام کر دیا ہو گجرات کے گودھرا میں 27 فروری 2002 کو ساہرمئی ایکسپریس کے ایک ڈبے کو جلانے جانے کے ایک دن بعد یہاں میگھانی نگر علاقے میں اقلیتی کمیونٹی کے خاندانوں کی رہائش گاہ والے گلبرگ سوسائٹی میں بھیڑ کی طرف سے زندہ جلا کر مار دیئے گئے 69 لوگوں، جن میں کانگریس کے سابق ممبر پارلیمنٹ احسان جعفری بھی شامل تھے، سے جڑے گلبرگ سوسائٹی قتل عام کیس میں مجرم ٹھہرائے گئے 24 لوگوں کو یہاں ایک خصوصی عدالت نے 11 کو عمر قید، ایک کو دس سال اور 12 کو سات سال کی سزا سنائی ہے۔ گلبرگ سوسائٹی قتل عام کیس کی سماعت کے لئے قائم خصوصی ایس آئی ٹی کورٹ کا خیال ہے کہ فساد کی صورت میں عصمت دری نہیں کی جا سکتی۔ عدالت نے گلبرگ سوسائٹی میں ہوئی واردات کے وقت ہوئے اجتماعی عصمت دری کے الزام کو یہی کہہ کر مسترد کیا۔ عدالت نے کہا کہ جس جگہ پر ایک بڑی بھیڑ پتھر، جلتے ہوئے کپڑے پھینک رہی ہو اور گھر جلانے کی کوشش کر رہی ہو، اس جگہ پر عصمت دری کرنے کے بارے میں سوچنا مشکل ہے۔ جج پی بی دیسائی نے اس قتل عام کے وقت 2 خواتین کے ساتھ عصمت دری کرنے کے الزام میں 3 قصوروار یوگیندر شیخاوت، لکھن سنگھ چوڈاسما اور دنیش شرما کو اسی بنیاد پر بری کر دیا۔ عدالت نے کہا کہ 3 میں سے 2 ملزم، چوڈاسما اور شرما کو واقعہ کے 7 سال بعد گرفتار کیا گیا۔ اتنے عرصے بعد نہ تو کوئی فورینزک شواہد اور نہ ہی کوئی میڈیکل ثبوت ہی بچا تھا جو کہ عصمت دری کئے جانے کی تصدیق کر سکے۔ کورٹ نے کہا، 'اس میں کوئی شک نہیں ہے کہ عورت کے احترام کو ختم کرنے اور اس کا ظلم و ستم کرنے کے لئے اس کے کپڑے پھاڑ دیے گئے ہوں، لیکن ایسا لگتا ہے کہ عصمت دری کے الزام بعد میں سوچ و فکر کے بعد لگائے گئے۔ اس سزا پر بڑے پیمانے پر عدم اطمینان کا اظہار کیا گیا ہے۔ عدالت نے حالانکہ اس معاملے میں منصوبہ بند سازش ماننے سے انکار کرتے ہوئے تمام ملزمان کے خلاف لگائی گئی متعلقہ تعزیرات ہند کی دفعہ 120 بی کو ہٹا لیا۔ مجرم قرار دیئے گئے وی ایچ پی لیڈر اتل وید کے خلاف تعزیرات ہند کی دفعہ 143، 147، 148، 149، 153، 186، 188، 427، 435، 436 کے تحت معاملہ درج کیا گیا ہے۔ انہیں قتل یا دیگر سنگین جرائم کا ملزم نہیں بنایا گیا ہے۔

یہ معاملہ گجرات فسادات سے جڑے ان نو معاملات میں شامل ہے جس کی جانچ سپریم کورٹ کی ہدایت پر تشکیل دی گئی خصوصی تفتیشی ٹیم یعنی ایس آئی ٹی نے کی تھی۔ سپریم کورٹ نے مارچ 2008 میں گجرات کی اس وقت کی نریندر مودی حکومت کو سی بی آئی کے سابق ڈائریکٹر آر کے راگھون کی سربراہی میں ایک خصوصی تفتیشی ٹیم تشکیل کرنے کا حکم دیا تھا۔ ایس آئی ٹی نے فروری 2009 سے اس معاملے کی تحقیقات شروع کی تھی۔ اس معاملے میں مسٹر مودی کے کردار پر بھی سوال اٹھائے گئے تھے بعد میں ایس آئی ٹی نے انہیں کلین چٹ دے دی تھی۔ سپریم کورٹ نے اس معاملے کی روزانہ سماعت اور بعد میں فیصلہ سنانے پر روک لگانے کے احکامات دیے تھے۔ گذشتہ فروری ماہ میں عدالت نے فیصلہ سنانے پر روک ہٹا لی تھی۔ واضح رہے کہ سماعت کے دوران مسٹر کوڈکر نے عدالت سے 24 میں سے 11 مجرموں جنہیں قتل کا مجرم ٹھہرایا گیا ہے کو پھانسی یا کم از کم عمر قید کی سزا دینے کا مطالبہ کیا ہے۔ انہوں نے اس واقعہ کو ٹھنڈے کلیجے (کوڈ بلڈیڈ) سے کیا گیا قتل اور نادر واقعات میں سے بھی کبھی کبھار ہی ہونے والا واقعہ (ریریسٹ آف ریر) قرار دیا تھا۔ مدعا علیہان کے وکلاء نے سپریم کورٹ کے ایک فیصلے کا حوالہ دیتے ہوئے کہا تھا کہ قصورواروں کو پھانسی کی سزا نہیں دی جانی چاہئے اور انہیں سدھرنے کا موقع دیا جانا چاہئے۔ وہ پیشہ ورانہ مجرم نہیں ہے اور انہوں نے ضمانت کی مدت کے دوران بھی کبھی ثبوت سے چھیڑ خانی کی کوشش نہیں کی۔ مدعا علیہان کے وکلاء نے عدالت سے نرمی کا رخ دکھانے کی مانگ کرتے ہوئے کہا ہے کہ مجرم ٹھہرائے گئے لوگ پیشہ ور مجرم نہیں ہیں۔

مقتول احسان جعفری کی بیوہ ذکیہ جعفری نے اس سزا پر عدم اطمینان کا اظہار کرتے ہوئے کہا کہ یہ انصاف نہیں ہے گلبرگ سوسائٹی کیس میں عدالت کی جانب سے سزا سنائے جانے کی خبر سننے کے بعد سابق ممبر پارلیمنٹ احسان جعفری کی بیوی ذکیہ جعفری اپنے آنسو نہیں روک پائیں۔ ملزمان کو عمر قید دینے کا مطالبہ کرتے ہوئے ذکیہ نے دی انڈین ایکسپریس سے بات چیت میں کہا، جب گلبرگ سوسائٹی میں اجتماعی اور ظالمانہ طریقے سے قتل کی جا رہی تھی، میں وہیں تھی، کورٹ نہیں۔ میں نے لوگوں کا درد دیکھا ہے جو میں مدد کے لئے چلا رہے تھے۔ میں نے لوگوں کی چیخ سنی ہیں، کورٹ نے نہیں۔ میں نے

دیکھا کہ انہوں نے دھاردار ہتھیار لے رکھے تھے۔ انہوں نے بے دردی سے معصوم لوگوں کو مارا جن حاملہ خواتین، چھوٹے بچے اور بزرگ بھی شامل تھے ہم کورٹ کے حکم سے مطمئن نہیں ہیں۔ ہم اپنی آخری سانس تک اس طویل جنگ کو جاری رکھیں گے۔ معاملے میں کچھ لوگوں کو رہا کئے جانے پر ذکیہ نے کہا ہمیں بچانے یا خاموش تماشائی بننے کے لئے نہیں آئے تھے۔ وہ بھی اس جرم میں شامل تھے۔ یہ کیس 14 سال تک لڑنے کے بعد، ہمیں امید تھی کہ تمام ملزمان کو عمر قید ملے گی، لیکن آج کا فیصلہ بالکل مختلف ہے۔ ہم قانونی رائے لینے کے بعد اپنی جنگ جاری رکھیں گے۔

گلبرگ سوسائٹی قتل عام کا اثر گجرات فسادات کے دیگر مقدموں پر پڑیں گے۔ اب ضروری ہے کہ ان مقدمات میں پیش کئے گئے دلائل و براہین کو دنیا کے سامنے پیش کیا جائے تاکہ لوگوں کو اصلیت سے آگاہی حاصل ہوسکے۔ انصاف کا دوہرا پیمانہ اور دوہرا معیار پر کھل کر بحث ضروری ہے۔ دنیا کو معلوم ہوسکے مقدمہ میں کتنا دم تھا اور کیا فیصلہ کیا آنا چاہئے تھا اور کیا آیا یہ فیصلہ اس لئے بھی افسوسناک ہے کہ گجرات کی عدالت نے گودھرا ٹرین آتش زدگی معاملے میں جس میں 49 لوگ ہلاک ہوئے تھے، اس مقدمے میں 11 مسلمان کو پھانسی کی سزا اور 20 کو عمر قید کی سزا سنائی تھی اب جب کہ گلبرگ سوسائٹی میں 69 لوگوں کے وحشیانہ قتل میں ایک کو بھی پھانسی کی سزا نہیں سنائی گئی ہے اور صرف گیارہ کو عمر قید کی سزا۔ باقی کو سات سال کی سزا۔ یہ سزا جانوروں کے اسمگلنگ کی سزا سے کم ہے۔ بمبئی بم دھماکہ کے کیس میں جس میں 258 افراد ہلاک ہوئے تھے اور 250 کروڑ روپے کا نقصان ہوا تھا اس میں 117 لوگوں کو سزائیں دی گئی تھیں ان میں ایک درجن سے زائد سزائے موت کی سزا تھی، بیشتر کو عمر قید کی سزا سنائی تھی جب کہ بمبئی فسادات کے دوران تقریباً تین ہزار مسلمانوں کا قتل عام ہوا اور تین ہزار کروڑ روپے کا نقصان ہوا لیکن ان میں سے آج تک کسی کو موت کی سزا دور کی بات ہے عمر قید کی سزا تک نہیں ہوئی۔ فسادات کے معاملے میں بھاگلپور قتل عام میں چند لوگوں کو عمر قید کی سزا کے علاوہ دیگر فسادات میں سزائیں بھی نہیں ملی ہیں، میرٹھ ملیانہ، مرادآباد، بھینڈی، نیلی، جمشید پور اور دیگر فسادات کے ملزم آج بھی کھلے عام گھوم رہے ہیں۔ تاریخ میں شائد پہلی بار ہوا ہے کہ کسی عدالت نے مجرمین کی طرفداری کی ہو، اس کے فعل کو جائز ٹھہرایا ہو۔ اس فیصلہ سے تکلیف ہونا فطری بات ہے لیکن مایوس ہونے کی ضرورت ہے اس لئے جہاں انصاف کا دروازہ بند ہوتا ہے وہیں سے انصاف دوسرا دروازہ بھی کھلتا ہے بس ہمیں اس دروازے کو تلاش کرنے کی ضرورت ہے۔ مسلمانوں کو اپنے معاملات جہاں قرآن و سنت کا دام تھام کر حل کرنے کوشش کرنی چاہئے وہیں دنیاوی اعتبار سے تمام طریقے کو اپنا نا چاہئے۔ عدالت کی تمام خوبیوں اور خامیوں کو اجاگر کرنا ہمارا جمہوری حق ہے اور اس حق کو ہمیں ہر حال میں استعمال کرنا چاہئے۔

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