

# BAKHABAR

## Khalil Gibran

Work is love made visible. And if you can't work with love but only with distaste, it is better that you should leave your work and sit at gate of the temple and take alms of the people who work with joy.

## Johnny Carson

Never continue in a job you don't enjoy. If you're happy in what you're doing, you'll like yourself, you'll have inner peace. And if you have that, along with physical health, you will have had more success than you could possibly have imagined.

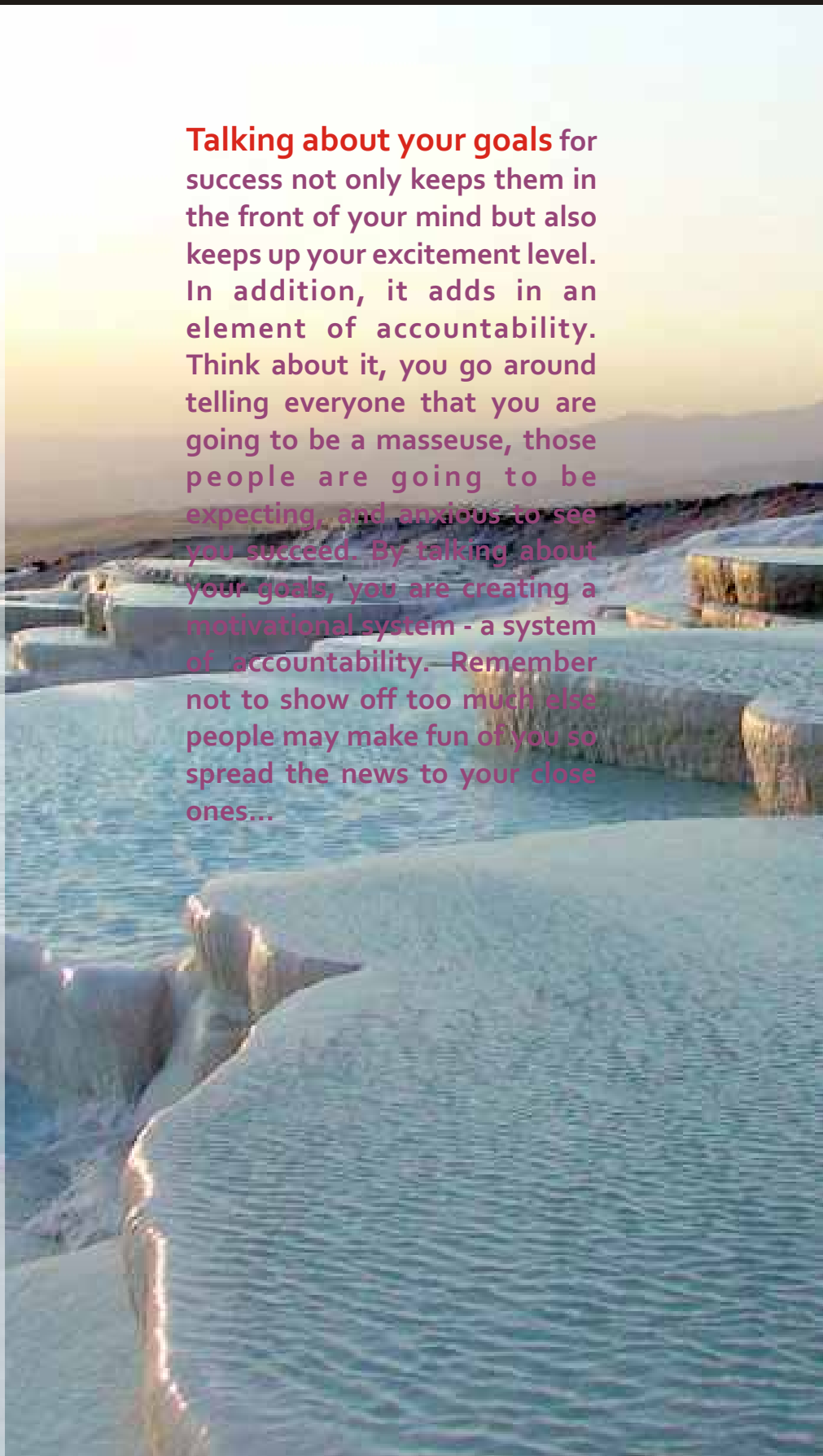
## Bobby Unser

Desire! That's the one secret of every man's career. Not education. Not being born with hidden talents.

## Pope John XXIII

Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.

**Talking about your goals for success not only keeps them in the front of your mind but also keeps up your excitement level. In addition, it adds in an element of accountability. Think about it, you go around telling everyone that you are going to be a masseuse, those people are going to be expecting, and anxious to see you succeed. By talking about your goals, you are creating a motivational system - a system of accountability. Remember not to show off too much else people may make fun of you so spread the news to your close ones...**



Dear Readers,  
Assalamualaikum all,

Last month 13th of May, we celebrated 60 years of Indian Parliament, a proud moment. We have had our share of glitches but we have carried on. Success of democracy requires existence of qualitative citizens. A parliament should essentially reflect their voices. Noted writer Patrick French's research about our MPs gives us some interesting facts (India: A Portrait). It reports that overall 28.6 % of our MPs have a hereditary connection i.e. 156 out of its total 545 MPs have entered parliament because one of their relations was in politics. While RLD tops the list, all five of its MPs are with family links, NCP ranks second, Congress has 78 MPs out of its 208 with familial bonds (37.5%), while BJP's figure stood at 22 out of 116 (19%). Intriguingly, majority of our women MPs (69%) too have arrived through family connections. It is interesting to note that every MP under the age of thirty had in effect 'inherited' a parliament seat! If this trend continues, French emphatically declares, "India's next general election was likely to return not a Lok Sabha, a house of the people, but a Vansh Sabha, a house of dynasty" [123].

The 'family' factor in Indian politics can't be entirely discarded as a bad apple but the scale on which it's going on in India is worrying. Hereditary politics implies that fresh young talent won't find a place for fulfilling their right aspirations in a set up full of Boys, Gals and Spouses of our politicians. It further implies that a few, privileged to be born in the big political families, would get a job without toiling hard. The nasty thing about it is that, power would continue to be centered in a few select hands. Dynastic politics is surely against the very essence of democracy.

Our freedom struggle got us rid not just of the British but also of the 554 princely states of erstwhile India, now this unabashed tamasha of family politics puts a question mark over this whole business of democracy. Sad to say that we Indians have got accustomed to this Vansh Politics.

Try closing your eyes and recall all the names of our 'Bacha log' politicians that come to your mind; I am sure it would be a crowded place! Gunter Grass says, "The job of a citizen is to keep his/her mouth open!" I am joining him, will you, too?

Ms. Asma Anjum Khan

## A Bihar Anjuman member of Dammam-Khobar chapter cracked the coveted civil services exam

Brother AbrarulHaqueSb, a member of Bihar Anjuman's Dammam-Khobar chapter broke the news on 4th May that MdImteyazAlam cracked the prestigious civil services exam of this year. His achievement is remarkable because he did this in his first attempt alhamdulillah. Moreover, he must be congratulated for his courage to leave a decent job and a comfortable life of the gulf to make a mark on the administrative landscape of India. We reproduce below what brother HasanArshad, convenor of Bihar Anjuman's Doha chapter rightly wrote in his congratulatory note: Imteyaz has made us proud and at the same time set an example for our coming generation. Since my childhood I have seen many dedicated and genuine aspirants of UPSC and finally most of them were successful. Those who couldn't make it to UPSC cleared BPSC with very high rank.

So this should eliminate all negative thoughts regarding bias/partiality etc against Muslims in India.

On this happy occasion I would like to remind myself and share with you some Urdu verses which I used to write on my diary/copy during my student life.

1. Azm ho agar dil me to badal sakte hain toofaan ke rukh  
Naakamiyonko log taqdeer ka likha kahte hain
2. Tadbeer se insaan bana le ta hai qismat

Haathon ke lakeeron me muqaddarnahi hota

3. chale chaliye ke chalte rahna hi daleele kaamrani hai  
Jo thak ke baith jaate hain woh manzil paa nahisakte

4. toofan kar rahatha mere azm ka tawaaf  
duniya samjh rahi thee meree kashti bhanwar me hain

Md Imteyaz Alam was one of very active member of Dammam-Khobar chapter since its inception in 2008. His inclination to participate actively in social works, and interventions to bring about positive changes in the society, would most certainly make him an able administrator, and bring accolades to his community.

MdImteyazAlam's story of unflinching determination must inspire our youth to look for opportunities even in the worst of adversities. MdImteyazAlam belongs to a remote village (Bastwara) of Darbhanga district whose parents could only afford to get him admitted into Diploma Engg. However, he was not the one to get bogged down by any challenges. He excelled in Diploma Engg, and later completed his Bachelor of Engineering degree. Not satisfied with that even, he went ahead and completed his MBA from AMU. Let's spread this story of determined pursuit of excellence around so that our youth works hard and makes success an everyday affair, insha-Allah.

ضمیمہ مغرب کے تاجر انہ، ضمیر مشرق ہے اسپانہ  
وہاں دلروں کے لکھنے لکھنے یہاں بدلتا نہیں زمانہ



Seraj Akram

## Meera kumari ne 29 bar videsh ka daura kiya

Agar videsh ka kaam zyadah hoga to kya desh me rahkar karenge. Kya janta sarkari kam bhi Facebook se karwana chahti he.

## Bihar ka 12 sal kar ladka satyam IIT pas kiya

Is genius ko Bakhabar ki team se dil se badhayi. Bihar ki shaan barhane ke liye bahut bahut mubarkbad.

## Nirmal baba ne aastha ken am par cororo rupiya kamaya.

Aur kitne bhi case samne aaye log aise babao par paisa lutaate rahengay.

## UPA sarkar ne apne 3 sal pure kiye

Lekin janta badhayi ke bajaye UPA ko laanat zyadah bhej rahi he.

## Rashtrapati ke liye abhi tak koi nam pakka nahi.

Naam bare aur darshan chhote, president ke pas kya power rah gaya he, kya is par bahas nahi hone chaie ke desh ka cororo ka paisa aise hi kyon kharab hota he, unko aur power kyon nahi milta.

## Rave party me saikron ameerzaade pakre gaye.

Lekin unka kuch nahi hoga, wah log qanun se upper hain

## Super 30, se is bar 27 larke IIT pas kiye.

Hausla ho buland to insaan aasman chhu sakta he.

## Maharashtra ka ek doctor abortion karke bache ko apne kutta ko khila deta tha.

Yah samajh me nahi aata ki in me sabse badtar kaun he, kutta, ya doctor yaw ah log jo abortion karakar apne bache ko zindagi dene se pahle maar dete hain.

## Muslim MPs prime minister se mile.

Yah to Allah hi ko malum hoga ke kitne MP Home work karke milne gaye the qaum ke fayede ke liye aur kitne photo khichwane ke liye.

## Muslim Vision Release:

# Some quotable Quotes

"Muslims are like the 12th Man in India, waiting for someone to get injured to get a chance to come onto the field"

Prof. Akhtarul Wassey

"The Governments cannot be relied. They may at best be facilitators: Muslims have to act themselves"

Mr K. Rahman Khan

"Just give us the Security; we will carve out a path of development for ourselves"

Azeez Burney

"The disease was diagnosed by Sachar, Dr Javed has provided the Remedy"

Maulana Asrarul Haque

"The way the people have reacted to my endeavours on Reservation, I feel I am the Patient"

Salman Khurshid

"Dr Jamil must add a Chapter on the 12th Man"

Salman Khurshid

"Mr Khurshid is a Minister. If even Prime Minister was here, I would not have hesitated to say that policies are planned in the corporate houses of Mumbai and are passed in the Parliament"

Dr Javed Jamil

## 7 Lovely Logics

1) Make Peace with your Past  
so it doesn't spoil your Present.

2) What others Think of you is  
None Of your Business.

3) Time Heals Almost Everything,  
Give the Time, Some Time.

4) No one is the Reason of your Happiness  
Except You yourself.

5) Don't compare your Life with others,  
You have No Idea what their journey is all about.

6) Stop Thinking too much,  
Its Alright not to know all the Answers.

7) Smile, you don't own  
all the Problems in the World.

## Har Mirch

Seraj Akram



Deen ke kaam me agar imandari nahi to phir use kya kahengay? deendari ya be-deeni?

Aaj ke muslim ki hassasiyat itni kam kyon ho gayi, ke aasar ko samajhna to door, jab tak khud par nahi guzarti kisi bhi bat ki ahmiyat samajh me nahi aati?

jab koi qaum dusron par munhasar karti he to hawi qaum ka asar hona fitri bat he, phir unke asrat pe itna hangama kyon, hangama unko hawi hone dene parkyon nahi?

jo cheez jitni ahmiyat ki hamil hoti he utni hi chhupayi jati he jabke mamuli cheezon ko zahir karne me koi nahi hichkichata, phir aap isko kya kahengay ke log deeni batayn to khub batate hain lekin duniyawari hunar aur taleem ko kam hi khul kar share karte hain, kya duniyawari batayn deeni baton se zyadah ahm he?

Log kahte hain ham taleem aur technology me dusri qaum se piche ho gaye. Kya waqayi ham sirf taleem aur technology me hi piche hain ya har field, me sochne, samajhne, parakhne, amal karne, target set karne wagairah me bhi piche ho gaye hain.

## Ghazal

### " Usay Keh Dena "

Bikhar Rahi Hai Meri Zaat Usay Keh Dena,  
Kahein Mile Woh Tu Yeh Baat Usay Keh Dena..

Usay Kehna Keh Bin Us Ke Din Kat-Ta Nahi,  
Sisak Ke Kat-Ti Hai Har Raat Usay Keh Dena..

Woh Saath Tha Tu Zamana Tha Hamsafar Mera,  
Magar Ab Koi Nahi Saath Usay Keh Dena..

Ganwa Ke Pyar Ham Tu Khud Ko Hi Bhool Gaye,  
Karay Hain Ishq Ke Lamhaat Usay Keh Dena..

Woh Jis Ko Sun Ke Palat Aaye Meri Duniya Mein,  
Hawaon Aisi Koi Baat Usay Keh Dena..

Agar Woh Phir Bhi Naa Loute To Meharbaan Kasid,  
Hamaari Zeest Ke Halaat Usay Keh Dena..

Har Aik Jeet Us Ke Naam Kar Raha Hoon Main,  
Main Maanta Hoon Apni Maat Usay Keh Dena..

Usay Pukaaron Yaa Khud Pohanch Jaaon Us Ke  
Paas,  
Rahe Bas Mein Kab Yeh Halaat Usay Keh Dena..

Baras Baras Ke Nigahein Bhi Ho Gaye Hain Pathar,  
Pari Hai Gham Ki Ajab Raat Usay Keh Dena..

Woh Din Kahan Keh Zamaane Ki Khushbein Hoon  
Meri,  
Hain Ab Tu Khaali Mere Haath Usay Keh Dena..



Best fruit for summer

# Achievements of Bihar Anjuman Fraternity

## Mohammad Shabi Hashmi, moderator of Bihar Anjuman, publishes his 1st book on Advanced Microelectronics:

Title of the Book: Load-Pull Techniques with Applications to Power Amplifier Design

ISBN: 978-94-007-4460-8

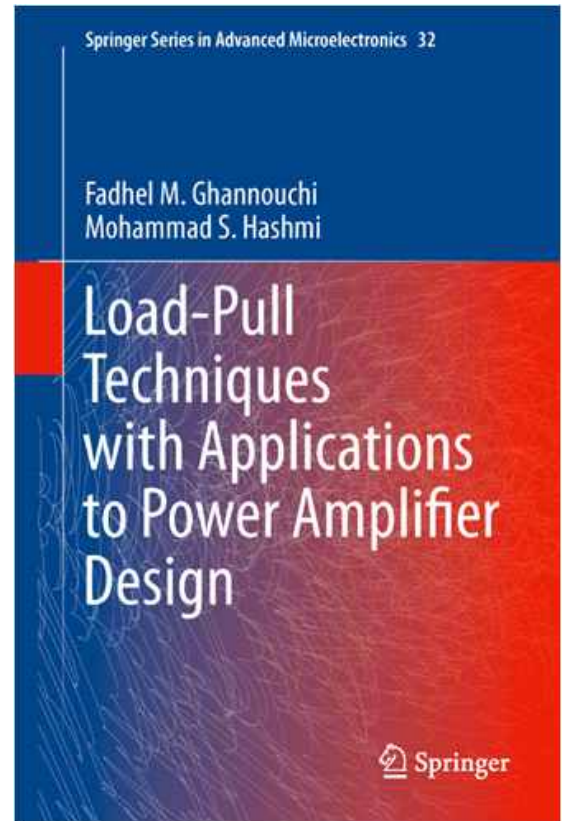
Price: 99,95 € Pages: 234, Illustrations: 181

Publisher: Springer

Website:

<http://www.springer.com/physics/applied+%26+technical+physics/book/978-94-007-4460-8>

Team BaKhabar congratulates Mohammad ShabiHashmi on this highly successful foray in authoring books, and prays toAllah to make this book most useful for the target readers/ students! May Allah bless him with capabilities and taufeeq to add far more to the body of knowledge!

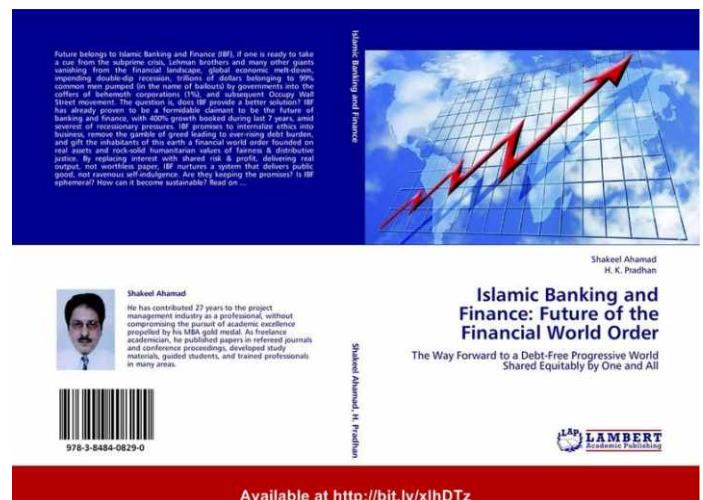


## Shakeel Ahmad, moderator of Bihar Anjuman, publishes his 1st book on Islamic Banking & Finance:

Title: Islamic Banking and Finance: Future of the Financial World Order

Subtitle: The Way Forward to a Debt-Free Progressive World Shared Equitably by One and All

Brief Description: Future belongs to Islamic Banking and Finance (IBF), if one is ready to take a cue from the subprime crisis, Lehman brothers and many other giants vanishing from the financial landscape, global economic melt-down, impending double-dip recession, trillions of dollars belonging to 99% common men pumped (in the name of bailouts) by governments into the coffers of behemoth corporations (1%), and subsequent Occupy Wall Street movement. The question is, does IBF provide a better solution? IBF has already proven to be a formidable claimant to be the future of banking and finance, with 400% growth booked during last seven years, amid severest of recessionary pressures. IBF promises to internalize ethics into business, remove the gamble of greed leading to ever-rising debt burden, and gift the inhabitants of this earth a financial world order founded on real assets and rock-solid humanitarian values of fairness & distributive justice. By replacing interest with shared risk & profit, delivering real output, not worthless paper, IBF nurtures a system that delivers public good, not ravenous self-indulgence. Are they keeping the promises? Is IBF ephemeral? How can it become sustainable?



Publisher: Lap Lambert, Germany

Publishers Page:<http://bit.ly/xlhDTz>[Price: 59 €]

Available at Amazon: <http://www.amazon.com/Islamic-Banking-Finance-Financial-Progressive/dp/3848408295> [Price:\$77]

# Be a Torch Bearer

Dr. Annie John, Head Dept of English  
A.R. Burla Womens' College, Solapur.

Rabia al-Adawiyya, early 8th century contributor to Sufism wrote:

"I carry a torch in one hand and a bucket of water in the other. With these things I am going to light up the Heaven and put out the flames in the Hell. So that voyagers to God can rip off veils and see the real God".

Truly, thought provoking lines which focus on the significance of being torch bearers or light houses for those wrecked in the storm of life.

However, very often we are obsessed with ourselves and fail to look beyond our 'self created confines'. A little sorrow, a little pain, a little defeat and a few trials bog us down and we utter "Why me God?" Our world seems to crumble and all our hopes shatter. A great lesson can be learnt from the words of Arthur Ashe, legendary tennis player (who was infected with AIDS during blood transfusion) who explained life in the following words:

"The world over five crore children start playing tennis, 50 lakh learn to play, 5 lakh learn professional tennis, thousand come to the circuit, 5 thousand reach the Grand slam, 50 reach Wimbledon, 4 to the semifinals and only 2 to the finals. When I was holding, my trophy I never asked God 'Why me?' and today in pain I should not be asking 'God, why me?'

When beset with difficulties we complain and cry out. No doubt difficult, but if we could only say, "God, this is going to be an interesting journey. I'm excited to see how you are going to bring good out of this one", things would have definitely been different.

Our world view being very narrow,

we feel the entire world revolves around us and everything in our personal world affects only us. We forget that we are the cause and effect of something happening. The truth is we make decisions every second which affects the world in some way. Lets look at the whole thing with an air of optimism.

My sorrow could be some one's joy  
My pain, some one's pleasure  
My failure, some one's victory and so on.

The seed to every problem is the 'self' and the more we sow it, the more 'self centered' harvest we reap. When Buddha was asked about the deeper meaning of life he answered,

"No self, no problem".

Although we wish all our desires be fulfilled and all our dreams materialized, the truth is every desire of man cannot be fulfilled. It is an illogical desire of the logical thinking intellect.

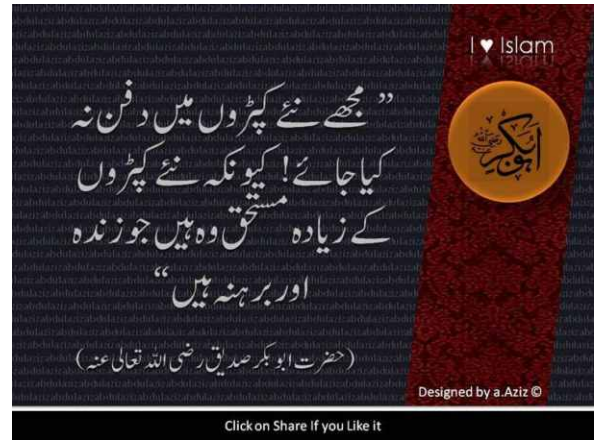
We keep hunting for treasure all our life, but fail to understand that Fortune is within our own self. Our absolute self itself is the priceless existence of everything.

The realization of this changes our behaviour, produces new experience and opens our eyes to a whole new world of understanding. Therefore equipping ourselves, with this new range of understanding, let's endow ourselves with beauty and fragrance and like a candle burn but dispel the various evils that bind people. Let us be torch bearers leaving footprints on the sand of time for others to follow.

رسول اللہ ﷺ نے صحابہ کرام کو خطاب کر کے فرمایا: "میری امت پر وہ وقت آنے والا ہے جب دوسری امتیں اس پر اس طرح ٹوٹ پڑیں گی کہ جس طرح کھانے والے لوگ دست خوان پر ٹوٹتے ہیں۔" کسی کہنے والے نے کہا کہ "جس زمانہ کا آپ حال بیان کر رہے ہیں، اس زمانہ میں کیا ہم مسلمان اتنی کم تعداد میں ہوں گے کہ ہم کو نگل لینے کے لیے قومیں متحد ہو کر ٹوٹ پڑیں گی؟" آپ ﷺ نے فرمایا: "نہیں، اس زمانہ میں تمہاری تعداد کم نہ ہوگی بلکہ تم بہت بڑی تعداد میں ہو گے، لیکن تم سیلاب کے جھاگ کی طرح ہو جاؤ گے اور تمہارے دشمنوں کے سینے سے تمہاری ہیبت نکل جائے گی اور تمہارے دلوں میں پست ہمتی گھر گھر کرے گی۔"

ایک آدمی نے پوچھا کہ "اے اللہ کے رسول ﷺ! یہ پست ہمتی کس وجہ سے آجائے گی؟"

آپ ﷺ نے فرمایا: "اس وجہ سے یہ ہوگی کہ تم (آخرت سے محبت کرنے کی بجائے) دنیا سے محبت کرنے لگو گے اور (خدا کی راہ میں جان دینے کی آرزو کی بجائے) موت سے بھاگنے اور نفرت کرنے لگو گے۔" (ابوداؤد شہان)



میری اسیری پہ شاخِ گل نے یہ کہے کہ رستیا کو زلایا  
کہ ایسے پرسوز نغمہ خواں کا لراں نہ تھا مجھ پہ آشیانہ

غزل

کو بہ کو بھیل گئی بات شناسائی کی  
اُس نے خوشبو کی طرح میری پذیرائی کی  
کیسے کہہ دوں کہ مجھے چھوڑ دیا ہے اُس نے  
بات تو سچ ہے، مگر بات ہے رسوائی کی  
وہ کہیں بھی گیا، لوٹا تو میرے پاس آیا  
بس یہی بات ہے انھی میرے ہرجائی کی  
تیرا پہلو جڑے دل کی طرح آباد رہے  
تجھ پہ گزرے نہ قیامت شبِ تنہائی کی  
اُس نے جلتی ہوئی پیشانی پہ جب ہاتھ رکھا  
روح تک آگئی تاخیر مسیاتی کی  
اب بھی برسات کی راتوں میں بدن ٹوٹتا ہے  
جاگ اٹھتی ہیں عجب خواہشیں اگلائی کی

## Attention all coaching centres: MANUU 2012 admissions

MANUU 2012 form for diploma engineering is available. you can have it by depositing Rs.100/ or you can download it from <http://www.manuu.ac.in> from 24th April 2012.

This news is published in Patna daily Qaumi Tanzeem dated 23.4.12. You are requested to inform coaching centre of your area that all the students who appeared for matric examination must fill up the form. The students of Bihar & Jharkand have to appear in written test in Darbhanga. You are requested to take it seriously and see the attachment.

enam khan,  
Patna

## Six Easy ways to earn even after death.

- 1) Give a copy of Qur'an to someone. Each time one reads from it. YOU GAIN ...
- 2) Donate a wheelchair to a hospital. Each time sick person uses it. YOU GAIN ...
- 3) Participate in building a Masjid. YOU GAIN ...
- 4) Place water cooler in a public place. YOU GAIN ...
- 5) Plant a tree, whenever a person, animal sits in its shade or eats from it. YOU GAIN ...
- 6) And the easiest of all to Share this message with people. Even if one applies/practices. YOU GAIN ...

## OUR JOURNEY TO THE DAY OF RESURRECTION PART-XII

Gheyas Mahfoz Hashmi, Jeddah  
(hgheyas@albatool.com.sa)  
... Continued from previous issue.

In the last issue, I have concluded by saying that one who gets his statement of account in his right hand will be dealt with by an easy reckoning; his minor sins will be forgiven. But bad deeds will be dealt with severely (Al-Rad:18). The record books will include even minor items (good or evil). Everything will be at the absolute authority of Almighty Allah, the extent of which we cannot grasp as per our wisdom.

There will be three major groups. And you will be three kinds (Al-Waqia:07). Interpreting this verse, Imam Ibn Kathir says that the people on the Day of Judgment will be in three groups:

- (1) A group will be on the right side of Throne of Allah, and these are the ones who were born from the right side of Adam (AS), and who will have their statements in their right hands. They are the people of paradise,
- (2) Second group will be to the left side of the Throne of Allah, and it will comprise of the ones who were born from the left side of Adam (AS), and who will get their accounts in their left hands. They are the people of hell, and
- (3) Some will be in front of the Throne of Allah with special privilege, and they are Prophets, Siddiqueen, Martyrs and the Righteous (Saliheen). They will enter paradise without any scrutiny.

Distribution of the statement of accounts (record book) was completed. People received their respective statements, and seen them. Each and every item of their actions (good or bad) is recorded here. Not a single item is missed. Allah Almighty

says in Al-Zalzalh: 7-8:-

And who does good an atom's weight will see it then, and who does ill an atom's weight will see it then.

People will be surprised of the record book where even minor and negligible items are not left over. Allah Almighty says in Al-Kahf: 49:-

And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.

We understand therefore that:

1. All action of non-muslims will be null and void and they will have no reward on the Day of Judgment. If there is any, it will be in this world only (Al-Araf:147, At-Tawba:17, Hud:15-16, etc).
2. Punishment of bad deeds will be as it is, but the value of good deeds will be multiplied. In some places it is mentioned 10 folds (Al-Baqarah:261, Al-Anaam:160, Al-Noor: 38).
3. If Mumineen save themselves from cardinal sins, their small sins will be written-off (An-Nisa:31, Ash-Shura:37, An-Najam:32).
4. The righteous Mumin will be dealt with lightly (Al-Ankaboot: 07, Az-Zumar: 35, Al-Ahqaf: 16, Al-Inshiqaq: 08).

... to be continued, Allah willing.



# 33rd Awards Ceremony @ RAHBAR Coaching Centre, Patna

on 20th May 2012, at Najam High School, Phulwari Sharif: Chief Guests on the occasion was Janab Ehtesham Katoni, Retired Deputy Manager, NABARD.

Special invitees on the occasion were Janab Md. Shoib Khan Sb, IPS Ret DIG, Janab Najmul Hassan Najmi Sb, Janab Enam Khan Sb, Janab Ajazul Haque Sb, founder of Jeddah Chapter, and Janab Jameel Mazhari Sb, Manager BA.

A student of gr. 10 recited Surah Al Asr with translation. A lecture was arranged on the topic "Taleem Ki Ahmeyerat" for motivation of all students of RCC.

Najmul Hassan Najmi sb welcome the guest and students in Najam foundation.

Janab Md. Ehtesham Katoni Sb, the chief guest, delivered one hour-long lecture on Taleem ki Ahmiyat which was very informative. His talk was very interested, particularly as he quoted the life history of many educated people who have inspired the entire country. For example, he related the story of Abraham Linchon who was the son of a carpenter but he made the president of America.

Janab Shoib Khan sb, IPS, also gave a very good lecture on the above subject. He spoke about 45 minutes.

Janab Enam Khan Sb introduced the guests and reminded them that this 33rd award i.e after three months it will be three years.

Programme ended over dua of Janab Ajazul Haque Sb of Jeddah chapter.



## RAHBAR Coaching Centre, Tajpur, Samastipur

conducted its 9th Awards ceremony, on 6th May 2012, at Tajpur Public School, Tajpur: Mrs. Renu Devi (Mukhiya of Bangra) was the chief guest at the function, while Mr. Mukul Kumar Upadhyai (Press Reporter, Prabhat Khabar), Mr. Vinod Paswan, Janab Abrar Ahmad Sb, Janab Abu Md. Fakhruddin Sb, and Janab Nooruzzoha graced the occasion as special invitees.

The Award Ceremony started at 9:30am with recital of the Holy Qura'n by Md. Munib, a student of RCC Tajpur.

Mrs. Renu Devi (Mukhiya Bangra) presided over the function.

First of all, Janab Abu Md. Fakhruddin Sb, team leader of RCC, extended his warm welcome to the guests and students, and introduced the aims and objectives of RAHBAR Coaching Centres for free coaching to Minority and Dalit Hindu students. Addressing the students of this RCC, he said that they are among the fortunate ones who spend their time in the best way, that is, in seeking knowledge - a wealth which no one could take away from them, which never gets lost.

Janab Nooruzzoha Sb also urged the students to focus on making themselves civilized and law-abiding, and keep away from all that Allah does not like.

Mr. Mukul Kumar Upadhyai expressed his happiness with the progress of RCC students and the kind of transformation in their behaviour and discipline. He urged them to continue on the path of progress.

The Chief Guest: Mrs. Renu Devi (Mukhiya Bangra), encouraged the students to work harder so that they could become role models for the society they live in, and contribute positively to the country's economic well-being. Janab Abrar Sb expressed his satisfaction at the progress of the RCC during the 9 months of its functioning. After distribution of awards, the program concluded with dua-kalam. He said he was very happy with the sincerity of students in acquiring education, despite the challenges they face.





ہے۔ بات خود انحصاری کی ہو رہی ہو تو انکساری کی بات ہونے لگتی ہے۔ مسلمانوں کے اخلاقی زوال کی بات ہو رہی ہو تو اچانک دوسری قوم کے بے حیائی کی بات آجاتی ہے۔ بہتر قانون کی بات ہو رہی ہو تو خلافت کی بات آجاتی ہے۔ کسی معمولی خامی کی طرف اشارہ کیا جاتا ہو تو صحابیوں کی مثالیں دینا شروع کر دیتے ہیں۔ انتہا اور ایجاد کی بات کیجئے تو صدیوں پہلے گزر گئے مسلم سائنسدان کی بات آجاتی ہے۔ جب جدید ٹیکنالوجی کی بات ہو رہی ہو تو اسلام سے دوری کی بات آجاتی ہے۔ یہی سمجھ میں نہیں آتا کہ آپ کس سبجیکٹ پر بات کر رہے ہیں۔ اور ایسی باتوں سے کیا حاصل ہونے والا ہے۔

اتنا سنجیدہ مسئلہ بھی اتنی بے دلی سے کیا جاتا ہے جیسے یہ انکا اپنا مسئلہ نہیں بلکہ کسی غیر کے مسئلے پر تفریحا بات کی جارہی ہو۔ اکثر شکایت ہوتی ہے ہمارے رہنما بہتر ہوتے تو ہمیں یہ دن دیکھنا نہیں پڑتا، لیکن یہ بھول جاتے کہ جیسی عوام ہوتی ہے ویسے ہی رہبر ہوتے ہیں۔

لوگوں کو ہر واقعات میں غیر قوم کی سازش نظر آتی ہے۔ انکو یہ یاد نہیں رہتا کہ کمزور کے خلاف ہی اکثر سازشیں ہوا کرتی ہیں۔ بہادر قوم اپنے مقصد پر دھیان دیتی ہیں جبکہ کمزور قوم اپنی کوتاہیوں کے لئے بہانہ تلاش کر رہی ہوتی ہیں۔ پھر کچھ کمزوریوں پر بحث کر کے آئندہ اللہ کے رحم و کرم کی امید لئے سب کچھ بھول جاتے ہیں۔ کچھ عملی کوشش کرنے کے بجائے دعا کا سہارا لیا جاتا ہے، مقبولیت کی شرط پوری کئے بغیر۔

چند لوگ اس بھرم میں رہتے ہیں کہ وقت کے ساتھ سب ٹھیک ہو جائے گا، یہی بات بیماری کی حالت میں انکو یاد نہیں رہتی۔ تھوڑی سی بھی بیماری ہونے پر بہتر سے بہتر علاج کی کوشش شروع ہو جاتی ہے لیکن جب قوم کی بات ہو تو وقت پر چھوڑ دیا جاتا ہے۔ ذرا خود سوچئے ایک انسان کے صحت کی بات ہو تو اتنی سنجیدگی اور فکر مندی اور جب کروڑوں انسان کے زندگی کی بات ہو تو اتنی لاپرواہی کس بات کی نشاندہی کرتی ہے؟

بعض لوگوں کو عراق اور افغانستان میں امریکا کی بار تو نظر آتی ہے، لیکن انکو ان ملکوں کے گھر گھر کی سسٹمیں، انہو اور درد کی آواز نہیں سنائی دیتی۔ سینکڑوں بے قصوروں کے موت کے پیچھے کا کرب اور بے بسی کا احساس نہیں ہوتا۔

قوم کے سینکڑوں سال پیچھے ہو جانے کے باوجود کچھ لوگ مثبت سوچ میں گم رہتے ہیں۔ اتنے واضح فرق ہونے کے باوجود انکو کچھ خاص کمی نہیں محسوس ہوتی۔ اور باخبر لوگ جب ان مسئلے کی طرف توجہ دلاتے ہیں تو انکو منفی سوچ کے حامل انسان کا خطاب دے دیا جاتا ہے۔ انکی نگاہ شاید اگلی صدی میں کھلے گی۔ زخموں کی نشاندہی کرنا شاید انکے بس میں نہیں جب تک کہ یہ کینسر کا روپ نہ دھار لے۔

بعض لوگوں کو نہ تو اپنی ذاتی خامیوں پر دھیان جاتا ہے اور نہ ہی قومی کوتاہیوں پر لیکن دوسری قوم کے عیبوں پر پوری نظر رہتی ہے۔ کچھ لوگ قوم کی پستہ حالی کا حل چٹکی بجا کر کر دینا چاہتے ہیں۔ جتنی دیر میں انسان چائے نہیں بنا سکتا اتنی دیر میں قوم کی ساری پریشانیوں دور کرنے کی بات ہو جاتی ہے خواہ مسائل کی نوعیت کی واقفیت ہو یا نہ ہو۔ یہی سلسلہ برسوں سے چل رہا ہے اور شاید چلتا رہے گا۔

دوسری قوم کی خامیاں بتانا بھی فیشن ہو گیا ہے، اپنی قوم کے لئے تو کچھ کر نہیں سکتے تو دوسری قوم پر لعنت ہی سہی۔ بیشمار ایجادات کر کے انسانیت کی خدمات کرنے پر وہ لوگ شکر یہ کہ بھی قابل نہیں۔ اور ہم بنا کچھ کئے ان سے بہتر ہونے کے بھرم میں مست پھر رہے ہیں۔ انکا ظلم تو یاد رہتا ہے لیکن احسان یاد نہیں رہتا۔ انکے ظلم سے کافی افسردہ نظر آتے ہیں لیکن اس ظلم میں خود کے تعاون پر غور کرنے کی فرصت نہیں ہوتی۔ لعنت بھی ہو رہی ہے اور انکی بنائی ہی چیزیں بھی شوق سے استعمال ہو رہی ہیں۔ انکے امداد سے کوئی گریز نہیں لیکن دخل اندازی گراں گزرتی ہے۔ اور خود کے پیسے سے دوسری قوم اتنی طاقتور بنی اس پر دھیان کبھی نہیں جاتا۔

اکثر محفل میں سیاسی مذہبی اور اخلاقی باتوں پر گفتگو ہونا عام بات ہے۔ اور ساری باتوں کے ساتھ ساتھ مسلمانوں کے زوال پر آنسو بہانا بھی روایت بن گئی ہے۔ وہ لوگ جنکو سوائے ذاتی فائدے کے کچھ نظر نہیں آتا، انکی ساری تگو دو صرف ذاتی فوائد کے لئے ہوتی ہے وہ لوگ بھی اپنی قوم کے زوال پر بہت افسردہ نظر آتے ہیں۔ ظاہری ہمدردی اتنی کہ رشک ایسے خیالات پر اور عملی محرومی اتنی کے رونا آئے۔

اور جتنے لوگ اتنے ہی مسائل، اتنے ہی مختلف خیالات، مختلف لوگوں سے بات کرنے پر ایسا محسوس ہوتا ہے کہ سرکاری نوکری میں مسلمانوں کا تناسب کم ہونا تو مسئلہ ہے لیکن جو لوگ نوکری کر رہے ہیں انکا مسلمانوں جیسا رویا نہ ہونا مسئلہ نہیں۔ سودی کاروبار کا حصہ بننا تو مسئلہ ہے لیکن سود سے پاک بینک کا نظام نہ ہونا مسئلہ نہیں۔ بے پردگی تو مسئلہ ہے لیکن پردے کے آڑ میں لڑکیوں کو علم کی روشنی سے محروم رکھنا مسئلہ نہیں۔ مسجدوں کا خالی رہنا لمحہ فکر تو ہے لیکن مسجدوں کو چند سجدوں تک محدود کر دینا مسئلہ نہیں۔ کسی کو غیر مسلم کاربن سہن تو برا لگتا ہے لیکن انکی بنائی ہوئی چیزوں کا استعمال کرنا معیوب نہیں۔ ملک کے بڑے ریپروں کا کروڑوں کا غبن کرنا تو بدعنوانی ہے لیکن عام آدمی کا چند سگوں کے لئے ایمان کا سودا کرنا فکر کی بات نہیں۔ چند لوگوں کی نگاہ میں ملک کے اعلیٰ تجارتی اداروں میں مسلم کا نہ ہونا تو مسئلہ ہے لیکن تجارت پر پوری توجہ نہ دینا فکر کی بات نہیں۔ کچھ کی نگاہ میں اعلیٰ مقابلاتی امتحانوں میں مسلمانوں کی کم نمائندگی تو قابل توجہ ہے لیکن مسلم محلے میں مطالعے کے وقت نوجوانوں کا فالٹو کاموں میں مشغول رہنا فکر کی بات نہیں، مسلم کے خلاف ہو رہا پروپگنڈا تو مسئلہ ہے لیکن خود اپنی بات بہتر ڈھنگ سے بتا پانے کی نا اہلی مسئلہ نہیں۔ انگلش میڈیم اسکول میں دینی تعلیم کا نہ ہونا تو مسئلہ ہے لیکن دینی تعلیم گاہ میں عصری تعلیم کا نہ ہونا مسئلہ نہیں۔ غیر مسلم کے ذریعے ہو رہا ظلم تو مسئلہ ہے لیکن مسلمانوں کے ذریعے مسلمانوں پر ہو رہا ظلم قابل توجہ نہیں۔ دین کی طرف لوگوں کا مایل نہ ہونا تو مسئلہ ہے لیکن اس کی طرف حکمت سے نہ بلا پانا مسئلہ نہیں۔ دینی دعوتوں میں بھیڑ کم جتنا تو فکر کی بات ہے لیکن بے اثر روایتی جوشیلی تقریر کرنا جس میں مسئلے کا حل نہ ہو باعث تشویش نہیں۔

اتحاد کا فقدان تو مسئلہ ہے لیکن عوام میں ادب، شایستگی، ایماندار اور اصول کی کمی مسئلہ نہیں۔ ایماندار رہیں کی کمی کا احساس تو ہے لیکن بہتر رہبر پیدا کرنے والا ماحول کا نہ ہونا اور رہبر کی قدر نہیں کرنا فکر کی بات نہیں۔ عوام میں بیداری کی کمی تو مسئلہ ہے لیکن بیدار لوگوں کا ہر مسئلے پر الجھنا اور کسی بھی مسئلے پر ملکر بہتری کی کوشش نہ کرنا مسئلہ نہیں۔ غیر قوموں کا اسلام کی اصلیت کو نہ سمجھ پانا تو تکلیف کی بات ہے لیکن نسلی مسلمانوں کا عملی مسلمان نہ بن پانا رنج کی بات نہیں۔

مسائل کے ساتھ ساتھ عبادت کے متعلق نظریہ بھی الگ ہے۔ اللہ کی خوشنودی حاصل کرنے کے ہزاروں طریقے سہی لیکن عبادت وہی پسند ہوتی ہے جس میں نفس کی تسکین ہو۔ ہزاروں کلو میٹر دور جاکر بار بار حج اور عمرہ کرنے میں جو تسلی ہوتی ہے وہ مجبور اور بے بس انسان جو پل پل جیتے اور مرتے ہیں انکی خدمت میں کہاں؟ نماز پڑھنے میں جو فرض پورا کرنے کا سکون ملتا ہے وہ نماز کے مقصد کو پورا کرنے میں کہاں؟ اپنے جانکاروں کو علانیہ زکاتہ دینے میں جو لطف آتا ہے وہ شریف اور مجبور لوگوں کو پوشیدہ طور پر دینے اور اجتماعی فائدے کے لئے استعمال کرنے میں کہاں؟ روزہ میں بھوکے پیاسے رہنے کا جو احساس ہوتا ہے وہ تقویٰ اختیار کرنے میں کہاں؟ کھاتے پیتے جانکار لوگوں کو افطار کرانے میں جو لطف آتا ہے وہ بھوکے پیاسے لوگ جنکے گھر میں ایک اناج کا دانہ بھی نہ ہو انکو افطار کرانے میں کہاں؟

پھر باتوں باتوں میں بات کہیں کی کہیں چلی جاتی ہے۔ منصوبہ کی بات ہو رہی ہو تو کوئی معجزات کی بات کرنے لگتا ہے۔ غیر قوم کی خوبیوں کی بات ہو رہی ہو تو کوئی آخرت کی بات چھیڑ دیتا ہے۔ بات حکمت عملی کی ہو رہی ہو تو اچانک نصیب کی بات ہونے لگتی ہے۔ دور اندیشی کی ہو رہی ہو تو فوری نتیجے کی طرف دھیان دلایا جاتا ہے۔ دوسروں کے مستقل مزاجی کی بات ہو رہی ہو تو اتحاد کے فقدان کی بات ہونے لگتی

کچھ لوگوں کو لفظ جہاد ایمان میں تازگی بھر دیتی ہے اور پورے جوش سے جہاد کرنے کے لئے بے چین ہو جاتے ہیں، انکو ہزاروں کلو میٹر دور جنگ کا منظر نظر آجاتا ہے لیکن پڑوسی کے بیماری کی آہ نہیں سنائی دیتی۔ انکو تو وہی جہاد چاہئے جس سے نفس مطمئن ہو۔ انکے نگاہ میں ایک بے سہارا لڑکی کی شادی کی گزرتی ہوئی عمر، یتیموں اور مجبوروں کی تعلیم کا انتظام نہ ہونا، ایک غریب بچے کی بھوک سے بلکنے کی آواز اور بیمار کے درد کی آہ سنائی نہیں دیتی۔ انکے لئے ہزاروں کی بھیڑ میں تلوار چلانا تو آسان ہے لیکن سرد رات میں پڑوسی کی مدد کرنا مشکل، شاید انکے لئے میدان میں تلوار چلانا تو جہاد ہے لیکن بے بس اور مجبوروں کی تعلیم اور تربیت کرنا جہاد نہیں، جبیز، بد عنوانی اور مختلف سماجی برائیوں کے خلاف لڑنا شاید جہاد نہیں۔

اگر کوئی کھانے نے کی چیز بنانا ہو تو انسان اچھے مواد کے ساتھ ساتھ اسکے بنانے کی ترکیب، اسکی مقدار، ملانے کا طریقہ، چیزوں کا تناسب، تدریج، آنچ کی گرمی، یعنی ہر بات کا دھیان رکھتا ہے تاکہ کھانا لذیذ بن سکے۔ لیکن اگر قوم کی بہتری کی بات ہو تو دماغ کو اتنی مشقت دینے کی ضرورت محسوس نہیں کی جاتی، کچھ آسان باتوں پر بحث کر کے دل کو تسلی دے دیا جاتا ہے، خواہ اسکا نتیجہ کچھ بھی ہو۔

جب کوئی کسی دوڑ میں اپنے سامنے والے سے کافی پیچھے ہو تو اسے جیت کے لئے ہر حال میں آگے والے سے زیادہ رفتار کرنی ہوگی۔ جب تک وہ اپنی رفتار آگے والے سے نہیں بڑھے گا دونوں کے فاصلے میں مزید اضافہ ہوتا جائگا، لیکن اگر وہ سامنے والے کے بجائے پیچھے والوں کی سست رفتاری کو دیکھ کر خوش ہو لے گا تو وہ کبھی بھی چمپین نہیں بن سکتا۔

مسلم کے لئے بھی ضروری ہے وہ اپنا آبا و اجداد کے کارناموں کو دیکھ کر خوش ہونے کے بجائے دوسری ترقی یافتہ قوموں کی خوبیوں پر دھیان دیکر اس سے بہتر کرنے کی کوشش کرے تبھی قوم سر اٹھا کر جی سکتی ہے۔

ایک ریسرچ سے پتا چلا کہ دنیا کے ۵۰۰۰ بہترین پیداوار میں سے ایک بھی مسلم نہیں بناتا۔ کیا یہ شرم کی بات نہیں دنیا کے ۲۵% مسلم کے لئے؟ جو قوم ہر کام کے لئے دوسروں پر منحصر کرے کیا وہ خودداری سے جی سکتی ہے، اور جب خودداری ہی نہ ہو تو پھر کسی بھی طرح کا مقابلہ کیسے کیا جا سکتا ہے خواہ وہ تعلیمی ہو، یا معاشی، یا اخلاقی، یا فکری یا ٹیکنالوجی کا۔

کیا ہم اپنی ذمہ داری پوری کرنے کے لئے تیار ہیں؟ یا اسی طرح بے حسی اور مجبوری کو آنے والی نسل کو منتقل کرنا چاہتے ہیں۔ بیدار قوموں کے لئے ایک چنگاری بھی انقلاب لا سکتی ہے لیکن سوئی ہوئی قوم کے لئے شعلے میں بھی اتنی تپش نہیں ہوتی کہ کچھ تبدیلی لا سکے۔

خودی کو کر بلند اتنا کے ہر تقدیر سے پہلے خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے۔

آخری سوال، اس المناک حالات کے باوجود ہم میں سے کتنے، اپنی آمدنی، وقت اور صلاحیت کا کچھ حصہ قوم کی بہتری کے لئے دینے کو تیار ہیں؟ حالات کو سنجیدگی سے پرکھنے کو راضی، اجتماعی بہتری کے لئے مسلکی، ذاتی، علاقائی اور فکری اختلافات کو ختم کرنے کو تیار، انفرادی بحث کے بجائے آئیڈیا ہے بات کرنے کے لئے پر عزم، فضول کے کاموں میں وقت ضائع کرنے کے بجائے تعمیری کاموں میں لگانے کو راضی، اور قومی فائدے کے لئے انفرادی فوائد کو قربان کرنے کو تیار ہیں۔ اگر نہیں تو پھر ہم کیسا سپنا دیکھ رہے ہیں جو بنا قربانی کے حاصل ہو جائے؟ یا یہ ساری ہمدردی صرف منافقت کا حصہ ہے؟

اور یہ بے قوم کے تعلیم یافتہ لوگوں کا رویہ، اس ستم کا کوئی جواب بھی ہے؟

اف یہ انداز مسیحائی! جس میں سینے تو ہیں لیکن حقیقت کا عالم اور عمل کی توفیق نہیں۔

خبر نہیں کیا ہے نام اسکا خدا فریبی یا خود فریبی عمل سے فارغ ہوا مسلمان بنا کے تقدیر کا بہانہ

کوئی کہتا ہے انکی چیزوں کے بغیر گزارا ممکن نہیں، تو کتنے سالوں تک ان پر انحصار کئے رہتا ہے اسکا جواب انکے پاس نہیں۔ مسلم خود کیوں نہیں بناتا کچھ بھی، آخر انکے صلاحیت کہاں کھو گئی، یا ساری صلاحیت صرف تنقیدی کاموں کے لئے بے تعمیری کاموں کے لئے نہیں۔

کچھ لوگوں کو مسلمے کی گہرائی میں جانا معیوب لگتا ہے۔ قوم کے مستقبل کی بھی بات چاہے پیٹے پیٹے ہوتی ہے، یا دوستوں سے تفریحی ملاقات کے دوران اظہار خیال ہو جاتا ہے۔ اسی سے دل مطمئن ہو جاتا ہے، عملی طور پر کچھ ہو یا نہ ہو، خیالی ہمدردی کیا کم ہے۔ اگر اور توفیق ہوا تو تقریر کے ذریعے یا پھر تحریر کے ذریعے قوم کے مسائل کا نسخہ کیمیا بنا دیا جاتا ہے۔ بنا عمل کے مشورے کا جو اثر ہونا چاہئے وہی ہوتا ہے، لیکن اسکی پرواہ کسے ہے۔ اس سے بھی بڑھ کر اگر توفیق ہوا تو کچھ رقم زکات اور خیرات کے نام پر دے دی جاتی ہے۔ زکات اور خیرات کی رقم سے تو عام انسان کی زندگی نہیں بدلتی تو قوم کی حالت کیسے بدل سکتی ہے؟ حالت اس قوم کی بدلتی ہے جنکے عوام مسلمے کی سنجیدگی پر غور کرتے، منصوبہ بناتے اور پھر اپنی پوری صلاحیت سے کوشش کرتے ہیں اور کسی بھی طرح کے قربانی سے گریز نہیں کرتے۔ صرف باتوں سے ہی قوموں کی تقدیریں بدلنے لگتی تو پھر کون سی قوم ہوتی جو دوسرے سے پیچھے ہوتی؟

قرآنی آیات اور حدیث کا چلن تو ماشا اللہ کافی زوروں پر ہے، بغیر پس منظر جانے ہوئے، حالت کی نزاکت پرکھے ہوئے جسے دیکھنے قرآنی آیت اور احادیث پیش کرتے رہتے ہیں۔ اس بات کی کوئی فکر نہیں کے یہ آیات اور احادیث کن حالت کے لئے ہیں۔ ایسا لگتا ہے قرآن اور احادیث صرف بیان کرنے کے لئے ہیں، عمل کرنے کے لئے نہیں۔ ۱۴۰۰ سال گزر جانے کے بعد بھی ہم ابھی تک بیان بازی پر ہی اٹکے ہوئے ہیں، اس پر عمل کیسے ہو اسکی تفصیل بتانے کی توفیق شاید ہی کسی کو ہوتی ہے۔ آج کا مسلم خواہ دوسرے کاموں میں غیروں کے مقابلے کہیں نہیں ٹھہرتے ہوں پھر بھی کہنا ہے "قرآن کا فرمان ہے تم ہی ہوگے کامیاب اگر تم مومن ہو لیکن یہ بتانا گوارا نہیں کرتے اللہ کی نگاہ میں مومن کسے کہتے ہیں۔

ہر بات کا حوالہ آج سے ۱۴۰۰ سال پہلے کے واقعات میں تلاشنے کا فیشن چل پڑا ہے۔ معاملے کی گہرائی اور پیچیدگی پر غور کرنا کہ آج کے حالات پہلے سے کہیں مختلف، غیر قوم کہیں زیادہ مگرا اور جدید ہتھیار سے لیس ہیں، انکا مقابلہ پہلے کی طرح کرنا شاید کار آمد نہ ہو۔ اسلام نے اصول اور ضابطہ دیا ہے اس پر آج کے حالات کے مطابق حکمت عملی اپنانے کی توفیق نہیں۔ اتنی جرات کون کرے، جب کوئی نہ کوئی حوالہ ۱۴۰۰ سال پہلے سے مل ہی جاتا ہے بنا کسی محنت کے تو پھر اجتہاد کرنے کی کیا ضرورت؟ ہزار سال پہلے کے اجتہاد اور فتویٰ پر لڑنے مرنے کو تیار لیکن آج کے حالات کے پس منظر میں اجتہاد کرنے کی اہمیت پر بات کرنے کی فرصت نہیں۔

کچھ لوگ صدیوں کی کوتاہی اور پستہ حالی کو چند مہینوں میں چٹکی بجا کر حل کر دینا چاہتے ہیں۔ انکی نگاہ اس بات پر بلکل نہیں جاتی کہ جس کام کے لئے برسوں کا تدبیر، منصوبہ بندی، حکمت عملی درکار ہو اسکو باتوں باتوں میں کیسے حل کیا جا سکتا ہے۔ جہاں ہوش کی ضرورت ہو وہاں جوش سے کام نہیں چلتا، ایک نہایت کمزور انسان کتنا بھی جوش سے کام لے جب تک طاقت کے توازن میں کچھ جوڑ نہیں ہوگا، اسکا ہر عمل اسکے لئے مزید نقصانہ ثابت ہوگا۔ اسکے لئے ضروری ہے اپنی کمزوری کو سمجھے، اسکو دور کرنے کی کوشش کرے، سامنے والے کی طاقت کا سہی اندازہ لگائے پھر مقابلہ کے لئے پر تولے۔ لیکن کوئی وقتی جوش میں کسی طاقتور سے ٹکرانے اور اپنی بربادی کا سامان کرے تو اس حماقت کو آپ نصیب تو نہیں کہہ سکتے۔ سامنے والے کی طاقت اور جیت کا راز جاننا اور اسکے مطابق حکمت عملی اپنانا کیا اسلام کے خلاف ہے؟ لیکن اس پر غور کرنے کے بجائے اللہ کی مدد کی بات ہونے لگتی ہے۔ ایک چھوٹی سی کوتاہی کی وجہ سے اللہ اپنے محبوب پیغمبر اور صحابیوں کی جیت کو شکست میں بدل دیتے ہیں، ہم غفلت کی کھالی میں پڑے بھئی جیت کی امید لگائے رہتے ہیں۔ کیا یہی تو کلت علی اللہ ہے یا کمال درجے کی حماقت؟ غیر قوم تعلیم اور ٹیکنالوجی کی بدولت دنیا کو فتح کر رہی ہے، اگر مسلم بھی ان کو اپنالے اور ساتھ میں ایمان کی طاقت، اللہ پر توکل اور فناءت بھی ہو تو کیا کوئی دوسری قوم مسلمانوں کا مقابلہ کر سکتی ہے۔

# Dowry is not the Only Hurdle for Delayed Marriages – think about it

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In our society today, dowry is in fact a huge anaconda that is swallowing up many married lives and eating away lives of many young brides. The crave for more and more and to acquire the things which one always desired of, is leading to seeking more dowry.

Long time back, a maid would come for household chores at our house; she had her daughters' marriage done by giving huge dowry. The grooms would be Auto-rickshaw mechanic, Pan-shop owner, security guard, office-boy, etc. But they open wide mouths for dowry, asking for Honda Unicorn bike or Splendor, 100-200 gms gold, 1-2 Lakh i.e 100,000 to 200,000 Indian Rupees as 'Jode ki Rakham – money for purchasing cloths' (as though this person has lived all his life naked without cloths), delicious food in marriage for groom's family, friends, acquaintances, and even those whom he met in the barber shop, the guest-list ranges from minimum 500-1500 people. To meet up all these requirements girl's parents take loans from interest based agencies or banks and live an accursed life with head over heels in debt.

Now, this is not the trait found in only below-average families, but this is more found in educated families as well. We can call them as 'White-Collar Beggars'; their list starts with basic electronic items starting from double-door refrigerator, double-door wardrobe, heavy and expensive bed, automatic washing machine, etc., to a four wheeler, a flat and 4-5 lakh of 'Jode ki Rakham– money for purchasing cloths'. Besides that, they choose a marriage hall and the food dishes to be made for their guests. When asked about Mahar (groom's monetary gift to bride), they say, we have an option of giving it later, so we'll give it later. This is the height of greed and stinginess.

Many a times, it is also seen, parents of bride are compelled out of societal pressure to give dowry; and parents of groom hunt for those kind of families where dowry is smoothly given without asking and without being noticed.

Now all the characters in this picture have their own justifying statements:

Groom says: 'maine mana kiya tha, yeh to mummy pappa ne decide kiya' – I refused for all these, but my parents decided that; (as though this person is baby with a milk-bottle in his mouth, I sometimes doubt whether he is really a man or impotent).

Parents of Groom say: 'paal-pos ke bada karey, padha likha ke khabil banaye, agar nahi linge to society me naak kat jayegi aur phir hamare aarzu armaan kaise poore honge?' – We raised him, gave him good education and made him successful; if we don't ask for it then we'll be ashamed in our society, moreover how should we fulfill our desires; (as though they did a favor by raising him up by burrowing him from neighborhood).

Sometimes they shrewdly ask 'hamara to kuch demand nahi hai, apni ladki ke liye jo dena hai do – we don't demand anything, give whatever you feel for your daughter'.

Parents of Bride say: 'nahi diye to log kya samjhinge, itna kamaye ladki ki shaadi me itna bhi kharch nahi karsakte – if we don't give, people will comment; having earned a lot of money, don't you have heart to spend'.

This is typical Indo-Pak problem which is leading to delayed marriages of girls that is resulting in increasing rates of dating, sharing pornographic material, dirty talking, live-in relations, eloping without parents' consensus, inter-religious marriages, woman coming out for earning (though she is queen of her house) and getting exploited by male dominated society.

\*\*\*\*\* (INTERVAL) \*\*\*\*\*

Now other side of the story:

There are Muslim families who strictly do not encourage dowry; you can find the same in Brahmins, Jains, Marwadis, etc. Islam strictly says no to dowry and encourages simple process of marriage, but still Muslims are influenced by other cultures and traditions so much so that they are now submerged in the quagmire of self-destruction.

There are in fact, men and women who want to get married as soon as possible to safeguard themselves from sins and live a happy and descent life. But high expectations from either sides have gotten them into more problems.

A man expects his would-be wife to be 'Hoor Pari – Fairy' or a fashion model with very very very fair complexion, slim, good height and well educated. And the girl expects his would-be husband to be 'Sapno ka Shahzada – Prince' or someone like Salman Khan or Shahrukh Khan, Non-Residential Indian (NRI) this is obvious, he should own a house or flat and blah blah blah.

If girl is a Doctor or Engineer or Post graduate, her parents expect the boy should be with same qualification settled in America, United Kingdom, Australia or at least Middle-east. Their priority goes the following way in descending order:

- America
- London
- Australia (some Melbourne, Sydney or Kidney)
- Ireland
- Holland
- XYZLand
- Dubai, UAE
- Saudi Arabia
- Musqat
- Oman

If NRIs living in those countries come up with extra-demands, and when they fail to meet those, then they go for someone settled in India.

Girl sees her friends have got married to NRIs and are settled in US, UK, Saudi or Dubai and sees their pictures uploaded on Facebook or Orkut and desires her would-be husband to be from those countries and should immediately take her abroad after marriage. When she gets proposals from Indian settled religious boy, she feels uncomfortable in accepting it, because at the maximum he can take her shopping to Big-Bazar or Reliance Mart or LifestyleJ; that will be again boring for her. So she desperately needs an NRI, who should take her for a world-tour.

Her parents get obsessed listening to their relatives and acquaintances in parties that how their daughters are settled in foreign countries; so they feel ashamed to accept proposal from Indian settled boys.

Another reason, why man is afraid of getting married is of hosting grand Valima reception party; the number of dishes got to be prepared, booking a luxurious convention hall, etc. For which he accumulates money day in and day out; his family and friends make him obsessed to host grand Valima to maintain his status in the society. He is worried about hosting 3-4 varieties of Chicken dishes, mutton Biryani, fruit-salad, Qubani ka meetha, Maragh, Rumali Roti, Roasted chicken, Chicken rolls, on and on. Worried by all these things, he accumulates money by any means to host grand reception and delays his age till 35-40 years; and falls into secret habits. By the time he gets kids, he will be around 39-44; he cannot spare good amount of time to raise them, with which they find other inappropriate means of mentoring themselves. The time when children need focus, advice, tutoring and counseling from father; father is already caught up with Diabetes, High blood-pressure, etc. And he is now worried about expenses of their studies; and works hard like a bull to earn more and more money and finds no time for religious or social service. Hence living life in vain.

Now, the days are gone, when matches were searched based on meekness, piety, God consciousness, his devotion to his faith, his attachment to his religion, etc. The days are of show-offs, and pomp-shows; the matches are decided on the possessions boy has, how wealthy he is, the status he maintains in society, etc.

Dowry is in fact a great menace swallowing our society, but our check-lists with high expectations and materialistic ideas also form another greater menace that is leading to moral and ethical destruction of society resulting in delayed marriages.

# Let's establish an exclusive Indian University for Muslim Women



Sir Syed Ahmad Khan, on his vision of Aligarh Muslim University, said, "I may appear to be dreaming and talking like Shaikh Chilli, but we aim to turn this MAO College into a University similar to that of Oxford or Cambridge. Like the churches of Oxford and Cambridge, there will be mosques attached to each College ... [reprinted in Aligarh Institute Gazette, April 5, 1911]

Allah says, "I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed." (Hadith Qudsi, Bukhari)

The updates are provided at Your suggestions can make the concept more valuable. Pls do write to myrahbar@gmail.com

## Proposal Highlights:

As a tribute to this child prodigy called Arfa Karim Randhawa ...

Proposing to establish an exclusive residential Indian University for Muslim Women. We are looking for some benevolent brother/ sister/ organization to donate sufficient land (100 acres, or more) anywhere in India, preferably within 25 kms of a railway station, and 100 kms of an airport.

To start with, let's establish the following, with priority as listed (descending order):

1. B.Ed. college (adding M.Ed. later)
2. College of Pharmacy
3. College for paramedical courses
4. A Business School for BBA, then MBA
5. College for Islamic Studies (UG, then PG)
6. Engineering College
7. General colleges - Arts, Science, Commerce
8. Dental College
9. Medical College and hospital

However, since our vision is to have a women's university, and not just a cluster of colleges, land is of prime importance. We must have enough land from the beginning.

Note: Courses in the colleges may have to follow the syllabus of some open university wherein the students would register and take their exams to obtain their degree. We could become their examination centres; and if they allow, their accredited centre. This pattern would be followed until our own courses are approved by authorities.

Kankar pat-tharkitaamireinmazhabkamafhoomnaheIN  
Zehnonkitaameerbhikijyegumbadaurmehrabkesaath

## RAHBAR Coaching Centre, Hazaribagh

conducted its 7th Awards ceremony, on 5th May 2012, at RCC Millat Academy, Khirgaon, Hazaribagh.

As Chief Guest, Janab Jawed Ahmad Nadwi Sb (Principal Hazaribagh High School, Renowned Person, Scholar, Arabic, Persian & Urdu Educationist) graced the occasion while Janab Ejaz Ahmad Sb (M.A, B.ed, Research Scholar for Ph.D, English teacher in Chistiya Madarsa, Mahesha, Itkhor, Social Activist, Scholar), Mr. Narayan Jee (M.sc, Vice-Principal Millennium Girls School, H.bag), and Jb. Hafiz Serajuddin Sb (Muazzin Khirgaon Mosque), were the special invitees. The Award Ceremony was conducted by Jb. Akhtar Hussain. The programme began with the recitation of the Holy Quran by Jb. Hafiz Serajuddin Sb. Then the inaugural speech was given by the team leader, RCC, Hazaribagh, Jb. Ziyaul Haque Sb. In his speech, he asked the students especially the new ones to labour hard and grab the prizes awarded every month.

Naath Shareef was presented by Neha Nigar, Grade VIII. Tahreen Nisha, Grade VIII, speak about

'Hamara Mabood'. Sana Samshad gave her speech in English on the topic 'Miracle of Science'. Saba Perveen, Grade IX, gave her speech on 'Dinyat'. Shama Perveen, Grade X, speak about 'Air Pollution'. Md. Saif, Grade X, presented his speech on 'Student's life' and Khurshida Perveen, Grade X, on 'Say No to Plastic'.

One of the RCC teacher, Mrs. Rumana who is teaching Dinyat to the students, expressed her thought about the importance of Practice in all the aspects of life including the practice of students in their studies. After that Prizes were distributed among the awardees by the Chief Guest, Guests of Honour and by the others. The Chief Guest then presented a very influential speech before the students. He marked the importance of acquiring knowledge and education for the students as well as for others also. He gave the reference of several Quranic verses and Hadiths regarding this.

Guests of Honours and others also expressed their views regarding to the importance of education & knowledge. The programme concluded with the Vote of thanks presented by Mr. Parwez Ahmed.



7th Awards Ceremony @ RAHBAR Coaching Centre, Khirgaon Hazaribagh, 05-05-2012 [http://Hazaribagh.biharanjuman.org/]





## RAHBAR Coaching Centre, Bhagalpur

conducted its 7th Awards ceremony, on 6th May 2012, at Middle School, Puraini

Chief Guest: Janab Murshid Ali Sb. (Mukhiya of Puraini panchayat)

Guest of honour: Janab Najmul Hoda Sb. (Committee member & social activist)

The Award Ceremony started at 08:00 A.M with recital of Surah Fatiha; the meaning of the same was also elaborated.

Jb. Syed Ali Manzoor Sb (Committee head) introduced all the guests, invitees and presided over the ceremony.

Students who appeared at the board exams and their parents were made aware of The Diploma Engineering course offered by MANUU, students were encouraged to take the test conducted for admission in diploma in engineering program.

Jb. Murshid Ali Sb., mukhiya of Puraini panchayat has graced

the award ceremony as the chief guest. He inspired the students to work hard and achieve success in life.

The ceremony ended with the chorus recitation of dua "lab pe aati hai dua ban ke ..."

Sweets (toffees) were distributed among the students. The guests were served refreshments.



## RAHBAR Coaching Centre, Sitamarhi

conducted its 11th Awards ceremony, on 23rd May 2012, at Crescent Public School, Rajopatti, Sitamarhi.

Janab Zahid Hussain sb (B.Tech Electronics & M.B.A-H.R, Asst. Prof. in Barabanki) was the chief guest for this occasion, while Janab Habib Azad sb (Director of Suffa central school), and Janab Anzar sb (Teacher) graced the occasion as special invitees.

The programme started with Tilawat-e- Quran by Mujahid, student of class 10th.

Jb Amir Iqbal sb (Chairman of Sitamarhi Coaching center), welcoming the guests, briefed them about the aims, objectives, and functioning of RAHBAR coaching centres.

Janab Zahid Hussain sb (B.Tech Electronics & M.B.A-H.R, Asst. Prof. in Barabanki), addressing the students, highlighted the importance of education for everyone. He urged the students to devote this phase of their lives on their studies so that they could reap the benefits in the next phase. There is no benefit in repenting, later. This is best time, and the best opportunity has been provided by Bihar Anjuman. He asked the students to try to be among the winners, not among the losers.

Jb. Mohd Anzar sb (teacher) delivering his guest lecture told that the present age is the era of knowledge explosion, and in this age, whoever will have knowledge alone will be recognized and

respected, therefore, the students of RCC should be conscious towards their studies and try to acquire quality education with full dedication.

After this, prizes were distributed among best performing students.

The programme ended with dua of Janab Altamash Sb.



## The all-India topper is Mohammad Ismat from Manipur



NEW DELHI: Mohammad Ismat nearly missed out filling his registration forms for his class XII because he couldn't afford it. Nearly six months later, in an amazing turn of events, he emerged as the all-India topper in the CBSE class XII exams on Monday. He is now preparing to join St Stephen's College in Delhi.

Ismat, the only male child among 7 siblings of a family with limited means and hailing from the troubled state of Manipur, became the first ever all-India topper in the CBSE exam from the region, scoring 495 marks out of 500.

A science student, he scored 98 in English core, 100 in mathematics, 97 in physics, 100 in chemistry and 100 in painting. In fact, even in the additional subject Ismat scored a perfect 100. He is a resident of Lilong Haoreibi village in Thoubal district, around 20km from Imphal.

## RAHBAR Coaching Centre, Kishanganj

conducted its 13th Awards ceremony on 12th May 2012, at Millat Girls High School, near Churipatti in the district headquarters:

As Chief Guest, Janab Ghulam Sarwar Sb. (Manager, Bajaj Allianz, Kishanganj) graced the occasion while Janab Jamal Sahab, Businessman, Mr. Mohan Singh, Businessman, Janab Anzar Alam Sb., Social Worker, Janab Hafiz Kashif Sahab, and Janab Arif Sahab (Teacher), were special invitees.

Alhamdulillah! The Rahbar Coaching Centre (RCC) Kishanganj completed the first year with success as it started one year ago on April 2, 2011. Thanks to Bihar Anjuman, key representatives of Bihar Anjuman, local leader RCC Kishanganj Nayeemuddin Quasmi, local committee members and teachers. With the combined efforts of all, the RCC Kishanganj provided free coaching to Class VIII, Class IX and X students belonging to financially weaker section.

The month of April 2012 witnessed the arrival of new students in Class VIII, all with fresh energy and a motivation to go ahead. On May 12, 2012 the first edition of monthly award ceremony for session 2012-13 of Rahbar Coaching Centre (RCC), Kishanganj, 13th overall, was organized at Line Urdu Middle School adjacent to Millat Girls School. The award ceremony started with recital of



Glorious Qoran by Md. Ahsanul Haque, a student of Class IX at 2.00 pm.

The best performers from Class VIII, Class IX and Class X were given awards by the Chief Guest and special invitees. The gathering at the venue encouraged the best performers with claps while they took away their awards.

Addressing the gathering, the Chief Guest Janab Ghulam Sarwar appreciated the noble efforts of Bihar Anjuman organization and its unique concept of opening free coaching like Rahbar Coaching Centre in every district of Bihar. Janab Sarwar, a manager with a private insurance company thanked Bihar Anjuman for establishing Rahbar Coaching Centre in the town of Kishanganj. Further he added about the need of quality education among the Muslims for upliftment in the society and nation.

The special invitees in the award ceremony have also shared their personal experiences focused towards education with the students. The award ceremony concluded at 4 pm with vote of thanks from Nayeemuddin Quasmi (the group leader of RCC Kishanganj).



## RAHBAR Coaching Centre, Motihari

(East Champaran) conducted its 8th Awards Ceremony, 6th May 2012, in the campus of Al-Ameen Educational and welfare trust, Siswa.

As Chief Guest, Janab Mamoon-ur-Rasheed Sb. graced the occasion while Janab Dr. Sibgatullah Sb., Janab Nasim Akhter Sb., Janab Abu Mahzoor Sb. (Lect.), Janab Mazher Alam Sb, and Janab Wasi Akhter Sb., were the special invitees for the event.

The award ceremony started at 5 p.m. with recital of the Holy Quran by Bushra Shakil, a student of RCC. Special invitee, Dr. Sibgatullah Sb., addressed the students and guardians. He said to the students, "You work hard to get educated. To get the best education is the duty of every Muslim! You must build up your character and be civilized. Mohammad (SAS) conveyed to us that the best person among us is the one whose character is best."

After this, the chief guest Janab Mamoonur Rasheed Sb. distributed prizes among the distinctive meritorious students and addressed the guardians and the students. He described the necessity and significance of education. He appealed to the guardians to help their wards through Rahbar Coaching Centre's unique qualities. This centre is coaching with proper care to build the character of the students.

Dr. Mukhtarul Haque Sb. thanked the chief guest, the special guests, the guardians and the teachers for attending the ceremony. The function concluded at 6 PM.



# How to clear all the confusion

by Asma bint Shameem

Alhamdulillah, nowadays there's access to Islaamic knowledge like never before. All it takes is a click of the mouse or a simple phone call, and one can have access to a variety of articles, ebooks and fataawa from the shuyookh. One can also watch videos and listen to lectures, literally from all over the world, just sitting at home. And as for the emails, we see plenty of those filling our inbox, from people you know and even people you don't know, educating us on our Deen. But then along with all of that, also comes a lot of confusion. Confusion???

Yes.... Confusion.

That's because each and every one is talking about their version of Islaam, their comprehension of how everything should be. Each and every group is interpreting the texts of the Quraan and Sunnah according to their own understanding. One group promotes a certain belief saying how good it is, while another group considers the very same belief to be totally wrong.

One party claims to be following the Quraan and Sunnah, while the others say about them that they are misguided.

Some rituals and practices are so common that they are actually considered part of the Shareeah and but the same practices are vehemently being denied by others, as bidah or innovation.

And yet, every group claims that their understanding of Islaam is the Truth, that their interpretation is correct.

So what to do?

Who's right and who's wrong?

What's part of the Shareeah and what's not?

What is Sunnah and what is bidah?

How do we know who to follow and who to avoid?

Just WHO is upon the Truth?

The vital answer lies in the noble saying of the Prophet (Sallallahu Alayhi Wa Sallam). He already gave us the solution to this dilemma 1400 years ago when he said:

"For indeed, those who will still be alive after me will see many differences; so hold fast to my Sunnah, and to the sunnah of the rightly guided Khalifahs after me, Adhere to it and cling tightly to it and beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance."

(At-Tirmidhi, Abu Dawud, others-- hasan sahih).

In other words, the solution....the answer to all the confusion, to all the different opinions, to all the various groups and thoughts, is..... to follow the practice of the beloved Prophet (Sallallahu Alayhi Wa Sallam) and his Noble Sahaabah. Simple and Straightforward. Nothing more. Nothing less.....a simple rule of thumb that most of us can apply.

If the Sahaabah practiced a certain act or celebrated a particular ritual, then we will also do it. BUT, if they didn't do so, then we shouldn't do it either. That is because if it was good and correct, they would have done so. But if they didn't do it, that means that there was no good in it.

We must realize that, understanding this concept of following the Sahaabah is of utmost, no, vital importance. It means the difference between guidance and misguidance, between success and failure, between salvation and loss.

And that unless we understand and practice our Deen in accordance

with the understanding and practice of the Companions of the Prophet (Sallallahu Alayhi Wa Sallam), we would be lost. We would go astray.

In fact, if we look at the history of Islaam, we will realize that any group, any individual, any community, that went astray over all these years, did so only and only, when they left the ways of the Sahaabah and began interpreting the Deen according to their own comprehension and understanding.

And that's why the Prophet (Sallallahu Alayhi Wa Sallam) gave us such specific instructions about this situation, to follow in times of differences and confusions.



The entire Shareeah is replete with Orders from Allaah and His Messenger (Sallallahu Alayhi Wa Sallam) to follow the Sahaabah and the obligation to do so.

Let us examine some of them

SOWHATSTHE PROOF?

PROOFS FROMTHE QURAAAN

Allaah is telling us that the Sahaabah are on the right path

"If they believe as you all (meaning, the Sahaabah) have believed, they shall be guided; if they reject it,

they shall surely be in clear dissension. Allah will suffice you against them. And He is All-hearing, All-Knowing." (Surah al-Baqarah:137)

This is a clear proof that the Sahaabah, may Allaah be pleased with them all, were upon Guidance and the Truth, so whoever follows them will be upon guidance and upon the Straight Path. For it is the Sahaabah who are the ones referred to in the verse initially, and then those who came after them who took their path and followed them.

Every day in prayer, we ask Allaah to put us on their path

Every day when we stand up for prayer, we read the Fatiha at least 17 times a day. And at least 17 times, we make dua to Allaah when we say....

"Guide us to the Straight Path. The Path of those whom You have favored" (Surah al-Fatiha:6-7)

Have we ever thought, just WHO these people are that we are asking Allaah to be like? Just WHO are the people that Allaah has favored?

The answer lies in the Supreme Words of our Rabb in Surah an-Nisaa, ayah 69:

Whosoever obeys Allaah, and the Messenger, they are with those whom Allah has favored, the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As Siddiq), the martyrs, and the righteous. And how excellent these companions are!" (Surah an-Nisaa:69)

Here Allaah is clearly telling us that He has blessed and bestowed His Favors upon the people who were the first to believe in the Prophet, as well as the Shuhadaa' and the righteous.

Now, ask yourself this. "Who besides the Sahaabah could qualify for this?"

continue on page 25



# I too wanna be a TRADER; not a TRAITOR...

Umar Shariff

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In today's times Alhamdulillah, we find many good Scholars and Orators on Islam. We also find many daa'ees working to spread the message across to their neighbours and friends. That's a good sign; but then, that's not the only way to spread the truth of Islam. There's a very old saying "Actions speak louder than Words"; I truly believe in it. It is our actions that can win the hearts of those around us.

In the earlier generations of the Muslim Ummah, the Muslims, the Sahaabaa (Prophet's Companions) travelled far and wide across the globe to spread the truth of Islam. In the process, many entered the neighbouring lands as merchants and traders. The Muslim traders were known for their truthfulness and integrity. They didn't cheat in business, nor did they misappropriate the goods during transactions. This was the highlight for the onlookers to gauge the veracity of the followers of the religion Islam, which led many embrace Islam, after their interactions with the muslim traders.

Note: "Impressed by the honesty and integrity of these merchants, a large number of Malays accepted Islam".

(Source: <http://historyofislam.com/contents/the-post-mongol-period/islam-in-indonesia/>)

But, today, most of the Muslims are religious in certain areas where it involves certain rituals; but when it comes to business, they don't really hold to the values set in Islam. In today's times, many Muslims prove to be frauds in the business transactions. This is something which is foretold by our Prophet Muhammad sallallahu 'alaihi wasallam.

Prophet's companion Hudhaifa radhiyallahu 'anhu narrated that: Allah's Apostle related to us two prophetic narrations; one of which I have seen fulfilled, and I am waiting for the fulfilment of the other. The Prophet told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade, but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

(Source: Saheeh Bukhari, Volume 9, Book 88, Number 208)

Allah would honour the truthful traders on the day of Judgement. The Prophet said that a righteous business man will be resurrected along with the Prophets. He said that "an honest and trustworthy merchant will be with the martyrs on the Day of Resurrection."

(Reported by Ibn Majah and al-Hakim, who classified it as "sound.")

In another statement he said that "an honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs." (Reported by al-Hakim and al-Tirmidhi, with good transmitters.)

The status of the truthful traders are such that they would be in the company of the Prophets. That's a great motivation to be a trader!

For many, it is easy to sport the beards and wear the skull caps in the Market; but when it comes to speaking truth in business, to them it is harder than performing Hajj. There are men amongst us, whom we cannot trust in business. If when entrusted with certain responsibilities, you'll find them embezzling and betraying you, when it matters the most to you. How can a community prosper, when the members of the community cheat one another in their daily dealings!

The Prophet said, "He who cheats, is not one of us". Once the Prophet passed by a pile of food and put his hand into it, and his fingers touched something wet. He said, "What is this, O seller of the food?" The man said, "It got rained on, O Messenger of Allaah." He said, "Why did you not put it (the wet part) on top of the pile so that the people could see it? He who deceives does not belong to me." According to other reports, "He who deceives us is not one of us," or, "He is not one of us who deceives us." (Source: Saheeh Muslim).

Allah says in the Qur'an,  
"Woe to Al Mutaffifoon (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, And when they have to give by measure or weight to (other) men, give less than due" [al-Mutaffifeen 83:1]

It's time to remember a time when Allah destroyed a people of a land when it's people were engaged in cheating in business. Prophet Shu'aib preached to the people of Madyan, to be just in business dealings. But they were persistent in cheating; hence Allah destroyed them.

Allah says in the Qur'an  
"And to [the people of] Madyan [We sent] their brother Shu'aib. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers". (Qur'an 7:85)

"So the earthquake seized them, and they became within their home [corpses] fallen prone".

"Those who denied Shu'aib - it was as though they had never resided there. Those who denied Shu'aib - it was they who were the losers".

And he (Shu'aib) turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?" (Qur'an 91-93)

It's time to ponder deeply over the above verses of the Qur'an. Allah is swift in taking retribution. Allah will surely punish those who cheat people in business. May Allah help us to become good traders; not traitors.

# Indian Muslims and the Competitive Exams

By **Mohammad Allam**, Minto Circle, A.M.U., Aligarh, mohammad\_allam@rediffmail.com

To achieve big things Indian Muslims have to work on small things. And without working on the small things Indian Muslims will see the same discouraging fate of their youth in highly competitive admission tests and prestigious services of India like Indian Civil services, IIT-JEE, AIMS, IIMs (CAT), CA etc. In civil services result of 2011, out of 910 only 28 students are from Muslim community. While in IIT result of 2012, exploring 24,112 students only 391 are Muslims. While in other competitive test results, the numbers are not known exactly, but not expected to be any different.

Why is the performance of Muslims students in highly competitive examinations so poor? I have given the figure of two highly competitive examinations, one like Civil services which has all three stages i.e.

Preliminary, main(written) and Interview while another IIT, has only two stages of Preliminary and Main exam. This data from two highly competitive tests shows that the story of discrimination which is floated in the market is not true. If the story of discrimination in civil services is accepted as true, as some Muslims leaders may want us to believe, due to interview in the final stage (28 out of 910), why are the results so poor in case of IIT-JEE, CBSE Pre-Medical Test, IIMs, etc, wherein there is written test only. This shows that the real problem lies somewhere else.

On the basis of the results of two tests, one can easily analyze the performance of students from muslim community. Among the root causes one can find, the biggest reason is the lack of access to the quality education. Only five to ten percent of Indian muslim children are getting education in reputed schools of India. The rest of them are getting education either in Government schools or muslim-managed institutions, whose educational environment and standards we all know very well.

In good quality government-managed schools like Kendria Vidhalaya or Navoday Vidalya presence of muslims is negligible. The story of Delhi Nursery Schools, wherein Muslim children have negligible presence (there is widespread claim that they have been denied admission), is well known to all and widely circulated in media.

In the present scenario, the government's focus on education of Indian muslims is to just raise their literary ratio. This is the reason why the government is just emphasizing on increasing the enrolment ratio at primary and secondary levels without considering enhancing the quality of education for them. Why does the Government not reserve seats in the government maintained quality schools like Kendrila vidhlaya and Navoday vidhalaya?

Right since independence, the leaders of Indian muslims are trying to use education as a tool for exploiting them emotionally to grab their votes. For the last 60 years, they have been trying to convince us that they pressurize the government without any success to work out a plan to improve the condition of Indian muslims. However, we did not see a single plan by them to educate the Indian muslims through their own efforts, like the Christian community, by

establishing a series of quality educational institutions. The entire pattern of Indian leaders reveals that they are using the British "Filtration Theory" on Indian Muslims by providing the best available quality education for their wards and depriving the same to the rest of muslims to maintain their hegemony and leadership of muslims and power in the government. The rest of

masses are asked to educate themselves in third rated educational institutions without any consideration about the quality of education. As a result, a large segment of bright children (about 25%) get eliminated at primary level, while a very small percentage (about 4%) reaches the higher level. This four percent is no match to the 96 % high quality and competitive pass-outs of other communities. For example, in Civil services result of 2011, the top 25 positions are held by the pass-outs of premier educational institutions of India like AIMS, IITs, IIMs etc.



If we view the result of competitive tests in terms of the "law of probability", then it goes against Indian muslims too. Those who enter in large numbers would have better chances of selection. The ratio appearing in competitive examinations between muslim students and the students of other communities is highly disproportionate in favour of students of other community.

Aligarh Muslim University, Jamia Millia Islamia, and Jamia Hamdard, which have large intake of muslim students, are doing nothing as compared to other institutions having large intake of majority community students. Look at the performance of BHU, JNU, Delhi University, Patna University, University of Madras, and Allahbad University etc. The attitude of these universities towards competitive examinations is entire different from that of muslim universities. For example, the syllabus at graduation level of Patna University aligns quite well with that of Civil Services exam, while A.M.U. syllabus is outdated in comparison, and is based on promotion of dead ideologies. The purpose of study at graduation level in A.M.U. is not preparing the students to become competitive but to make them scholars of particular schools. Is it strange to demand that the syllabi of under-graduate levels should be based on syllabi of competitive exams while the syllabi of post-graduation level should be based on NET syllabus? The running of coaching and guidance cells by minority institutions is also a matter of concern - no candidate qualified for civil services from AMU in 2011 while this university has a residential coaching centre, equipped with modern facilities.

So, to get desired results in competitive examinations, Indian muslims have to take initiative by themselves, rather than depending on government initiatives. They have to change overall set-up, reformulate their strategy, and make future plans collectively. They have to establish quality schools all over the country. They can do this by establishing an organization like "Educational Advancement Council of Indian Muslims" comprising of educationists and strategists to chalk out short-term and long-term plans for educational empowerment. If they do not do this, then, there is no need for them to make hue and cry about the status of muslim's education after declaration of competitive exam results.

# Is That Your Profession- Or Just Your Title?

By Mariam Nawaz

I read a surah (chapter) from the Qur'an, a Surah that made me question a few things. It made me think about the purpose of my existence. One thing that crossed my mind was a person's occupation. Even if I were qualified to be a teacher, if I don't actually teach, would I still be a teacher? Or would a chef still be a chef, even if he had never actually cooked professionally? I suppose the logical answer is sure they are, but they don't actually practise the profession they have trained in. For most people and professions, this is perfectly acceptable; people don't necessarily build a career in their area of training. But, If someone doesn't practice what they have been equipped to be able to practice, then all they have is a title; a title which at the very least allows them to feel a sense of accomplishment for their efforts.

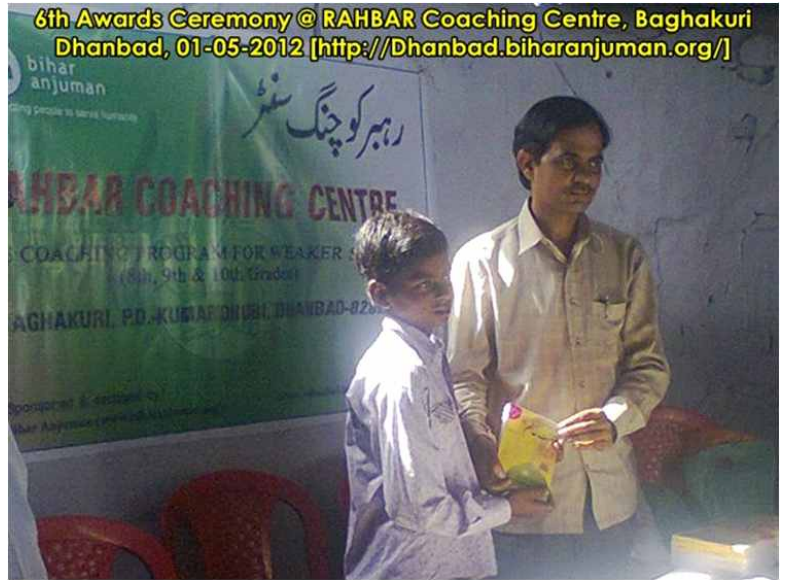
But what if the title they hold isn't a result of their own accomplishment? What if the title they hold is something they were born with, or something given to them? What if the title they hold is that of a 'Muslim'? Then is that Muslim, still a Muslim even if he doesn't do what a Muslim is supposed to do? If they do not actually practice Islam can they still hold the title of being Muslim? When you think about it, the immediate answer is 'no'. They can't feel that sense of accomplishment because they didn't accomplish anything that enables them to feel proud. Most of the time, they did not choose Islam; rather, Islam was given to them—and Alhamdulillah (all praise and thanks belongs to God) for that.

The teacher who holds only the title of a teacher can still be proud of the work they put in to become a teacher, and the chef who holds only the title of being a chef, can be proud of all of his training to become a chef—but the Muslim, who did nothing to be Muslim, nor does anything as a Muslim, has nothing but an empty and worthless title. If you handed in an essay to your professor and all your essay consisted of was a title, how do you think your professor would grade you? Most of us wouldn't even dream of doing that! Yet so many of us will be in front of Allah subhanahu wa ta'ala (exalted is He), with nothing but the title of 'Muslim', may Allah protect us from this. Aameen

It's time we start acting on that which we claim to be; if we truly consider ourselves to be worthy of the title of a Muslim, then we need to ensure we practise that which we ought to practise. What is the purpose or the 'occupation' of a Muslim might you ask! Well, the surah that inspired this thought is one of the many that provide the answer: Surah Al-Asr.

1. "By time,
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds, and advised each other to truth<sup>1</sup>, and advised each other to patience<sup>2</sup>."

May Allah make us amongst those whom He favours, those who have strong belief, follow through with good deeds, share the truth of Islam to others, and have sabr (patience). Aameen.



## RAHBAR Coaching Centre, Baghakuri

, Kumardhubi, Dhanbad conducted its 6th Awards ceremony, on 1st May 2012, in its own building near Jama Masjid. Janab Prof. Mohammad Enayatullah Sb., D.V.C. Inter-College, Maithon, Dhanbad, was the chief guest at the function, while Janab Janab Faiyaz Baig Sb., Jb. Muhammad Imran Alam Sb., Jb. Wakil Ahmad Sb., and Jb. Muhammad Ibrahim Sb., and Janab Er. Shahid Amin Sb. graced the occasion as special invitees.

The Award Ceremony started at 08:00 AM with recitation of the Holy Quran by Qazi Mushtaque Ahmad a student of class X with translation. After that Sana Tarannum a student of class IX, presented a beautiful Naat

Faiyaz Baig Sb suggested the students to follow the rules and regulations of the coaching. The discipline is important to success. He made an appeal to be a part of the coaching, he put the aim and mission behind this coaching network. He explained how ignorance and illiteracy is the curse for our society, but most people didn't know how harmful results it has. Young generation would be blessing of the society if it is well educated and cultured, otherwise it would become curse for the society. Students should play positive role to change the society.

The chief Guest of the ceremony Jb. Mohammad Enayatullah Sb expressed his happiness to see the performance of the students he awarded, Sakina Khatoon, Nishat Parween and Fahmida Khatoon students of class – X, Sana Tarannum, Rukhsar Parween and Nazneen Qamar students of class IX, Md. Asif Ansari, Ishrat Jahan, and Tarannum Ara students of class VIII, for their best performance in fortnightly tests. He told that guardians are not aware and serious about education of their wards; it is why students are not sincere in their studies. Parents should care and watch the activities and behavior of their wards along with education. He told the students that they are the Leader & Rahbar of the society. In future you have to come forward to get responsibilities of society along with your own family, You have to play role to change the environment. You have to guide the society so be strong and gain weapon of knowledge to fight against poverty, misery, injustice and crime.

Er. Shahid Amin presented brief introduction of Bihar Anjuman's activities, he also explained the aims and objectives of the coaching centre. He told the students that "Rahbar Coaching Centre" is to help the students to make their dream true. He requested the students to take advantage of this excellent opportunity and be engaged in self development. The vote of thanks was delivered by Jb. Faiyaz Baig Sb. The program ended at 09:30 AM with dua.

# Youth : a season of hope

Naved Masood

I note with regret that all my urgings and entreaties have gone in vain and you have managed to find excuses for not indulging in serious work so that you can return to trivial pursuits - we are all at our inventive best when it comes to offering alibis for what we needed to do but didn't.

Anyways, let me offer 'kuffara' or atonement on your behalf and indulge you in a brief semi-serious write-up.

A short-while back I had a longish conversation over the phone with someone intelligent who worked with me in Manipur long long ago. The conversation naturally gravitated to people one knew and events one had experienced. The conversation left me with a mixture of relaxation and a kind of pensiveness which borders on sadness. Why is this so? Though not very sure of the answer let me attempt an explanation.

It was probably Graham Greene, once my most favoured fiction writer, who made the profound observation - or made one of his characters make such an observation, "Youth is the season of hope". Now, my conversation with the gentleman from Manipur related to the period of my youth i.e. when I was in my twenties, or in my season of hope. Remembrance of such season brings a mood of well being and has a relaxing influence. At the same time the removal of so many dramatis personae in the meantime makes you realize your own finiteness and of course miss those (including someone with whom one shared the bed-room for thousands of nights) brings its own pathos. Hence the mixed bag. I repeat ,this may not be THE ANSWER but is a possible, plausible explanation. The overall mood is one of resignation for as the Urdu bard spake;  
रौ में है रक्षुशे उम्र कहाँ देखिये थमे,  
नै हाथ बाग पे है ना पा है रकाब में!

Now, why am I spouting all this pseudo -philosophy to a rather disjointed young lady? Is it to impress an impressionable younger woman with one's moderate intellectual prowess? Is it because one can't release all these nuggets of wisdom on one's own wife, not only because she may not 'understand' but more truly because no man is a hero not only to his valet but to his wife as well?

I wind up here for I trust I have given enough food for thought for you even at the risk of your finding the aforesaid food to be unpalatable.

Now, dear Ms.Asma Anjum pay attention to Mirza Yas Yagana Changezi Azimabadi summa Lakhnavi and bestow equally learned thoughts to me or stop sending me stuff purveyed by someone else.

Sleep well and send a reply tomorrow.

Khuda Hafiz

naved.masood@gmail.com

\*Naved Masood is a 1977 batch IAS officer, now serving as Secy, Ministry of Corporate Affairs, Government of India

# The story of an ordinary achiever [Gulafshan Jahan]



Gulafshan Jahan is daughter of a poor father (GHULAM ALI), who hails from a remote village (Chongasai) near a small town in Jharkhand. Her father's income is not even enough to feed the family, her mother helps by stitching clothes to assist her father. She is the eldest among the four children; she too had to assist her mother in the daily household chores. She has neither cracked the coveted IIT-JEE nor qualified for the prestigious Civil Services exam. She is not even a topper of her School nor of RAHBAR Coaching Centre, Chakradharpur wherein she studied. In fact, she doesn't even know what actually IIT or Civil Services mean to the world. But still we feel we must share her story of ordinary achievement.

She joined RAHBAR Coaching Centre (RCC) in April 2011, as a grade-10 student. Her performance in first two internal tests conducted by the RCC was dismal, she scored a meagre average of 27% in her internal assessment tests held in the month of May 2011. It was in the month of June 2011 that Mohammad Aslam, the RCC team-leader, had an interaction with her; the following day when her uncle asked him if she will pass the 10th board exam, he said, yes.

In Jharkhand, May-June are the months when most of us would prefer to stay in our houses because of the scorching heat; she used to stay back in school so that she could attend the coaching classes at RCC; and only after that, she would walk on foot to her thatched house 4km away from the RCC in Chakradharpur. That was only the beginning of her crusade, coming next was the testing time in winter. The school timing was changed, so was the timing of RCC classes – no time-slot was available for RCC classes in the evening, because of shorter days, so the classes had to be conducted during the morning hours. In order to attend coaching classes, Gulafshan had to leave her house early in the morning when most of us prefer to remain at home to avoid chilly winds of the winter morning. The temperature drops so much during the winter season that schools are forced to close, by the government. It was her determination to attend classes despite all the challenges she faced that Aslam said yes to Gulafshan's father about her chance of passing the 10th board exam. For parents like these, just clearing the 10th board exam is an extraordinary achievement for their children. Finding an educated groom for girls who clear the exam becomes easier; demand for dowry gets subdued.

There is a famous proverb "Where there is will there is a way", and Gulafshan is a living example to prove it right. There is no substitute for hard work, this student of RCC has set an example for others to follow. She secured first division in the Jharkhand 10th Board exams-2012. For us, her score of 64.6% is nowhere near remarkable; her achievement is nothing compared to students who scored more than 90%. However, it still gives Aslam immense satisfaction, while Gulafshan's family simply is pleasantly surprised.

Aslam got emotional talking of her result, his voice got choked thanking Bihar Anjuman fraternity for initiating such a unique project to provide opportunities to the leftovers of our society - poor plus non-meritorious – to get transformed from non-performing students into promising ones, from non-meritorious ones into meritorious ones.

Result extracted from the website of Jharkhand Secondary Examination Board

Subject	Marks Obtained	Grade
URD	068	A
HNB	065	A
MTH	069	A
SCE	057	B+
SOC	064	A
ENG (Additional)	034	B
Result	<b>PASS</b>	

# India and Pakistan: Lengthening Shadows of a Toxic Past – Part3

**Sixty-four years after they parted ways, their toxic past and violent split still continues to haunt India and Pakistan and hundreds of millions of people on both sides of the divide**

... By Ms. Asma Anjum\*

Note: Part-1 of this long essay appeared in the April issue of BaKhabar, and Part-2 in the May issue. The next parts of this historical-but-still-highly-relevant essay would appear in coming issues of BaKhabar.

Besides, Jinnah, once a veteran Congress leader and a passionate champion of the Hindu-Muslim unity, had come to the conclusion that peaceful co-existence for the two communities had become impossible. It was the same theory that was propounded by Guru Golwalkar and Veer Savarkar, the ideological parents of the extremist Hindu nationalist movement. Savarkar was even linked to Mahatma Gandhi's murder but let off for lack of evidence. While Muslims have squarely been blamed for far too long for the cardinal sin, many in turn blame the likes of Golwalkar and Savarkar and their mindset. With Savarkar becoming the president of Hindu Mahasabha in 1936, the organization began to aggressively propagate its theory of the Hindu nation. Savarkar writes in his book, *Hindutva* [1923] that a Hindu is one who acknowledges Hindustan as his *PitruBhumi* [fatherland] as well as his *PunyaBhoomi* [Holy Land]. Effectively it means that there can not be a Hindu nation with foreigners like the Muslims, Christians and the Parsis, who had their religious holy places outside India. He was also the first to propound the two-nation theory, referring to the Hindus and Muslims as two separate nations. Ironically though, it's Jinnah, not the *Hindutva*'s proponents, who has ended up as the villain and architect of the two-nation theory.

Indeed, like the Nazis, Golwalkar et al believed in racial purity and Aryan supremacy and approved and admired Hitler's methods to 'purge' Germany and achieve racial purity. Golwalkar had also objected to the honouring of Abdul Hamid and the Keeloor brothers for their bravery during the India-Pakistan war since they were not Hindus.

To comprehend the complexity of the whole issue, we must first understand the genesis of hatred and mistrust that had come to develop between the two lead players, Hindus and Muslims. Nirad C. Chaudhury, the late Indian author who made Britain his home, is the zeitgeist who has captured the pre-Partition ethos superbly, in his widely acclaimed work, *The Autobiography of An Unknown Indian* [1951]

He for one rubbishes the theory that it was the British who fanned the flames of enmity between the two communities. He claims the seeds of hatred were sown much before the British arrived in India. He debunks the much popularized theory of Hindu tolerance terming it clearly to be only a myth. According to Chaudhury, the first description of Hindu nationalism that he found in was in Abu Rayhan Alberuni's *Kitabul Tarikh al Hind*. Alberuni had earned the sobriquet of being the world's first anthropologist and founder of Indology, for his amazing description of 11th Century India. He had accompanied Mehmud of Ghazni on his Indian conquest and finished writing his *Kitabul Hind*, around 1030 CE.

Alberuni observes that the high pride the Hindus had over their "better than the best religion, land and philosophy is palpable in their behavior." The Hindu, he writes, "fight with words, but they will never stake their soul, or body, or their property on religious convictions. Their fanaticism is directed against all foreigners. They call them *malechchha*, i.e. impure, and forbid having any connection with

them." (380)

This concept of the pure and impure is ingrained in the Hindu psyche at a very deep level and it's one of the chief reasons for its discrimination against its own kind - this distinction of high and low among the people on the basis of their birth. Alberuni further observes that the hatred of the Hindus against Muslims intensified with the Muslims making inroads in their country which began with the Arab conqueror of Sind, Muhammad bin Qasim.

Commenting on Alberuni's observations about the much celebrated Hindu tolerance, Nirad Chaudhury confesses, "I was shocked when I read Alberuni's account of Hindu xenophobia for the first time, for I had been nurtured in the myth of Hindu tolerance and catholicity. But subsequent reading and inquiry has convinced me that Alberuni was substantially right." [380-381]

Chaudhury also refers to a Sanskrit poem written around twelfth century which is full of, in his own words, "a lamentation over Muslim depredations...and punctuated by a liberal abuse of the Muslims." [381] The Hindu, he says, seemed to struggle against this rising tide of Muslim conquests but with little success. "The Hindu", Nirad Chaudhury analyses, "were never hopeful but perpetually haunted by a premonition of defeat and had more fear of the invincibility of the Muslims than confidence in their own powers." [382]

Chaudhury further notes how a Hindu king when he succeeded in defeating an Arab army was awarded the title, *Resister of the Irresistible*. He makes another valid point when he attributes the birth of Hindu nationalism in the course of this ever losing battle of the Hindus against the Muslim tide to a growing 'sense of defeat' among its adherents. He describes this nationalism as a weapon of the defeated and a product of frustration on the part of the Hindus. The Hindu, Chaudhury argues, always clung to his 'disloyalty' as he considered it as an expiation for his services to the foreign ruler, which he took to be against his convictions.

On the other hand, the Hindu, he points out, "was also confident that one day his day will come without risking life, worldly possessions and ease, so he didn't invest in a premature revolt, he waited. His time came, when the Muslim political power weakened in India at the end of the seventeenth century and beginning of the eighteenth, and Hindu nationalism rose in a flood to the political plane. The Hindu (then) exultantly stamped on the head of the exhausted enemy." [385]. Chaudhury, however, points out that the Hindu was ready to accept the Muslim if he gave up all his Islamic values and traditions and sent invites, many times over saying:

Will you, won't you, will you, won't you, will you join the dance?  
Will you won't you, will you, won't you, won't you join the dance?  
The modern Hindu, according to Chaudhury, felt aggrieved when the Muslim was not fast enough to accept his invitations. He adds the 'clear-sighted' Muslim responded thus:  
Said he thanked the whiting kindly, but he would not join the dance.  
Would not, could not, would not, could not, and would not join the dance.

\* Ms. Asma Anjum (Khan), a social reformer, is exploring the partition of India with a view to understand the largest political divide of Muslims in the 21st century. She can be contacted on [asmaanjum.khan@gmail.com](mailto:asmaanjum.khan@gmail.com)

## Brand New Abha-Khamis Chapter (KSA)

makes history: They decided to sponsor a RAHBAR coaching centre in the 1st month of their establishment.

It was a private party in Brother Sohail Ahmad's house, in which Sohail Sb decided to introduce Bihar Anjuman to the friends and relatives who gathered for a family event, on 26th April 2012. Brother Asif Moazzam Sb, faculty in Dept of English KKU, who belongs to Gopalganj, accepted the responsibility to brief the invitees, mostly from KKU, about efforts of Bihar Anjuman to bring education close to the deprived sections of Bihar & Jharkhand.

Brother Sohail Ahmad hails from Muzaffarpur, and has been associated with Bihar Anjuman since the beginning when he was doing his PhD in Delhi, and got associated with Bihar Anjuman's Delhi chapter. He also helped in establishing the RAHBAR Coaching centre in Muzaffarpur.

Brother Asif Moazzam Sb has been helping the people of Gopalganj distt. on an individual level, particularly in the field of education; however he realized that he could do far more far more quickly and effectively in a group like Bihar Anjuman, so he was in touch with Bihar Anjuman for the last three years. On 17th May, his ties with Bihar Anjuman fructified into formation of a chapter of Bihar Anjuman to connect with Bihar & Jharkhand brothers living in Abha-Khamis region. His delight at this maturing of relationship was evident from the message he posted after a meeting of the attendees of the 1st meeting with a clear agenda to form a chapter, "With great pleasure I would like to announce that Abha Khamis Chapter has been formed in our meeting on 17th May as per schedule."

He was pleasantly surprised with the attendance of some new brothers, and he wrote, "Alhamdulillah, two brothers, Jb Obaidur Rahman from Champaran and Jb Jamshed Nehal from Jamshedpur, not known to us before, dropped in our meeting expressing that they had come to participate in BA meeting. It was a great moment for us. Their unexpected presence boosted our courage and confidence to a great extent. Both of them were highly excited and promised to throw their weight behind the move."

The meeting of 17th May, being a formal meeting, started with the recitation of holy Quran, followed by its Urdu translation by Dr. Sohail Ahmad. A PowerPoint presentation of Bihar Anjuman was presented by Asif Moazzam Sb. Dr. Sohail Ahmad explained the objectives and achievements of Bihar Anjuman. All the attendees shared their impressions of Bihar Anjuman, and resolved to carry its objectives forward, wholeheartedly. They also persuaded Dr. Sohail Ahmad to take charge of chapter's accounts. Membership form was distributed to collect data will be sent as soon as collected.

Jb Jamshed Nehal Sb from Jamshedpur has shown far more interest in making this new chapter the strongest one among all chapters. He has supported the idea of sponsoring a RAHBAR Coaching Centre (Siwan was under consideration, having been approved for starting operations) very enthusiastically and went extra mile to appeal, along with Dr. Sohail Ahmad Sb and Dr. Asif Moazzam Sb, to all brothers in Abha-Khamis region to vote in favour of approving the sponsorship of RCC Siwan before some other chapter grabs the opportunity. His appeal said, "Delay always breeds danger; and to protract a great design is often to ruin it."

The next meeting is scheduled to be held on 5th June, in which Abha-Khamis chapter is likely to plan future course of action, insha-Allah. Let's join hands to congratulate them on this remarkable feat, and pray that our brothers get together for such noble causes wherever they are.

## Tips for Personality Development

### 1. Start now

Do something about your self-development today. Tomorrow, you can build on that.

### 2. Write down what you want to achieve

Keep it brief – perhaps three outcomes. Monitor what happens. Don't feel bad if you modify your plan – life is about change. Whether you succeed or not, learn from the experience.

### 3. Learn from other people

Notice what other people do and learn from them. You can gain from their successes and their mistakes. Experience is a harsh teacher, but less so if it's someone else's experience

### 4. Embrace change

If people and ideas didn't change, we'd still be in the Stone Age.

### 5. Take responsibility

Remember, you are responsible for your own development. If you don't want to bother, who else will?

### 6. Recognise your worth

Think about how others benefit from what you do. If you develop yourself, those benefits will increase. Your self-development is for others as well as for you.

### 7. Think about resolutions

Before you make a resolution, make sure you really want the change. If you don't, you won't keep it up, then you'll think up lots of excuses and feel guilty. Think of the excuses now. If they seem valid, you can decide now not to do it, and skip the guilt.

### 8. Challenge, not strain

Set yourself goals that are just out of reach. If you reach for the impossible you are setting yourself up for failure. If you stick to what's easy you're denying yourself the triumph of achievement.

### 9. Accept some weaknesses

We are all weak in some ways. We can be well balanced without being good at everything. If you're ham-fisted, don't try to make a career of painting Faberge eggs. There are plenty of other areas for self-development.

### 10. Keep at it

There's no such thing as finished self-development. You can go on learning, changing and renewing for all of your life.

# 22nd RAHBAR Coaching Centre, Siwan

@ Barhariya is approved on 25th May 2012

Website: <http://Siwan.biharanjuman.org/>

Project: Coaching of School Students to minimize drop-out & raise percentage of Minority students in Colleges and Universities

Focus: Transforming non-meritorious (poor) students into meritorious ones.

We would like to share with you the good news of 22ndRAHBAR Coaching Centre, popularly referred to as RCC, ready to launch within a few days, insha-Allah. Approval was granted to it, on the 25th May, alhamdulillah, after a long three months of preparation by its initiator, Dr.WasimulHaque, a BUMS graduate from AMU, currently working for government of Bihar.

We are grateful to Almighty Allah and all the benevolent servants of Allah for making this possible.

May Allah bless all the sponsors, supporters, donors, volunteers, and well-wishers with acceptance of their efforts, investment of time, energy, and money in the way of Allah. We pray that Allah fulfills all their just desires!

Kindly do come forward to sponsor a Coaching centre yourself, or along with some of your benevolent friends or relatives, and make a difference in the lives of at least 60 students of one centre. Budget for one centre is Rs. 11,000/= per month (annual budget: Rs. 1.32 lakhs). Currently almost 1,650 (one thousand six hundred fifty) school students, who were on the verge of dropping out of school, are benefitting from this coaching program [please review program details @ <http://coaching.biharanjuman.org/>]. Kindly do pray for their success.

This becomes the 16thcentre in Bihar to be approved, covering 15 districts. There are still 23 more districts of Bihar and 18 more districts of Jharkhand to get a RCC. We appeal to all the brothers and sisters belonging to these districts, which are going blank as yet, to make sincere efforts to establish a RCC which will becomes a source of sawaab-e-jaariya, insha-Allah, bringing about positive changes in the lives of many.

Location: D. A. Public School, Barhariya, Siwan

RCC Siwan @ Barhariya: List of Committee members

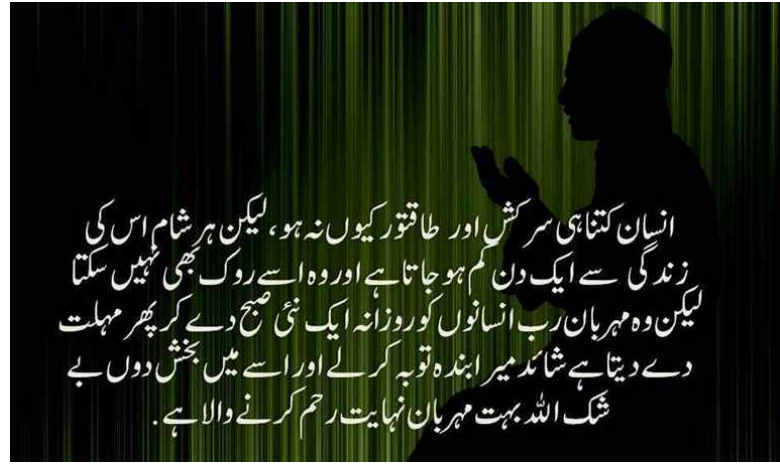
Name	Position in committee	Qualification	Present profession	Contact no.
Dr. WasimulHaque	Online Team Leader	B.U.M.S. (AMU), P.G.D.H.M.	Medical Officer (Govt. of Bihar)	08969380336/ 09135265767
Hafiz Shamshad Sb.	Local Team Leader	Hifz, Aalmiyat	In-charge D.A. Pub. School	09931756700
Jb. Fahim Ahmad	Member	Msc (Maths)	Govt. Teacher	09955831293
Sami ahmad	Member	B.A. (Hons)	Private service	9931218549
Md. Daleel Ahmad	Member	B.A.	Rtd. Teacher	
MamonYahya	Member	BUMS	Private Clinic	09934278085

## List of teachers

Name of Teacher	Qualification	Experience	Subjects to teach	Contact Mobile
ZULFIQAR AHMAD	B.Sc.(Maths)	2 yrs	Maths	9931582389
AFTAB ALAM	BCA, MCA	3 yrs	Science	9771029840
MAHMOOD ALAM	B.Ed., LLB	15 yrs	English	
SHAMSHAD ALI	Aalm, Fazil	5 yrs	Urdu, Deeniyaat	9931756700
ASIF IQBAL	B.Sc	2yrs	Science	9576478096

## MODABBIR RIZWAN

, S/o MOHAMMAD RIZWAN BADAR, of Nazra village of Madhubani district scored a perfect 10 in CBSE 10th Board exam:BaKhabar congratulates ModabbirRizwan for this extraordinary performance. His parents deserve the accolades for providing the necessary means to this whiz-kid, guiding him and motivating him to reach this level of excellence. Subhanallah! We rarely come across such performances among our community's children despite always praying for such performances. Most of us blame someone else, particularly the government and members of other communities for our failure, and ignore the fact that we failed to work hard along with our children in order that the best could be brought out of them, and their talents could bloom. Team BaKhabar is hopeful that more of such pleasing news would pour in, from our resurgent youth determined to excel in all walks of life.



**The man who is most hateful to Allah is the one who quarrels and disputes most. (Bukhari, Muslim).**



**Thanks Allah and do not forget to poor.**

# Are Muslims insensitive to causes pursued by their NGOs?

By Shakeel Ahmad <shakeeluae@gmail.com>

Newspapers have been abuzz with Salman Khurshid's emphasis on the need for the Muslim community to become self-dependent, "We need to learn a lot from the way the Blacks and the Jews improved themselves in the US." However, the clichéd complaint continues to reverberate in our ears day in and day out that Muslims are suffering because of their insensitivity towards issues, as if they would wait until eternity for a messiah to act on their behalf. When called for lending a hand to a noble cause, by an NGO, or to participate in an act of charity, or to escalate an issue to a government agency, to help our neighbors, to keep the bylanes in front of our own houses or masajid clean, we hear that no one has any time or will. Well, we are told that, in parties or in tea-shops, they do get time to talk incessantly on issues as if they know them inside out; however their talks remain mere tools to win arguments or to prove their intellectual superiority over other participants. Their debates, emotional or rational, hardly ever translate into actions that could help the community rise in stature. Are they really so insensitive, or is something missing in the call of the NGOs? To get an answer, let us try to explore why people volunteer where they do, why they readily contribute their valuable time and hard-earned money to Missionaries of Charity, for example, or to Wikipedia and Linux. Are people still using the encyclopedia that famously decorated the shelves of educated homes, some of them as a symbol of status while most others for genuine necessity? Why Wikipedia left its competitors way behind in competition needs to be dealt with separately. Who developed Wikipedia? Who continues to add content to it or improve the existing content? Which company? Which individual(s)?

This is how Wikipedia describes itself:

- Wikipedia is written, edited, maintained, and almost completely operated by volunteers from around the world.
- Wikipedia is free and without advertisements. It is operated by a private non-profit foundation, supported by hundreds of thousands of individual donors.

Wikipedia is written collaboratively by largely anonymous Internet volunteers who write without pay. Anyone with Internet access can write and make changes to Wikipedia articles (except in certain cases where editing is restricted to prevent disruption or vandalism). Users can contribute anonymously, under a pseudonym, or with their real identity, if they choose.

There are more than 85,000 active contributors working on more than 21 million articles in more than 280 languages. As of today, there are 3.94 million articles in English. Every day, hundreds of thousands of visitors from around the world collectively make tens of thousands of edits and create thousands of new articles to augment the knowledge held by the Wikipedia encyclopedia. One may wonder why more than 85,000 intellectuals from all walks of life actively contribute their time for free to Wikipedia, whereas Muslim NGOs looking for volunteers lament the attitude of people in today's society that "they are not ready to spare their time for any social or charity work". How come the will of Muslim community does not converge to the will of Allah Who exhorts them throughout Quran to indulge in good deeds as if in a race! Is something wrong with the community members or are the Muslim NGOs to blame?

In *The Cathedral and the Bazaar*, Eric Steven Raymond cites from the autobiography of the 19th-century Russian anarchist Pyotr

Alexeyvich Kropotkin's *Memoirs of a Revolutionist*:

Having been brought up in a serf-owner's family, I entered active life, like all young men of my time, with a great deal of confidence in the necessity of commanding, ordering, scolding, punishing and the like. But when, at an early stage, I had to manage serious enterprises and to deal with [free] men, and when each mistake would lead at once to heavy consequences, I began to appreciate the difference between acting on the principle of command and discipline and acting on the principle of common understanding.

The former works admirably in a military parade, but it is worth nothing where real life is concerned, and the aim can be achieved only through the severe effort of many converging wills. [as]

Raymond says that the "severe effort of many converging wills" is precisely what a project like Linux requires – and the "principle of command" is effectively impossible to apply among volunteers in



the anarchist's paradise we call the Internet.

For Muslims, Quran is the basis for the all-important principle of common understanding, the Prophet's life history a far better example of volunteerism than Wikipedia or Linux. Still, why do Muslim NGOs fail to get volunteers? A closer look at the factors that may keep people away from a serious NGO initiative brings us to the realization that "principle of command" may be the biggest impediment. It is easy to pass the buck and blame the people for lack of volunteerism, but should we not consider that as seeking refuge in excuses? Coming to excuses, we do find thousands of excuses even when asked to do a simple useful thing. Why is it that our will does not converge with our wisdom (knowing well, this is useful and must be done)? Instead of taking shelter under those excuses, if we leave our ego behind, relinquish control and command over the willing volunteers, we might easily pool talents that help bring about a paradigm shift in the culture of NGOs engaged in socio-economic, educational, or charity work. Talents bloom in an environment which is conducive to experimentation, transforming what comes to mind into concrete plans before the ideas get crushed under tall command structures, chained by the inflexible complicated clauses of statutes and constitutions, or simply fizzle out. If we tie the hands of talented volunteers so as to exercise unnecessary checks, even the best of ideas might not get transformed into feasible projects, and even the best of projects may remain stuck onto the drawing boards, or in red-tapes. As long as NGOs continue to suck talents into their own tar-pits of ego, false pride, selfish lust and greed, can they attract the culture of volunteerism to prosper? And, without bringing about a revolution in Muslim volunteerism, can we expect a succor for the community? We would need to bring about a paradigm shift from the prevalent organizational mindset to the paradigm of open-source wherein "free" is the most important guiding value.



# How to clear all the confusion continued from page 16

1. The Sahaabah were the first to believe in the Prophet (sal Allaahu alayhi wa sallam)
  2. The Sahaabah were the first and best Shuhadaa.
  3. The Sahaabah were the top righteous people. No one could be better than them, except the Prophets (Alayhim ussalaam)
- Then, these are the people we are asking Allaah to be like. These are the people we want to follow. And we ask Allaah to guide us on the Path that they traversed.

Allaah threatens to punish all those who oppose their ways and choose a path different from them:

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We shall let him follow what he has turned to and drive him into Hell, and evil it is as a destination" (Surah an-Nisaa':115)

And the Sahaabah were the only 'believers' when this verse was revealed. No one else.

Allaah testifies to their Imaan and confirms them to be True Believers

"Say, (O Muhammad); This is my way; I invite to Allaah with sure knowledge, I and my followers. And exalted is Allaah; and I am not of those who associate others with Him." (Surah Ibraaheem:108)

And the Sahaabah were the first followers of the Prophet (Sallallahu Alayhi Wa Sallam) so they are upon the path of the Prophet (Sallallahu Alayhi Wa Sallam) inviting to Allah with sure knowledge and certainty. Could Allaah be talking about anyone but them?

Allaah is PLEASED with them, and promised them Jannah

"And the first forerunners (in the faith) among the Muhajireen and the Ansar and those who followed them with good conduct, Allaah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment." (Surah at-Taubah:100)

Subhaan Allaah! Imagine...Allaah, Subaahanhu wa Taala Himself testifying that He is pleased with the Sahaabah! Could there be a better proof than this that theirs is the Path to follow? If Allaah is pleased with them, surely they are following and practicing Islaam correctly.

Allaah praises them and approves of their acts of worship

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and (His) pleasure. Their mark is on their faces from the trace of prostration." (Surah al-Fath:29)

Should we then, not go back to their ways when we are confused?

Allaah says the Sahaabah are the best

"You are the best ummah that has ever been sent to mankind. You command what is good, you forbid the evil, and you believe in Allaah." (Surah Aal-Imraan:110)

The Ulama tell us that this ayah was revealed for the Sahaabah specifically and for the rest of us generally. If they are the best in Allaah's eyes, then their way of understanding the Deen was the best too.

And there are many other ayaat. These were only some of them.

## PROOFS FROM THE SUNNAH

The Prophet (sal Allaahu Alayhi wa sallam) told us to follow their path

He (Sallallahu Alayhi Wa Sallam) said: "The Jews split up into 71 sects, the Christians split up into 72 sects, and this ummah (Muslims) will split up into 73 sects; all of them are in the Fire except one." Someone asked: "which is that one O Messenger of Allah?" He replied: "Whoever is upon that which I am upon and my companions." (at-Tirmidhi--hasan)

The Prophet (sal Allaahu Alayhi wa sallam) also called the Sahaabah the BEST.

He (Sallallahu Alayhi Wa Sallam) said:

"The best of my ummah is my generation, then those who follow them, then those who follow them." (Bukhaari, Muslim)

Just think about it. In the entire history of mankind, from the time of Adam until the Day of Judgment, never will there be an entire group, an entire generation, better than the Sahaabah. Never. And if they were the best, that means their way of practicing Islaam was also the best and most correct.

## LOGICAL PROOF

1. The Sahaabah were witness to the revelation of the Quraan and the incidents that were the cause of the coming down of many of the ayaat and surahs. And they knew exactly when and why the ayaat were revealed. Thus they understood them in a very clear and correct concept.

2. They had the Prophet (Sallallahu Alayhi wa Sallam) right amongst them, and thus heard and learnt from him directly. If ever they misunderstood, or didn't comprehend anything in the Deen, all they needed to do was ask and he would show them the right way.

3. The Prophet (Sallallahu Alayhi wa Sallam) himself taught them carefully and lovingly. So what do you say about the knowledge of one who was taught by the best teacher there could ever be?

4. The Quran was revealed in their language, in their dialect, in their time, and in their culture. Thus they received the teachings of Islam pure and unadulterated and understood it the best. They didn't mix it with foreign cultures, or corrupt beliefs or confused ideas.

5. If we look at history, we will see that in the time of the Sahaabah, when there appeared several deviant groups, not a single Sahaabee was among these groups. As Ibn Masoud said, "Follow (us) and do not innovate, for indeed you have been sufficed."

## CONCLUSION

Thus we see with certainty, that the Sahaabah were not only the best in Imaan and taqwa, but they were also the best in their knowledge and in their understanding and implementation of the Quran and Sunnah.

Therefore, their understanding is the best understanding. Their opinions are the best opinions. Their implementation of the Qur'an and Sunnah is the best implementation.

So when we differ about something, or get confused, then theirs' is the way to go and theirs' is the interpretation to follow. If they had a certain understanding in the matters of the deen, then we follow that opinion. If they celebrated a certain day or time, we do it too. If they stayed away from certain rituals or did not consider them important, then we stay away from that too.

May Allaah enable us to emulate the Sahaabah and follow in their footsteps. May He grant us the Taufeeq to understand and implement the Deen the way they did. Ameen.

And Allaah knows best.

# 10 Tips for Staying Happy at Work

## Introduction

Leadership can be defined as one's ability to get others to willingly follow. Every organization needs leaders at every level. Leaders can be found and nurtured if you look for the following character traits.

A leader with vision has a clear, vivid picture of where to go, as well as a firm grasp on what success looks like and how to achieve it. But it's not enough to have a vision; leaders must also share it and act upon it. Jack Welch, former chairman and CEO of General Electric Co., said, "Good business leaders create a vision, articulate the vision, passionately own the vision and relentlessly drive it to completion."

A leader must be able to communicate his or her vision in terms that cause followers to buy into it. He or she must communicate clearly and passionately, as passion is contagious.

A good leader must have the discipline to work toward his or her vision single-mindedly, as well as to direct his or her actions and those of the team toward the goal. Action is the mark of a leader. A leader does not suffer "analysis paralysis" but is always doing something in pursuit of the vision, inspiring others to do the same.

If you find yourself longing for greener work pastures, don't immediately go looking for the first exit ramp off of your chosen career path. The Balance Team, which specializes in professional- and personal-growth seminars for administrative and executive assistants in Fortune 1000 companies, suggests these 10 tips for staying content at work:

### 1. Keep Personal Problems Personal

When you're preoccupied with personal issues, it's difficult to concentrate or be happy at work, says Alison Rhodes, a founding partner of The Balance Team. By all means, make sure you have your kids covered in the event of an emergency, but realize that nobody's personal life is ever going to be completely problem-free. Just as you need to let go of work to enjoy your time at home, it's important to leave personal worries at home so you can focus and be productive at work.

### 2. Create an Office Nest

"You are at your job for at least eight hours a day, which is more time than you probably spend in your bed," says Jennifer Star, a founding partner of The Balance Team. "Make your space your own, decorate your area as much as your company policy permits, and make yourself as comfortable and relaxed as you can be in your office."

### 3. Develop an Office Support System

"Gathering a circle of colleagues who share similar backgrounds or lifestyles can take a lot of pressure off you at work," says Rhodes. "When you are able to voice your feelings to people who understand, it can really help minimize stress."

### 4. Eat Healthy and Drink Lots of Water

"Maintaining a good diet and keeping yourself properly hydrated throughout your workday can really make a big difference in your

energy level and attitude," says Shirly Weiss, a certified holistic health and nutritional counselor and consulting expert for The Balance Team. "And if you can manage to maintain a diet of whole foods, as opposed to refined foods such as sugar and bread, then you'll really be ahead of the game."

### 5. Be Organized

Create a manageable schedule to handle your workload, suggests Stacy Raden, a founding partner of The Balance Team. "A sense of empowerment stems from accomplishment," she says. "When you feel overwhelmed, it tends to intensify dissatisfaction. By being proactive and taking control, employees can feel a sense of satisfaction, enhanced confidence and motivation."

### 6. Move Around

"Working in an office can be a very sedentary job, so it's especially important to your overall sense of health and happiness to take a few minutes during your workday to get up and move a little," says Jason Bergund, founding director of Dancetherapy, a dance class, and a consulting expert for The Balance Team.

### 7. Don't Try to Change Your Coworkers

"You can't change anyone; you can only change the way you react to them," says Star. "Don't let other

people's actions affect you. Just figure out a way to resolve conflicts and avert uncomfortable situations."

### 8. Reward Yourself

Identify a reward outside of your job, and indulge yourself, says Raden. Whether it be dinner with friends, a movie, exercise or a manicure, treat yourself every once in awhile. Just as stress from home can interfere with work, the positive aspects of your life can influence mood at work as well.

### 9. Take a Breather

"In yoga, we practice the breath of joy, in which we inhale a long breath and then exhale laughter," says Sarah Schain, founding director of Yoga Tales studios for children and a consulting expert for The Balance Team. Stand with your feet together and your arms at your sides. Inhale deeply, then exhale laughter and bend forward. Try to do this movement 10 times.

### 10. Focus on the Positive

"Identify the things that you like at work, even if they are as simple as your coworkers or the nice view from your office window," says Raden. "You create your own mind-set. If you stress the positives, you will make your job more enjoyable. Worrying about the negatives may cause you to become overwhelmed"

From Yahoo Maktoub



Among the believers who show most perfect faith are those who have best disposition and are kindest to their families. (Tirmidhi).

# Differences in SIT's 2010 and 2012 reports

Submitted by Anonymous (not verified) on 13 May 2012 - 7:09am.

There are many differences between the preliminary inquiry reports of the SIT and its final investigation report, which gave clean chit to Gujarat Chief minister Narendra Modi in the 2002 riots case.

The preliminary inquiry report filed by SIT, headed by RK Raghavan, in 2010, had substantiated eight allegations leveled by the complainant Zakia Jaffery, widow of former Congress MP Ehsan Jaffery, against the state administration.

However, the final investigation report has given it a clean chit.

In an application before a local court yesterday Zakia demanded some crucial documents from the SIT, including Raghavan's comments on the preliminary inquiry report that was submitted by the SIT in the Supreme Court in 2010, besides all the reports that were filed by the SIT from time to time in the apex court about the investigation.

The allegations that were substantiated in the preliminary report of 2010 was that the two senior ministers of Modi government Ashok Bhatt and IK Jadeja were positioned in Ahmedabad city police control room and state police control room respectively on February 28, 2002, when the Gulburg Society massacre took place. The SIT report said that the allegation is partly substantiated.

However, in its 2012 final report the SIT said that though Jadeja was present in the state police control room, he did not interfere with the police work.

The report further said that there is no proof of Ashok Bhatt being present in the Ahmedabad city police control room. On the action-reaction statement of Modi during in an interview to Zee TV, the 2010 report says, "His (Modi's) statement on Zee TV was too strong at a time when feelings were running high. This showed a measure of thoughtlessness and irresponsibility on part of a person holding high public office".

However, the 2012 report said that though such a statement was said by Modi, it does not amount to any type of offence. The SIT report further said, "As per Modi's version he had not and would never justify any action or reaction by a mob against innocents".

The allegations as per the 2010 report that Modi visited Godhra on the same day of the incident, but went to Naroda and Gulburg only on March 6, "which shows his partisan attitude". The SIT report says that the allegation is substantiated.

But the 2012 final report says that Modi's OSD Sanjay Bhavsar told the SIT that the chief minister had visited Naroda Patiya and Gulburg Society after the riots on March 3.

He had also accompanied LK Advani (the then Union Home Minister) to riot affected areas of the city. The SIT concludes that it cannot be said that Modi had a partisan attitude.

In the 2010 report, the SIT says bodies of 54 victims of Godhra train burning case were handed over to VHP activist Jaideep Patel. The SIT had then described it as an 'irresponsible' act saying the bodies were a case property.

However, in its 2012 report, the SIT says that although the bodies were handed over to Patel, police had accompanied while they were carried

t o Ahmedabad's sole civil hospital, where the post-mortem was conducted and police, along with city and hospital administration, handed over the identified bodies to the relatives of the victims.

Other allegations that were substantiated in the 2010 report includes that there were no minutes were maintained about the meeting held by the CM and senior bureaucrats and no direction was given by Modi to Hindu organisations against the bandh call given on February 28, 2002.

The allegations that pro-VHP advocates were appointed as public prosecutors in riot cases and failing to take action against print media for making communally inciting reports were also substantiated in the 2010 report.

However, the final report has given a clean chit to the administration and Modi regarding all these allegations.

Fromtwocircles.net



## Greens

Back in your wonder years, everyone pestered you to eat your greens with a grin. Do you know why? They are packed with vitamins and folate. These nutrients protect you from dementia. Spinach is one of the best green leafy vegetable that you can count on. Half a cup of cooked spinach will provide you with the required amount of folate and Vitamin E and K. Cook your greens in olive oil and eat it for lunch. It is very important that you do not overcook your delicate greens as they lose their nutrients easily if over cooked, and in an open pan.



# RAHBAR Coaching Centre, Chapra

conducted its 16th Awards Ceremony on 13th May 2012, at Islamia High School, Olhanpur. Janab Hedayat Ali Ansari Sb, MA, LLB, Headmaster Middle School, Marhowrah, graced the occasion as chief guest, while Janab Tariq Iqbal Khan Sb, Logistic professional in KSA and Janab Anisur Rahman Sb, Management professional in Bangalore were the special invitees. The program started at 8 am with recital of the Holy Qura'n by Hafiz Janab Mohd. Arshad Ali Sb.

Janab Hedayat Ali Sb. explained the importance of education and advised students to avail the opportunity of free coaching provided by Rahbar Coaching Centre. He emphasized that the education is the key factor for economic and social upliftment of any society and he advised the parents to support and motivate their wards for educational excellence.

A good number of parents were present in the program, few were also invited to speak and they expressed their happiness with their wards' progress. The ceremony was followed by prize distribution to the students who had scored well in April exams.

The Vote of Thanks was delivered by senior teacher Janab Salam Khan sb. The ceremony concluded at 9 am.



## 30 Muslims clear 2012 Civil Services exams

4 in top hundred; 7 are from Jamia Millia, 4 from Zakat Foundation and 1 from Hajj House

Saturday, May 05, 2012

A total of 30 Muslims - one short of their last year's tally have cleared this year's civil services exams results of which were announced by the Union Public Service Commission (UPSC) on Friday.

Four Muslims Syed Abid Rasheed Shah (rank 23), Nooh P B (rank 43), Md Shariq Badr (rank 48) and Amna Tasneem (rank 73) are in the top 100 positions.

The other 26 are: Syed Sehrish Asgar (118), Inayat Khan (176), Adeela Abdulla (230), Shanavas C (235), Yumkhaibam Sabir (244), Mohd Aijaz (268), Inamulhaq Mengnoo (280), B Fouzia Taranum (307), Mirza Azhar Beig (313), Toufel Tahir (345), Mohammad Imran (408), Mohammad Arshi (419), Bashir Ahmad Bhat (434), Manazir Jeelani Samoon (451), Qazi Mohd Salman Ibrahim (459), Patil Salmantaj Jafertaj (466), Naieem Mustafa Mansury (520), Waseem Akram (568), Irina Masoom (604), Md Imteyaz Alam (649), Afsar Ali (667), Shama Parveen (685), Zeeshan Qamer (706), Mohd Rehan Raza (760), Ilyas KPA (764) and Zahid Parvez (776).

The results are based on the written part of the Civil Services (Main) Examination, 2011, held by the Union Public Service Commission in October November, 2011 and the interviews for Personality Test held in March-April, 2012.

Shena Aggarwal of Haryana's Yamunanagar town and Rukmani Riar of Punjab's Hoshiarpur town have bagged the top two ranks (No. 1 and 2 respectively), beating male candidates.

Chandigarh's Prince Dhawan secured the third rank in the country

and the first among male candidates.

Out of the total 30 Muslim successful candidates 07 students are from Jamia Millia Islamia, 04 are from Zakat Foundation of India and 01 student is from Haj Committee of India. All these institutions are providing special training to the Muslim students for UPSC exams.

Giving details of the Jamia's results, Simi Malhotra, Media Coordinator, Jamia Millia said, "Jamia Millia Islamia is pleased to announce that seven students who have been given training at the Centre for Coaching and Career Planning, Jamia Millia Islamia have secured places in the Civil Services (Main) Examinations, 2011."

She also said that Najeeb Jung, Vice-Chancellor, Jamia Millia Islamia had led the team of the panel that conducted the mock interviews for these candidates.

Jubilations were also seen at Mumbai's Hajj House as one of its students Patil Salmantaj is also in the list of selected candidates. This is the first time a student from Hajj Committee's UPSC coaching centre has cleared the prestigious exams.

"Salman has made everyone of us proud. He is the first student from our centre to clear the UPSC exams", a beaming Dr Hashmi, the Director of the centre, said.

As against the last year when 31 Muslims were in the list of a total of 920 successful candidates, this year's list having 910 successful candidates has 30 Muslims. In 2010 among 875 selected candidates 21 were Muslims whereas in 2009, out of the total 791 selected candidates, 31 were Muslims

# MUSLIM VISION OF SECULAR INDIA: Destination and Roadmap

Prepared by Dr. Javed Jamil  
Director, PEACE & Executive Chairman, International Centre for Applied Islamics

An Approach Paper aimed at:

\* Presenting a Muslim Perspective of India's national goals and policies; and \* Developing a Comprehensive National Plan for Socioeconomic Empowerment of Muslim Indians so that they can play a meaningful role in the national and global affairs

We have forgotten that we have our own strengths and weaknesses which are often vastly different from the strengths and weaknesses that others find in us. We have our own ideological foundations, our own goals and our own ways to reach the destination. We have our own vision of the world which unfortunately we have stopped expressing and implementing....

They are about 180 million people. These numbers demand a big planning followed by a big effort. This approach paper endeavours to view the whole spectrum of Muslim life in the country. ....

India of their dreams is not one that seeks hegemony at the cost of peace, human, moral and family values. India of their dreams is the leader that guides the mankind to developing a healthier, purer, and more prosperous and more peaceful world, with the fruits of development reaching every human being living anywhere in the world irrespective of his caste, colour, creed and faith. Muslims do know that, despite having emphasis on certain aspects of development, their vision is not entirely different from the vision of their fellow countrymen belonging to other religions; and this is why they have reasons to feel confident that their vision of India will be realised one day with the support of all Indians.

Note for those who want to procure the Spiral-bound/soft copy of the Approach Paper:

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# Resolving conflicts

Article written by Junaid.Tahir

Resolving conflicts whether in office, in friends community or at home is a challenge. The situation sometimes get worst when nobody shows the flexibility on his/her stance. The below tips might help when you have been assigned (Or you assign it to yourself) to resolve the conflict.

1- Be fair regardless of your relation with different parties. Sometimes your closed one may be wrong. Hence make up your mind to be transparent and fair throughout. Judge people fairly.

2- Empathetic Listening is very important. Listen to all parties carefully. Put yourself in their shoes to understand their stance.

3- Carefully analyze the statements from each party. List down the pros and cons of the stance from each party. Sometimes both parties are right and sometimes both are wrong. In your analysis you need to find the option which gives maximum benefit to everyone.

4- If the conflict is between two persons, consider a solution which neither party-A has proposed, neither B. Propose third solution which suits both persons. Consider Win-Win scenario where everyone gains something at the cost of compromise.

5- If you want to give advice to a party (which you think is wrong), give it privately. Don't do counseling when both are present. This will offend one party and may strain the relations further.

6- Sometimes youngsters are right and old ones are wrong. If the issue is not too serious, request youngsters to be flexible. It always pays off. Remember that we have learnt so much from our seniors (bosses, team leads, parents and other senior family members). So this is the time to pay back to make them feel proud about their teachings and to develop trust in relations.

# Muslim MPs meet PM for comprehensive minority programs in 12th Plan

ByTCNStaffReporter,

New Delhi: Muslim Members of Parliament on Tuesday met Prime Minister Dr. Manmohan Singh seeking his intervention to ensure comprehensive planning for minority development in the 12th Five Year Plan period (2012-2017). Cutting across party affiliation the MPs from Lok Sabha and Rajya Sabha demanded inclusion of 21 more ministries under the ambit of Prime Minister's 15-Point Program.

While endorsing the Planning Commissions' Steering Committee Report on "Empowerment of Minorities", Muslim MPs sought PM's intervention to make it more comprehensive and pragmatic in post Sachar and Raganath Misra era findings.

While appreciating the "Inclusive Planning" methodology adopted by the Planning Commission and specifically the Steering Committees' vision on Minorities, they said the Steering Committee Report lacks comprehensiveness and has some design problems.

After analyzing the 105 Working Group Reports and 9 Steering Committee Reports out of '136' Working Groups and '29' steering committee Reports and other Government documents, it was found that the overall Human development indicators with regard to Muslim Minorities appears to be worse than SCs specifically in the areas of Child labour, Education, Health and Employment.

"There is a momentous need to expand the ambit of PM's 15-Point Program and the Multi-sectoral Development Program (MsDP) to meet the objective beyond the proposals of Steering Committee. The concept of 'Inclusiveness' with regard to 'Muslim Minorities' hides behind 'Minority' and deprived them to be part of growth in action," said the MPs in the memorandum submitted to the PM.



They reiterated their demand of proportionate share of funds from 27 Ministries / Departments mentioned below in the ambit of PM's 15-Point Program and constitution of "Inter-Ministerial Task Force" to monitor implementation.

## RAHBAR Coaching Centre, Aurangabad @ Rafiganj

conducted its 17th Awards Ceremony on 8th May 2012, at National Academy, Rafiganj, Aurangabad. Janab Md. shamim Akhtar Sb. (PhD, JNU, NEW DELHI), graced the occasion as chief guest, while Janab MD. AZHAR Sb., Janab MD. MUSTAKIM Sb., Janab MD. TAYAB Sb., Janab MD. MOINUDDIN Sb., Janab MD. MAHBOOB ALAM Sb., and Janab MD. KALIMUDDIN Sb. were the special invitees.



The Award Ceremony started at 4 PM with recital of the Holy Qura'n by Najeeb anjum (Student).

Janab Dr. Ejaz Ahmad Sb, Local team-leader of the centre, conducted the function. First, he

introduced the activities of Bihar Anjuman. He appealed to all the parents, guardians, and local residents to come forward to speak out their minds, suggest ways to improve and show the way forward. Some parents came forward to speak, and mostly appreciated the coaching program and the team-leader, citing how this has helped their wards.

Finally, the Chief guest, Janab Md. Shamim Akhtar Sb, also praised and advised the Students on how to make the best out of this free service to the community, for their benefit.

Janab Naseem Anwer Sb delivered the Vote of Thanks, and the ceremony concluded at 5 pm, before Asr prayers.



# Dowry (Jahez) in marriages with or without demand

Shakeel Ashraf (shakeel.ashraf@yahoo.com)

"Some argue that if the parents of the girl are giving by consent there is no sin in taking from her. This is double Haraam. In the words of Qazi Mujahedul Islam, no one gives by consent but due to the threat of girl's future who will be taunted by her inlaws..... A penny of Jahez is as illegitimate as a drop of wine or a tiny piece of khinzeer meat. Even it can be worse sin that you do injustice with other person while when we eat pork or drink wine, it is our personal deeds. The action of taking dowry becomes far more abhorring because we do so with someone who is so close to us and have so much right upon us". Quote ends.

First I would like to appreciate the author of the above excerpt where the apparent harshness reflects the high level of piety he seeks. Let me admit that it is sternness of the quote, that provoked me to share my findings based on the ground realities which are so bleak that even the torchbearers of the anti dowry campaign who have proved righteousness in their own marriages find themselves helpless for their sisters and daughters. I will not quote Divine injunctions here as my emphasis is not on idealism but on a down to earth study of, what is prevailing. Readers desirous of idealism can benefit from stuff available on <http://www.biharanjuman.org/dowry.htm>.

Down the memory lane of my childhood in a dusty village I can remember the most common demands of grooms: a cycle, a watch and a radio. The time has changed and so their greed. Now marriages resemble with trading and the two sides deal with each other like buyers and sellers. There are righteous fellows who denounce such trading. But it is hard to deny that dowry has become a widely accepted social norm and those who have means, generally, see no harm in it as long as it is bearable for them.

Not adopting a sweeping rule I would like to weigh the following three situations on their merits.

- 1) A marriage without any dowry
- 2) A marriage where dowry is given without any demand
- 3) A marriage where dowry is given on demand

Dowry can be house hold items of utility given to a bride to start with her new home and she should be the real owner of them, not her husband or otherwise it can be an array of expensive stuff for bride and groom including cash as demanded by boy and his family. I don't see any rationale in sweeping away the two cases with the same broom. Though if you ask me what type of marriage I desire for my offspring, I would say the one where the Prophet Sallallahu Alaihi Wasallam came to know about the wedding of his close companion Abdurrahman Bin Auf when he (PBUH) saw the yellow traces on his cloth and asked him about it, then advised him to do walima (Bukhari Book#34, Hadith#264), as simple as that. But looking at the all around stark situation I am not much optimistic in my wish.

Now let us have a critical look at the three cases listed above.

The first one is an ideal marriage, which deserves to be practiced by all.

The second situation is not uncommon too. Those who can afford don't hesitate to give dowry and spend in other ways to make the marriage a memorable event matching their social custom and satisfying their pride. It is not correct to assert that there is no consensual dowry and parent always gives due to fear of their girl's future. I am a live example. I requested my in laws for a simple

marriage in 1991, but in spite of knowing that there would be no problem from our side, they declined to go against their family customs (social show off), causing financial burden on themselves as well as on us. So, if you believe me, mine was a reverse situation as a groom.

The third situation reflects the greed of boy and his family. In principle the bridal side is also at fault for accepting the demands. But it is possible that in spite of level best effort they did not find an appropriate boy who could marry their daughter without dowry. Then how to equate the deeds of compulsion with intentional misdeeds?

Many a time the lust does not end with taking huge dowry rather it travels to post marriage era causing long term suffering to girl and her parent. But to my observation most of middle class marriages narrate another type of story, which goes like this. Parent finds out a boy with a shining career for their girl, if there is a demand within their affordability, marriage takes place happily and until and unless the people are of perverted nature, the life of the couple moves on smoothly. The boy who played shylock on the stage of wedding changes his character with obsessed love of wife. He spends his entire earning on her, purchases all real estates in her name and she becomes his master. He is most happy as a slave. Here is a case study: my classmate, Sanjay, took huge dowry, but for a certain number of items from the list he asked his in-laws to deliver at a latter time to use in his younger sister's dowry. When the wife showered him with her affection all his greed evaporated and he could not dare to demand the left behind stuff when he needed for sister.

Last but not the least, dowry system is in stark contrast to Islamic values and there is a need for a revolution, but discrete external revolution is not of much benefit until a consistent internal revolution makes us repellant to the glitters of gods.



Thank Allah for His kindness by helping the needy

The believer is not the one who eats his fill when the neighbour beside him is hungry. (Baihaqi)



## Ten poor girls married in a rich girl's marriage

May 6, 2012 in Tumkur

Tiptur. May 6, 2012. An industrialist arranged the marriage of ten poor pairs as a part of his daughter's marriage here. Mr. Amanulla of Al Harmain Sharifain Pre Cast Minarets India, was kind enough to give jewellery, clothes, necessary furniture and house hold articles to the newly wed pairs along with feast for 100 relatives of each pair. The marriages were held here on April 26

Asak Khwaja Saheb. I appreciate your sentiments. It is definitely a recognition of the sacrifice made by Shaheed Ashfaqullah Khan. But please understand that this gesture on the part of SP Govt. will not help Muslims in any way and not commensurate with the overwhelming support Muslims gave to SP and helped them form a majority government. We Muslims are content with such cosmetics and they know this very well:

Yeh jashen ye hung-  
g a a m a y d i l c h u s p  
khilaonay hai  
Kuch logo-n ki koshish hai  
kuch log bahel jaaye-n  
Jo waadaa-e fardaa per ab  
tal nahin saktay hai  
Mumkin hai ke kuch arsa  
is jashen pe tal jaaye-n



I would like to see appropriate representation of Muslims in police and civil services. Programs for the upliftment of poor classes. Implementation of recommendations of Sachhar report.

Give our language, Urdu, proper place and implement programs and incentives for the development of Urdu language. There is a saying; if you want to erase the culture of a particular community kill their language. This is what the successive governments have done. I would like to quote what Sahir Ludhianvi said on the occasion of Ghalib Centenary:

Jin shehroo-n may Ghalib ki goongi thi nawaa bursoN  
Un shehroo-n may ab Urdu be-naam-o-nishaa-n thahri  
Azadi-e kaamil ka elaan huwa jis din  
Maatoob zabaan thahri ghad-daar zubaan thahri

Jis ahd-e siyaasat ne ye zindaa zabaan kuchali  
Us ahd-e siyaasat ko murhoom-mon ka gum kiyoon hai  
Ghalib jisay kahtay hai Urdu hi ka shaa-ir tha  
Urdu pe sitam dhaa kar Ghalib pay karam kiyoon hai

Best regards  
Afsar Faheem, Khartoum, Sudan

### Teray Shehar Kay Log .... !!!!!

Tuj Say Milnay Ki Saza Dain Gay Teray Shehar Kay Log  
Yeh Wafaon Ka Sila Dain Gay Teray Shehar Kay Log

Kiya Khabar Thi Teray Milnay Pay Qayamat Ho Ge  
Muj Ko Deewana Bana Dain Gay Teray Shehar Kay Log

Teri Nazron Say Girnay Kay Leay Jane-e-Haya  
Mujhay Mujrim Bana Dain Gay Teray Shehar Kay Log

Keh Kay Deewana Mar Rahay Hain Pathar Mujhay  
Aor Kiya Iskay Siwa Dain Gay Teray Shehar Kay Log



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