

Better light a candle than curse the darkness

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

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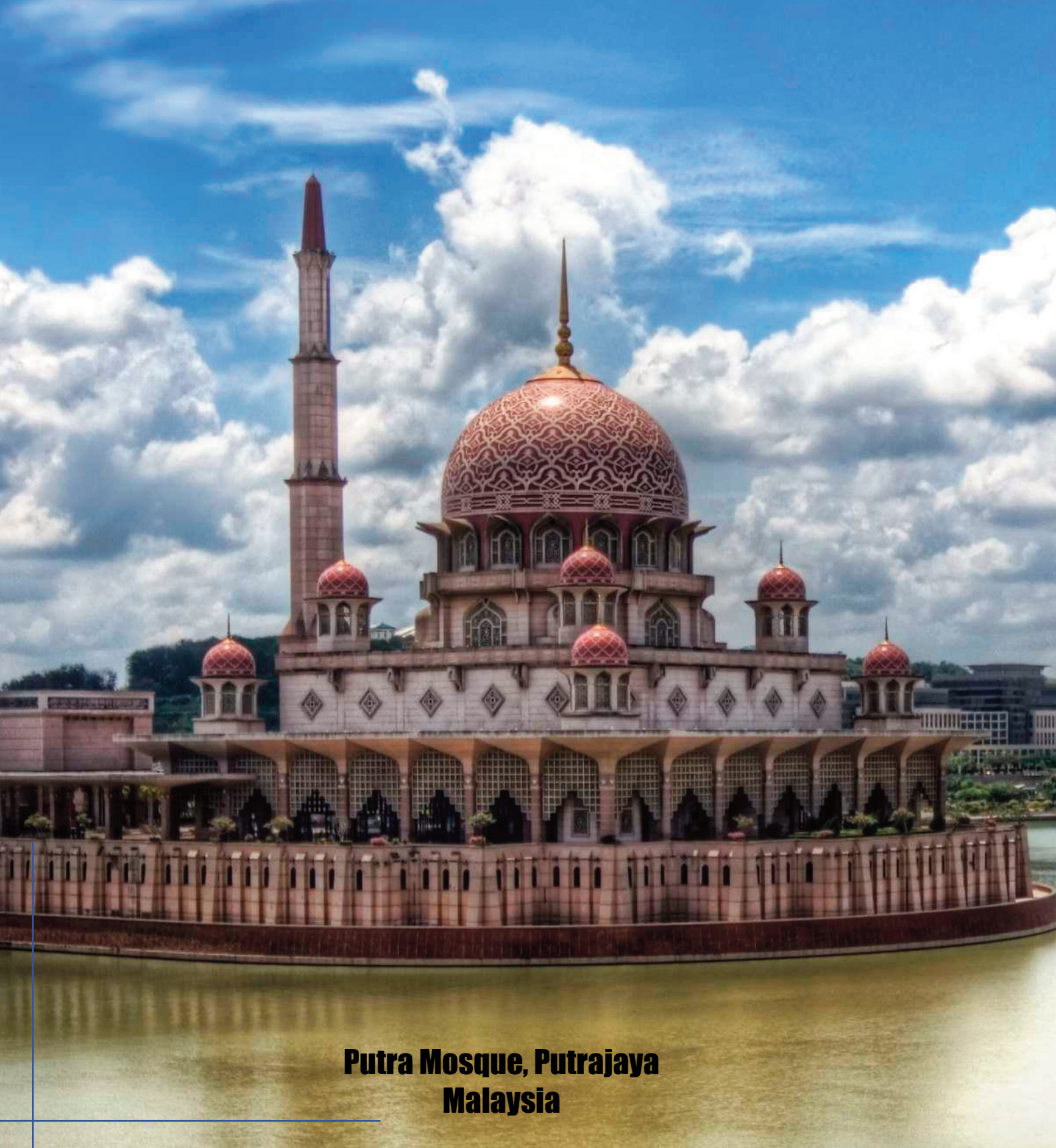
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BE AWARE, ALWAYS, EVERYWHERE

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Fast Bikes... Fast life... The Rage of Rash Riding

A rich man in the rich suburb of Mumbai wanders on the streets of Bandra and keeps a watch on motorbike riders. When he spots one of them riding rough, he approaches him and invites him politely to his huge apartment over a cup of tea. He is courteous and friendly in his approach. During the tea he talks about the dangers of bike riding. Then he takes his guest to one of his rooms and shows a youth lying on a bed. He points at him sadly and explains: This is my son who has gone handicap, a result of rash driving. So I appeal you earnestly to think about yourself and the pain your accident gives to your parents too.

Once, newspaper screamed about the accident of ex-cricketer and a captain of India, Azharuddin's son. Whether it is Azharuddin or a common man, the pain of son's misfortune always gives an emotional jolt which is bigger and harder than the accident itself.

Ayazzudin is one of the million youth who are driven crazy by the bike craze and now struggling for his life. From Dubai to Dacca, rash riding is considered as an art and a display of courage. Midnights races are common in many metropolitan cities. Even ordinary two wheelers are into rash riding. In Dubai alone there is around 1000 death on roads, many of them a result of rash driving. Due to hard rules and laws, the figures have come down but it continues to rise in Mumbai, Karachi and Delhi.

Drag race is the new craze in road rage. 1000 Suzuki GSX and other bikes have become a status symbol for the energetic youth. I don't know how fast it can go but reports tell us that it is a race between Motor bike manufacturing companies to be ahead in sales that keeps them updating one brand to another with each new one faster than the other.

Reports say that the Suzuki Company has invested 150 crores of Rupees to expand its new plants and new launches. It may be a little here and there for Hero Honda and other bike manufacturing companies too. Heroes of movies also promote the incitement of rash driving. Top film stars playing the roles of robbers and robbing on a bike riding it fast enough to take them beyond the law's hand are becoming saleable products in the film industry. There are scores of bike robbery and rash riding games that can be played on computers, giving an indoor training on how to ride rash.

Even media is influencing and speeding up the corruption of the youth. There are no NGOs to take them to law. Maybe because it is not like terrorism that influences foreign policies. As I pray for the recovery of Azharuddin's Son, I also pray for those millions of fathers whose son are still into rash riding waiting for an accident to happen.

Have we abandoned the

Qur'an?

I By Amal Al-Sibai I

Looking at the sad reality of the world we are in today, I cannot help but think that if we were truly connected to the Holy Qur'an, understood its message, and followed its teachings, we would be in a much better situation.

If reading the Qur'an and applying its teachings was part of every Muslim's daily lives, we would see far

something to be abandoned and neglected?

There are several forms of abandonment of the Qur'an, and we need to constantly evaluate ourselves and our lifestyle to safeguard ourselves from falling into any of these mistakes.

Refraining from listening to the Qur'an, reading it, and reciting its verses is a form of negligence. If all we ever listen to while riding in the car is music, or the



fewer Muslims murder, lie, cheat, steal, rape, abuse, bribe, oppress, backbite, gossip, pollute, discriminate against others, and commit the ills in society that the Qur'an has so explicitly prohibited.

Prophet Muhammad (peace be upon him) warned that some people will distance themselves from the Qur'an. Prophet Muhammad (peace be upon him) complained to Allah about this and he was saddened by it.

In Surah Furqan, verse 30, it states: {And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."}

Have we abandoned the Qur'an? How do I know if I am considered to be one who has taken the Qur'an as

news, and not the recitation of the Qur'an; that is negligence. If our kids can read chapter books in English so well but they can barely read one line of the Qur'an, then that is also negligence because we failed to teach them and instill in them a connection to the Qur'an. If the holy book is sitting on the shelf collecting dust and has not been picked up since the last Ramadan, then that is abandoning the Qur'an.

Some people read the Qur'an on a regular basis, but they are still considered among those who have abandoned the Qur'an because they do not apply the teachings of the Qur'an to their daily lives.

When you come across the verses of the Qur'an that begin with Allah's words, {O you who believe}, do you pause and pay close attention to what Allah is say-

ing to you? Do you feel that Allah is addressing you?

The verses of the Qur'an are not meant to simply be written and hung in our cars or framed to adorn the walls of our homes. The verses of the Qur'an are meant to guide us and to help us navigate our lives around the lawful and unlawful.

For example, someone who reads the Qur'an but gains his money through unlawful means has abandoned the Qur'an because he did not implement the Qur'an's teachings. Someone who loses their temper quickly and constantly lashes out at others in anger has also ignored the teachings of the Qur'an.

A third form of abandoning the Qur'an occurs when we read the Qur'an but do not try to understand and do not reflect upon the meanings of the verses. It is more than simply a rote reading that is expected of Muslims; a deeper reading and understanding is required so that we benefit from the guidance within its pages.

Repeatedly, the Qur'an commands us to think, to reflect, and to contemplate. How many times have we read verses in the Qur'an that challenge us to think, verses that end with {in order that they may reflect} and {in order that they may use their intellect}?

Hastily and absentmindedly reading the verses of the Qur'an will not lead us to understand and reflect. We need to read slowly, ponder on its verses, and study the tafseer or meanings of the verses of the Qur'an. One problem with many schools is that the students memorize a great deal of the Qur'an without studying and appreciating its meanings. We can try to learn on our own through reading the tafseer. Some scholars have excellent tafseer videos to watch.

Another way many of us have abandoned the Qur'an is that we do not turn to the Qur'an when seeking cure from illness. When illness befalls we must of course visit the doctor and use medications and the advanced medical procedures prescribed by the doctor. In addition to modern day medicine, we can also tap into the healing effects of reading the Qur'an.

It is in the tradition of Prophet Muhammad (peace be upon him) that he recommended reading Surah Al-Fatiha on an ailment to heal it.

The next time you suffer from a headache, remember to place your hand on the pain, and read some verses

from the Qur'an.

The verses of the Holy Qur'an are not only to guide, teach, and give us patience, but also to heal, as is promised in verse 57 of Surah Yunus, {O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.}

We have abandoned the Qur'an when we do not exert any effort to memorize some sections of the Qur'an. It is not an obligation to memorize the Qur'an, but it is a noble endeavor and will be greatly rewarded by Allah. Honestly, in this day and age, we have no excuse to not learn at least a couple chapters of the Qur'an. There are classes at almost every mosque and a host of on-line Qur'an learning classes. Do not stop there, once you have learned, it is your turn to teach.

Remember the saying of Prophet Muhammad (peace be upon him), "The best amongst you is the one who learns the Qur'an and teaches it." (Sahih Al-Bukhari)

Taken From : Saudigazette



“Hit Him Hard Man!”

The Cult of Violence

With violence running furiously in the blood of teenagers across the globe, people are unable to deal with the menace. Gone are the days when you could whack your kid and put him straight. Teachers are no more objects of threat. Discipline is a fossil.

A concerned Psychiatrist once remarked in her editorial: “The dangerous difference between a violent movie and a violent video game can be easily spotted. In a movie, you are merely watching someone using a trigger or throwing a bomb, but when you play video games, the trigger is in your hands. It is you who is shooting and killing...” and finally she concluded: “The movies exaggerating violence are dangerous but violent video games pose a bigger danger for the subtle minds of children.”

Laura Clark of Sunday Times, London, wrote a surprising article in 2005 informing the readers that there were 500 schools in UK having cops in the premises. Later in 2009 the same author, in the same newspaper, updated the news: “now there are five thousands schools with cops.” Many streets of London and Moscow have night curfews for children under 18, unless accompanied by an adult. A 200 page IPPR declared that 66% of Britons would not dare to stop children from vandalizing a bus shelter. They further told of 1.5 million British now thinking of moving away from their area they live in “because of violent young people hanging around”.

The curved flyover that runs from Bhandi Bazar to CST Mumbai has been banned for motor cycle riders. Young men race their motorbikes on this silky flyover only to be killed or seriously injured.

Motorbikes are not new, but the cult of driving it recklessly is taught by video games of car and motorbike races. It has carved a new mentality of dangerous life style. Those who have been in Arab cities must have also seen the Arab kids driving rough cars and motorbikes and meeting with accidents.

The world is turning into a civilization having hostile mentality, with minds getting more concrete upon not finding news with a few killings worth reading.

The other day, a man hanging out of a running train was murmuring a song from a Bollywood movie 'Satya': “Goli maar bheje mein” which means “Shoot the bullet in head.” It came as a little surprise to me because the words of the song did not match his smiling face.

What do you understand when people take killing ruthlessly as a mere entertainment. The culture of violence decorated and glamorized by the dream merchants is turning into a cult.

No wonder we are foretold in Sahih Hadith that when Qiyamah will be near, there will be a lot of killing. In another hadith it says, “A person will not know why he is being killed!” The most advanced nations have largest killings including suicides. If US lead in violent killings in all forms, i.e. domestic violence, murder, arson, murders by school children, Japan leads in suicide. Hardcore violence and volatile race and killing video games are breeding a new cult of dangers. Being brave is one thing and showing foolish bravery is another thing.

If only our youth realize this...



False Terror Cases:

Can Compensation Assuage a Victim's Trauma?

By Alok Prasanna Kumar I

Another so-called “terror case” prosecution has fallen apart in the light of judicial scrutiny. Eleven years after Delhi’s notorious “Special Cell” detained Irshad Ali and Maurif Qamar for allegedly being members of the Al-Badr Brigade, a trial court in Delhi acquitted them of all charges pointing out that they were in fact police informers who had been falsely framed.

This is in addition to the debacle it suffered in court over the “Malda fake currency” case, where the Special Cell claimed to have caught – in filmy-style – men attempting to smuggle fake currency into Delhi. Once again the trial court found out that there was simply no basis for the Special Cell’s case.

Adambhai Ajmeri was found guilty of having been part of the terrorist attack on the Akshardham Temple in Ahmedabad, his conviction was upheld by the Gujarat High Court, but was entirely acquitted by the Supreme Court that found that the whole case had been concocted against him and five others. This was after 11 years in prison and eight years on death row.

Victimisation of Minorities

I could go on, but the stories are depressingly identical. Innocent men – mostly Muslims – are picked up in the name of “anti-terror operations”, detained for years, while evidence is cooked up and false charges slapped on them. Usually these cases fall apart on the most basic judicial scrutiny. Sometimes, as in Adambhai’s case, it requires the Supreme Court’s intervention before justice is done.

All of these cases are indicative of a deep-rooted prejudice and dysfunction in our police forces.

It’s not just Muslims in the context of terror cases. People from socially and economically backward classes are also severely discriminated against by police when it comes to even routine cases.



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Discrimination Against Tribals, Dalits

The caste-wise break-up of under-trials across the country, and also those who have been sentenced to death, shows a distinct bias towards the Dalits and adivasis. The recent “Swathi murder case” is another example of this discrimination. After detaining a Dalit man, who was accused of being the murderer on the most flimsy evidence, police were unable to file a chargesheet even six months after having allegedly “cracked” the case.

His death in police custody – in poorly explained circumstances – only makes the initial arrest and investigation more suspicious. Many adivasis still languish in jail as the Chhattisgarh government detains them under the notorious Special Public Security Act, 2005, slapping multiple false cases on them, denying even basic legal protection to the most vulnerable sections of the society.

The basic, underlying cause for this is the fact that the colonial police force inherited by the modern Indian state has not been reformed at all. It is still seen as an instrument of state control of the subject population, both by the rulers and the ruled. The police forces are ill-equipped and ill-trained to be modern police forces fit for a constitutional democracy, and are in no way

representative enough to inspire confidence in the weaker sections of the society.

Need for Police and Judicial Reforms

Reforming the police forces will take a generation at least – that is, if the state governments cease resistance to reform and seriously start implementing even the most basic recommendations made by the Supreme Court. There is a need for a much-wider reform, including reconceptualisation of what a police force in India is supposed to do, who it is supposed to protect and from whom.

That said, there are some things that can be done instantly to remedy the injustices suffered by those who have been at the receiving end of the police malfeasance in criminal cases.

One argument that is made is the granting of compensation to those who have been victimised by false terror or other criminal cases. However, this didn't find favour with the Supreme Court recently when the victims of such false accusations approached it seeking compensation.

Responsibility of the State

There is no denying though that the need is pressing and the State cannot escape responsibility. It is well-established in law that the state is responsible for the malfeasance of its servants in the course of their official duties. This principle is applicable even if the government servant exceeds her brief, but so long as the act was done while she was “in uniform” (so to speak), the Government can be held liable. This is a claim that can be made not only in the context of the law of torts,

but also in the realm of constitutional law.

For instance, the Union Government on the orders of the Calcutta High Court and the Supreme Court, had to pay compensation to a Bangladeshi woman who was raped by the Indian Railways employees on railway premises. Custodial deaths have been held to entitle the deceased's family to compensation from the government responsible. Most recently, we have seen the National Human Rights Commission direct the Chhattisgarh government to pay compensation to the adivasi women who were raped by the security forces.

Delhi Police's "Special Cell" may be the most notorious, but by no means exceptional in its persecution of innocents. The Jamia Teachers' Solidarity Association has documented 16 such cases, including Irshad and Qamar's cases. Such abuse of the criminal justice process and the victimisation of Muslims have been well-documented and widespread.

But, false terror and other criminal cases are not one-off failures that require one-off remedies from the court. The victims of the criminal justice system, who have suffered economically, emotionally, physically and psychologically for years on end can't be expected to gird their loins for a long and bruising battle in courts. The problem is systemic and so should be the solution.

Compensation for the Victims

Equally, it would also be utopian to expect the State to set up a sufficiently-responsive and active mechanism to provide compensation for such victims of the criminal justice system.

Given that most of the victims are dis-empowered, to expect them to negotiate the intricacies of bureaucracy and other state agencies on a matter where the State would already be disinclined to believe them would be an unfair burden.

In such a situation, what reasonable solution can we offer?

One possible answer is to empower the court that acquits or discharges unfairly charged persons to award

compensation to those whose lives have been destroyed by the false case. Since this court or more specifically, this judge, is the one who has just examined all the evidence in a case and has taken a call on the guilt or otherwise of the accused, where the judge finds that the case has been falsely foisted on a person by the police, she should be empowered to award compensation to the person she has acquitted or discharged.

To make this mechanism more effective, and targeted, compensation should be awarded not in all acquittals, but only when two criteria should be met: the accused should have been in custody for more than 90 days or 60 days statutory limit placed in the Code of Criminal Procedure, 1974 and that the case should have been patently false. The latter would be fulfilled if the police did not follow the statutory procedures in collecting evidence, or made false statements in the court or elsewhere, or are shown to have subjected the accused to torture or other degrading treatment to obtain a confession. This does not preclude separate criminal proceedings against the concerned police officers for perjury, assault and other crimes; it will ensure that at least the unfairly accused gets some relief.

Quantum of Compensation

The concerned court should be empowered to take any further material that the victim can place before deciding the quantum of compensation. The compensation should not only address the economic aspect, loss of income, and expenditure on litigation, but also address the emotional and psychological trauma that such false cases cause. There should, in addition, be a punitive element to this compensation that should, ideally, be recoverable from the concerned police officers.

The concept of a criminal court awarding compensation is not unknown in the Indian law. Section 357 of the Code of Criminal Procedure, 1973, allows the court to direct the payment of compensation to the victim of a crime from the fine payable by a convicted person.

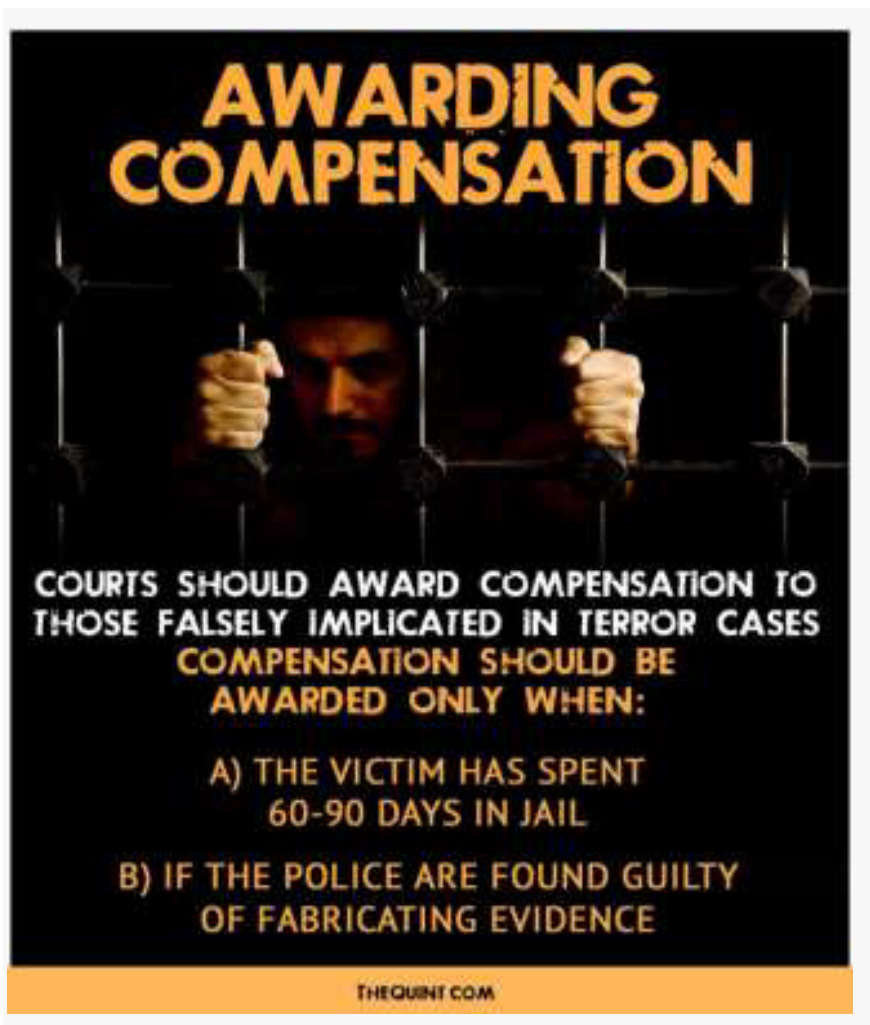
State Governments Should Take the Lead

Likewise, if an accused has been arrested on the basis of a complaint given by a person, and the court finds that no case was made out against accused, it can award compensation to such accused in accordance with Section 250 of the Code of Criminal Procedure. It is also not entirely unfamiliar to the system – in most places the same judge exercises both civil and criminal jurisdictions in a given district. To that extent, it is a reform that is rather easily implementable.

When compared with large-scale police reform, this is relatively low hanging fruit for the state governments in India to undertake. That our criminal justice is broken and dysfunctional cannot be disputed. Rectifying it should not only focus on addressing the larger issues, but also address the needs of the victims of this system.

(Alok Prasanna Kumar is an advocate based in Bengaluru and can be reached @alokpi. Views expressed here are purely personal and do not reflect the views of any organisation.)

<https://www.thequint.com/opinion/2017/01/31/false-terror-cases-can-compensation-assuage-the-victims-trauma-delhi-police-special-cell>



Keep Alive the Struggle for Freedom and Humanism

Restore Gandhi with Charkha

I By Vipin Tripathi I

Sisters and brothers,

In the last century we carried a big struggle together. We did not have wealth, guns or intellectual cleverness but we had the soul. With soul force we rose against imperialism. Gandhi gave us the talisman of truth and compassion, taught us to say no to unjust laws and brought religion out of temple and mosque into our lives. That gave strength to the soul.

We had sectarian elements too; the landlords, officers, moneylenders, and princely rulers were with the British. Standing against their tyranny, exploitation

Just when we need to awaken our souls, attacks are being mounted on the feel of Gandhi that is alive in our nerves. Gandhi made charakha (the spinning wheel) a revolutionary instrument of struggle against British imperialism and connected us to the downtrodden, the daridranarayan. He would be drowned while spinning on charkha. Agony of spinners and weavers would reflect in him. In the dark cell of prison too he would spin. Seeing him spinning, hearts of many cunning politicians changed. Even now Gandhi's working on charkha awakens our souls. Removing his picture from the Gandhi Ashram calendar and replacing it by Narendra Modi's is to shadow the revolutionary spirit of charkha. It must be removed forth with.

Charkhe ka Vali

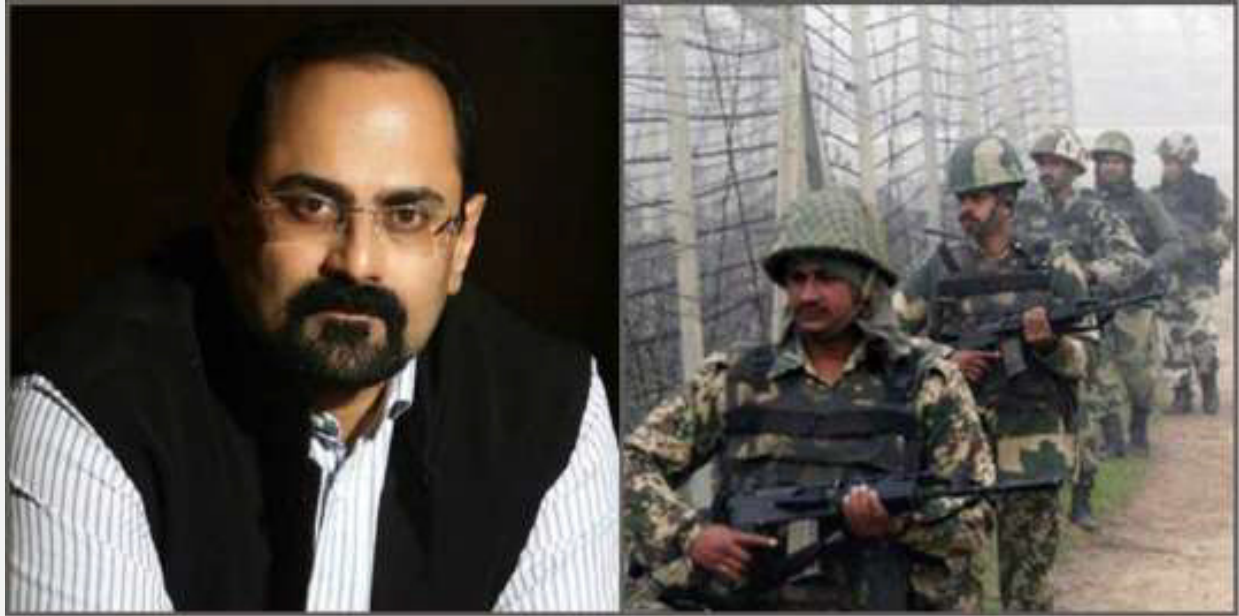
Bharat ki sarzameen par woh inqilaab aayaa
Charkhe ke ek vali se sansaar jagmagaaya.
Aavaaz uski dheemi par sach se ba-asar hai
Rowlett bilon pe jisne, har rooh ko jagayaa.
Azaadi ki havayen sab or chal padi hain
Dandi pe apne haathon usne namak banaya.
Jis waqt khooni aandhi Bharat ko dhank rahi thi,
Qurbaan ho ke usne sach ka alakh jagayaa.

and violence was tough, but we stood up. Amidst the bloodshed we gained freedom. Gandhi faced violence and fanaticism with unprecedented courage and sacrificed his life. His martyrdom ended violence in both India and Pakistan. However, the new struggle that was to be carried against structural exploitation, inequality and hatred got derailed. In the early decades of freedom, some important steps were taken but gradually the market forces and the sectarian organizations became more and more powerful. Today corporate imperialism and polity of hatred are posing a mighty challenge. The domestic and foreign capitalists and corporations are controlling the resources and markets. They influence polity, media and religious institutions. Farmers, workers and artisans are outside the main stream of education and economy.

Gandhi Ashrams are not ordinary shops. These are the sale centers of khadi, the cloth that fetched, prior to independence, higher than normal wages to spinners and weavers and earned them respect. It was the dress of the nonviolent revolutionary. Khadi is not a cloth of showoff, but of truthfulness and compassion. It is an instrument of mass education. The government should not make it a business treat. Gandhi turned down power but remained chairperson of the Charkha Sangh as he wanted to prepare masses for the next stage of struggle for freedom. The government must accord full autonomy to Khadi and Village Industries Commission.

Sadbhav Mission, tripathivipin@yahoo.co.in,
9717309263

In Whose Interests Do Our Soldiers March?



Rajeev Chandrasekhar (L) stands to profit from an expansion of Indian military spending. Credit: PTI

I BY SACHIN RAO I

There is clear conflict of interest in Rajeev Chandrasekhar being part of the parliamentary committee on defence and investing in private defence manufacturing.

The past few months have provided us with a rare public sighting of the process by which the state could be captured to serve private commercial interests. Rajeev Chandrasekhar is a central figure in these events. Chandrasekhar is a second-term Rajya Sabha MP from Karnataka. He is independent but supports the NDA government and is the vice-chairman of the NDA in Kerala. Chandrasekhar is also a member of the parliament's Standing Committee on Defence 2015-16. This position gives him access to privileged and sensitive information. It also gives him a significant voice on matters of India's defence strategy and expenditure. Chandrasekhar's parliamentary interventions in recent times have included the introduction of a Bill calling for the declaration of Pakistan as a "state sponsor of terrorism", and for the severe curtailment of economic, trade and cultural exchanges with Pakistan. Among the sanctions this Bill calls for is the prohibition of any Pakistani resident or organisation to travel in India, to trade with India and to remit money to or from India.

The Bill even restricts a Pakistani from "overflight of the geographical boundaries of India"; presumably this means that a plane carrying a Pakistani individual may not cross into Indian airspace. Chandrasekhar justifies this by saying that the burden shouldered by the military in confronting Pakistan should be shared by other sections of society by confronting Pakistan in their own domains. In his worldview, the only possible posture with respect to Pakistan is conflict and so he is seeking to enlist diplomatic, economic and cultural spaces to participate in this conflict with Pakistan. Carl von Clausewitz said that war is a continuation of politics by other means. Chandrasekhar seems to be turning this on its head by suggesting that conflict is the destiny of this relationship, with politics and human engagements just an extension of war. Irrespective of the foreign policy and strategic merits of this position, it is reasonable to conclude that by eliminating all forms of conversation and raising temperatures at the border, we actually increase the burden upon the armed forces and consequently expand our military expenditure.

Chandrasekhar is also the founder of Jupiter Capital, which according to its website is an investment firm managing a portfolio estimated at over \$1 billion. Jupiter Capital is investing in a number of media en-

terprises, including, most recently, one to be headed by Arnab Goswami. The Indian Express while reporting this on January 13 notes that:

Amit Gupta, chief operating officer of Jupiter Capital, through which Chandrasekhar owns media investments, emailed editorial heads. He wrote that all editorial talent to be hired should be “right of center in his / her editorial tonality”, “Pro-India, Pro-Military”, “aligned to Chairman’s ideology” (chairman being Chandrasekhar) and “well familiarised” with the chairman’s thoughts on “nationalism and governance”. The email ended: “Offers being rolled out shall be summarised and shared with Chairman’s office as regards the credentials (only) and hiring managers have to ensure that the above has been ticked appropriately.” Gupta, however, requested the email be “ignored” the next day.

Chandrasekhar’s media investments are therefore seeking to shape the national narrative to align with his foreign policy positions.

Finally, Chandrasekhar has also invested in India’s defence equipment industry. Among Jupiter Capital’s investments is AxisCades, which among other things build solutions for the defence sector. To quote from the AxisCades website:

AXISCADES end-to-end solution in Mil-Aero electronics domain, Software and Simulation, Product Development, Test Solutions, Obsolescence management and Manufacturing uniquely position it as a core Defence and system integration partner. AXISCADES is an authorised India Offset Partner (IOP) for various global OEM’s and have successfully established strategic partnerships for executing the Offset obligations. We are certified for Defence manufacturing in India.

‘India Offset Requirement’ is the component of a defence equipment import that India insists should be manufactured locally within India. An ‘India Offset Partner’ is an Indian company which a foreign defence manufacturer engages to undertake the India-based production mandated by the offset requirements. AxisCades is presenting itself as a qualified suitor to act as an India Offset Partner for foreign firms who win Indian defence contracts. AxisCades is also independently competitive. On

March 28, 2016, AxisCades reported that it won a contract from the Ministry of Defence.

Chandrasekhar therefore stands to profit from an expansion of Indian military spending.

He finds himself in a situation where the positions he advocates as a parliamentarian, the decisions he supports in the standing committee and the narrative crafted by his media investments could be used to further his commercial interests. Only Chandrasekhar could clarify if this intriguing situation is the result of uncanny business acumen or a series of unconnected and independent events. The NDA has given him a seat on the defence sub-committee. Only their leaders can answer how someone who stands to profit from war could be put in a place where he can influence how those wars are fought.

Irrespective of how he got where he is, Chandrasekhar has done us a service by demonstrating just how frail and vulnerable are the doors that guard the nation’s interest. The vulnerability is spread across multiple institutions. Political parties with centralised and opaque decision-making, the rising cost of funding an election, the diminishing of the media’s ability to bring power to truth are but some of the gaps through which those seeking to hijack national interest may steal into positions of power. Notwithstanding bombastic promises to kill corruption with one fell swoop, these vulnerabilities will diminish only with the strengthening of institutions capable of holding power to account. In the meanwhile, we cannot wish these vulnerabilities away. We need to think long and hard about the forces we unleash upon the corridors of power when we open the gates of the defence industry to private and even foreign capital. The wisdom of 100% FDI in the defence sector must certainly be questioned. The nation is in no position to guard its interests from being subverted by the profit motive of those who enter through these open gates.

Our soldiers deserve better than to fight and die in wars manufactured by capital.

Sachin Rao is with the Rajiv Gandhi Panchayati Raj Sangathan.

[Source: <https://thewire.in/109513/soldiers-defence-conflict-rajeev-chandrasekhar/>]

Capitalistic world order has incentive to ignore the backward sections of society

I By Shakeel Ahmad I

Adam works in his two acre farm the whole day, from dawn to dusk literally, without caring much for his leisure, food, or health. His wife takes good care of the household and the two children, sends both to school ready with their lunch-boxes, water bottle, and the increasingly-getting-heavier school-bags. The next thing she would do is to cook the breakfast for Adam, and deliver it to him in his farms. From dawn to dusk, she is also engaged in the daily chores without much of a change, except when she goes to her parental village for a few days when the children have their school closed for some vacation. Her effort is not even valued for adding to the GDP numbers or the national income. She may ask why? That may be left for the country's economists to answer. But, Adam and his wife's efforts can most likely help them survive, unless some natural calamity destroys the crops; and this is not as uncommon as we believe – hailstorms, floods, and drought – the calamities strike in many ways. All of Adam's thinking faculties have to be concentrated on earning, none on spending. Spending comes as naturally as the calamities, and he has to use his earnings to meet the demands of these notices of spending, like the EMI (Equated Monthly Instalment of bank-loan), school fees, shopping for daily needs, for the medicines, ever-rising electricity bills, and so on ... While festivals are supposed to bring joy to us, Adam gets frightened at the thought of an impending festival when he has to manage more cash to make his wife, children, and parents happy.

Kamal does not need to work at all. His efforts are focused on enjoying his time as much as possible in as many different ways as conceivable. He needs to apply his thinking faculties to find out innovative means to spend his money for quenching his thirst for more and more amusements. He has to continuously think of something different every week because the same av-



enues of enjoyment do not bring delight for long, and he gets bored. He does not need to use his intellectual abilities to think about how to earn, because his income is guaranteed almost forever, at least he feels that way. His ancestral wealth lying idle in his bank account in the form of paper money earns for him interest which is more than enough for his needs, and it goes on accumulating more and more because the interest money he is not able to use gets him more interest every consecutive month. No tax needs to be effectively paid by him because of the tax-saving mechanisms cleverly built in by his wealth management consultant gifted to him by his late father.

The equation gets perfectly balanced with some people like Adam who must continue to work and others like Kamal who must continue to spend. Is this balance perfect?

Money makes more money; and only money can make more money – if we could understand capitalism in as simple terms as this; we may be accused of being too simplistic; but are we really far from the truth? Although humans have also been proposed as an important component of the “capital”, have you ever seen human capital included in the balance sheets of companies? While Return of Investment (ROI) carries the maximum value as parameter of success, as if investments alone bring “returns” and the humans play no role, even a later variant - ROA (return on assets) –

which considers all assets as the source of success does not consider humans as a component of “Assets” in the balance sheets. Is it due to ignorance, that is, lack of knowledge in the field of valuing the human assets? It is not, because many models of valuing the human assets are available. Is it harmful to the balance sheet in any way? Hardly! On the contrary, it is beneficial; it raises the network of the company. Further, no depreciation occurs to this asset; instead, it appreciates every year with added knowledge, skills, and expertise. If “goodwill” can be considered as an important component on the asset-side, why not human capital? We do hear that humans are the greatest assets to any ongoing business, but still, why are they ignored as a measure of success? The answer to this question validates the simplistic definition of capitalism beyond any doubt.

Ignoring the humans has great many incentives for the capitalists; and capitalism cannot succeed without incentives. If you pay the employees less, they cannot accumulate wealth, so cannot enter into business to compete

with you. If they have enough money, why should they work for you? Why should they work at all when in the interest-based economy, their money brings them easy money without doing any work? So, if you want employees in sufficient numbers, you should do everything to keep the people in penury. A working class must exist forever, and in sufficient numbers, to serve those who must enjoy being the masters of masses. The popular banking and finance industry established by the capitalist world-order promotes the interests of

capitalism by making “interest” as the backbone of the system, an indispensable tool so strongly embedded in the psyche of everyone as equivalent of the blood circulating in the human body that imagining a financial world-order without it is considered beyond sanity.

My book - Islamic Banking and Finance: The Future

of Financial World Order - has made efforts to prove that an alternative mechanism is indeed available which can be used to internalize ethics into business, remove the gamble of greed, and gift the inhabitants of this earth a financial world-order established on the foundation of real assets and rock-solid values of fairness and justice. Islamic Financial system, being that alternative system, promises to be the future of the new financial world order which delivers public good, not greed, and keeps financial institutions far away from bankruptcy.

The future is definitely bright for the Islamic banking and finance industry.

They have already

established a niche by roping in the Muslim community. And their appeal is expanding, particularly with the number of proponents of Ethical Banking and Finance on the rise in other communities. In order to give the conventional system any semblance of competition, it has to grow out of the niche, and convince everybody not just about the ethical aspects but also the economic benefits that it carries – in fact it will have to prove that it is more profitable than its conventional counterpart.



Diary of a Muslim research student in a north Bihar village

I By Zaheeb Ajmal I

A Muslim Research Fellow at the University of Oxford narrates the ordeal of suspicion, rumours and confrontation he encountered during his stay for a research project in a village in North Bihar

BRIJESH

“Rumours were being spread about me. Rumours are the most dangerous thing. One doesn’t know what actually is going on.”

A research project took me to a village in North Bihar last year. I was required to stay there and despite being a Muslim I had no difficulty finding a room on rent. I enjoyed the experience of meeting new people, learning new things... it was fun.

My work demands that I meet with people, talk to them, ask questions and get their response. In retrospect, my ‘work’ might have appeared strange to some people there. Research was not quite ‘work’, was it? I had become friendly with Raman Mandal and spent a lot of time outside his shop chatting with people. The shopkeeper suddenly interrupted me and asked “Aapka naam kya hai (What’s your name?).”

I replied, “Ibrahim.”

He said, “Nahi, pura naam (No, the full name).”

“Ibrahim Afzal.”

“Afzal Guru?” he responded with a smirk.

Before I could recover from the shock, a friend of his asked “Aapko kaun sa desh achha lagta hai, Hindustan ya Pakistan (Which country is dearer to you, India or Pakistan?)”

It didn’t stop there. My friend Raman now chipped in again and declared to my horror, “Aapko humlog aatankwadi samajhte the, aapko kaisa lagta tha ? (We thought you were a terrorist, how do you feel about it?)”

Almost a year later, that conversation still shakes me up. But then that was just the beginning. After this ‘encounter’, I would often be quizzed by villagers and strangers alike.

Mahendra Srivastava, in his 30s, owned a ‘Gumti’ where he sold paan (betel leaf). We were friendly and he would often call me by my first name.

He once recalled a theft in his ancestral house. He informed me that the thieves were Muslims. Isn’t it what their religion teaches them? He went on to say, “Musalaman log ka kaam kya hota hai—loot, khasut, dakeri, maar-peat. In log ka koi dharm hai kya (what else are they good enough at? They are always involved in theft, dacoity and violence. Do they have any religion?).”

I listened to him quietly and tried to keep calm as any retort from my side would have made things worse. Even as I tried to overlook these irritants, I would face them at regular intervals.

Both husband and wife were teachers. I was greeted by them and they asked me to sit down. We started talking and soon the conversation veered around to the recently concluded panchayat election. He told me, “I was assigned the work of supervision in Pratappur where I had a hard time”. On my prodding, he explained, “What should I say, Mohammedans live there, they capture booths at gunpoint. His wife interjected, “Muslim means terrorist”. I didn’t say a word and soon took their leave. I politely asked the husband’s name. In return, his wife asked my name. When I told her my name, she was shocked: “Are you a Muslim?” She said, “chai pi kar jana” (Have a cup of tea). I sat down again and had tea with them.

There was this occasion when I was passing by the house of a school teacher; both husband and wife were teachers in government schools. I was greeted by them and they asked me to sit down. We started talking and soon the conversation veered around to the recently concluded panchayat election.

He told me, “Mujhe toh Pratappur ki booth supervision ka kaam mila tha, bahut dikkat aayi wahan.” (I was assigned the work of supervision in Pratappur where I had a hard time).

On my prodding, he explained, “Kya batayen, waha toh wahi sab rehta hai... mohammedan sab... booth ko hadap leta hai banduk ke noke par” (What should I

say, Mohammedans live there, they capture booths at gunpoint).

His wife interjected, “Musalman matlab aatankwadi.” (Muslim means terrorist).

I didn't say a word and soon took their leave. I politely asked the husband's name. In return, his wife asked my name. When I told her my name, she was shocked: “Aap Musalman ho?” (Are you a Muslim?). She said, “chai pi kar jana.” (Have a cup of tea). I sat down again and had tea with them.

Our neighbour, Bharat Singh, is a Rajput. While passing by his house one day he called out to me. “Aap yahan kya kaam karte hain?” (What do you do here?) I had already spent six months in the village. Over this period he had asked me this question several times and each time I would tell him about the research project. Though seething and upset, I once again told him about the project.

Unfazed he replied, “Aapko log yahan chor badmash samajhta hai, aapke bare me log ulta sidha bol raha hai” (People here think you are a thief and a rogue and there has been a lot of loose talk swirling around you). I asked him who these persons were.

He told me, “Main naam thori le sakta hu, aapko koi letter mila hoga na, wah dikha dijiyega kabhi” (I can't take names, you would have been given a letter, show it to me someday). I carried the letter all the time and took it out wordlessly.

There was this time when I was going to interview a person. I was carrying a bag with me, which had my notebook and pen. As I was walking down the main road in the market, I heard a voice, “Aey jholewale bhaisaab” (hey, brother).

I looked around and saw two men sitting on a bench. One of them was waving at my direction. “Haan, haan, aap hi, idhar aaiye.” (Yes, yes, you, come here).

When I went to him, he said, “Aap ke jhole me kya hai” (What is in your bag).

I said, “ji, copy hai” (There is my notebook).

He said, “Aap Pakistani agent ho kya ?” (Are you a Pakistani agent?)

I replied, “Ji nahin, main ek shodh karne aaya hu, aaplog ki zindagi ko samajhne aya hun.” (I am a researcher and have come here to understand people's concerns and lifestyle).

He said, “Nahi hum nahi bol rahe, hume kisi aur ne bataya ki aap Pakistani agent ho, isliye aapse puch liya.” (I am not saying this, someone else told me that you are a Pakistani agent. That's why I thought I might as well ask you).

This was new, rumours were being spread about me. Rumours are the most dangerous thing. One doesn't know what actually is going on.

“Hum log Hindustani, aap Pakistani (we are Indians and you are Pakistani).” These encounters make me break out in cold sweat. I worry all the time. When will someone question me again? Why me? Why not my other colleagues?

Now sufficiently alarmed, I informed my parents. I had not told them about these incidents, thinking that it would normalise with time. It was only my senior whom I regularly kept informed about the incidents. Local activists suggested I call on the Superintendent of Police.

When I met him, he asked me different questions—why I was there, why I needed to live in the village, etc.

After I answered all his questions, he said, “Theek hai ap jaiye, local thana me mil lijiye, aapke credentials hum verify karenge” (You meet the officer in local thana, we will verify your credentials).

By now, everyone in my family was calling me and asking me to resign and return. But I didn't.

Last month a 10-day Bhagwat Katha was organised in the village. I visited it on two to three days.

On the very first day an acquaintance asked, “Aap jate hai Bhagwat katha me (Do you attend these events).” “Ji, jaate hain. Kyun? (Yes, I do go, but why do you ask?).”

“Mujhe laga aap alag ho isliye (No, I thought you are different).

“Matlab (What do you mean?).”

“Matlab, hum log Hindustani, aap Pakistani (Means, we are Indians and you are Pakistani).”

These encounters make me break out in cold sweat. I worry all the time. When will someone question me again? Why me? Why not my other colleagues?

(This article has been written by Zaheeb Ajmal, Research Fellow, Centre for Equity Studies. The study is on labour migration, economic growth and political democracy, funded by the Economic and Social Research Council of the UK. The research is hosted at the University of Oxford. Dr Indrajit Roy is Principal Investigator.)

<http://www.nationalheraldindia.com/news/2017/02/13/diary-of-a-muslim-research-student-in-a-north-bihar-village>

Integration: "Two -Way Street"

I By Iftikhar Ahmad I

British people should think of integration as a "two-way street" and learn other languages such as Polish and Urdu, a Cambridge academic has said. Wendy Ayres-Bennett, professor of French philology and linguistics, said learning other languages is considered "something difficult and only for the intellectual elite" by many in Britain. She backed calls for immigrants to learn English once they arrive, as she warned migrant communities could develop "exclusive social networks and alternative labour markets" without learning the native language.

Prof Ayres-Bennett, who also leads the

MEITS (Multilingualism: Empowering individuals, transforming societies) project promoting multilingualism, spoke out after two major reports into integration in British society, published by Dame Louise Casey and the All Party Parliamentary Group (APPG) on Social Integration. Many more English speakers should think of immigration as a 'two-way street' and be able to communicate in another language to aid integration and social cohesion, said academic Wendy Ayres-Bennett. The call flies in the face of two major reports into integration in British society which called on immigrants to learn English if they want to live in the UK.

"It is very important to think of integration as a two-way street," she said. "Considering the issue from the point of view of language learning, we rightly expect immigrants to learn English but, as a nation, we often don't see the need ourselves to learn another language, and consider it to be something difficult and only for

the intellectual elite. She went on to say that society made a mistake in making significant effort to accommodate people coming in from the outside and that the onus should mostly be on immigrants themselves to adapt to British culture.

"I would like to see more opportunities for British people to learn some of the community languages of the UK, such as Polish, Punjabi and Urdu, particularly in

areas where there are high numbers of those speakers, so that there is some mutual effort in understanding the others' language and culture.

The Casey review and the APPG's report highlighted the need for more English language

classes to reach communities that predominantly speak other languages. Prof Ayres-Bennett said the reports reinforced the importance of languages in social cohesion as she supported their recommendations for immigrants to learn English. "Without English, immigrants are likely to develop exclusive social networks and alternative labour markets," she said.

"For most people, language is at the very heart of their identity. "We need to respect and celebrate this and to see English as adding to their multilingual and multicultural identities, rather than trying to force immigrants to suppress or even lose their home language and culture." "Even a basic knowledge would be beneficial, which might be acquired formally or through engaging in joint community projects."

The largest ethnic minority groups in British schools are children of Pakistani origin: a community often ac-



cused of resisting assimilation and integration. Ann Cryer, the MP for Keighley blamed Imams for not speaking English. She should blame British schooling for not teaching Urdu/Arabic to Pakistani children, thus depriving them of understanding the Sermons in Arabic/Urdu. They are unable to enjoy the beauty of Urdu/Arabic literature and poetry. Imams are not part of the problem rather than the solutions. There is a proposal to teach Urdu as a compulsory language instead of French and German in British schools. The British Government is urged to remove the requirement in the National Curriculum that children between the ages of 11-14 study at least one European language.

In my opinion, native Brits and Muslim children must learn Arabic and Urdu to make Muslims feel at home. The teaching of these languages will help native Brits to understand the needs and demands of the Muslim community and healthy community relations. It will help Muslim children to keep in touch with their cultural heritage and enjoy the beauty of their literature and poetry.

I live in a very multi-cultural area but the races rarely interact. One road is entirely populated by the Asian community, with sari shops and Indian gold sold. Rarely do you see any other race walk down it. On the high street there are a number of polish shops sprouting up. When



I hear people passing by talking, it is never the English language. Immigrants do not think it necessary to integrate. Polish stick with Polish, Indians stick with Indians. It will never change no matter what the government say.

Why complain when it's the British who first migrated into other lands enslaving those people? When it is a question on immigration, the feelings are so strong. I wonder why. Serves you right! Britain! When the British colonised the world, it was ok. But now when people from the former colonies and from other countries come to Britain, its not ok?

During colonial days, British did not follow local customs or culture. They didn't exactly "go native". They

even forced the native Americans and native Australian to adopt all the evils of their culture and customs. They are still the underdogs of American and Australian societies. At least Australian Prime Minister apologised to the natives for their evil deeds. Brits living in Spain and France don't even bother learning the language of the new adopted country. Frankly suggesting that people don't want to become "British" they should move elsewhere is extremely irritating. Immigrants are in UK because they are needed, it was never an act of charity. Without migration, British economy and society will bleed to death. British culture and customs will undoubtedly change as it has for millennium due to immigration. I am not quite sure why Brits would be worried about that.

There is more hatred against Muslims in all the western countries than in Pakistan or in other Muslim countries against Christians. Western countries are so called civilised countries while Muslim countries are back ward or third world countries. The Famous English playwright George Bernard Shaw said: The world much needs a man with M o h a m m a d's bright thinking. If a man like Mo-hammad(PBUH) were to assume The rule of modern world, he would succeed in solving its problems and bring peace and happiness to it.. Almost all greatest thinkers praised Muhammad (PBUH) and his religion, if you cannot agree with them then you have your head buried deep in the dirt or your an intellectual dwarf have nothing against dwarves that's how they were created but an intellectual dwarf you created yourself. One of the black companion of Prophet Muhammad(PBUH) named Bilal holds high status in Islam even though he was previously a slave . Prophet Muhammad(PBUH) ended all status and economic differences and taught the people about equal rights. Those who abuse and curse Islam are the ones who do not want to treat people equally and want to enjoy privilege by amassing wealth through blood sucking capitalism, and they are the ones who made fortune from the slave trading and I saw their grand sons in Paris train stopping a black

man from stepping into train.

A report by the Institute for Community Cohesion found that native parents were deserting some schools after finding their children out numbered by pupils from ethnic minorities. Schools in parts of England are becoming increasingly segregated. The study focused on 13 local authorities. Many of the schools and colleges are segregated and this was generally worsening over recent years. This is RACISM because British society is the home of institutional racism. My statement regarding Muslim schools where there is no place for non-Muslim child or a teacher is based on educational process and not on racism. Muslim children need Muslim teachers during their developmental periods. For higher studies and research, Muslim teacher is not a priority.

Look into history and then you can cry because what goes around comes around. Don't see why people have such a problem with mass immigration? It enriches our culture and



boosts the economy! We have to stop looking at these people as immigrants and think of them as human beings. The immigrants are not to blame because they were invited and welcomed here by our successive government. We have quite large Spanish, French and Italian communities in Brighton and I believe it really enhances the place and adds to diversity of the City. Globalisation is here to stay. Britain colonised & some would say civilised half the world. It's called Karma. Not so long ago British people colonized Asia, living like kings while locals suffering to no end. At least, these migrants do not enslave the Britons, so stop whining please.

The linguistic abilities of large number of Muslim children were being ignored because they had to learn another European language as well as mastering English. The Government must promote the status of Arabic/Urdu languages instead of languages of European origin. Tim Benson, head of Nelson primary school in Newham said that the "nationalistic curriculum failed to recognize the staggering array of linguistic abilities and competencies" in schools such as his, where the pupils spoke more than 40 languages. The linguistic

dexterity of families speaking an array of languages was celebrated but the "awesome achievements" of children mastering three or four languages were barely recognised by the education system. Social and emotional education comes with your own language-literature and poetry. A DFE's document clearly states that children should be encouraged to maintain and develop their home languages.

A study shows that bilingualism is a positive benefit to cognitive development and bilingual teacher is a dire necessity and is a role model. The price of ignoring children's bilingualism is educational failure and social exclusion. Bilingualism could be developed by bringing a partner from Pakistan. The kids will get better at both languages. One will speak English while the other will speak Urdu.

Muslim children need to learn Qur'anic Arabic, Urdu and other community languages to keep in touch with their cultural heritage and enjoy the beauty of their literature and poetry. For this purpose, they need state funded Muslim schools with

Muslim teachers. There are hundreds of state and church schools where Muslim children are in majority. In my opinion, all such schools may be opted out as Muslim Academies. There is no place for a non-Muslim child or a teacher in a Muslim school.

Stop treating foreigners like garbage and they will stop ruining your precious country. Why did you let them in in the first place if you didn't want them here? They left everything in their countries because of your promises. Are you so anxious to please that you can't say "no"? I would love to see you go to a foreign land where you don't have any friends, you don't even know anyone and you don't speak the language, and start from scratch. I would just LOVE to watch you do that. Let them integrate and stop segregating them. What I want is people being nice to each other. I don't care about race.

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A Complete Way of LIFE

Islam is not a religion in the common, distorted meaning of the word, confining its scope only to the private life of man. By saying that it is a complete way of life, we mean that it caters for all the fields of human existence. In fact, Islam provides guidance for all walks of life – individual and social, material and moral, economic and political, legal and cultural, national and international.

The Qur'an enjoins Man to enter the fold of Islam without any reservation and to follow God's guidance in all fields of life. As a matter of fact, it was an unfortunate day when the scope of religion was confined to the private life of man, while its social and cultural role was reduced to naught. No other factor has, perhaps, been more important in causing the decline of religion in the modern age than its retreat into the realm of the private life.

In the words of a modern philosopher:

“Religion asks us to separate things of God from those of Caesar. Such a judicial separation between the two means the degrading of both the secular and the sacred... That religion is worth little, if the conscience of its followers is not disturbed when war clouds are hanging over us all and industrial conflicts are threatening social peace. Religion has weakened Man's social conscience and moral sensitivity, by separating the things of God from those of Caesar.”

As for Islam, it totally denounces this concept of religion and clearly states that its objectives are purification of the soul and the reform and reconstruction of the society.

The Qur'an says in Surah 57, verse 25:

*{We verily sent Our messengers with clear proofs and revealed with them the scripture and the balance

[i.e. the authority to establish justice], that mankind may observe justice and the right measure...}*
Then in Surah 12, verse 40:

{The command is for none but Allah; He has commanded that you obey none but Him; that is the right path.}
Also, in Surah 22, verse 41:

{[Muslims are] those who if We give them power in the land, establish [the system of] salat (prayers and worship) and zakat (poor due) and enjoin virtue and forbid vice and evil.}
The Prophet (peace be upon him) said:

“Everyone of you is a keeper or a guardian and will be questioned about the well-being of the people of the State. Every man is a guardian to his family and will be answerable about every member of it. Every woman is a guardian to the family of her husband and will be accountable for every member of it. And every servant is a guardian to his master and will be questioned about the property of his master.”

Thus, even a cursory study of the teachings of Islam shows that it is an all-embracing way of life and does not leave out any field of human existence to become a playground for satanic forces.

Hope this answer is satisfactory. Thank you.

* Adapted with slight modifications from Basic Characteristics of Islamic Ideology – By Khurshid Ahmad. Please refer to the book for more about the topic.

<http://www.onislam.net/english/ask-about-islam/faith-and-worship/islamic-creed/168976-a-complete-way-of-life.html>

Preach Islam Like the Prophet!

I By Haya Muhammad Eid I

God's Religion is all kindness and leniency. It brings ease not difficulty.

Part 1

New Muslims see the light for the first time after darkness, as they take their first groping steps towards their Lord.

They stumble, then stand up, then stumble until they walk on their feet.

They are akin to a newborn needing help, care, and gentleness with their mistakes. Truly, no one was gentler with recent converts to Islam than the Prophet Muhammad (peace be upon him).

{By Mercy from God, you dealt with them gently. If you had been rude in speech and harsh in heart, they would have broken away from you.} (3:159)

Through his leniency and mercy he (peace be upon him) attracted people to God's Religion, making them desire it.

A Bedouin entered the Masjid and, after having prayed two rak'ahs (units of prayer), he said:

"O God, forgive me and Muhammad, and no one else."

Hearing this, the Messenger of God (peace be upon him) laughed and said:

"You have narrowed what is vast (referring to God's Words: {My Mercy encompasses all things.})" (Al-Bukhari)

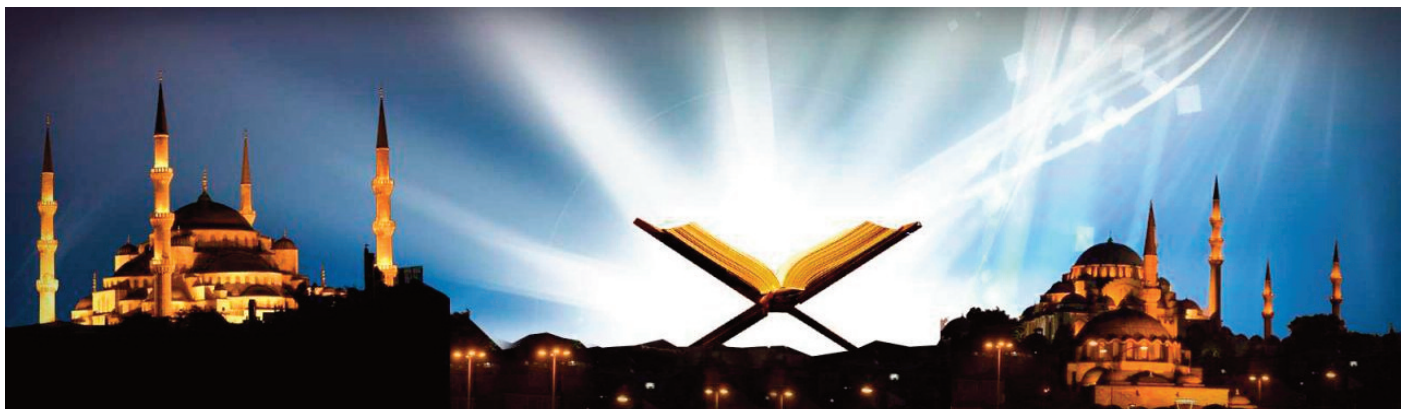
A little while later, the Bedouin stepped aside and urinated in a corner of the mosque – the Messenger's mosque and in his presence.

The Companions hurried to rebuke and stop him. But the Prophet (peace be upon him) forbade them. He (peace be upon him) knew that the Bedouin was ignorant of the rules of the mosque and did not mean to desecrate it. His wrong behavior was due to rough desert life and remoteness from sources of knowledge.

He (peace be upon him) said, "Leave him. Do not interrupt his urination." ^{SE}Withholding his urine would harm the Bedouin and may result in his body, clothes, or other areas of the mosque being defiled.

"And pour a bucketful of water over his urine."

He (peace be upon him) turned their attention to the solution – simply pouring a bucket of water over the urine to restore purity to the place. "Truly, you were sent to bring ease (into people's lives) and not cause hardship." God's Religion is all kindness and leniency. It brings ease not difficulty. Its Prophet's way is to



choose the easier of two options.

{God wants ease for you, not hardship} (2:185), whether in understanding religion, acting upon it or calling people to it.

Harshness or forcing the Bedouin to stop might have repelled him from Islam and his Muslim brothers, and would only have increased the soiled area. Practical and considerate, the Prophet (peace be upon him) chose the lesser of two bad options and kindly allowed the Bedouin to finish, after which he (peace be upon him) called him over to teach and advise him.

Education should, therefore, be preceded by gentle treatment

The Bedouin, understanding his mistake, commented:

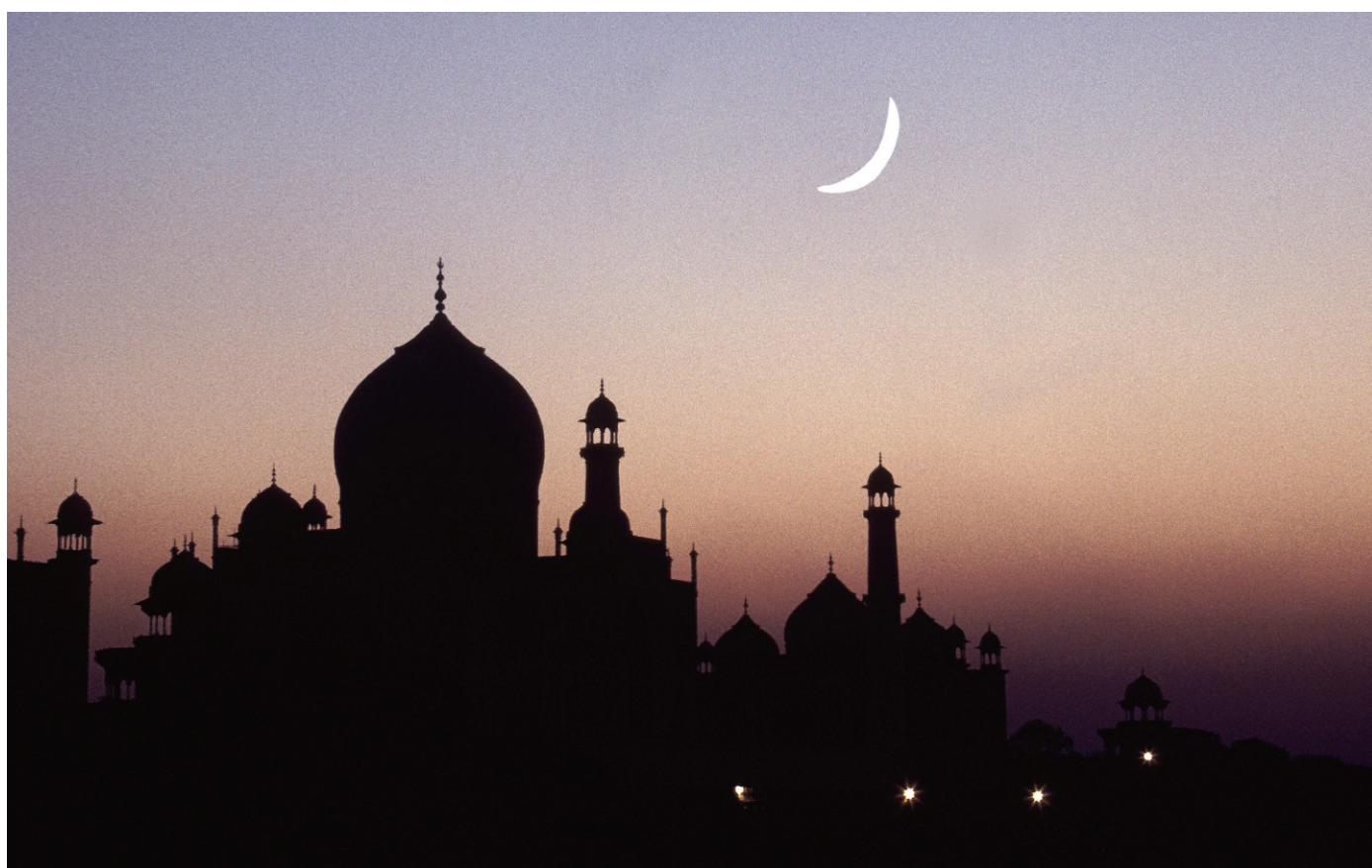
“God is Gentle and loves gentleness in all matters.” (Ibn Majah)

He perceived gentleness as a distinctive trait, inherent in a Muslim’s character.

“Truly, gentleness, whenever it exists in a thing, graces it; and whenever taken away from a thing, disgraces it.” (Abu Dawud)

Education should, therefore, be preceded by gentle treatment, as there is no point in toughness with a person ignorant of the rules. The Prophet (peace be upon him) said about himself:

“God did not send me to make things hard or look for



“May my mother and father be sacrificed for him. He (peace be upon him) neither blamed nor insulted me. He (peace be upon him) just said:

‘This mosque is no place for urinating. Rather, it is built for the Remembrance of God and prayer.’” (Ibn Majah)

Through gentleness, leniency, and facilitation – the components of his remedial methodology – the Prophet (peace be upon him) changed evil and corrected mistakes.

(people’s) lapses, but He has sent me as a teacher who makes things easy.”

Mu‘awiyah ibn Al-Hakam entered the mosque to pray in congregation with the Companions, led by the Prophet (peace be upon him), when a man in front of him sneezed.

Mu‘awiyah responded with tashmit (saying to a sneezer, “Yarhamuk Allah – may God be merciful to you”) while praying, but he felt the disapproval of the Companions. “The people stared at me,” Mu‘awiyah related. They were astonished to hear a

man speaking during prayer.

The situation became complicated when Mu‘awiyah rejected their stares and said to them during prayer:

“May my mother be bereaved of me! Why is it that you stare at me?”

This only intensified their disapproval, and “they began to strike their thighs with their hands. When I saw them urging me to observe silence (I became angry), but I kept silent.”

When the prayer finished, all eyes darted reproachfully to Mu‘awiyah. The Companions watched for the reaction of the Prophet (peace be upon him) towards this man who was ignorant of a fact well known to any Muslim child – that talking is prohibited during prayer and renders the prayer invalid.

The Prophet gracefully changed the style of his Da‘wah according to the condition of the person Mu‘awiyah narrated:

“When the Messenger of God (peace be upon him) finished the prayer, he (peace be upon him) called me over. May my father and mother be sacrificed for him; I have never seen a better teacher than him, either before or after him. I swear by God he (peace be upon him) did not scold me, hit me, or insult me. He (peace be upon him) only said:

“Nothing of people’s talk is right during this prayer of ours. It is only Tasbih (glorification of God), Takbir (magnification of God) and recitation of Quran.” (Muslim)

Sometimes it was wisdom, sometimes fair preaching, and sometimes constructive argument. The Prophet gracefully changed the style of his Da‘wah according to the condition of the person whom he was calling to Islam in fulfillment of the Command of his Lord. A youth came to the Prophet (peace be upon him) and said:

“O Messenger of God, allow me to commit zina (sexual intercourse outside marriage).” The youth wanted zina and wanted it made lawful to him by permission of the Prophet! The Companions hurried to chide him, disapproving of his request:

“Mah (What are you saying)! Mah!”

But the Messenger of God (peace be upon him) became neither angry nor vexed with the youth’s weakness; rather, he (peace be upon him) asked him to draw near. “Come close (as a token of being safe),” which the youth did, sitting close to him.

The Prophet (peace be upon him) asked: “Would you like it for your mother?”

The youth replied: “No by God, may God make my life a sacrifice for yours.”

The Prophet (peace be upon him) said: “Neither do other people like it for their mothers.”

The Prophet (peace be upon him) continued to awaken in his manhood the virtue of protectiveness for the



honor of female relatives.

“Would you like it for your daughter?” “Would you like it for your sister?” “Would you like it for your aunt?”

Each time, the youth replied: “No by God, may God make my life a sacrifice for yours.”

Obviously, the youth did not come to ask about the ruling on zina, which indeed he knew to be forbidden. Here emerged the wisdom of the Prophet (peace be upon him). He did not speak to the youth about the ruling on zina and it being forbidden by the authority of the Quran. Rather, he spoke to his emotions, which instinctively brimmed with protectiveness for the honor of his female relatives.

By repeating “Would you like it...?” the Prophet (peace be upon him) was awakening his conscience in order to curb his desire.

Had the youth had little fear of God, he would not have asked for permission but would have practiced adultery secretly. The Prophet (peace be upon him) was able to discern this good side in the youth and sought more means of guidance for him by supplicating to God, Who owns all hearts.

Removing burdens and breaking chains – that was the description of Prophet Muhammad

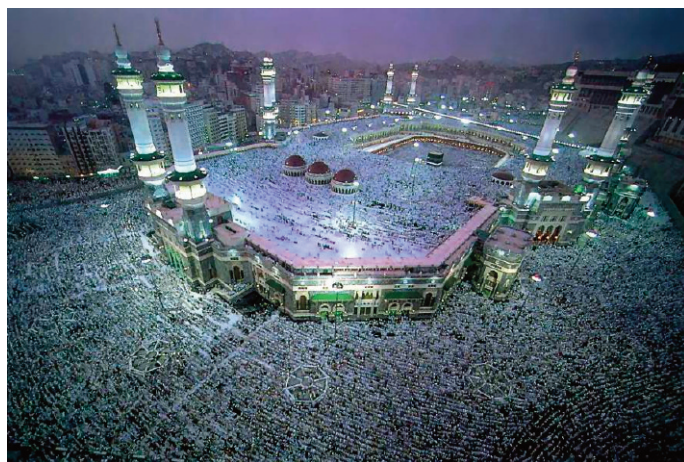
Over the youth’s heart the Prophet (peace be upon him) placed his hand, and entreated:

“O God, forgive his sin, purify his heart, and protect his private parts (against sin).” God answered his supplication. Abu Umamah said: “After that, the youth paid attention to nothing of the kind.” (Ahmad)

Removing burdens and breaking chains – that was the description of Prophet Muhammad (peace be upon him) in the previous Divine Books, the Torah and the Gospel.

{Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them.} (7:157)

He is sent with ease and kindness: “I am sent with an



easy, upright, monotheistic faith.”

Its creed is monotheistic, and its laws, rulings, and dealings are easy. Its subject is man; any man. Its field is earth; all the earth. {O mankind, indeed I am the Messenger of God for you all.} (7:158)

A message of such universality and permanency by the All-Wise God to mankind, over many different eras, must have within its folds abundant ease, leniency, and mercy, and a mold flexible enough to fit any generation of any culture.

{He has not lain upon you any hardship in religion} (22:78), {God does not charge a soul except with that within its capacity} (2:286), {so keep your duty to God and fear Him as much as you can.} (64:16)

Prophet Muhammad (peace be upon him) said: “God has pardoned my Ummah (nation) for whatever they do by mistake, forgetfully, or under duress.” (Ibn Majah)

And God guided this Ummah to ask: {Our Lord, punish us not if we forget or fall into error. Our Lord, lay not on us a burden like that which You laid on those before us. Our Lord, put not on us a burden greater than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Supporter, so give us victory over the disbelieving people.} (2:286)

No matter what era, the precept is timeless, the same for any Da’i (caller to Islam), which is that which the Prophet (peace be upon him) gave to his two deputies, Mu’adh and Abu Musa Al-Ash’ary, when he sent them to Yemen.

“Ease (religious) matters and do not render them difficult. Give glad tidings and do not cause aversion (towards Islam). Obey each other and do not differ among yourselves.” (Al-Bukhari)

‘Splintered Justice’

in the Aftermath of Communal Violence



Vehicles being burnt during a communal conflict in Vadadora. Credit: Reuters/Files

I BY MOHAMMAD SAJJAD I

India has, over time, cultivated a culture of exerting no effort towards justice for the survivors of communal violence, finds Warisha Farasat and Prita Jha’s *Splintered Justice: Living the Horror of Mass Communal Violence in Bhagalpur and Gujarat*.

Vehicles being burnt during a communal conflict in Vadadora. Credit: Reuters/Files

Communal violence has been a blot on the Indian record since British rule, with inter-community rivalry extending to well before that. Post-independence, this issue has reached truly dangerous levels – especially, long after the end of the British Raj, it is hard to continue to blame their divide-and-rule policies for the Nellie massacre of 1983, the 1984 pogroms against the Sikhs, or the murder of Graham Staines in January 1999 in Odisha. This issue has therefore attracted lot of academic attention. Most of the studies have concentrated more on the causes – economic, political and

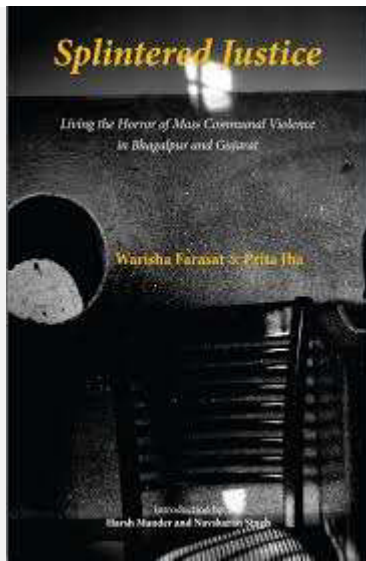
social – of such violence. Even in the studies of causation, the career-profiles and roles of the goons patronised by the politicians and officials have remained woefully under-explored. Similar omission persists about studying the communalisation of minorities.

Asghar Ali Engineer, Paul Brass, Steven Wilkinson and Ashutosh Varshney are among the best known names to have explored and published influential works on the theme. Of these scholars however, Brass has diligently argued against using the word ‘riot’ for such violence. He has argued that such violence is not spontaneous. Instead it is ‘organised’ and ‘structured’. Riots don’t ‘happen’, these are ‘produced’ by politicians in connivance with the administrative machinery – an aspect that Wilkinson has also expanded on in his *Votes and Violence*. Brass wrote that, “What are called Hindu-Muslim riots in India are, in fact, more like pogroms, and have ...taken the form of genocidal massacres and local ethnic cleansing as well”.

What has remained less attended to is the aftermath of the violence and barbarity. What happened to the vic-

tims that survived? Enough has been said on incumbent regimes, through choice or not, failing to preempt and control the violence. What remains understudied is the criminal justice system after the carnage. How did the ‘secular’ regimes protect and

minority friendly’ regime of the Rashtriya Janata Dal, led by Lalu Prasad Yadav. On the other hand, the Gujarat carnage (2002) took place under the BJP government led by Narendra Modi. In comparing the two, Mander and Singh write,



Warisha Farasat and Prita Jha
Splintered Justice: Living the Horror of Mass Communal Violence in Bhagalpur and Gujarat
Three Essays Collective, 2016

promote the perpetrators in the long run? What happened to the security personnel who either looked away or joined in the perpetrators? How difficult and complicated did it become for the victims to claim and get compensations? How did the victims and the survivors of the deceased ones re-build their lives? These are the questions that have been probed in Warisha Farasat and Prita Jha’s *Splintered Justice: Living the Horror of Mass Communal Violence in Bhagalpur and Gujarat*. This melancholic story tells us how the Indian republic frequently fails to dispense justice.

This extremely readable narrative, “a record of the survivors’ pursuit for justice and their refusal to forget the carnage”, shames us all, as a nation, in a very big way. At the same time, it should also inspire perseverance and bravery among us, as it comes out of the story of Malka Begum of Chanderi village in Bhagalpur, the sole witness to the murder of 66 people in the village. Malka’s fight for justice is extraordinary in itself, not least because her limbs were hacked off and she was thrown into a pond with the dead.

The 23-page introductory essay by Harsh Mander and Navsharan Singh interprets, evaluates and summarises the studies of the Bhagalpur carnage (October-November 1989 and March 1990). This atrocity happened during the ‘secular’ regime of the Congress, while impunity to the perpetrators was provided under the ‘mi-

“We learn that impunity is pervasive not only in times of conflict but also in normal, peacetime....It is also clear that the pervasive nature of violence against religious minorities is not limited to the state’s unaccountability; there is a deep state-society nexus that sustains the violence and reinforces impunity”.

It exposes the chilling fact that “the process to provide impunity to the accused begins immediately after the violence”.

It asks us all, not only to speak out against the overtly communal regimes but also to reflect upon the secularism practised by the much hyped ‘non-communal’ regimes. The introductory chapter adds that unlike the Gujarat carnage (2002), “The Bhagalpur carnage [of 1989-90] was not followed by any major organised effort by human rights workers to secure justice for the survivors”. The impunity provided to Kameshwar Yadav – among the most notorious perpetrators of the Bhagalpur carnage – by a regime which stayed in power for a very long time, substantially because of the Muslim votes, is just one of the many instances. Kameshwar was close to the then Bihar chief minister Lalu Prasad Yadav, who still endures as the ‘messiah’ of Muslims. In the Gujarat carnage, some police officers and ministers ended up being convicted for their offences, but in the case of Bhagalpur no police official, not even the then superintendent of police, K. S. Dwivedi, could ever be put to judicial trial, despite the relevant exposes made about their complicity.

Arvind Narayan Das, in his essay ‘Para-Democracy in Bihar’, (Economic and Political Weekly, November 21, 1998), made a very pertinent observation, worth citing here:

“...the secular protestations of Laloo Prasad Yadav started ringing hollow when he refused to take any action against the perpetrators of the Bhagalpur riots despite a very clear inquiry report. This was on account of the fact that the main accused in the Bhagalpur riots happened to be Yadavas. Similarly, the recent riots in Biharsharif were not so much communal, between Hindus and Muslims, as between Yadavas and Muslims. Again for Laloo Prasad Yadav, it became a choice between securing his primary base or his alliance system and he chose the former, thinking that the latter would be secured in any case.

The problems have arisen for Laloo Prasad Yadav because he took too many things for granted. Not only did he presume on the continued support of Muslims, Yadavas and other backwards castes but he also thought that he could gain the electoral backing from Dalits by mere symbolic acts rather than substantive agrarian reforms”.

In October 1992, violence broke out in Sitamarhi and Riga. The Lalu led government largely succeeded in controlling the violence (though not in preventing it despite knowledge of prevailing conditions beforehand), but nobody pursued a battle for justice – not even a report of enquiry came out. No leadership ever asked for the report. Was it because the victims of Riga were Pasmanda (or backward) Muslims?

Interestingly, this ‘culture’ of exerting no judicial effort for justice for communal violence might have developed in Bihar since independence, as nobody pursued justice for the atrocities that occurred in 1946-47. The Bihar government reneged on its promise to institute an enquiry. This is contrast with the colonial period when, in some instances, such battles were fought till the logical end. In the case of the Bettiah violence of August 1927, Shafi Daudi (1875-1949) fought out the issues not only in court and on the floor of the legislative house, but also on the streets.

Mander and Singh, in their introductory essay to the volume under review, reiterate Brass as well as Wilkinson in a much clearer way,

“If government officials and political leaders wish to act, the law, as it stands, is more than adequate to empower them to prevent and control hate violence. No riot can continue for more than a few hours without the support of the political leadership and police and civil officials. The riot occurs because it is systematically planned and executed by communal outfits and because governments ... deliberately refuse to douse the fires, and instead allow rivers of innocent blood to flow”.

The two authors, Farasat and Jha, had undertaken field trips during 2011-14 – long after the carnage was carried out. The studies have relied upon “narratives of the survivors”, who are called as “community researchers”, whose greater agony with the state is impunity given to the perpetrators. The account is an investigation into the failures of justice and of reparations. The two authors are trained lawyers as well as

research-activists whose meticulous research justly claims to contribute towards debates over impunity, state power and justice in India. Such field studies should also be conducted in other places that have undergone communal carnages. Sadly our universities rarely arrange such trips for their researchers pursuing PhDs. The organisations which do, such as the Centre for Equity Studies, deserve appreciation for furthering such research.

This wonderful slim volume should have included a third spatial segment – on the Muzaffarnagar violence of 2013. Ghazala Jamil’s essay, ‘Internally Displaced Muslims of Western Uttar Pradesh’, (EPW, January 20, 2014), fits very well into this theme. It exposes the ‘secular’ pretensions of the governing Samajwadi Party, where she argues,

“...added to the pathetic conditions of the camps where they [Muslims] have fled to is the government’s unclear definitions and non-transparent relief measures. Even as Muslims continue to move out of areas where sustained hate-mongering has made their lives miserable and lose their livelihoods in the process, many of those who have filed police cases find they are welcome back only if they take back their complaints”.

Here too what one finds is that civil rights activists have not chastised the culpable regime in the courts of law as doggedly and determinedly as they have been done with the BJP regime of Gujarat.

In this era of cost cutting, even quite rigorous and renowned old publication houses tend to compromise with the quality of copy-editing and proof-checks. The Three Essays Collective should be applauded for having done a very good job in this regard. Nonetheless, a reader misses an index and a bibliography in this otherwise very useful account. This book is particularly recommended to the students/probationers in the education and training academies meant for legal-judicial fraternity as well as police and administrative personnel. Equally important and useful would be to bring out translations of this book in Indian vernacular languages.

Mohammad Sajjad is an associate professor at the Centre of Advanced Study in History in Aligarh Muslim University and the author of Muslim Politics in Bihar: Changing Contours. Source: <https://thewire.in/108972/splintered-justice-communalism/>

The Red Heart

I By **Abdurrahman Umar I**

It could have been the splash of red or the overabundance of hearts or the young man in a designer jean that caught his eye, but Sheikh Hamaad stopped under the bold “Valentine’s day Specials” banner, set his shopping basket on the floor and watched the young man battling to select an appropriate gift from the heaps of hearts, teddy bears and chocolates. Like a busy humming bird he flitted from shelf to shelf struggling to choose.

Sheikh Hamaad approached him as he stood scratching his head, “Asalaamu Alaikum, young man, seems like you’re battling to make a choice.”

“Eish, Sheikh, this is more difficult than I thought. And lucky I only have to choose for two of them,” he said, picking up another heart decorated teddy bear, examining the price and putting down with disappointment.

“For your sisters?” Sheikh asked, feigning innocence.

“Naah, just friends, you know how it is. You have to do these things” came the prompt reply.

Sheikh Hamaad remained silent and fixed his gentle gaze on the young man, something more than the loud Billabong T-shirt and hipster jeans told him that this young man had more than a spark of intelligence.

“Tell me, how many Valentine’s gifts do your sisters receive?”

“Hey, hey.... Sheikh my sisters are not like that. They don’t do this boyfriend thing. My sisters...they are pure,” exclaimed the young man an angry frown crossing his face. “Just let the guy try and send my sisters one flower and I’ll make him eat it. You don’t know me!”

“Oh,” said Sheikh Hamaad without any apology, “And your mother, how many Valentine’s gifts does she get?”

The young man took a step back and glared at Sheikh Hamaad, “La howla wa....” his words swallowed by his anger, “how can you even say such things about my mother? My mother, she doesn’t do this stuff. She is like an angel. She is pure. How can you say this?”

Sheikh paused, waiting for the silence to absorb the boy’s anger, then said, tauntingly, “So they don’t receive any Valentine’s gifts or have boyfriend’s at all.”

“I told you, Sheikh, my family is pure and they don’t do this junk stuff.”

Knowing the moment was right Sheikh but forward his reasoning, “So you really don’t like your sisters receiving

these gifts or having boyfriends.”

“No ways,” came the emphatic reply, “not on my life” “Then don’t you think,” Sheikh ventured, “that other people would also not like their sisters, mothers or aunts to receive such gifts. Just as you would like your sisters to remain pure, they would also like their sisters to be pure?”

The young man dropped his head and shifted his feet nervously, “You have a point, Sheikh. Didn’t ever think of it like that. I don’t want to say...but you are right. I shouldn’t be polluting other people’s family if I don’t like my family to be polluted. This is all quite wrong isn’t it?”

“Yes, it’s quite wrong,” without a hint of reprimand in his voice, “this is not our way.”

“But,” he asked, trying to conceal his embarrassment, “It’s not like we doing anything serious. I mean it’s only a gift. Not like we doing something physical...so it should be ok, no?”

Without disturbing his calmness, Sheikh Hamaad replied, “Do you like to go fishing?”

“Now you talking my language. Not a Sunday, not one, that we not by the dam,” he replied his hands waving with excitement, “We sit the whole day me and my buddies. First we prime the place with milie bombs(bait). Just so the fish know we there. And they come, Sheikh. They come for the bait. The whole lot, man....carpe, bass, barbell, you name it. But what’s that go to do with buying gifts.”

“When Shaytaan wants to trap someone,” Sheikh replied serenely, “he first puts some bait. Innocent stuff like gifts, the odd WhatsApp or text message, just a hello and then when the time is righthe will strike and how you say...you fall hook, line and sinker. Then he’s got you and it’s not long before he reels you in. So it starts with just a little bait. Just like the little gift that seems so innocent – it’s the bait.”

The young man beamed with this new found revelation and couldn’t wait to ask, “You are so right! And you have an amazing way of getting a point across Sheikh, you didn’t just lecture me but you showed me how it is wrong. Thanks a mil. You must have learnt from a great teacher?”

“No doubt, I learnt from the best of all teachers,” Sheikh answered, “In fact, the best of all mankind...The Noblest Messenger of Allah- Rasulallah sallahu alaihi wa salam”
From www.eislam.co.za

SABA: Shadi Assistance by Bihar Anjuman

Shadi Assistance by Bihar Anjuman (SABA) is one of the most useful services of Bihar Anjuman that has been helping the Urdu speaking community, since its launch on 25th May, 2005. Starting 27th June 2009, thanks to the efforts of brother Jamil Hassan (village Banka, district Madhubani, settled with family in Canada, Email: mjamilhassan@yahoo.com), it has its exclusive website www.sabaonline.org, wherein those who create their matrimonial profiles can manage the profiles all by themselves – the profile will get uploaded instantly, and any modifications that they make will reflect immediately.

Why SABA?

Dr. Imtiyaz Ahmad Khan Sb., a consultant physician, who retired from the UK govt health services, was among those who strongly supported the idea of initiating this service. In his words:

I live in the UK, and I have a few friends from professional families (from Bihar and other Urdu-speaking regions) who are looking for rishta for their daughters or sons. It is very difficult for people, living in the West, the Middle East, and the Emirates, to find properly brought up match in a practicing professional Muslim family, because people don't know each other and don't know where such families reside. It is much easier to find out about potential matches in India and Pakistan. It is really a major problem for noble practicing Islamic families.

Shaadi (marriage) is the most important event that transforms a Muslim youth into a complete man or a woman, prepares him or her to share responsibilities. Marriage is a sacred act, and looking for the right partner is essential for a long-lasting relationship to begin. Therefore, matrimonial has become an integral part of the Anjuman's activities.

In order to spread the reach of this service and take the benefits of SABA far and wide, each one of us needs to inform every Indian Muslim in our address books about SABA. Your suggestions will help us improve the process, and make it more effective and fruitful. If you are a web master, you could make this service more professional or more fruitful.

The primary objective of this service is to help the community's brothers and sisters get married with much less pain.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

Arrange marriages between the single men and women among you and between your slave men and slave women, who are righteous, if they be indigent (poor), Allah will provide means for them out of His bounty: Allah has boundless resources and He is All Knowing.

[Quran: 024.032]

Narrated Abu Huraira: The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser." [Sahih Bukhari, Book #62, Hadith #27]

Feeling the Infinite Love of God



I By Salman Al-Oada I

It grieves me to see how people these days, especially among the younger generation, are almost wholly preoccupied with negativity: through baseless arguments, gossip, and useless talk.

Their time and energies are constantly being wasted on fruitless distractions that squander their potential, foster enmity, and make them unmindful of God's remembrance.

These habits are like an addiction. They are hard to shake off, and they are as effective as any intoxicant in making people speak and act contrary to good sense.

I believe that the greatest way to repel such tendencies is to focus on God. This is not only a cure for negative thoughts and bigoted notions, but it provides relief for all the negativities, problems and worries of life. The remembrance of God calms and fortifies the soul. It cultivates fortitude and perseverance, moderates impatience, and repels depression and despair. Remembering God is also very easy. It is accessible to everyone.

There are no prerequisites to fulfill or procedures to follow.

There are no permissions to be sought. The doors to God's remembrance are open at all times, whether we have recently been engaged in worship or have recently committed a sin.

We have the opportunity to remember God upon waking, whenever something good happens, when misfortune strikes, when we make a mistake, and whenever else we are given cause to be reminded of our Lord.

It has been my experience that remembering God is the first step in treating all maladies, both physical and spiritual. It is a prescription for every person afflicted with bodily illness or spiritual doubt. It is equally suitable for the young and old, rich and poor, the powerful and the weak, since everyone is equally dependent on God.

Anyone who takes time to consider the names of God will come to a surprising realization: not one of these names focuses on Allah's punishment, anger or wrath. Instead, we find names that express His mercy, love, and kindness, others that communicate His knowledge and wisdom, those that speak about His greatness and majesty, as well as those that speak about His creative powers and providence.

We find names like: the Beneficent, the Merciful, the Forgiving, the Source of Peace, the Bestower, the Provider, the Most Kind, and the Loving. There are no names like: “the Punisher”, “the Avenger”, or “the Wrathful”. The Quran speaks about God being “severe in punishment”, but this is actually a description of God’s punishment and not of God Himself. It is His punishment that is severe. A number of scholars have pointed out this distinction, among them Ibn Taymiyah who writes:

“None of Allah’s names denote anything terrible or bad. The consequences of Allah’s actions, however, can at times be described as bad. For instance, God says:

{Announce, (O Muhammad) to My slaves that verily I am the Forgiving, the Merciful, and that My punishment is a painful one.} (15: 49-50; 7:167; 5:98)

Ibn al-Qayyim observes:

“Blessings and salvation are attained through Allah’s mercy, forgiveness, benevolence, and generosity. Therefore, we find these meanings attributed to Allah. As for Allah’s punishment and its consequences, these are among Allah’s creations, and as such, Allah is not called “the Punisher” or “the Wrathful”. This is an important difference. The former set of meanings is attributed to Allah directly while the latter are only used to describe His actions. This distinction can even be found in a single passage of the Quran, for instance:

{Announce, (O Muhammad) to My slaves that verily I am the Forgiving, the Merciful, and that My punishment is a painful one.} (Al-Hijr 15: 49-50)

Prophet Muhammad (peace be upon him) once said, while beseeching God in prayer:

“Evil is never applicable to You.” (Muslim)

This means that God is perfectly and completely good in His essence, names, and attributes. He is praiseworthy in every way. His actions are full of wisdom and justice and they are always for the best. His names are all depictions of beauty.

Evil exists in the world that God created, since God’s wisdom dictated that He create a world containing both good and evil. It is in this way that evil can be understood to exist as a consequence of God’s actions as Creator, and God alone knows why the presence of evil in the world is for the best. It is something that goes beyond our limited human understanding.

When we regard all of God’s names together, we see a clear pattern. All of His names refer to benevolence, generosity, mercy, kindness, clemency, and forgiveness. This tells us something very important. It shows us that love is the fore-

most quality that we should focus on in our relationship with God. It is the quality that brings us nearest to Him, and it should govern how we conduct ourselves with others in the world.

Our love for God should transcend the fear we have of Him as well as the hopes we pin on His favor. This does not mean that we should fail to pin our hopes on God, nor that we should be devoid of feelings of awe or fear of Him, since God describes some of His righteous servants as follows:

{They would vie with one other in good deeds, and they cried unto Us in longing and fear, and they were submissive unto Us.} (Al-Anbiy?’ 21: 90)

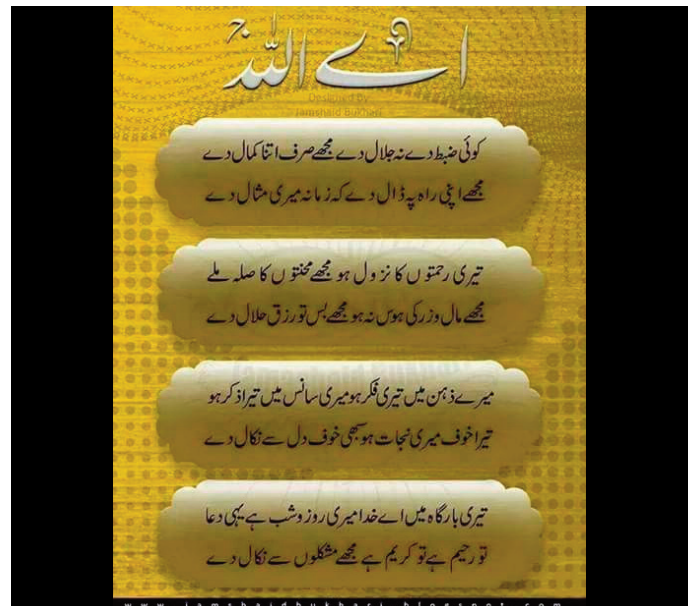
He also says:

{Call upon your Lord humbly and in secret. Lo! He loves not those who are aggressors. Do no mischief on the Earth after it hath been set in order, but call on Him with fear and longing (in your hearts): for Allah’s mercy is always near to those who do good.} (Al-A`r?f 7: 55-6)

However, the fact that God’s names praise Him for His mercy, clemency and kindness, means that these are the qualities that we should remind people of when we call them to God, and these are the qualities we should strive to cultivate in ourselves and our children.

When we affirm that the love of God is foremost, we must not be hesitant in doing so, fearing that our categorical commitment to God’s love means we should no longer fear Him or pin our hopes of salvation upon Him. All of these feelings are aspects of our relationship with God. They complement and reinforce one another.

Once we understand this, we will find ourselves open to more goodness than ever before. Our deeds will be better for it, and we must know that God’s mercy far surpasses the merit of our best deeds.



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10	Shafaque Shaheen	Md Shakil Ahmad	PATNA	Diploma(CSE)	HYDERABAD	9472596523
11	Md Imran Khan	Md Iqbal	PATNA	Diploma(civil)	HYDERABAD	9390685471
12	Huma Qausar	Late Husain kausar	MUZAFFARPUR	B. Tech(cs)	HYDERABAD	8686975347
13	Shagufta Iqbal	EQUBQL AHMAD	MUZAFFARPUR	Diploma(IT)	HYDERABAD	9771802137
14	Shifa Raza	RAZA AHMAD	MUZAFFARPUR	Diploma(ECE)	HYDERABAD	9154604614
15	AATIF IQBAL	SEIKH SHAHID HUSSAIN	MUZAFFARPUR	Diploma(CIVIL)	BANGALURU	7209128683
16	MD ATIF AKHTAR	MD ATAUR RAHMAN	MUZAFFARPUR	Diploma(ECE)	HYDERABAD	8298971120
17	MOZAMMIL AKHTAR	JAMIL AKHTAR	MUZAFFARPUR	Diploma(CIVIL)	HYDERABAD	9304702104
18	MUSHARRAF SUBHANI	QUAMAR SUBHANI	MUZAFFARPUR	Diploma(CIVIL)	DELHI(JMI)	8083756272
19	Noor Alam Ansari	Iltaf Hussain Ansari	CHAPRA	Diploma(civil)	HYDERABAD	8804089368
20	Md. Shamshad Shah	Abdul Qayum Shah	CHAPRA	Diploma(civil)	HYDERABAD	8083757682
21	Tabish Anwar	Irshad Anwar	CHAPRA	Diploma(civil)	HYDERABAD	8651118999
22	Md. Salim Ansari	Late Nesar Ahmed	CHAPRA	Diploma(ECE)	HYDERABAD	7272903398
23	Sajid Ansari	Md. Hussain Ansari	CHAPRA	Diploma(ECE)	HYDERABAD	8804370448
24	Mohammed Saif	Md. Reyazuddin	CHAPRA	Diploma(ECE)	HYDERABAD	7079408745
25	Dilshad Alam	Md Hira	DARBHANGA	Diploma(civil)	DARBHANGA	8434327883
26	Md Rashid khan	Md Naushad khan	DARBHANGA	Diploma(ECE)	DARBHANGA	8507552310
27	Md tabsheer	Md Shabbir	DARBHANGA	Diploma(civil)	HYDERABAD	9390685471
28	Md Shahjad	Md Mustafa Ansari	HAJIPUR	Diploma(cs)	HYDERABAD	8877750408
29	Md Jawed	Md Jafir	HAJIPUR	Diploma(civil)	HYDERABAD	8271402165
30	MAZHARUL HAQUE	IMTEYAZ AHMAD	SAMASTIPUR	Diploma(civil)	HYDERABAD	7295824714
31	RAGHIB JAMAL	SABIR JAMAL	SAMASTIPUR	Diploma(civil)	HYDERABAD	8540806186
32	IMRAN FATMI	MAJID HASSAN	SAMASTIPUR	Diploma(civil)	HYDERABAD	8434468669
33	MUZAFFAR ALAM	KHURSHID ALAM	SAMASTIPUR	Diploma(ec)	HYDERABAD	7250786858
34	NEMATULLAH	ABDUL AHAD	SAMASTIPUR	Diploma(civil)	BANGALURU	9590747344
35	SIFAAT NOORAIN	SOHAIL AHMAD EHSANI	SAMASTIPUR	IASE	DELHI(JMI)	8882535342
36	NASIR ANWAR	MD MUSTAFA	SAMASTIPUR	Diploma(ME)	DELHI(JMI)	9570572054
37	MUBASHSHIR SUBHANI	MUZAFFAR SUBHANI	SAMASTIPUR	Diploma(CIVIL)	DELHI(JMI)	8877369862
38	MD NIRALE	MD SHAMIM	SAMASTIPUR	Diploma(CIVIL)	DELHI(JMI)	7631239696
39	MAZHAR IMAM	MD SHOAB	SAMASTIPUR	Diploma(CIVIL)	HYDERABAD	9472526233
40	IZRARUL HAQUE	IRZAUL HAQUE	SAMASTIPUR	Diploma(CIVIL)	BANGALURU	9544992552
41	NAZMUS SAQUIB	MD MUSLIM	SAMASTIPUR	Diploma(CIVIL)	BANGALURU	9472526017
42	ZISHAN AHMAD	IFTEKHAR AHMAD	SAMASTIPUR	Diploma(CS)	HYDERABAD	8877851526
43	MD AMANULLAH	ABDUL RAHIM	SAMASTIPUR	Diploma(CS)	HYDERABAD	8987285380
44	MD ARBAZ	SHAKIL	VAISHALI	Diploma(CIVIL)	HYDERABAD	7301742605

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45	INZAMAM UL-HAQUE	FAIYAZ UL-HAQUE	SARAIKELA KHARSAVA	Diploma(ME)	BIET Sikar	7209677476
46	ARMAN ANSARI	SHAKUR ANSARI	JAMSHEDPUR	Diploma(ME)	BIET Sikar	7209403562
47	WARIS ALI RABBANI	GULAM RABBANI	VAISHALI	Diploma(LT)(ME)	BIET Sikar	9199321934
48	MD.MAHTAB ALAM	ABDUR RAZIQUE	MADHUBANI	Diploma(civil)	BIET Sikar	7257900760
49	MD. FAISAL	MD. FIROZ AHMAD	SAHARSA	Diploma(civil)	BIET Sikar	8578978361
50	FARDEEN ANJUM	ANJUM IFTEKHAR	SHEKHPURA	Diploma(civil)	BIET Sikar	8051885547
51	SANIF ANJUM	ANJUM IFTEKHAR	SHEKHPURA	Diploma (LT) (CIVIL)	BIET Sikar	9097505777
52	MD. SHAHNEWAZ	MD. ARIF	PATNA	Diploma(ME)	BIET Sikar	9097597721
53	MD.AFFAN KHAN	MD. SAGIR ALAM	PATNA	Diploma(ME)	BIET Sikar	9471893293
54	ALTAMASH HUSSAIN	MD. MOHIUDDIN	GAYA	Diploma(civil)	BIET Sikar	7250642352
55	KAWISH HAFEEZ	ABDUL HAFEEZ	PATNA	Diploma(ME)	BIET Sikar	9931762070
56	MD. SHAHBAZ RAZA	MD.SAFIK	SIWAN	Diploma(CIVIL)	BIET Sikar	9572853920
57	SHAIFTULLAH ANSARI	NASRULLAH ANSARI	SIWAN	Diploma (LT) (CIVIL)	BIET Sikar	8676826266
58	ZISHAN AKHTAR	JAMIL AKHTAR	NALANDA	Diploma (LT) (CIVIL)	BIET Sikar	8540985750
59	ARIB IMROZ AHMAD	S.AFROZ AHMAD	NALANDA	Diploma(CIVIL)	BIET Sikar	9934434928
60	SHADAB MOHSIN	ANZAR MOHSIN	NALANDA	Diploma(LT)(ME)	BIET Sikar	8271785313
61	DILSHAD MOHSIN	ANZAR MOHSIN	NALANDA	Diploma(LT)(CIVIL)	BIET Sikar	9934925510

62	MD SHAKIR	MD.ISRAIL	KHAGARIA	Diploma(LT)(ME)	BIET Sikar	9709449462
63	MD EBRAHIM	MD MONAZIR	SAMASTIPUR	Diploma(CIVIL)	BIET Sikar	9570625916
64	SHARIQUE AHMAD	SAMIL AHMAD	SAMASTIPUR	Diploma(CIVIL)	BIET Sikar	8651425051
65	MD RIZWAN USMANI	MD ALI	SAMASTIPUR	Diploma(CIVIL)	BIET Sikar	7782835949
66	IFTAKHAR AHMAD	MD ANAS	SAMASTIPUR	Diploma(ME)	BIET Sikar	8051992709
67	ATIF IQUBAL	MD IQUBAL HUSSAI	NALANDA	Diploma(ME)	BIET Sikar	7870230148
68	MD SHABBIR MALLIK	MD MOHTASHIM MALLIK	NALANDA	Diploma(ME)	BIET Sikar	7564858487
69	MD SHAMIM ALAM	MD NASEEM UDDIN	NALANDA	Diploma(CIVIL)	BIET Sikar	9931979293
70	MD DANISH	MD ARSHAD	JAMUI	Diploma(CIVIL)	BIET Sikar	8863942262
71	MD SHARIQUE AHMAD	MD RIZWAN AHMAD	NALANDA	Diploma(CIVIL)	BIET Sikar	8409537706
72	MD DILSHAD	MD SABIR	NALANDA	Diploma(CIVIL)	BIET Sikar	9835617052
73	MD DANISH	MD ZAHID HUSSAIN	NALANDA	Diploma(CIVIL)	BIET Sikar	9955523928
74	MD JAWED khan	MD USMAN KHAN	NALANDA	Diploma(LT)(ME)	BIET Sikar	7279941428
75	MD FARHAN MALLIK	MD MOHTASHIM MALLIK	NALANDA	Diploma(CIVIL)	BIET Sikar	9122317799
76	ALI MOHAMMAD KHAN	MD ILYAS KHAN	NALANDA	Diploma(ME)	BIET Sikar	9534366031
77	MD ARIF KHAN	MD ABID KHAN	NALANDA	Diploma(ME)	BIET Sikar	9934627307
78	MD ARMAN	MD TASLIM	NALANDA	Diploma(LT)(ME)	BIET Sikar	7519404158
79	MD SHAHANSHAH	MD MATIN	BEGUSARAI	Diploma(LT)(CIVIL)	BIET Sikar	8051781485
80	RIZWAN ANSARI	SHAFIQUE ANSARI	SIWAN	Diploma(LT)(CIVIL)	BIET Sikar	7783087859
81	MD HAMZA	MD PERWEZ ALAM	JAHANABAD	Diploma(ME)	BIET Sikar	9546794771
82	MANAWAR ALAM	MD AKBAR ALI	JAHANABAD	Diploma(ME)	BIET Sikar	8083164459
83	JAUHAR PERWEZ	PARWEZ YUSUF	ARWAL	Diploma(ME)	BIET Sikar	8051732730
84	WAJAHATULLAH WAJHI	ABDUL HAI	MUZAFFARPUR	Diploma(ME)	BIET Sikar	7274849739
85	EJAZUL HAQUE	EKRAMUL HAQUE	BEGUSARAI	Diploma(LT)(CIVIL)	BIET Sikar	9507666691
86	MAHTAB ALAM	ABDUL QAIYUM	SAMASTIPUR	Diploma(CIVIL)	BIET Sikar	8651785571
87	JITENDRA KUMAR	ARUN KUMAR	PATNA	Diploma(LT)(EE)	BIET Sikar	8540073442

GDP:-GURU DRONACHARYA POLYTECHNIC,FATEHABAD HARYANA

88	AQUIB IQUBAL	SAIKH SHAHID HASAN	MUZAFFARPUR	Diploma(CIVIL)	GDP Fatehabad	7209128683
89	MD.AAMIR	MD.MINHAJ	MUZAFFARPUR	Diploma(CIVIL)	GDP Fatehabad	9097080300
90	MD.ABU TALIB	MD.ABU BAKAR	VAISHALI	Diploma(CIVIL)	GDP Fatehabad	9555993900
91	MD. IRFAN	MD.ABU-NASAR	VAISHALI	Diploma(LT)(CIVIL)	GDP Fatehabad	9525913041
92	NEYAZ AHMAD	MD. NEZAMUDDIN	VAISHALI	Diploma(CIVIL)	GDP Fatehabad	9934299322
93	ZEESHAN ALAM	SADRE ALAM	VAISHALI	Diploma(LT)(CIVIL)	GDP Fatehabad	8804719794
94	AUZAF ALI RIZWI	RIZWAN AHMAD	MUZAFFARPUR	Diploma(LT)(CIVIL)	GDP Fatehabad	7544814401
95	MD MAQSHUD ALAM	MD MUMTAZ ALAM	VAISHALI	Diploma(LT)(ME)	GDP Fatehabad	7352962695
96	SHAHID REZA HASMI	MD SAJJAD	VAISHALI	Diploma(EE)	GDP Fatehabad	7739842151
97	MD RASHID GHANI	MD MUMTAZ	SAMASTIPUR	Diploma(ME)	GDP Fatehabad	9939941208
98	MD ZAHID GHANI	MD MUMTAZ	SAMASTIPUR	Diploma(EE)	GDP Fatehabad	9939941208
99	SHAKEEL ANWER	MD HASNAIN	SAMASTIPUR	Diploma(CIVIL)	GDP Fatehabad	8051982737
100	MD AADIL	MD HASNAIN	SAMASTIPUR	Diploma(CIVIL)	GDP Fatehabad	7631618796
101	MD DANISH	MD SALAM	SAMASTIPUR	Diploma(CIVIL)	GDP Fatehabad	7372010911
102	MD RASHID	MD JUNAID	SAMASTIPUR	Diploma(CIVIL)	GDP Fatehabad	9570668534
103	MD AFROZ	MD ALAM	VAISHALI	Diploma(LT)(CIVIL)	GDP Fatehabad	9576324860
104	MD MUNNA	MD RUSTAM	VAISHALI	Diploma(CIVIL)	GDP Fatehabad	9576979373
105	AMIR KHAN	MD SHAKIL	VAISHALI	Diploma(EE)	GDP Fatehabad	7070275560
106	MD KASHID	MD MUKHTAR SIDDIQUEE	VAISHALI	Diploma(LT) (CIVIL)	GDP Fatehabad	7277661105
107	ZAFAR HUSSAIN	MD MOHIT	SAMASTIPUR	Diploma(CIVIL)	GDP Fatehabad	8434051896
108	MD WASEEM	ABDUL RAZIQUE	MUZAFFARPUR	Diploma(CIVIL)	GDP Fatehabad	7808877060
109	MD SHARFARAZ	MD ASLAM	VAISHALI	Diploma(EE)	GDP Fatehabad	7256800957
110	TARIQUE HAQQANI	SAQUIB HAQQANI	SAMASTIPUR	Diploma(LT) (CIVIL)	GDP Fatehabad	9973070811

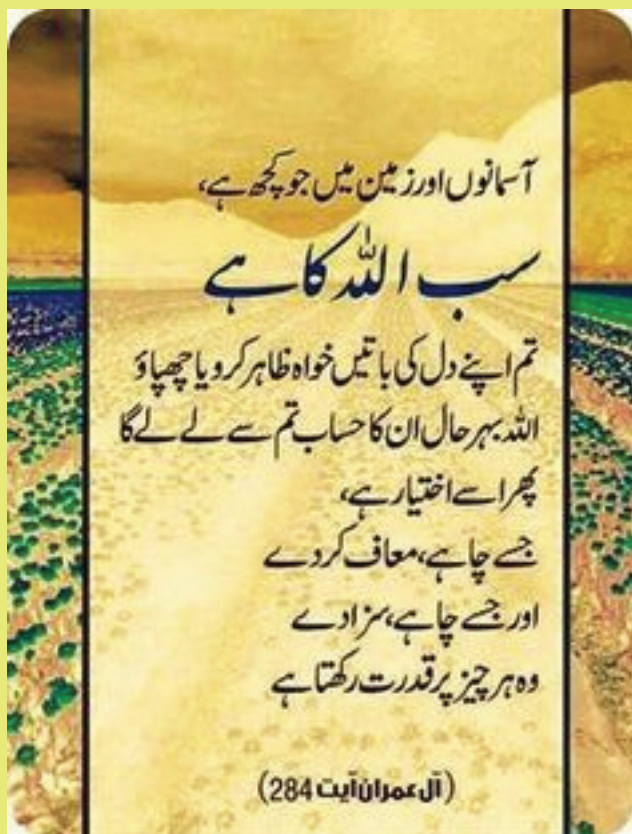
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111	MD NAWAZISH UDDIN	MD REYAZ UDDIN	NAWADA	Diploma(ME)	KIP Karnal	8936088284
112	GOUSIA RAHMAN	SHAMIMUR RAHMAN	NALANDA	Diploma(CS)	KIP Karnal	8271239142
113	MD.SABAH UDDIN	S.M SADRUDDIN	NALANDA	Diploma(ME)	KIP Karnal	9431686106
114	MD.FAIZAN ALAM	MD.FAKRE ALAM	NALANDA	Diploma(ME)	KIP Karnal	8083435859
115	MANJIDA KHATOON	MD.NOOR SAMAD	VAISHALI	Diploma(CS)	KIP Karnal	7870571129
116	SULTANA KHATOON	MD .HASNAIN ANSARI	VAISHALI	Diploma (LT) (CS)	KIP Karnal	8603139408
117	EBAD SADRI	MD.IRSHAD SADRI	SAMASTIPUR	Diploma(ME)	KIP Karnal	7544852080
118	SAFWAN SADRI	AHTESHAM SADRI	SAMASTIPUR	Diploma(ME)	KIP Karnal	9060915230
119	MANTASHA PARWEEN	MD RIZWAN	SAMASTIPUR	Diploma(CS)	KIP Karnal	9122634005
120	MD TABISH ANWAR	MD ANWAR	VAISHALI	Diploma(EE)	KIP Karnal	7261095935

121	SHAHIN PARWEEN	MD ASHRAF WARSI	MUZAFFARPUR	Diploma(CS)	KIP Karnal	9525564450
122	ASHHAD JAMAL	AHMAD JAMAL ABEDI	DARBHANGA	Diploma(ME)	KIP Karnal	8051784072
123	AUSAF AHMAD GHAZALI	SYED REYAZ AHMAD	MUZAFFARPUR	Diploma(EE)	KIP Karnal	7544814401
124	MD KASHIF SADRI	MD LUQUMAN	SAMASTIPUR	Diploma(ME)	KIP Karnal	7250948471
125	ARSHAD ALI	MD ASGAR ALI	SAMASTIPUR	Diploma(EE)	KIP Karnal	8651210056
126	MD NAWAZ	NISHAR AHMAD	NALANDA	Diploma(LT)(ME)	KIP Karnal	7545023641
127	MD DANISH ALAM	MD IQUBAL HUSSAIN	NALANDA	Diploma(LT)(ME)	KIP Karnal	8051327162
128	MD.ATAUR RAHMAN	MD.FASI	SAMASTIPUR	Diploma(ME)	KIP Karnal	8051068648

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**Friday, 21st April, 2017
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