

# BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

Volume 7, Issue 11, November 2014



# Dracula

## The story of real Dracula

# The Best of...

## BAKHABAR

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The Prophet (SallallaahuAlaihiWasalaam) said:

"The best of the Muslims is he from whose hand and tongue the Muslims are safe." (Muslim)

"The best of people are those with the most excellent character." (Tabarâni, Sahîh)

"The best of marriages are the easiest ones." (Abu Dâwûd, Sahîh)

"The best prayers for women are those performed in the most secluded parts of their houses." (Ibn Khuzaymah, Sahîh)

"The best of you are those who feed others and return greetings." (Abu Ya'lâ, Hasan)

"The best of that which you treat yourself with is cupping." (Hâkim, Sahîh)

"The best of days that you should perform cupping are the 17th, 19th and 21st of the month. I did not pass a single gathering of angels on the night of Isrâ' except that they would say to me, 'O Muhammad, perform cupping!'" (Ahmad, Sahîh)

"The most beloved of deeds according to Allah are the continuous ones, even if they are little." (Agreed upon)

"The most beloved words according to Allah the Most High are four: Subhânallah, Alhamdulillâh, Lâilâhaillallah and Allahu Akbar; there is no problem with which one you start with." (Muslim)

"The best of provision is that which suffices." (Ahmad in 'Zuhd', Hasan)

"The best of dowries are the easiest." (Hâkim, Sahîh)

"The most beloved word according to me is that which is most truthful." (Bukhâri)

"The best of dinars are: the dinâr spent by a man upon his dependents, the dinâr spent by a man upon his horse in the path of Allah and the dinâr spent by a man upon his companions in the path of Allah, the Mighty, the Magnificent." (Muslim)

"The best word of remembrance is: Lâilâhaillallah and the best supplication is: Alhamdulillâh." (Tirmidhî, Hasan)

"The best of all martyrs are those who fight in the front line; they do not turn their faces away until they are killed. They will be rolling around in the highest rooms of Paradise, their Lord laughing at them - when your Lord laughs at a servant, there is no accounting for him." (Ahmad, Sahîh)

"The best of all charity is that which is given to the relative that harbours enmity against you." (Ahmad, Sahîh)

"The best prayer is that with the longest standing." (Muslim)

"The best of all worship is supplication (dua)." (Hâkim, Sahîh)

"The best deed is the prayer in its right time and Jihâd in the path of Allah." (Bayhaqi, Sahîh)

The Messenger of Allah (ﷺ) was asked: "Which of the believers are the most intelligent?" He (ﷺ) replied, "Those who remember death the most, and are best prepared for what comes after it. Those are the intelligent ones." (Reported by Tabraani, Ibn Majah, classed as Hasan)

# THE MAKING OF A GHETTO

If Muslims aren't welcome in parts of urban India, they will live in their own complexes, creating new walled cities



**I By Salil Tripathi I**

**W**hen I was in Bangalore about a year ago, a friend received a message on his cell-phone from a real estate agent, offering him a spacious flat in the “Masjid Road” area. And then it said “No Muslims”.

The irony of keeping Muslims out of an area called “Masjid Road” showed what India had become. The recent launch of a Muslim-only apartment complex in Sports City in Greater Noida is its inevitable consequence. Reportedly, it will have an in-house madrasa and a mosque, and the complex will face the appropriate direction for prayers.

This is of course a good business opportunity. If Muslims aren't welcome in parts of urban India, they will live in their own complexes, creating new walled cities. If one side builds its enclave, the other will build its own. And thus we divide, debilitate, diminish, and dehumanize ourselves, eventually segre-

gating ourselves into apartheid-era like ghettos. The assumption is that Muslims want to live in flats designed in specific ways or that they want to send their kids to madrasas. But it is also because they feel safer and easier to live together, because they have found they can't buy or rent property easily. This isn't the first such project. ZahirJanmohamed has written in his despatches from Juhapura (the area of Ahmedabad that locals charmingly refer to as “Pakistan”) that a few such projects have come up. The property show Ummat 2014 advertised Muslim-only buildings, and two-bedroom-hall-kitchen flats in Al Burooj in Ahmedabad, developed with a Hindu partner, going for `45 lakh, he says.

This April The Indian Express reported that in Bhavnagar in Gujarat a Muslim owner could not move into his bungalow because of protests from Hindu residents.

The reliable Vishwa Hindu Parishad rabble-rouser PravinTogadia duly turned up and urged his support-



ers to force Muslim buyers to leave, even explaining how it could be done. He later denied saying that, but recordings showed otherwise. In 2012, Kingshuk Nag wrote in The Times of India of other instances of intimidation of Muslim buyers or owners in Bhavnagar. The Noida project reveals the Juhapurization of urban India.

The issue goes beyond religion: in some of the posh parts of Mumbai, apartment complexes have rules prohibiting renting or selling property to non-vegetarians. Others being discriminated against include single women, unmarried couples and so on. Indian law permits prejudicial actions. A property owner can sell or rent property to anyone, and by that logic, not sell nor rent it to anyone. The owner is not obliged to deal with the highest bidder. Besides, communities can build residential co-operative societies that forbid people from other communities to buy or rent, to preserve the community's cohesiveness. There are de facto, and in some cases, de jure Catholic, Parsi, and Saraswat colonies in Mumbai, and courts have supported such colonies.

To be sure, ethnic enclaves reinforce cities' cosmopolitanism. Manhattan is richer because it has Chinatown, Little Italy, and Little India. French Huguenots once lived in London's East End. They made way for the Jews, and now that area is predominantly Bangladeshi. But these developments have been largely organic, transforming the area's unique persona over time.

It is one thing where people of one kind want to live together, but quite another where they are forced to live in ghettos. The latter is the result of "purifying neighbourhoods", when rejected communities are compelled to move to other areas, eventually leading to ethnic cleansing.

Ever the pragmatic Lee Kuan Yew mandated that public housing in Singapore must broadly reflect the population distribution of the island, which meant each apartment complex had to have a certain percentage of Chinese, Malay, and Indian residents. Singapore still has its Chinatown by the pier, Little India on Serangoon Road, and Geylang is largely Malay though no longer a kampung (village); but public housing, in which the vast majority of Singaporeans live, has forced desegregation.

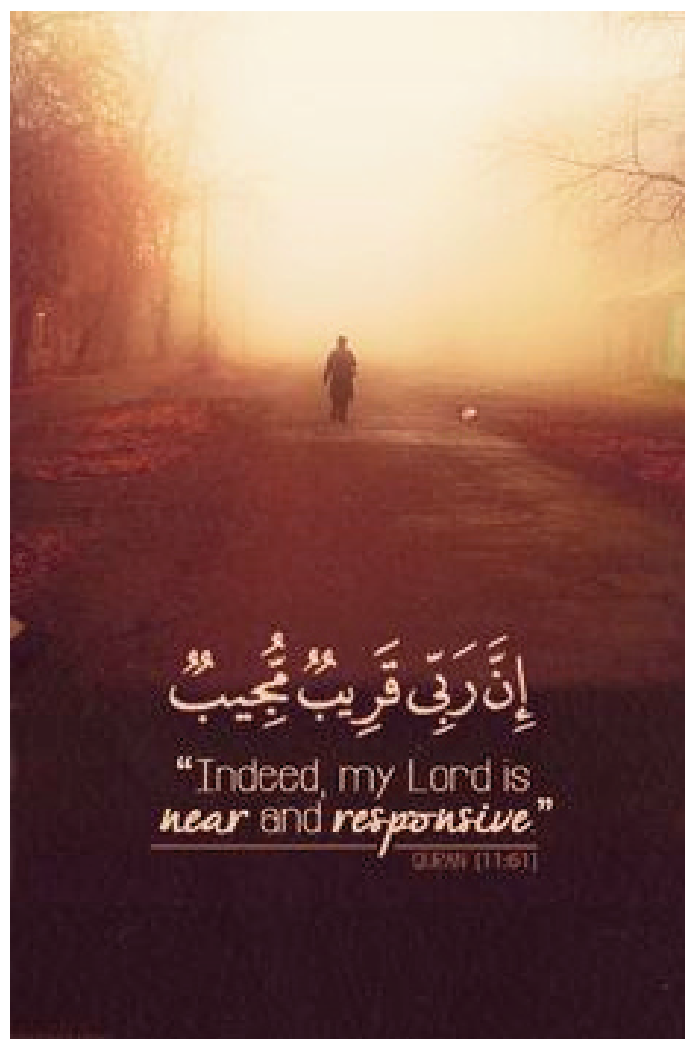
Indeed, some devout Gujarati Jains find the smell of fish being fried in a Marathi Hindu neighbour's

home offensive, and some Parsis don't like the noise of dandiyaras or Ganpati puja, and some Hindus may not like waking up to the call of azaan. But we are like that only: one man's noise and smell is another's fragrance and music.

People have the right to live the way they wish and can choose their location, if they can afford it. People also have the right not to be forced to sell—or not—their property to some people. In an ideal world, markets would reward the virtuous and punish the bigots. But decency cannot be forced. The liberal challenge is to foster a culture where people who discriminate are jeered and shamed, and not cheered and applauded. The meat-eater cannot fry fish in the vegetarian's home. But in his own home, he must have the freedom to do so. Freedoms need protection, which is where the state comes in. It must ensure that the powerful do not intimidate and marginalize the vulnerable.

Salil Tripathi is a writer based in London.  
<http://www.livemint.com/Opinion/7mJMg1yIwrW-fYuT6B7IukJ/The-making-of-a-ghetto.html>

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# THE RULING ON CREDIT CARDS



**T**he Permanent Committee of Scholars, Al-Lajnah Ad-Daa'imah, was asked regarding the use of credit cards, so they answered, "Credit cards are a new production from the works of the people of Ribaa and is from the way of eating the wealth of the people with no right, causing them to fall in to sin and corrupting their transactions and earnings. This is similar to the ribaa of Jaahiliyah, pre-Islamic ignorance (to pay on time or pay interest later), which is haraam in this purified religion. So because of this, it is not permissible to produce these cards nor have transactions by them, wa biliahi At Tawfeeq, and success is from Allah.

## **Fatwa #: 17611**

Sheikh Ibn Uthaymeen, may Allah have mercy upon him, was asked regarding credit cards, so he said, "It is a transaction that is haraam, the reason being that it is an agreement built upon ribaa. Even if he where to pay before the deadline, he has still agreed to ribaa, so this haraam."

Refer to the Book, "Al-Liqaa'ul Maftuuh", Volume one, page 499, question number 637.

Sheikh Bakr Abu Zayd, may Allah Have mercy upon him, said after a long research study regarding credit cards, "The summary is that credit cards in all its types: Visa, American Express, MasterCard, or other than them is a dealing of ribaa."

The Sheikh also mentioned that it a transaction built upon working together upon sin and transgression and it is based upon deception.

Refer to the Book "Bitaaqatul Itimaan" page 61-62

Sheikh Albaani, may Allah have mercy upon him, was asked about credit cards, so he replied, "The end result of these cards is ribaa."

In that same tape, the questioner mentioned that he asked Sheikh Abdur Razaq Al-'Afeeefee the same question and he replied, "These cards are interest based."

Refer to tape number 304 of silsilatul Huda wan noor.

Also from those who said that possessing such cards are haraam, are Sheikh Muqbil bin Haadee and Sheikh Yahyaa Al Hajooree.

Some of the reasons why credit cards are haraam:

- 1: Falling into what is transgression in which Allah has prohibited by having ribaa transactions and co-  
porating upon sin with those whom eat from Ribaa.
- 2: Deception in which the card contains of value that is from your earnings.
- 3: Causing one to become bankrupt or to be overwhelmed by his debts because when he delays paying the payments on their deadlines, late payment fees are due upon him with the amount of money that he borrowed initially.
- 4: Also it is unsafe where it can easily be stolen and taken advantage of.
- 5: These cards lead to economy problems.
- 6: It is a dealing based upon interest. The user acknowledges its conditions which are interest based, which is to pay on time or to pay ribaa
- 7: You are charged to pay a fee for membership, where it is not permissible to charge when giving a loan because every loan that comprises of benefit for the loaner is ribaa.
- 8: The only goal behind these cards is the interest.

So this is an advice to the brothers and sisters in the west to leave off such loans. To be independent and self sufficient and to leave off that which you are doubtful about for what you are certain is halaal, and Allah knows best.

<http://aloloomenglish.net/vb/showthread.php?18-The-Ruling-on-Credit-Cards&p=3588#post3588>

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# TOOLS FOR DIVISIVE POLITICS:

## Hate Speech and Patriarchy

I By Ram Puniyani I

After the last general elections where Narendra Modi and his party won a majority overwhelmingly, the BJP has not been doing so well in subsequent by-elections. The Lalu-Nitish experiment is one model, but whether it will be replicated in different parts of the country is a million-vote question. The BJP appears to resort to the basic tools of divisive politics. On one hand Yogi Adityanath, with his venomous 'hate speeches' has come up as BJP's major player; on the other the word of mouth propaganda of 'love jihad' is being spread like wildfire.

This year, Adityanath began his hate attack on Muslim minorities blaming all communal riots on Muslims when he campaigned for the BJP ahead of the general elections. In subsequent speeches he went on to make similar baseless allegations such as wherever Muslims are in the majority there is more trouble, or that when they trigger the violence then they also have to face the consequences.

None of this is grounded in the analysis of the communal violence in India. Referring to 'Love Jihad,' Adityanath said that if 'they' convert one Hindu girl, we will convert 100 Muslim girls.

His unrelenting 'hate speeches' are going on at the time when the Prime Minister himself has asked for a ten-year moratorium on violence. Mr. Modi seems to be deliberately looking the other way when all this Hate propaganda is on.

The 'Love Jihad' propaganda is a double-edged weapon: By stating that Muslim youth are being trained to lure Hindu girls, on one hand they demonize Muslims and on the other they tighten their control of the lives of girls and women. In this propaganda, Hindu women are projected as gullible, easy to be lured and incapable of deciding for themselves. In a way the communal agenda's twin goals are achieved here. Communal politics wants to marginalize the religious minorities at the surface level and at the deeper societal level it aims to restrict the

rights and freedom of women.

BJP affiliates are not only indulging in word-of-mouth propaganda on this issue. They have also started forming fronts to oppose 'love jihad,' some of them have come up in western UP, and more seem to be in the offing. VHP has come to the forefront on this issue by stating that "Patriots will support our crusade against 'love jihad' that is leading the country towards another partition." One more Sangh Parishad-related organization, the Dharma Jagran Manch, has started a similar campaign which is appealing to Hindus to oppose the 'threat' of 'love jihad.'

As far as Hindu girls being converted to Islam through Love Jihad is concerned, it is a hoax- there is no doubt about that. A friend wrote from UP that he was to talk in a girls college there. He met a

young faculty member all charged up to save Hindu girls, claiming that over 6,000 girls have been converted in his area. When confronted to give the names of some of the alleged converts, he retracted, saying he has heard rumours of it and so it must be true.

A booklet priced Rs 15 about the Love Jihad conspiracy has been published by some Hindu zalots: 'How to Save Our Women from

the Terrorism of Love Jihad'. It contains some alleged case studies. Most of these stories feature a typical pattern: a young Hindu woman lured into a relationship or into marriage by a Muslim man who had allegedly posed as a Hindu. It is claimed that those who get married often convert to Islam and need to be 'rescued' and this is where the RSS affiliates want to pitch in according to their plans.

While lot of historical material has come out on the issue of Love Jihad, two items in particular need to be mentioned. Many analysts have compared the Modi politics with the politics indulged in by Hitler, who used a similar tactic to polarize German opinion against the Jews, who were called the 'internal enemy'. The Nazi propaganda held that Jewish young men had been luring German girls and pollut-

LOVE JIHAD  
PROPAGANDA  
SPURS HATE,  
NOT  
DIALOGUE

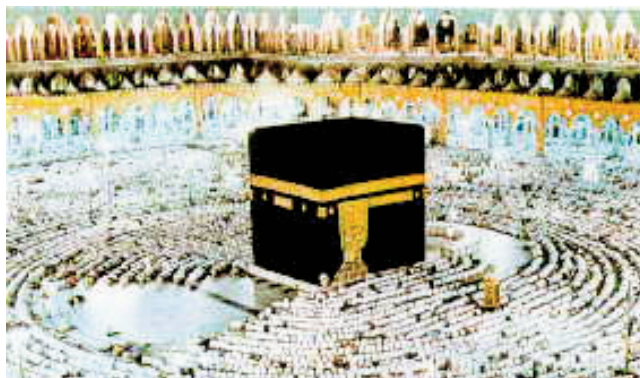
ing the purity of Aryan blood with a view to subjugating the German nation.

Similar tactics were adopted by Arya Samaj and Hindu Mahasbaha in India in the 1920s, when organizations to save the honor of Hindu women were formed and pamphlets like 'Hindu Auratonki Loot' (Loot of Hindu Women) were brought out. This propaganda was a potent weapon to polarize the communities along religious lines.

Can this be combated in some way? There is news that some Muslim youth have planned peace marches in the areas to create an atmosphere of amity. I hope more such marches take place and can restore the sanity of our society and surely members from the majority religious community will join these marches spontaneously to boost the amity amongst communities.

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## Centre of Earth Facebook Conversation



**Note:** Sometime back I saw a wild allegation on Facebook about Islam and Muslims. The person who had commented was known to me through Facebook and otherwise. He seemed to be a Islam-hater. I could not resist myself and I replied to the comment. He went on commenting on my replies, although most of the time his comments were irrelevant. But I went on replying. It continued for some time. I am not referring to the entire conversation. At the end he gave his comment on my suggestion that he should first study Islam and then start commenting. I am nicknaming the person: "X". Culminating part of the conversation is here. It may be useful for those who are not aware of the factual position. Muslims do use the phrase quite often. (M.A. Haque)

**X:** This is third time you are asking me to study Islam? FYI, I have studied it and am not convinced.

Example: How can I take it that Mecca is at the centre of the earth?

**Asrarul Haque:** I had stopped responding to your comments as they are too biased to be taken seriously. Anyway, 'someone' probably told you that according to Islam Kaaba is at the centre of the Earth. First, there is nothing like that in Qur'an or authentic Hadeeth. More importantly, Earth is a globular body and for those bodies the centre is deep inside. Deep inside the Earth the material is in molten state and at extremely high temperature. How can any sane person claim that Kaaba is there? Second point: the person who gave you that 'information' either did not explain or the person thought you are intelligent enough to understand what he meant. After all you have deep knowledge about many religions, including Islam.

Let me tell you in short what he wanted to convey to you. Muslims face Kaaba when doing prayer. If you see a photo of Haram (the mosque where Kaaba is situated), you will find circles of people around Kaaba doing prayer. I am attaching a photo which shows the view. If you want I can send you more photos. There are several circles in the mosque. People who are not in the Haram also face Kaaba for prayer. Because Makkah city is all around the Haram, people in that city face all possible directions for prayer, just as in Haram. Outside it is same. For example people living in India and adjoining places face towards west, while people in Europe face towards east for prayer. Similarly at other places people face north, south, southeast, northwest etc. Thus you can think of imaginary concentric circles on the Earth and Kaaba is at the centre of all of them. That was what the person meant. I hope now you have understood.

**X:** Good attempt, Mr. Haque, good attempt!

**Asrarul Haque:** There was nothing to attempt. If you are not clear about something although being so knowledgeable, you can always get in touch with me. I shall try to give some input with pleasure. Now I am finally closing this dialogue as I find you to be too biased to accept facts and truths. Just as an example, you compared Islam with Jai Santoshi Maa cult. Not even a school student will do so if he/she is unbiased. Good bye.

**X:** Mr. Haque, Kabhi alvida na kehna...!

**X:** Mr. Haque, where do you live? I would like to meet you if you are anywhere in India. Though we differ, I find you a reasonable person.

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# What is SALAFIYYAH

*Before you read this article one very important and basic feature which everyone must understand clearly. ALLAH HAS MADE JANNAT HARAAM FOR MUSHRIKS.*

*Read the verse from Quran "Indeed, he who associates others with Allah, Allah has forbidden him Paradise, and his refuge is the Fire" (Al-Maida 5/72)*

**Q**uestion: We want to know what Salafiyyah is as a manhaj (path or methodology), and can we claim to belong to it? Can we criticise those who do not belong to it or who object to the word Salafi and so on?.

**A**nswer: Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him) answers:

Praise be to Allaah.

The Salafis are the followers of the way of the Prophet (blessings and peace of Allah be upon him) and his Companions, because they are the ones who came before us (the Salaf) and who advanced ahead of us, so their followers are the Salafis.

With regard to taking Salafiyyah as a path or methodology which a person follows and regards as misguided those Muslims who differ with him, even if they are following the truth, and taking Salafiyyah as a partisan path is undoubtedly contrary to Salafiyyah. All of the Salaf or early generations called for unity and harmony around the Sunnah of the Messenger (blessings and peace of Allah be upon him) and did not regard as misguided those who differed with them with on the basis of their understanding and interpretation, except when it came to matters of ‘aqeedah or beliefs, because they regarded those who differed with them in these matters as misguided. But with regard to practical issues they were often easy-going.

But some of those who followed the path of Salafiyyah in modern times started to regard as misguided everyone who differed from them, even if that person was correct, and some of them adopted a partisan approach like that of other parties which claimed to belong to the religion of Islam.

This is something that is to be denounced and cannot be approved of, and it should be said to these people: Look at the way of the righteous early generation (al-salaf al-saalih), what did they used to do? Look at their way and how open hearted they were in the case of differences in which ijtihaad is justified (and differences of opinion are allowed). They even used to differ concerning major issues, matters of belief and practical issues. You will find some of them, for example, denying that the Messenger (blessings and peace of Allah be upon him) saw his Lord, whereas others say that he did see Him. You will see some of them saying that what will be weighed on the Day of Resurrection is deeds, whereas others will say that it is the books of deeds that will be weighed. You will also see them differ-

ing a great deal with regard to matters of fiqh having to do with marriage, shares of inheritance, buying and selling, and other issues. Yet despite all that they did not regard one another as misguided.

Salafiyyah in the sense of being a particular party with its distinguishing characteristics and in which the members regard everyone else as misguided, these people have nothing to do with Salafiyyah at all. As for the

Salafiyyah which means following the path of the Salaf in belief, word and deed, in calling for unity and harmony and mutual compassion and love, as the Prophet (blessings and peace of Allah be upon him) said: “The likeness of the believers in their mutual love, mercy and compassion is that of a single body; when one part of it is suffering the rest of the body joins it in fever and staying awake” -- this is the true Salafiyyah. End quote.

Shaykh Muhammad ibn ‘Uthaymeen (may Allah have mercy on him).

Liqaa’aat al-Baab al-Maftooh, 3/246

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# WHO WILL ENTER HEAVEN BY ALLAH'S MERCY

I By Mirza Ehteshamuddin Ahmed I

9/111, 2/82]

**B**efore you read this article one very important and basic feature which everyone must understand clearly.

ALLAH HAS MADE JANNAT HARAAM FOR MUSHRIKS.

Read the verse from Quran *"Indeed, he who associates others with Allah, Allah has forbidden him Paradise, and his refuge is the Fire"*

(Al-Maida 5/72)

All praise is due to Almighty Allah, who made us human beings and betowed on us many of His Blessings and Mercy. All of us know the faith in Allah, belief in all His Books, His angels, His Messengers good deeds etc. lead to heaven and unbelief and evil deeds lead to Hell. In this book only few of the good deeds are mentioned which lead people to paradise by Allah's Mercy, provided they do not associate any partners with Allah. "Indeed, he who associates others with Allah" Allah has forbidden him Paradise, and his refuge is the Fire" (Al-Maida 5/72). The reality of Paradise is something which people will never be able to understand until they actually enter it, but Allah SubhanawaTa'la has given us glimpses (hints) of it in the Quran.

## WHO IS ELIGIBLE FOR ENTRY INTO PARADISE:

The Prophet (pbh) said, "The most common thing which leads people to Paradise is (1) taqwa (piety) or fear of Allah and (2) good conduct, and the most common thing which leads people to the Hell Fire is the mouth and the private parts." [Tirmidhi].

Since the paradise has most of the people who have taqwa in them, I will give explanation of Taqwa, and who are "Al-Muttaqun" (believing and pious people), Al-muttaqun are the people who are from mominoun. What is Taqwa? (Self control, holdback, restraint, self discipline etc, for more detailed explanation of Taqwa please see page 10 of the book) "Surely those of taqwa shall be in the midst of Gardens and fountains." [Surah 15:45] [see also Surah

Paradise: There is Nothing Like It "No person knows what is kept hidden for them of joy, as a reward for what they used to do." (Surah Al-Asraa-Sajda 32:17)

Who is the first person to enter in the Paradise? (Think! Has anyone told you or did you read anywhere?) Anas b. Malik (RA) reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who are you?

I would say: Muhammad. He would then say: It is for you that I have been ordered, and not to open it for anyone before you.

(Muslim 1/384)

Allah (Subhanawata'la) gives good tidings of His infinite(countless, unlimited) Mercy and grant of Paradise to many many kinds of people (who are not involved in Shirk) only few categories of people are presented here.

I have listed in 28 categories:

### (1) Those who have said, "Our Lord is Allah" and "Stand firm (remained on a right course)"

Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]. As accommodation from a [Lord who is] Forgiving and Merciful." (Surah Ha-Mim or Fussilat 41/30-32)

### (2) He who professed (admitted, confessed, acknowledged): *There is no god but Allah*

Anas b. Malik (RA) reported: Verily the Apostle (may peace be upon him) said: He who professed:

There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. (Muslim Book1/376) MirzaEhteshamuddin Ahmed

### **(3) Any believer whoever does righteous deeds**

And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed. (Surah4/124)

#### **What is Taqwa?**

(Self control, holdback, restraint, self discipline etc )

Scholars gave many meanings of Taqwa for example

(1) Have faith in Allah, fear & love Allah and expect good from Him.

(2) Keep away from Shirk and major sins

(3) Don't go near indescency, each time to be very careful let Allah does not become unhappy by our actions and deeds.

(4) Adopt the habit of righteousness, and good deeds, Al-muttaqun are the people who (a) Do not kill any one without valid reason as guided by Allah (Surah Al-Ma'eda 5/23)

(b) Participate in Jihad with their lives and money for the sake of Allah. (At'-Tauba or Bara'at 9/36,44)

(c) Seek the help of Allah and have patience (Al-A'araf 7/128)

### **(4) Eight Gates of Paradise**

(1) Gate of Jihaad-Those who martyred and sacrificed their lives in the defense of Islam(jihad) will be granted entry through this door.

(2) Gate of Salaat (Prayer) BaabAs'-Salaat

(3) Gate of Ar'-Rayyaan (for fasting people) BaabAr'-Rayyaan

(4) Gate of Charity- BaabAs'-Sadaqa

(5) Gate of Hajis-Bab Al-Hajj

(6) Gate of Aymen (Right hand gate) Baab Al-Iman

(7) Baab Al-Kaazimeen Al-GhaizWalAafinaAnin Naas :This door is reserved for those who control their anger and forgive others.

(8) Baab Al-Dhikr -Those who constantly remembered Allah (dhikr) will be admitted through this

door.)

Narrated Sahl bin Sa'd (RA) : The prophet(pbh) said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." The prophet(pbh) said, "If a person spends two different kinds of something (for Allah's Cause), he will be called from the gates of Paradise." (Bukhari 4/479)

### **(5) Whoever builds a mosque- Allah builds a house for him in Paradise like it**

Mahmud b. Labid reported that 'Uthman b. 'Affan decided to rebuild the mosque (of Allah's Apostle (pbh) in Medina) but the people did not like this idea and they wished that it should be preserved in the same (old) form. Thereupon he (Syyadina 'Uthman R.A.) said: I heard Allah's Messenger (pbh) as saying: He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it. (Muslim 42/7110)

### **(6) One who behaves well and kind with his neighbours**

'A'isha (RA)reported Allah's Messenger (may peace be upon him) as saying: Gabriel impressed upon me (kind treatment) towards the neighbour (so much) that I thought as if he would confer upon him the (right) of inheritance. (MuslimBk 32, Number 6354)

### **(7) Righteous (Muttaqun) who fear Allah**

Indeed, the righteous will be in a secure place: Within gardens and springs (Surah 44/51-52)

### **(8) Who ever obeys Allah and His Messenger (PBUH)**

And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment. (Surah Al-Fat-h 48/17)

### **(9) Serve Parents and Earn Jannah (Hakim, Baihaqi)**

### **(10) One who keeps good relations with his relatives**

Narrated Abu Aiyub: A man said to the prophet(pbh) "Tell me of such a deed as will make me enter Para-



dise." The people said, "What is the matter with him? What is the matter with him?" The Prophet(pbh) said, "He has something to ask. (What he needs greatly) The prophet(pbh) said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin." (See Hadith No. 12, Vol 8). (Bukhari 2/479)

#### (11) One who makes excessive prostrations

Rabi'a b. Ka'b said: I was with Allah's Messenger (may peace be upon him) one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy prophet(pbh)) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration. (Muslim 4/0990)

27 pages book can be downloaded from the given below link

[http://d1.islamhouse.com/data/en/ih\\_books/single2/en\\_Who\\_will\\_enter\\_Heaven\\_by\\_Allahs\\_Mercy.pdf](http://d1.islamhouse.com/data/en/ih_books/single2/en_Who_will_enter_Heaven_by_Allahs_Mercy.pdf)

## Kailash Satyarthi - The Noble Prize Winner for Peace



By Ranbir Chhabra

It has been about 20 hours since the "breaking news" of Nobel Peace prize to Mr. KailashSatyarthi. In these 20 hrs I did a bit of research on him and this is what I found. He gave up his career as an electrical engineer. He began his mission of fighting for children's rights in 1980 i.e. he has been at it for 34 years now. 2 of his colleagues got murdered and he himself got attacked once. Which means forget the Nobel prize, being alive itself is a huge award for him.

He won his first award in 1984 and since then he won about 8 awards. And guess how many of those awards were given by his motherland for his yeoman service? ZERO! During these 34 years approximately 4000 Padma awards and about 25 Bharat Ratnas and many more awards have been "doled" out, but MrSatyarthi is not one of them. Because you see our standards are very high!!

During the same period dozens of " eminent" people have been nominated to Rajya Sabha and to many other such " prestigious" positions. But once again MrSatyarthi did not qualify for any of them.

No PM ever felt it important to call him for discussions (even as they were meeting Film stars) and ask him what needs to be done to give children their rights!! And guess who nominated him for the Nobel prize this year? Indian Parliament?BJP?Congress?RSS?VHP? MP government ( his home state)? Rajiv gandhi Foundation? NO.

He was nominated by EUROPEAN PARLIAMENT! So in nutshell he won this Nobel peace prize entirely due to his efforts and despite the Government/Media/Civil Society (largely, because some people from the civil society did help him along). But today we all want a piece of his fame and glory. Who knows there might be a queue of Bollywood producers outside his door!!

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# From the Desk of **DR. V.K. TRIPATHI**

## *Clean India Tokenism: A Trivialization of Gandhi*



**T**his year Gandhi's Birthday, October 2, 2014 has been observed as Clean India Day, at the behest of Prime Minister Narendra Modi. Orders were passed on Central Government institutions and departments to assemble their employees and do token cleaning of their offices or nearby roads. It is these classes among whom Modi and his patron RSS have strong bases and who have strong anti-Gandhi feelings. Employees followed the orders, with absolutely no change in their attitude towards Gandhi or the underprivileged indulged in very low paid cleaning work but only to bolster the image of their hero and overshadow the real message of the father of the nation.

Gandhi symbolized truth and nonviolence. He evolved the doctrine of satyagraha and employed it with deepest conviction against discrimination, oppression and imperialism. He embraced martyrdom opposing communalism, the tool of imperialism. RSS opposes every ingredient of Gandhi. In fact two of its most defining elements are contempt for the minorities and contempt for Gandhi.

It is an irony that Valmiki Bastis of Delhi (inhabited by cleaning workers), where Gandhi lived prior to independence, have strong bases of RSS. Prime Minister chose to do token brooming in one of these lo-

calities in full media glare. Whenever Gandhi came to Delhi, he stayed in Valmiki Basti, be it at Pachkuiyan road or Kingsway Camp without asking for any privilege but only to live with the downtrodden, feel for their pain, gain strength for his struggle against untouchability and build strong bond between people of different religious communities. RSS/ BJP systematically cut that influence and tapped the criminal elements from deprived communities to employ them as fodder and foot soldiers of communalism.

Modi's move can only strengthen the base of his ideological patron. If there was any doubt, it was removed next day when Door Darshan was directed to give live coverage of annual speech of RSS Chief Mohan Bhagwat. It may also help RSS making broad inroads in Gandhian institutions, some of whom still hold on to Gandhian values.

A month earlier, a similar move was launched when a 3-day conclave, in the name of "Unnat Bharat Abhiyan" was held at IIT Delhi where RSS affiliated Ekal Vidyalaya and Vanvasi Kalyan Ashram activists dominated the scene in the presence of MHRD minister and other ministers. Such moves help hide the massive pro-rich policies of the government and give strength to the sectarian cadre. On the foreign policy front too the government has moved away from the policy of opposing oppressive wars. In order to hide its stance of not condemning attacks on Gaza, the PM went to Nepal to offer 1000 kg of sandal wood to the Lord.

## *Nobel Peace Prize for Malala and Satyarthi*



The Nobel Prize for Peace for 2014 has been awarded jointly to Pakistan's little girl Malala Yousafzai for promoting education of girls defying Taliban dictates and Indian child right activist Kailash Satyarthi.

### **Malala Yousafzai**

Malala Yousafzai was born on July 12, 1997, in Mingora, Pakistan. She attended a school that her father, Ziauddin Yousafzai, had founded. At the age of 11 she became a household name in the North Western Frontier Province when she forcefully campaigned for the girls to go to school, defying Taliban dictate. She gave a speech in Peshawar in September 2008, "How dare the Taliban take away my basic right to education?" She wrote her diary with amazing clarity and conviction. In early 2009, Malala began blogging for the BBC about living under the Taliban's threats to deny girls education. In 2011 she was awarded Pakistan's National Youth Peace Prize. When she was 14, the Taliban issued a death threat against her. On October 9, 2012, on her way home from school, a man boarded the bus Malala was riding in and fired at her, hitting Malala in the left side of her head; the bullet then traveled down her neck. Two other girls were also injured in the attack. The shooting left Malala in critical condition. She was flown to a military hospital in Peshawar and then to Birmingham, England. She was taken out of a medically induced coma. Though she would require multiple surgeries—including repair of a facial nerve to fix the paralyzed left side of her face—she had suffered no major brain damage. In March 2013, she was able to begin attending school in Birmingham. On her 16th birthday, in 2013 she gave a speech at the United Nations, receiving world wide applause. She wrote her autobiography, *I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban*, which was released in October 2013. The European Parliament awarded her the Sakharov Prize for Freedom of Thought.

### **Kailash Satyarthi**

Originally named Kailash Sharma, Satyarthi was born on 11 January 1954 in Vidisha district, Madhya Pradesh. He attended Government Sr. Secondary School, completed degree in electrical engineering at SATI, Vidisha and a post-graduate degree in high-voltage engineering. He worked as lecturer in a college in Bhopal for a few years.

In 1980, he gave up his career and became secretary

general of the Bonded Labor Liberation Front. He also founded the Bachpan Bachao Andolan and got involved with several international organizations. He established Good Weave International as the first voluntary labelling, monitoring and certification system of rugs manufactured without the use of child-labour in South Asia. This organization carried a campaign in Europe and USA in late 1980s and early 1990s with the intent of raising consumer awareness of the issues relating to the accountability of global corporations with regard to socially responsible consumerism and trade. Satyarthi has highlighted child labor as a human rights issue as well as a welfare and charitable cause. He is working on bringing child labour and slavery into the post-2015 development agenda for the United Nation's Millennium Development Goals.

The recognition to the two great activists comes at a time when tensions are high between India and Pakistan. One hopes the masses will follow the lead and stress upon their ruling elite to refrain from war mongering.

## ***Role of Madarasas in Freedom Struggle***

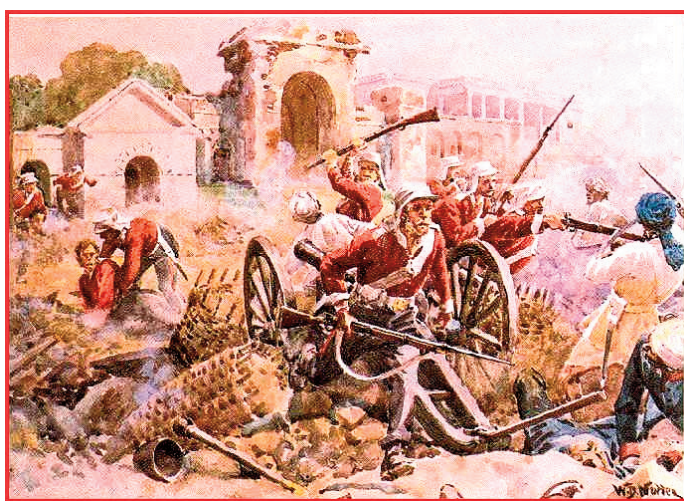


I have visited four prominent madarasas of India – Darululoom (Deoband), Nadwa (Lucknow), MadarsatulIslah (Saraimir, azamgarh) and JamiatulFalah (Billariyaganj, Azamgarh). In Islah and Falah I have given lectures and conducted science workshop. In Delhi we have been conducting annual Maths/ Science Workshops for madarsa teachers for the last eight years. I noted that a major focus of madarasas, besides deenitalaam, is on working with hands and on honesty (truthfulness). These elements build commitment to freedom. The atmosphere at MadarsatulIslah is reminiscent of Gandhi ji's Sevagram Ashram in simplicity and truthfulness. Six years ago I went there to hold discussions on communal harmony. Sixty teachers assembled in a



hall. I spoke for an hour and very heartening discussions on harmony followed. After that Principal Anis Ahmad Sahib brought chalk and duster and asked me to give a lecture on science as well. I gave a talk on gravitation. The response overwhelmed me. So was their affection. Where there is warmth, mutual concern and care there is freedom.

During the colonial rule of 200 years, British created a strong administrative structure, comprising landlords, talukdars, officers, police, army, and administration. Educated people, lured by the temptation of job, power and prestige, became their subordinates. However, madarsas refused to become their tools. Rather some of them produced great freedom fighters.



1857 Revolt at Lucknow

In 1857 war of independence, several maulvis of madarsas led from the front and made great sacrifices. Maulvi Ahmadullah of Faizabad had the prize of Rs.50,000 on his head. He was the talukdar of Faizabad. After annexing Awadh, British took away Maulvi's taluka. Maulvi vowed to throw the British out of India. He toured Agra, Meerut, Delhi, Patna, and Calcutta to prepare for revolt. He sent messages related to freedom through Chapatis. He was arrested and sentenced to death. However, prior to his execution, revolt erupted and he escaped from jail. He joined Beghum Hazrat Mahal and led the attack on British forces outside Alambagh. On May 3, 1858 he fought a valiant battle with British in Shahjehanpur. Victory deluded him but British could not catch him. The King of Pawan, in the greed for reward, deceptively called him to his palace and killed him.

In 1885, Indian National Congress was founded. Within years DarulUloom issued a fatwa exhorting people to join it in the cause of freedom. Muslims and maulvis joined it in large numbers.

Maulana Shibli Nomani, quit professorship from Anglo Mohammadan Oriental College, Aligarh, to carry forward the cause of freedom. He established a college for Hindu-Muslim students in Azamgarh. Adjacent to it stands Shibli Academy that was an active base of freedom movement. Jawaharlal Nehru stayed there during the freedom struggle.

In 1913 Maulana Mehmood Hussain Shaikh ul Hind prepared a plan of revolt against the British. It could not materialize and he, along with Maulana Hussan Ahmad Madni, Maulana Uzair Ghul, and others was arrested and kept in Jail in Malta island. In 1920, after release from prison, he joined Jamaitul Ulema e Hind, launched a year ago to carry forward the movement for freedom. His close comrades included Maulana Ubaidullah Sindhi, Maulana Mohammad-Mian Manzoor Ansari, Maulana Fazl e Rabbi, Maulana Saifur-Rehman Kabuli, Maulana Mohammad Sadik Karachvi, Mufti Kifaitullah Dehlavi, Maulana Hasan Ahmad Madni and Maulana Ahmad Ali Lahori. Jamait worked with firm determination for freedom, in close collaboration with the Congress. Many of its members were the products of DarulUloom and other madarsas. In 1926, Jamait declared in its Calcutta Convention full freedom as its goal. Several elders of DarulUloom joined this movement. Frontier Gandhi Khan Abdul Ghaffar Khan visited DarulUloom for a while. On return he opened schools in North western Frontier Province in large numbers and created a matchless corps of satyagrahis..

Revolutionary Islamic scholar Prof. Barqatullah played pivotal role in giving secular character to freedom struggle. He was the Prime Minister of the Government of India in exile formed in 1919 in Afghanistan with Raja Mahendra Pratap as President. Maulana Abul Kalam Azad emerged as a legendary figure in the struggle against imperialism and communalism.

Ulemas and Jamaitul Ulema e Hind passionately opposed India's partition and stood firm on their conviction

*Dr. V.K. Tripathi is Professor of Physics in IIT-Delhi*

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# ANGER:

## Ten Ways to Defeat It !!

### 1 - Seek refuge with Allah from the Devil:

Sulayman bin Sard narrated:

"I was sitting with the Prophet, when two men began slandering one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet said: "I know a word which, if he were to say it, what he feels would go away. If he said: "I seek refuge with Allah from the Devil," what he feels would go away." ["Fath al-Bari"; 6/337]

The Messenger of Allah said:

"If a man gets angry and says: "I seek refuge with Allah," his anger will go away." ["Sahih al-Jami"; # 695]

### 2 - Remain silent:

The Messenger of Allah said:

"If any of you becomes angry, let him keep silent." ["Sahih al-Jami"; # 693]

### 3 - Sit down or lie down:

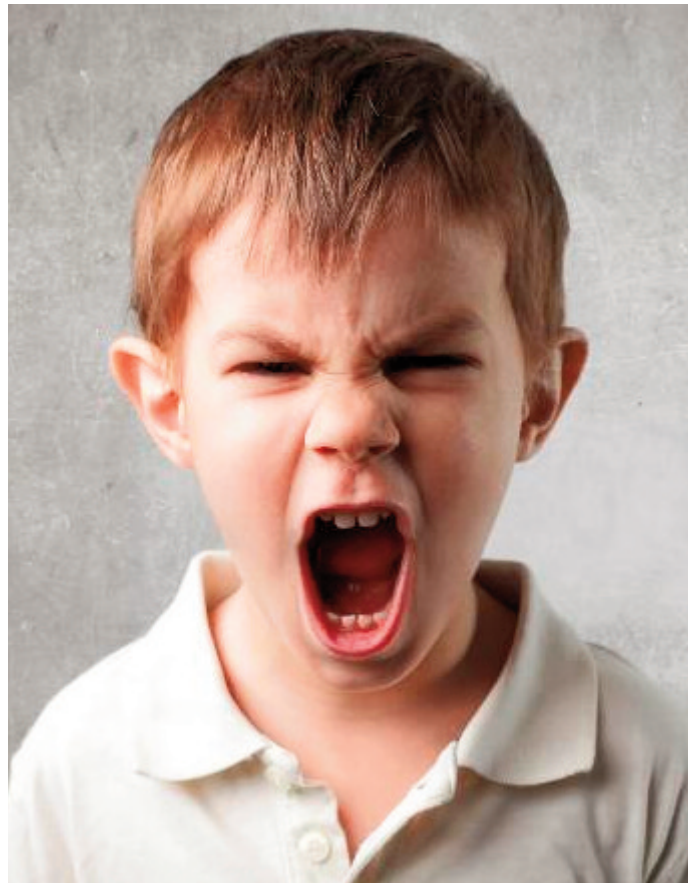
"Abu Dharr was taking his camels to drink at a trough that he owned, when some other people came along and said to one another: "Who can compete with Abu Dharr in bringing animals to drink and make his hair stand on end?" A man said: "I can." So, he brought his animals and competed with Abu Dharr and ended up breaking the trough. Abu Dharr was standing when he saw this, so, he sat down, then he laid down. Someone asked him: "O Abu Dharr, why did you sit down then lie down?" He said: "The Messenger of Allah said: "If any of you becomes angry and he is standing, let him sit down, so that his anger will go away. If it does not go away, let him lie down."

[Reported in the 'Musnad' of Ahmad (5/152) and 'Sahih al-Jami' (694)]

### 4 - Smile:

Anas bin Malik narrated:

"I was walking with the Messenger of Allah, and he was wearing a Najrani cloak with a rough collar. A



bedouin came and seized him roughly by the edge of his cloak, and I saw the marks left on his neck by the collar. Then the bedouin ordered him to give him some of the wealth of Allah that he had. The Prophet turned to him and smiled, then ordered that he should be given something." ["Fath al-Bari"; 10/375]

### 5 - Remember the advice of the Prophet:

Abu Hurayrah narrated:

"A man said to the Prophet: "Advise me." He said: "Do not become angry." The man repeated his request several times, and each time the Prophet said to him: "Do not become angry." ["Fath al-Bari"; 10/456]

### 6 - Remember the high status of those who control themselves:

The Messenger of Allah said:

"The strong man is not the one who can overpower others. Rather, the strong man is the one who controls himself when he gets angry."

[Reported in the 'Musnad' of Ahmad; 2/236, and it is authentic]

### 7 - Rewards for those who control their anger:

The Messenger of Allah said:

"Do not become angry, and Paradise is yours." ["Sahih al-Jami"; # 7374]

The Messenger of Allah said:

"Whoever controls his anger at the time when he has the means to act upon it, Allah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hur al-'Ayn whoever he wants." [Reported by Abu Dawud (4777), and it is in 'Sahih al-Jami'(6518)]

## **8 - Remember that resisting anger is one of the signs of righteousness:**

"And march forth in the way to forgiveness from your Lord, and for a Paradise as wide as the heavens and the earth, prepared for the righteous; those who spend in prosperity and in adversity, repress anger, and pardon men. Verily, Allah loves the good-doers." [Al 'Imran; 134]

## **9 - Submit to reminders:**

Ibn 'Abbas narrated:

"A man sought permission to speak to 'Umar bin al-Khattab, then he said: "O Ibn al-Khattab, you are not giving us much and you are not judging fairly between us." 'Umar was so angry that he was about to attack the man, but al-Hurr bin Qays - who was one of those present - said: "O Commander of the Believers! Allah said to His Prophet: {"Show forgiveness, enjoin what is good, and turn away from the foolish."} [al-A'raf; 199], and this man is one of the foolish." By Allah, 'Umar could go no further after al-Hurr had recited this verse to him, as he a man who was careful to adhere to the Book of Allah." [Fath al-Bari'; 4/304]

...as opposed to how one of the hypocrites reacted when one of the Companions said to him: "Seek refuge with Allah from the Devil," So, he replied: "Do you think I am crazy? Go away!" [Fath al-Bari'; 1/465]

## **10 - Remember the bad effects of anger:**

'Alqamah bin Wa'il narrated:

"My father said to me: "I was sitting with the Prophet, when a man came to him leading another man by a rope. He said: "O Messenger of Allah, this man killed my brother." The Messenger of Allah asked him, "Did you kill him?" He said: "Yes, I killed him." He asked: "How did you kill him?" He said: "He and I were hitting a tree to make the leaves fall for animal feed, and then he insulted me, so I struck him on the side of the head with an axe and killed him."" [Sahih Muslim'; # 1307]

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# **There goes love jihad, out of the window**

**I Dr Mohammad Manzoor Alam I**

Love jihad is like a magical trick in the hands of the Sangh: now you see it , now you don't. This has been going on since 1920s, and it is as old as RSS.

Every few years this genie comes out of the Sangh bottle in some region of the country, only go back to the bottle in a few months. It has been playing havoc with public discourse and personal lives for a couple of months in BIMARU states. Its time for withdrawing into the bottle.

Its earlier outbreak occurred several years ago in South India. It went back into the bottle after its falsehood was repeatedly exposed by mixed-religion couples and feminists. Already it is showing signs of fatigue in the northern states. It got a severe setback when Sangh candidates got a nice drubbing in the recent elections.

Some people have seen it trying to sneak out through the window into the safety of the saffron-coloured bottle. Someone has already seen it flying out of his bedroom through the window. His wife practices a faith different from the one in which he was born, but does not practise.

The hype and hypocrisy of the media in this game has been noteworthy. Remember those big stories splashed across the front pages of "responsible" newspapers earlier this year about a Hindu woman in Meerut who eloped with her Muslim lover. The man gave her to a group of Muslim men, who allegedly raped her and forced her to convert to Islam (a novel way of conversion, of course).

Later it turned out that no such thing had happened to her and she was coerced by her parents to issue such a statement. Of course, Sangh groups were behind the parents.

Now that she has exposed the falsehood of the story no newspaper has put it on the front page, or anywhere else, except a couple of them, who have buried the two-inch, single-column news in the inner pages, at the least visible place in the newspaper.

The woman has complained to the Mahila Police that her parents are trying to murder her in an act of honour killing. Has anybody asked who are the people goading her parents to do away with her?

Now is the time for the love jihad genie to go back into its bottle quietly and unnoticed. Thank God.  
[http://iosworld.org/short\\_takes/There\\_goes\\_love\\_jihad.htm](http://iosworld.org/short_takes/There_goes_love_jihad.htm)

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# The History of Makkah Mukarramah and The History of Madinah Munawwarah

by Dr. Muhammad Ilyas Abdul Ghani

Part2 (concluding part)

I Reviewed by Sameen Ahmed Khan I

## The History of Madinah Munawwarah

**C**hapter-1: Virtues of Madinah: The book begins with the virtues of Madinah Munawwarah and the prayers which Prophet Muhammad made for this city. The geographic aspect is given from a hadith in Sahih Muslim (No. 1370): Madinah is sanctuary (Haram) from Mount Ayr to Mount Thaur. These two mountains constitute the northern and southern boundaries of Madinah

corresponding to a distance of 15kilometres. This section gives further details of the mountains forming the boundaries in the other directions as well. There is an entire section describing the virtues of Madinah for instance, virtue of dying in Madinah; and that the Dajjal shall not be able to enter Madinah.

Chapter-2: Virtues of the Prophet's Mosque: The city of Madinah is synonymous with the Prophet's Mosque or Masjid Nabwi. This chapter focuses on the Masjid Nabwi. The foundation of the Prophet's Mosque was laid on piety. The reward of performing one salaah in the Prophet's Mosque is multiplied by a thousand. There are also virtues for performing learning and teaching activities in the Masjid Nabwi. There is a consensus among the scholars that the extensions of the original mosque too have the same merit of virtues. The various parts of the original mosque (Sacred Garden, Pulpit, Columns, Mehrab and Suffah) are described with intricate detail. The

area between the sacred chamber and the pulpit is called as the Sacred Garden or Riyaz-ul-Jannah. This area has its own virtues. The chapter has sections on the reverence for the Prophet's Mosque and the Etiquette for visiting it. The chapter serves as an excellent guide for all those planning a visit to the Holy Prophet's Mosque.

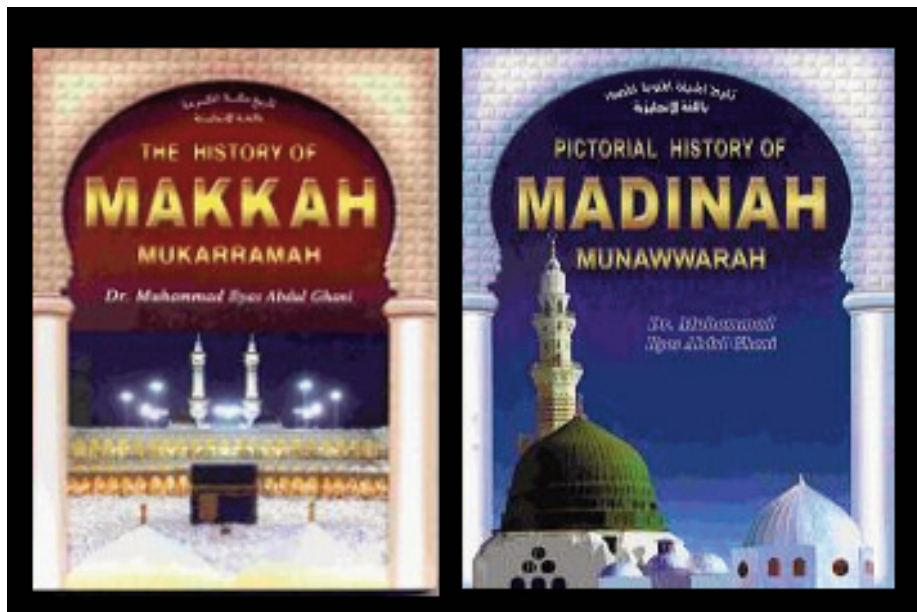
Chapter-3: History of the Sacred Chamber: The unique feature of Masjid Nabwi is that it has the sacred chamber where the Holy Prophet (PBUH) and the first two caliphs are buried. This chapter describes the history of the sacred chamber with a lot

of historical details enlightening the reader with the life of the Holy Prophet (PBUH), the Kahlifae Rashideen and the Sahaba.

When the Masjid Nabwi was being constructed chambers were made for the wives of

the Holy Prophet. He dies in the chamber of Ayesha and was buried there. The first two Khalifa, Hazrat Abu Bakr and Hazrat Umar had made a wish to be buried in the same chamber. So, they were also buried there. This chamber is referred as the sacred chamber. The author has gone into the details of the times around the time when these deaths took place. The author further discusses the relative positions of the graves pointing that there is a place for the fourth grave. This is for Hazrat Issa in his second coming.

In his characteristic style, Dr. Ilyas has pointed out to many illustrative examples. One very interesting lesson is from the Veil of Hazrat Ayesha. After the burial of Hazrat Umar in her chamber, Hazrat



Ayesha built a wall between the graves and rest of her tiny living area. Whenever she went to the area occupied by the graves, she wore Islamic veil. The steps of Hazrat Ayesha are a guiding light for all Muslim women to observe Islamic veil.

Contrary to common belief the graves can not be seen. The original chamber of Hazrat Ayesha was made from the branches of palm tree. Hazrat Umar replaced these with brick walls during his caliphate. Later these walls were raised and the chamber was ceiled completely and covered with a cloth. In 91AH the original four walled chamber was surrounded by a five cornered structure to avoid any possible resemblance to Kabah. These days it is this outer structure which is called as the sacred chamber. In 881AH the walls of the five cornered structure were found to be cracking so they were removed for reconstruction. The walls of the inner chamber were also found to be having cracks and were also opened. This is the last time the sacred chamber became open and visible. The chapter has a complete section on the treacherous plots to steal the bodies of the Holy Prophet and his companions during the fifth and sixth centuries AH. Of course all of them failed.

**Chapter-4: Construction and History of the Prophet's Mosque:** The chapter begins with the narration of the original construction done by the blessed hands of the Holy Prophet (PBUH). The first extension took place in the year 7AH by the Prophet himself, followed by the extensions by Hazrat Umar and Hazrat Usman respectively. The chapter is very educational as it is interwoven with the history of the early years of Islam. Then the author traces the long chain of extensions up to the current times. The author has taken pains to describe the pillars and doors during the time of the Holy Prophet and many incidents related to each one of them. The chapter also describes the Hujrat (huts) of the wives of the Holy Prophet with their locations. The author further describes with all the architectural details, the introduction of the dome and minarets. A detailed description of the extensions is beyond the scope of this review.

**Chapter-5: Houses of Sahaba around the Prophet's Mosque:** The original Masjid Nabwi was surrounded by the houses of the companions of the Holy Prophet (PBUH). The author has described many of these with remarkable detail along with some very interesting incidents. Each extension resulted in the dem-

olition of the Hujrat of the Umm-ul-Momineen and the humble dwellings of the Sahaba. Consequently an entire chapter devoted to the Hujrat and the houses of the Sahaba is fully justified. This chapter is very informative on the life of the Prophet, Umm-ul-Momineen and numerous Sahaba; a must for every Muslim who should be well acquainted with the early years of Islam. There is a complete section on the graveyard of Baqee and its expansion since the earliest times.

**Chapter-6: Holy Mosques in and around Madinah:** The last chapter describes the twenty-six mosques (in and around Madinah) where the messenger of Allah and his companions offered prayers. Masjid Quba was the first mosque in Madinah. The reward of performance of one salaah in it is equivalent to performing one Umrah. The Masjid Quiblatain has the very unique status, as the instruction to change the direction of qibla from Bait-ul-Muqaddas to Kabah was revealed in it while the Holy Prophet was performing salaah in it. This chapter has a detailed description of twenty-six mosques along with their distances from Masjid Nabwi. There are also beautiful photographs of the above mosques. This chapter also has a good coverage to some of the historic wells, valleys, mountains and sites of battles. There is a brief mention of a few Islamic institutes in Madinah Munawwarah and development schemes.

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Price: 15 Saudi Riyals (in the markets of Makkah and Madinah).

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*'O Prophet !  
Tell Your Wives and  
Your Daughters and  
The women of the Believers  
to draw their Cloaks(veils)  
over their bodies (when outdoors),  
That is the Most convenient that  
they could be known as such  
i.e.(decent and chaste) and not molested'*

*-Quran 33:59*

{laura }



# DRACULA:

## The story of real Dracula

Many will be aware of the new Hollywood film which has been recently released entitled: 'Dracula Untold'. It might not be well known that, supernatural powers aside, the tale of Dracula is actually based on a real person. Unfortunately however, this film is such a fictitious remake that it speaks volumes about the rise of Islamophobia as well as it does about the West's attempts to seek to rewrite history by glamourising mass murders whilst peddling the fear of the 'Muslim invaders'. What follows is a summarised account of the real, well-known history of Dracula.

Vlad Dracula was a three-time Voivode of Wallachia (modern day Romania), ruling mainly from 1456 to 1462, the period of the emergent Uthmani Khilafah, the Ottoman Caliphate, and its conquest of the Balkans. His father, Vlad II Dracul, was a member of the Order of the Dragon, which was founded to protect Christianity in Eastern Europe and was fashioned after the military orders of the Crusades requiring initiates to defend the Cross and fight the so-called "enemies of Christianity", in particular the Muslim Ottoman Caliphate.

### Childhood

There was a time, when much of what is modern Bulgaria, Romania, Ukraine, Belarus, the Balkans, the Crimea and almost all of southern Russia was ruled by Muslims. This was once part of the Muslim heartland of Islām, the Ottoman Empire and produced many great leaders and scholars. Today of course, the only majority Muslim community found in mainland Europe is in Bosnia, Kosovo and al-Baniya, Albania.

The Christian communities in Hungary and Wallachia wanted to fight against the Ottomans, how-

ever they were very weak and there was much disunity amongst them. In 1436, Vlad II Dracul ascended to the throne in Wallachia only to be dethroned by those loyal to the King in Hungary, János Hunyadi. Vlad II sought the help of the Ottoman Muslims who in turn sought payment of the Jiz'yah, a tax which non-Muslims pay to a Muslim ruler in return for their protection from outside nations. As part of this deal, Sultan Murad II asked that Vlad II send two of his four sons to Istanbul to be educated. Vlad II agreed and so he sent his two sons and he in turn was ascended to the throne again in Wallachia by the Ottomans.

The two sons who travelled back with the Muslims to Edirne were Vlad Dracula and his younger brother, Radu. Vlad is the one who we have now come to know as Dracula because the word Dracula means 'son of Dracul' which was the name of his father. The word 'Dracula' has of course since taken on a different meaning, being synonymous with a devilish evil, and we will see why this is.

Whilst under the tutelage of the Ottoman Muslims, the boys were provided with education including that of Islamic texts. Radu became Muslim and was a close friend with the young boy of the Sultan Murad II, Muhammad (Mehmet II). Vlad however was rebellious and is recorded to have developed a well-known hatred for Muslims even though he too studied the Qur'ān, spoke Arabic, Persian, Turkish and of course Wallachian (Romanian).

In 1447 the King of Hungary attacked Wallachia and killed Vlad Dracula and Radu's father and brothers. Given that Vlad's father had paid the Jiz'yah, the Muslims defended them against the Hungarians and they installed Vlad Dracula in power.

*The Real Untold  
Story of How the  
Muslims killed the  
Dracula*

*"He who controls the present controls the past." [1]*

In the meantime, Radu at the age of 22 became a leading Mujāhid (one who strives in the path of Allāh) within the Ottoman court and commanded the Janissaries (the foreign contingent of the army). He was sent by his good friend Muḥammad, who by this stage had become the Sultan at the age of 19, to subdue various rebellions such as that in Anatolia. Perhaps more importantly, he participated alongside Sultan Muḥammad in the Ottoman siege which eventually led to the fall of Constantinople in 1453. Constantinople was the capital city for the Roman Byzantine Empire. Napoleon was quoted as once saying, “If the Earth were a single state, Constantinople would be its capital” [2]. As for Sultan Muḥammad, he was from here on forever to be known as Muḥammad Fātiḥ (Muḥammad the Conqueror), and his new city was from here on forever to be referred to as Islambul, meaning the “City of Islām”. It should be noted that it was only during the secularisation process of Atatürk where it took on the name of ‘Istanbul’ which has no relevant meaning. Incidentally, there are coins in the British Museum from 1730 where the name of the city, Islambul is clearly imprinted [3]. By conquering Constantinople, Sultan Muḥammad Fātiḥ had also fulfilled the blessed words of the Messenger of Allāh (sallAllāhu ‘alayhi wasallam) who said concerning this event:

*“Verily, Constantinople shall be conquered. Its commander shall be the best commander ever, and his army shall be the best army ever.” [4]*

### **Crusades**

With the fall of Constantinople, Pope Pius II called for crusade in 1459 against the Ottoman Muslims, at the Congress of Mantua. In this crusade, the main role was to be played by Matthias Corvinus, son of János Hunyadi, the King of Hungary. To this effect, Matthias Corvinus received from the Pope 40,000 golden coins, an amount that was thought to be enough to gather an army of 12,000 men and purchase 10 warships. In this context, Vlad Dracula allied himself with Matthias Corvinus, whose family it should be remembered killed his family, with the hope of keeping the Ottomans out of the country.

### **The Declaration of War**

Later that year, Sultan Muḥammad Fātiḥ sent emissaries to Vlad in Wallachia to urge him to pay a delayed jiz’yah which Vlad Dracula had put off paying. Unknown to the Ottomans, Vlad Dracula had already allied himself with the Hungarians and

joined the Pope’s call for a Crusade against them. Vlad Dracula met with the emissaries and said to them, “If you want to step inside of my port, you have to take off your turban and bow.” The Muslims responded that they would not remove their turban and “we only bow to Allāh”. So Vlad once again demanded, “Take it off” and again they refused. Vlad Dracula then told someone to come with some very big nails and hammers and he said, “If they refuse to remove it for me then they will never remove it again.” And he commanded that their turbans be nailed into their heads. Of course, this resulted in them being killed – this act was a declaration of war against the Muslims which Vlad Dracula had been spoiling for.

Sultan Muḥammad Fātiḥ sent the Bey of Nicopolis, Hamza Pasha to eliminate Vlad Dracula. Vlad Dracula however planned an ambush. Hamza Pasha, the Bey of Nicopolis, brought with him 10,000 cavalry and when passing through a narrow pass north of Giurgiu, Vlad Dracula launched a surprise attack. The Christians had the Muslims surrounded and defeated and almost all of them were caught and impaled, with Hamza Pasha impaled on the highest stake to show his rank. Impalement was Vlad Dracula’s preferred method of torture and execution and it was this which makes him stand out in being remembered as absolutely evil and barbaric. Impalement is the penetration of an organism by an object such as a stake, pole, spear or hook, by complete (or partial) perforation of the body, often the central body mass. What they would do is get a very long stick, make sharp one end and insert it through a person’s back passage, driving it through their body until it came out of their mouth. Often, the victims would be alive and this is how they would be killed. Then they would put this stick into the ground and impale others, putting them next to each other.

### **Massacres**

In the winter of 1462, Vlad Dracula crossed the Danube and devastated the entire Bulgarian land in the area between Serbia and the Black Sea. Disguising himself as Turkish, utilising the fluent Turkish he had learned whilst under the care of the Muslims, he infiltrated and destroyed Ottoman camps. In a letter to Corvinus of Hungary, he wrote:

“I have killed peasant men and women, old and young... We killed 23,884 Turks (Muslims) without counting those whom we burned in homes or the Turks whose heads were cut by our soldiers... Thus, your highness, you must know that I have com-

pletely broken any peace with him (Sultan Muḥammad Fātiḥ).”

*Vlad Dracula's attack was celebrated by the then western Christendom; the Saxon cities of Transylvania, the Italian states and the Pope. A Venetian envoy, upon hearing about the news at the court of Corvinus, expressed great joy and said that the whole of Christianity should celebrate Vlad's successful campaign. The Genoese from Caffa also thanked him.*

In response to this, Sultan Muḥammad Fātiḥ raised an army of around 60,000 troops and 30,000 irregulars, and in spring of 1462 headed towards Wallachia. This army was under the Sultan's command and in its ranks was his friend and brave Mujāhid, Radu. Vlad Dracula was unable to stop the Ottomans from crossing the Danube on June 4, 1462 and on entering Wallachia, they found that on one of the very long roads leading to the capital of this area were 20,000 Muslims impaled along the sides of these roads. Imagine this, we suffer today no doubt but incidents of such brute are very rare indeed. You can imagine how Sultan Muḥammad Fātiḥ felt to see even one Muslim killed which was too much to bare, but to mutilate their bodies after this was something, which was beyond acceptable.

Vlad Dracula constantly organised small attacks and ambushes on the Muslims and adopted what we would call today 'Guerrilla warfare'. Pausing for a moment and thinking of the current state of the Muslim world, it is clear that it is now the Muslims who usually adopt guerrilla tactics in view of their weakness and inferior military might whereas Muslims were in the time of Muḥammad Fātiḥ, the super-power of the day.

### **The End Game**

After some time, Radu, who remained faithful to Islām and the Sultan and spent his entire life on the frontlines of Jihād and battle in protection of the frontiers of the Ottoman Empire, was charged with the responsibility of pursuing his brother and thus showing the world that in Islām, brotherhood in faith is given priority over blood relations where they have an enmity towards the faith. Vlad Dracula was running out of funds and returned to Hungary to seek help from Corvinus, who instead of helping Vlad Dracula, imprisoned him as he was seen as a liability even for the Christians. In his absence, Radu defeated the remnants of Vlad Dracula's army and be-

came the ruler in Wallachia and he ruled from 1463-1473 when he died at the age of 40. Meanwhile, Vlad Dracula was released from prison and he returned to Wallachia once again and retook power in 1476 with Hungarian support. He immediately assembled an army and invaded Bosnia, slaughtering its Muslim population and impaling 8,000 on stakes in a forest of human bodies. Vlad Dracula had arisen from the darkness with the objective of eliminating Islām from the Balkans once and for all and installing Christianity. Sultan Muḥammad Fātiḥ invaded Wallachia and faced the forces of Vlad in Bucharest, Romania. Vlad's army was overrun in a blitz and all were killed, including Vlad himself. His head was removed from his body and was taken back to Istanbul. They impaled his head and put it at the gates of Islambul where it stood for about 2 – 3 months to send a clear message to others. "If you want to be like this man, then dare wage war against us."

### **Points to note**

This was the demise of Dracula and again as Muslims, most of us will not even know about this. How many people even know that Dracula was a real man?

It is very important that we do not allow distractions such as this new film's fictitious rewriting of history to shape our understanding of what really happened. The film is truly shocking in its attempt to rewrite history, in portraying a man who was truly barbaric and brute in nature, as a brave man and a hero. They seek to show that his war with the Muslims started because he was seeking to protect his children, which of course is far from the truth; this was a man who did not care about family. What is more insulting and offensive is that by portraying Vlad as a hero, they are portraying his enemies, the Muslims as being barbaric and thereby also insulting the great man whom the Messenger of Allāh (sallAllāhu 'alayhi wasallam) had spoken about, Sultan Muḥammad Fātiḥ.

Many Muslims had tried before Muḥammad Fātiḥ to be the best commander ever as prophesied in the Hadith by attempting to conquer Constantinople for over eight hundred years, making ten attempts. Among them were some of the greatest men whose names shine as bright stars including 'Uthman b. 'Affan (radiyAllāhu'anhu), Mu'awiyah b. Abū Sufyān (radiyAllāhu'anhu), Abū Ayyūb al-Ansari (radiyAllāhu'anhu) who was martyred and buried



there, Sulaymān b. ‘Abd al-Mālik, Harun al-Rashīd, and many Muslim commanders from the age of the Umayyad Caliphate, ‘Abbasid Caliphate and also the ‘Uthmāni Caliphate. This was a man whom when asked about his capabilities and how he managed the conquest, replied:

*“I have two traits: 1) a heart as hard as a rock that does not rest until I achieve what I want; (2) an eye that cries out of fear of Allāh jalla wa’ala. So how could I not achieve victory?”*

It was to defend his honour, raḥimahu Allāhu (may Allāh’s mercy be upon him), and that of the Muslims who were martyred at the hands of the Dracula, may Allāh grant them all Jannah (Paradise), that caused me to write this article. Unfortunately, we find certain desperate, lowly movements in the West through the many weapons in their armoury, including the make-believe propaganda tool that is Hollywood, demeaning this noble champion of Islām whilst upholding a bloodthirsty savage who committed many atrocities against humanity and in doing so, they legitimise his crimes and not a word of condemnation will you find being uttered from their lips. It would be inconceivable that a film be made to depict Hitler as a hero but yet the Muslim community is hated so blindly by some in today’s society that not many will even see this issue in that context. As a New Statesman article recently put it: “The vilification of Islām has reached such heights that when the Sultan Muḥammad Fātiḥ is cast opposite history’s bloodiest psycho-tyrant, it’s Dracula who emerges as the tragic hero [5].”

What is apparent from the film is that it recreates evil as good and good as evil. It reaffirms the narrative which is prevalent in current times and the strategy deployed against Muslims. A famous statement from Malcolm X (raḥimahu Allāhu) comes to mind when he said:

“If you are not careful, the newspapers will have you hating the people who are oppressed, and loving the people who are doing the oppressing.”

So there you have it. You will often hear the saying that garlic kills a ‘Dracula’ or a silver bullet or a wooden stake through the heart – of course none of these killed Dracula. Indeed it was the Muslims who killed the Dracula. Let this serve as a re-

minder to the many bloodthirsty Draculas we have in our midst today, that if anyone wants to follow his way, they too will face the same wrath from the Muslims until justice is restored for all of humanity. We are not afraid of one desperate film changing anything, for it is Allāh that determines what legacy is left for each person—it is no coincidence that this Dracula has and always will be remembered as a monstrous, blood-sucking vampire, by people all over the globe. And likewise, Muḥammad Fātiḥ will always be known as the victor.

Source: [www.islam21c.com](http://www.islam21c.com)

Youtube video:

<http://www.youtube.com/watch?v=3HzFpRIG-gkU#t=71>

Notes:

[1] George Orwell, 1984

[2] Napoleon Bonaparte (15 August 1769 – 5 May 1821) was a French military and political leader during the latter stages of the French Revolution

[3] [http://www.britishmuseum.org/explore/highlights/highlight\\_image.aspx?image=k146828.jpg&retpage=17475](http://www.britishmuseum.org/explore/highlights/highlight_image.aspx?image=k146828.jpg&retpage=17475)

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[5] <http://www.newstatesman.com/culture/2014/10/what-historical-inaccuracies-dracula-untold-tell-us-about-rise-islamophobia>

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# FIRST MUSLIM RECOGNIZED BY A FIELDS MEDAL

**I By Sameen Ahmed Khan I**

Maryam Mirzakhani became the first Muslim, the first woman and the first Iranian honoured with the Fields Medal, the most prestigious award in mathematics. Professor Mirzakhani is the first and only Muslim among 56 mathematicians who have received this prestigious honor. The Fields Medal is widely described as the “Mathematics Nobel Prize”. The award committee cited her work in understanding the symmetry of curved surfaces. Her research topics include Teichmüller theory, hyperbolic geometry, ergodic theory, and symplectic geometry. Dr. Maryam was born in Tehran, Iran in 1977 and is working as a professor of mathematics at Stanford University in the USA since, 2008. The Fields Medal, officially known as International Medal for Outstanding Discoveries in Mathematics. It is a prize awarded to two, three, or four mathematicians once in four years on the occasion of the International Congress of Mathematicians to recognize outstanding mathematical achievement for existing work and for the promise of future achievement. A candidate's 40th birthday must not occur before January 1st of the year of the Congress at which the Fields Medals are awarded. This requirement makes the prize very difficult to win. This year the awards were announced during the International Congress of Mathematics at Seoul, Korea in August. The Fields Medal Committee is chosen by the Executive Committee of the International Mathematical Union (IMU) and is normally chaired by the IMU President. It is asked to choose at least two, with a strong preference for four, Fields Medalists, and to have regard in its choice to representing a diversity of mathematical fields. The name of the Chair of the Committee is made public, but the names of other members of the Committee remain anonymous until the award of the prize at the Congress. If a former student (Ph.D. thesis only) of a Committee member is seriously considered, such a member shall not continue to serve on the Committee for its final decision. Unlike the Nobel Prize, the award money of US\$13,700 is appreciably less. The three Co-winners are: Artur Avila from Brazil; he is the first South American to receive the Fields Medal; Martin Hairer is from Australia; Manjul Bhargava is now



**Professor Maryam Mirzakhani**

settled in Canada and is of Indian Origin.

As a young girl, Maryam dreamed of becoming a writer. By high school, however, her affinity for solving mathematical problems and working on proofs had shifted her sights. Maryam became known to the international math scene as a teenager, winning gold medals at International Math Olympiads held in Hong Kong (1994) and Toronto (1995). In the Toronto Olympiad, she finished with a perfect score. In February 1998, a bus bringing the mathematical elite of Tehran's Sharif University back from a competition in the western city of Ahwaz skidded out of control and crashed into a ravine. Seven award-winning mathematicians and two drivers lost their lives in the crash. One of the survivors was Maryam Mirzakhani! After earning her bachelor's degree from Sharif University of Technology in 1999, she began work on her doctorate at Harvard University under the guidance of the 1998 Fields Medalist, Curtis McMullen. She obtained PhD in 2004. From 2004 to 2008, Maryam was a Clay Mathematics Institute Research Fellow and an assistant Professor at Princeton University. She is now a professor at Stanford University. Experts say that her achievements “combine superb problem-solving ability, ambitious mathematical vision and fluency in many disciplines, which is unusual in the modern era, when considerable specialization is often required to reach the frontier”. Her honors include the 2009 Blumenthal Award for the Advancement of Research in Pure Mathematics and the 2013 Satter Prize of the American Mathematical Society.

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1. Official Website of the Fields Medal,  
<http://www.mathunion.org/general/prizes/fields/details/>



The Fields Medal (front): The head represents Archimedes facing right. The inscription reads: Transire summ pectus mundoque potiri (to transcend one's spirit and to take hold of or to master the world).



The Fields Medal (back): In the background there is a representation of Archimedes' sphere being inscribed in a cylinder. The inscription reads: Congregati ex toto orbe mathematici ob scripta insignia tribuere (the mathematicians having congregated from the whole world awarded this medal because of outstanding writings).

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# Realizing Allah's Bounty and One's Shortcomings

I By Jasser Auda I

In his well-known book, Al-Hikam (Words of Wisdom), sheikh Ahmad Ibn `Ataa'illah As-Sakandari says:

If you want the doors of hope in Him opened, recall what He offers you, and if you want the doors of awe of Him opened, recall what you offer Him.

Sometimes our sins, forgetfulness, and lusts block our ways to Allah, and we find ourselves not feeling an overwhelming longing to Him. The Sheikh here guides us to two doors which can be opened by reason. Reason is a tool that Allah granted us and we can use anytime. The two doors are that of hope and awe. The questions that the Sheikh is answering here are: How can the door of hope be opened while I do not feel this hope in my heart? How can the door of awe be opened for me while I do not feel this awe in my heart?

The answer is: Try to calculate the bounties that Allah bestowed on you, and calculate the acts of worship and the good deeds that you offered for Allah Almighty.

As for Allah 's bounties, they cannot be counted in any case. Allah says:

*{For, should you try to count Allah 's blessings, you could never compute them!}.*

*(An-Nahl 16: 18)*

When you remember one of Allah's bounties, you will realize how Generous, Merciful, and most Forbearing He Almighty is. When you are preoccupied by these meanings, the door of hope in Allah's generosity, forbearance, and mercy will be opened for you.

And when you remember your shortcomings, then the door of awe will be opened in your heart.

Striking a balance between opposites is one of the invariable universal laws of Allah. A believer's condition should vary between hope and awe so that he will become, as Ibn al-Qayyim describes, like a bird with two wings; one wing for hope and the other for awe. Striking a balance between opposites is one of the invariable universal laws of Allah. Here we should strike a balance between hope and awe so that the bird can fly because it cannot fly with one wing.

Edited from:

<http://www.onislam.net/english/shariah/refine-your-heart/advices/455366-witnessing-allahs-bounty-and-your-shortcomings.html>



# Gita and Prime Minister: Can the apex court answer?



On his maiden visit to US as prime minister of India in September, Narendra Modi gifted the revered Bhagavad Gita to President Barack Obama during a dinner hosted at the White House, weeks after he had said in Japan, “I came bearing the Bhagavad Gita as a gift...I always present the Gita to eminent people I meet all over the world. When I met the (Japanese) Emperor I gave him the Gita because I have nothing more valuable to give and the world has nothing more valuable to get”. The PM also took a jibe on his “secular” friends – apparently the Congress and the Left – and even predicted a TV debate on the issue.

The move of the prime minister led to hue and cry back home and sparked a debate in the country as he himself had expected. His act was criticized because he was not only Mr Narendra Modi, a Hindu, but also prime minister of India, a multi-religious country with 1.2 billion people – about one-fifth of them minorities having deep religious sensitivities, and being at receiving end of the state machinery as was seen during the 2002 anti-Muslim riots in Gujarat, the 1984 anti-Sikh riots in Delhi and the 2008 anti-Christian riots in Kandhamal of Odisha.

If the debate in the social media is analysed one post questioned PM’s act and asked: “I have no qualm in accepting the fact that he believes in it but why is he promoting the book of Hindus as head of the Govt.?...Why is it that Modi is promoting the book of Hindus as the Book of India?” He further asked: “How would Hindus feel if a Muslim president gifted Holy Quran as a head of Govt. on behalf of India?” The individual owns a reply from the BJP and the prime minister.

One can also ask: What would be the situation if a Sikh President of India starts offering the Holy Guru

Granth Sahib or a Christian vice president the Holy Bible to heads of nations on their foreign trips?

But, a writer Balaji Viswanathan associated with Niti Central, a portal with right of centre views, quipped: “We need to drop the stupid demand that our leaders need to be agnostic/atheist. Such a demand goes against the spirit of our Constitution and the enshrined freedom of religion therein. As an individual, Modi has every right to practice his religion and his faith. If Americans have no issue seeing Obama pray in the Church, Modi can practice Hinduism. Things become an issue only if Indian government mandates Bhagavad Gita as an official text in all its offices.”

Mr. Viswanathan’s point, though correct, is misplaced. No one can object Modi offering prayers in temple everyday as a practicing Hindu. The objection is that when he was meeting heads of Japan and United States, he was not a Hindu, but prime minister of a country which has no religion of its own as it is a secular state.

The word secular was inserted in the Preamble of the Constitution of India in 1976 but the Supreme Court had observed in 1973 that secularism was a basic feature of the Constitution provided in Article 25 to 30.

In *Kesavananda V State of Kerala* (AIR 1973 S.C. 1461) and in *Indira V Rajnarain* (AIR 1975 S.C. 2299) the Supreme Court has observed that by secularism it is meant that the State shall not discriminate against any citizen on the ground of religion only and that the State shall have no religion of its own.

So should prime minister of India being head of the government of the state be allowed to officially display his religion and offer religious scripture of one particular religion as an official gift to others? There should be a national debate on the issue, and it would not be wrong to once again knock the doors of the apex court for an answer to this question.

The minorities expect the new prime minister of secular republic of India to show magnanimity and equal respect, weightage and value to all religions and communities and not compartmentalise himself in his own religious outlook.

Source: <http://www.indiatomorrow.net/eng/gita-and-prime-minister-can-the-apex-court-answer>

# WHO'S AFRAID OF INDIA'S MEEK MUSLIMS?

I By Aijaz Zaka Syed I

In the past couple of years, there has been a regular stream of opinion pieces and special reports, most of them originating in the West, seeking clues to the big existential puzzle — the mysterious moderation of Indian Muslims. A New York Times article by Jake Flanagin this week screamed: Why India's Muslims Haven't Radicalized?

It's a question that seems to trouble everyone in the big media — from Murdoch's Wall Street Journal and New York Times to the Washington Post to their counterparts across the pond.

They almost seem to rue the fact that Indian Muslims, the world's second largest Muslim population and largest minority, has inexplicably remained untouched and unaffected by the global phenomenon of "Islamic extremism."

The more cautious Europeans have been equally puzzled by the meekness of Indian Muslims. It is not said in so many words but the nuanced suggestion and implication is not lost on anyone.

That at a time when their brethren elsewhere — true to their image of bloodthirsty fanatics — are going berserk everywhere, why in God's name do they defy the good old traditions and stereotypes to retain their sanity?

The ever reasonable Economist attributed it to the thousand year legacy of Sufi Islam in the subcontinent. Generally speaking though, the 'moderation' of Indian Muslims is seen as an exception that stands out like a sore thumb! And there's more surprise than satisfaction, if you know what I mean.

Our friend Thomas Friedman of the NY Times has repeatedly dwelt on the issue attributing the self-assurance of Muslims to the strength and inclusive nature of Indian democracy. There may be some merit in Friedman's argument but it's his patronizing, overbearing, 'white man's burden' complex that gets one going.

Back in 2009, Friedman talked of a "growing trend" among Indian Muslims wherein community members refused to bury the bodies of suicide bombers. "That's why India's Muslims, who are the second-largest Muslim community in the world after Indonesia's, and the one with the deepest democratic tradition, do a great service to Islam by delegitimizing suicide-murderers by refusing to bury their bodies. It won't stop this trend overnight, but it can help over time," he wrote.

"The fact that Indian Muslims have stood up in this way is surely due, in part, to the fact that they live in, are the product of and feel empowered by a democratic and pluralistic society. They are not intimidated by extremist religious leaders and are not afraid to speak out against religious extremism in their midst. It is why so few, if any, Indian Muslims are known to have joined Al-Qaeda."

In his predictable felicity with facts, the NY Times' global expert forgets that India has so far, mercifully, been alien to the phenomenon of 'suicide bombers.' There have been no suicide vests even in Kashmir, bordering Pakistan, which had been rocked by insurgency and separatist movement in the 1990s with the so-called cross-border infiltration.

Jake Flanagin, however, comes across as more empathetic and understanding. "Despite the enormity of India's Muslim community, one finds little mention of them in Western media reports on modern Islam. Perhaps because, in the wake of Sept. 11 and in the midst of the war on terror, the West's chief concern with the global Muslim community has been its capacity for fostering extremism — and India's Muslims remain largely un-radicalized," notes Flanagin. This is something that hasn't been entirely lost on India's leaders beginning from Dr. Manmohan Singh who proudly assured his guest, a certain George W Bush, that no Indian Muslim had joined the ranks of Al-Qaeda.

Responding to Al-Qaeda's recent marketing pitch targeting South Asia, Prime Minister Narendra Modi told Fareed Zakaria that if anyone thought Indian

Muslims would dance to the tunes of groups like Al-Qaeda, they were delusional.

“Indian Muslims would live and die for India,” declared Modi in the feel-good interview primed ahead of his US visit.

President Pranab Mukherjee, another pillar of Indian political establishment, reprised the theme during his foreign sojourns this month. In interviews to Norwegian media, Mukherjee emphasized that hardly any Indian Muslim has been involved in terrorism.

“There may be one or two out of 150 million people but all of these are imported. These are coming from outside. Indigenous terrorist activity in India is extremely negligible and whenever such signs are visible we take appropriate steps,” said Mukherjee, a former finance, foreign and defense minister under three prime ministers.

Of course, this new-found faith and confidence in Indian Muslims whose loyalty to the nation has perennially been suspect, and not just in the eyes of the PM’s Hindutva family and followers, is touching. What makes no sense though is the special treatment that Muslims continue to receive at the hands of security and intelligence agencies and an increasingly hostile media which essentially speaks the line and narrative it has been fed by the establishment. The legend of the so-called Indian Mujahideen continues to grow with more and more young men being rounded up as the IM members.

On the one hand, you have these touching platitudes to Indian Muslim’s patriotism and loyalty insisting they are part and parcel of the mainstream. On the other hand, anything goes off anywhere, the first reaction of police and intelligence agencies is to go for the nearest Muslim.

No wonder India’s prisons are teeming with the ‘usual suspects,’ far outnumbering their share in population. If “hardly any Indian Muslim is involved in terror activities,” as the president insists, why does he perpetually remain the enemy of the state? We all know what happened under Modi himself in the ‘Vibrant Gujarat’ and I am not just talking about 2002.

So this exultation over Muslims’ loyalty to India and their apparent indifference to the charms of global terror is indeed touching. But why do we not see the appreciation of this reality on the ground? Why doesn’t their lot change with the rest of the country?

Why do they remain permanently in the dock? These are questions that India’s leaders need to ask themselves if they indeed care for this much exploited minority.

Coming back to the Western concern, if Indian Muslims remain “peaceful and unradicalized,” they are not an exception. Even those taking to extremist ways elsewhere were not born that way, nor did their faith force into it. It was thrust upon them by decades of injustice, wars and oppression and you know by who.

When the world is divided into ‘with us-or-against us’ battle zones and you kill and drive people from their homes and cities under one pretext or another, you can’t expect a Gandhian ‘thank you’ in return. Still, if India’s Muslims haven’t gone that way and retained their sanity, thank God for that! However, as Pankaj Mishra argues, they have far more serious problems to deal with, than fantasize about signing up for Al-Qaeda or the IS armies.

Economically dispossessed and socially deprived on many counts, Muslims have long struggled on the margins of Indian society. Long demonized as the vote bank of the Congress and other ‘secular’ parties, the meteoric rise of Modi and the unprecedented communal polarization in the 2014 polls has reduced Muslims to a political zero.

Uttar Pradesh, with a population of nearly 200 million and 20 percent Muslim population, failed to elect a single Muslim MP. On the other hand, the hysterical targeting of the community under one pretext or another, from terror to ‘love jihad,’ continues unabated although elections are over and Modi’s party is comfortably ensconced in Delhi and in many states.

It’s as though Muslims are being deliberately driven over the edge hoping they would fall into the waiting arms of global terror. Whoever is playing this dangerous game must be prepared for its catastrophic consequences.

As Mishra warns, “the radicalization of even a tiny fraction of 180 million Muslims would not only fatally undermine India’s claims to democracy and secularism. The not-so-reluctant fundamentalists would make the country seem as ungovernable as its neighbor.”

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# Nadeem Tarin awarded doctorate by Aligarh Muslim University



**P**roud moment for Indians in Saudi Arabia as Nadeem Tarin receives honorary doctorate from AMU VC in Aligarh. He has done excellent work in the field of education for children of Indian expats.

**RECOGNITION:** AMU Vice Chancellor Zameer Uddin Shah confers an honorary doctorate on Nadeem Tarin in Aligarh, India, on Thursday, 16th October 2014

A prominent educator and social worker who has lived and worked in the Kingdom for the last 34 years has been awarded an honorary doctorate by a prestigious Indian university.

Nadeem Tarin was conferred the degree by India's Aligarh Muslim University (AMU), a premier academic institution that is popularly known as "the Oxford of the East," in recognition of Tarin's work at improving social mobility through educational and commercial initiatives. Tarin's life tells the story of the transformative power of education, philanthropy and business.

"I feel extremely humbled and honored to receive this award," Tarin told Arab News via phone from India.

"My own studies at AMU provided an excellent basis for my career and I thank the esteemed university team for considering conferring this award on me."

The Doctor of Letters (D. Lit.) honoris causa was presented by AMU Vice Chancellor Zameer Uddin Shah at Aligarh on Thursday.

Tarin, who is general manager of the Riyadh-based Saudi Al-Terais Co., has held several leadership roles within schools and boards, besides being the chairman of the Riyadh-based Delhi Public School (DPS) and the Dammam-based Dunes International School.

An engineering graduate from AMU, Tarin has also built and donated a multimillion riyal sprawling hostel for about 550 boys at the AMU campus. The D. Lit. degree was presented to Nadeem at the convocation of the university, which was attended by Dr. Abdulaziz Othman Altwaijri, director-general of Islamic Educational, Scientific and Cultural Organization (ISESCO), as chief guest.

In a congratulatory message, DPS Principal Mairaj M. Khan and Director Khursheed Shah commended the social and educational contributions of their chairman.

Tarin graduated in 1977 from AMU, a university in the historical north Indian city of Aligarh, which offers about 300 courses. As a premier university of south Asia, it ranks 8th among the top 20 research universities. The university has more than 33,000 students and 2,000 teachers on its rolls.

A special feature of the university is its residential character, with most of the staff and students residing on the campus.

There are 80 student hostels on the campus. US Secretary of State John F. Kerry recently signed eight MoUs with the then India's Union Minister of HRD M. M. Pallam Raju to strengthen collaboration and build partnership between American and Indian institutions of higher education, including AMU.

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# Nalanda University : His -Story is not History

**I By M Naushad Ansari I**

Nalanda University, which was set up at Rajgir in Bihar in 413 AD during the Gupta dynasty, had emerged as a world seat of learning before it was destroyed sometime in the 11th century. External Affairs Minister, Sushma Swaraj along with Bihar's Chief Minister, Nitish Kumar, formally inaugurated the new Nalanda University on September 19. The creation of new varsity came into existence in 2010 through an Act of Parliament seeking to recapture the lost glory of its earlier avatar.

Many of the dailies published reports on varsity's past glory, its decay, theories of uprooting of Buddhism etc. Unfortunately, most of these carried fabricated and concocted stories on destruction of the varsity, peddling a perverse perception of the Indian past. The most amusing was to read 'Nalanda varsity set to capture erstwhile glory in new avatar' in Hindustan Times, Patna, on September 1, 2014. In the write-up it was stated that 'the university fell upon hard times when it was overrun by the Huns under Mihirakula during the reign of Skandgupta (455-467 AD). But it was restored by his successors. The

university was destroyed again by the Gaudas in the early 7th century but was restored again by king Harshvardhana (606-648 AD). But it could not recover from the third and final blow dealt in 1193 AD by Bakhtiar Khilji, a general of Qutubuddin Aibak, out to uproot Buddhism. The Turkish invaders set blaze and destroyed the huge library of the university, said to rival one at Luxor in Egypt'. On September 15, 2014 the same daily, again, reiterated that 'the original Nalanda University.....was burnt down by an army of Turkish invaders in 1193'. ('Nalanda varsity set to capture erstwhile glory in new avatar', Hindustan Times, Patna, September 15, 2014).

Another leading daily of Patna, The Times of India, in its September 20, 2014 issue stated that 'Nalanda Mahavihara was reduced to ruins by foreign invaders'. Daily Pioneer from Delhi, on September 20, 2014, reported that 'Nalanda University was burnt down 800 years ago by a Turkish army' (September 20, 2014). Without mentioning the name these dailies have indicated that it was none else than Bakhtiyar Khilji who destroyed Nalanda University. Such falsification of history, with a clear design of creating hatred and ill-will in the society, misleads



readers and pulls wool over their eyes. In obvious fact, the historical evidence proves that much before invasion of BakhtiyarKhilji, Nalanda University was already fallen to ruins because of the rivalry of Hinayana (simple Mahayana) and Mahayanainfluenced with the ideas of Brahminism. Indeed, there was another Mahavihara in Odantapuri (modern Bihar Sharif in Nalanda District) inside the fort of the local king which was partially affected in the course of battle between the forces of BakhtiyarKhilji and the local king in 1197 or 1198 AD. The chronicle, Tabaqat-i-Nasiri of Minhaj-i –Siraj, which is usually referred to be historical record of the time, apparently refers to this place and do not even mention the name of Nalanda. Presumably, Nalanda was then a desolate place.

The fortified monastery which Bakhtiyar captured was, “known as Audand-Bihar or Odandapura-vihara” (Odantapuri in Bihar Sharif then known simply as Bihar). Minhaj does not refer to Nalanda at all. He merely speaks of the ransacking of the “fortress of Bihar” (Hisar-i-Bihar). This is the view of many historians and, most importantly, of Jadunath Sarkar, whose credibility is honoured even by right wing historians. (History of Bengal, vol. 2, pp.3-4). Historical evidence also suggests that BakhtiyarKhilji did not go to Nalanda at all. It ‘escaped the main fury of the Muslim conquest because it lay not on the main route from Delhi to Bengal but needed a separate expedition’. (A S Altekar in Introduction to Roerich’s Biography of Dharmasvamin). Also, a few years after Bakhtiyar’s sack of Odantapuri, when the Tibetan monk Dharmasvamin visited Nalanda in 1234, he “found some buildings unscathed” in which some pandit-sand monks resided and received instruction from MahapanditaRahulshribhadra. In fact, Bakhtiyar seems to have proceeded from Bihar Sharif to Nadia in Bengal through the hills and jungles of the region of Jharkhand, which, incidentally, finds first mention in an inscription of 1295 AD (Comprehensive History of India, vol. IV, pt. I, p.601).

KPJaiswal Research institute, Patna was established in 1951 by the Government of Bihar with the object, inter alia, to promote historical research, archaeological excavations and investigations and

publication of works of permanent value to scholars. The research work titled ‘The Antiquarian Remains in Bihar’ by DR Patil, published as a ‘Historical Research Series’, by the Institute in 1963 reveals that: ‘...no Mohammedan Makhdum, Pir or saint of great repute happened to grace the tops of the Nalanda mounds with their tombs or mosques. This is a feature, which, it should be noted, is commonly to be observed all over Bihar at sites of celebrated and important sanctuaries. At Bihar Sharif itself many of such Muslim monuments still exist; but their absence at Nalanda, hardly six or seven miles away, is rather surprising. Had Nalanda been a living institute of great repute or importance at the time of the invasion of BakhtiarKhilji in 1197 or 1198 AD, we should expect the Muslim Chronicles of the event to have known and mentioned the name of Nalanda. The place, said to have been destroyed by the invader, is described to be a great city and a place of study then known as Bihar, which would more appropriately be a reference to the modern Bihar Sharif, which also had a monastery, and not to Nalanda, near which there existed no big city worth the name. As is known, one of the Pala rulers had established a monastery at Odantapuri or Bihar Sharif itself which may have affected adversely. All these would indicate that, quite before BakhtiarKhilji’s invasion, Nalanda had perhaps fallen to decay or ruins already; but how and when actually this happened is still a mystery to be unravelled’. (Page 304).

The research further indicates that ‘...there is, there-



A View of the Original Nalanda University



fore, reason to believe that Nalanda had met its final end sometime in the 11th century i.e. more than hundred years before BakhtiarKhalji invaded Bihar in 1197A.D'.(Page 325). . This historical research series was published under the patronage of the Government of Bihar in 1963.



The Seal of the Nalanda University

Furthermore, DN Jha, former Professor, Department of History, University of Delhi, in the article 'Grist to the reactionary mill'(Indian Express, July 9, 2014), on destruction of Nalanda University, quotes that: 'Tibetan monk and scholar, Taranatha, writes in History of Buddhism in India': 'During the consecration of the temple built by Kakutsiddha at Nalendra [Nalanda] "the young naughty sramanas threw slops at the two tirthika beggars and kept them pressed inside door panels and set ferocious dogs on them". Angered by this, one of them went on arranging for their livelihood and the other sat in a deep pit and "engaged himself in suryasadhana" [solar worship] , first for nine years and then for three more years and having thus "acquired mantrasiddhi" he "performed a sacrifice and scattered the charmed ashes all around" which "immediately resulted in a miraculously produced fire", consuming all the eighty four temples and the scriptures some of which, however, were saved by water flowing from an upper floor of the nine storey Ratnodadhi temple'. (History of Buddhism in India, written in the 17th century, English tr. Lama Chimpa & Alka Chattopadhyaya, summary of page 141-42). This should mean, he continues, that 'the idea of Brahminical hostility to the religion of the Buddha traveled to Tibet fairly

early and became part of its Buddhist tradition, and found expression in the 17th-18th century Tibetan writings'.

A number of other Indian scholars like R K Mookerji (Education in Ancient India), Sukumar Dutt (Buddhist Monks and Monasteries of India), Buddha Prakash (Aspects of Indian History and Civilization), and S C Vidyabhushana who interpreted the text, viewed that it refers to an actual "scuffle between the Buddhist and Brahmanical mendicants and the latter, being infuriated, propitiated the Sun god for twelve years, performed a fire- sacrifice and threw the living embers and ashes from the sacrificial pit into the Buddhist temples which eventually destroyed the great library at Nalanda called Ratnodadhi' (History of Indian Logic, page 516 as cited by D R Patil, The Antiquarian Remains in Bihar, page 327). Scholars named above were all polymaths of unimpeachable academic honesty and integrity.

As regards uprooting of Buddhism there are various theories put forward which seek to explain the tragic eclipse. Even today Gaya is often in news as Buddhists are still struggling to wrest control of their most holy shrine. The age-old conflict between Buddhism and Brahminism, it seems, is yet to be resolved.

But the effort to associate Bakhtiyar Khalji with the destruction and burning of the University of Nalanda and of the uprooting of Buddhism from its place of birth is a glaring example of the wilful distortion of history. Certainly such biased historians and their ilk are always free to falsify historical data but this only reveals the lack of any serious historical exercise. The truth is sacrosanct and history needs to be preserved and presentation without making it a victim of the prejudices of any kind

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**Prophet Muhammad is closer to Jesus Christ than anyone else**

Narrated Abu Hurairah (ra): The Messenger of Allah (sa) said: "I am the closest of people to the son of Mary. The Prophets are brothers from different mothers, and there is no Prophet between him and I." [Sahih Muslim, Book 30, # 5834]

أَنَا أَقْرَبُ النَّاسِ بِإِنِّ مَرْجَمَ الْأَنْبِيَاءِ أَوْلَادَ عُلَاقٍ وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ