

Better light a candle than curse the darkness

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

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باخبر

# BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

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## COVER STORY

# CENSUS 2011

# Do Muslims Hate Jews?

## BAKHABAR

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### Question

Could you please throw some light on the following fatwa especially the last part which says: This is in addition to the recorded crimes of the Jews which know no limit in ancient or modern times. The enmity between us and them will last until we fight them and kill them at the end of time, as the Prophet (peace and blessings of Allah be upon him) has told us. "

Why do Muslims hate Jews so much with this kind of attitude what is our future? Its better if Muslims remain in their present pathetic situation so that they don't kill everybody on the face of this earth. It saddens me so much.

### Answer

**By Dr. Abdullah Rahim**

There is absolutely no enmity between Muslims and Jews as far as Islam concerns. The fact that many of the Jews at the time of the Prophet (sws) were among his enemies does not make all the Jews of all time enemies of Muslims. This is a mindset that both Jews and Muslims need to get rid of.

If all Jews are enemies of Muslims and they are supposed to be killed then why the Prophet (sws) did not kill all of them in his time? Why were they given a chance to live peacefully with Muslims and why even after they betrayal to Muslims the policy was not to kill them all?

The truth of the fact is that in this materialistic and secular world Muslims and Jews are among a very few religious groups who still believe in one God and practice what they know as His Sharia. Instead of waiting for the end of the world to kill each other we need to get closer and try to be united against the secular world.

According to the Qur'an there can only be three justified reason for killing:

1. When it is executing a murderer (that is supposed to be done by the state).
2. when it is executing those who create Fesad (anarchy and evil) in the land (that again is supposed to be done by the state).
3. When people are convinced about the truth of the message of a Messenger of God but still do not accept it due to their arrogance (in which case God may direct His messenger to attack and kill these people with the support of his followers). In the case of Ahl Al-Kitab, the fact that these people (at least according to themselves) believe in One God is so important that their faith with regard to this point is an exception. According to the Qur'an, instead of killing them, the Messenger and his companions were supposed to have them pay tax in a state of subjection. Of the above, the 1st and the 2nd are applicable to any one, being a Jew or a Muslim, and the 3rd is no longer applicable.

Any Hadith narrated from the Prophet should be interpreted in accordance to the above rules that are derived from the Qur'an and if not possible then its reliability will be under question.

<http://www.al-mawrid.org/index.php/questions/view/do-muslims-hate-jews>

# Aurangzeb vs Kalam

The renaming of a road is part of a wider pattern of strategic messaging by the NDA.



**I By Pawan Khara I**

**I**ronically, the BJP's office is on a road named after a king who converted millions of Hindus and Jains to Buddhism. If Aurangzeb must be excoriated, what about Ashoka?

The renaming of Aurangzeb Road to A.P.J. Abdul Kalam Road has left apolitical liberals shocked and political parties dumbfounded. Without being saddled with the baggage of ideology, Delhi Chief Minister Arvind Kejriwal jumped to take credit for the renaming by tweeting the news first. He was present at the NDMC Council meeting that took the decision based on a petition by BJP's east Delhi MP, Maheish Girri.

The naming of streets in Delhi is governed by home ministry guidelines of September 27, 1975. These guidelines clearly state that names of existing streets should not be changed and only new or unnamed roads should be given names after eminent personalities. In the 15 years that I spent as political secretary to former Delhi Chief Minister Sheila Dikshit, we often received demands to rename/ name streets in various parts of the city. In many cases, these demands were accepted, but never to rename a street.

From K.K. Birla Marg to Rajesh Pilot Marg to Shri-mant Madhav Rao Scindia Marg, names were either allotted to new streets or to streets that had yet to be named.

Aurangzeb's track record as an Indian-born Mughal ruler is full of contradictions: there are instances when he showed extreme intolerance to pluralism, but also examples of his patronage and largesse towards other religions. If Aurangzeb decided to impose Islamic rule, it was to seek legitimacy from those who had supported him in decimating his brothers and seizing power. It can be understood even in today's context, with the RSS-controlled government's frequent attempts at making India a Hindu rashtra. If Aurangzeb decided to demolish temples that became political centres, he also funded the repair of the Chitrakoot temple, the Mahakal temple and several gurdwaras. Are we to judge him by the temples he demolished or by the temples he supported? Didn't the BJP rise to electoral prominence after demolishing a mosque, and promising to demolish more — "abhi toh pehli jhaanki hai, Mathura, Kashi baaki hai"? Are we to judge Aurangzeb by his decision to make Sambhaji a mansabdar in the contest against the Bijapur Sultanate, or by his many contests against the Marathas? Should Au-



rangzeb be judged by the jizya tax imposed on able-bodied non-Muslims who did not volunteer to be in the army or by the zakat, ushr, sadaqah, fitrah and khums he collected from only Muslims? Aurangzeb needed to finance his various wars. He seized the throne in 1658, whereas jizya was imposed in 1679. Aurangzeb banned the consumption of alcohol, gambling, music, nautch girls, narcotics, castration, etc. If we are to judge him by the bans he imposed, how should we judge the present ruling party, which has banned beef in some parts, come dangerously close to banning porn sites, is in the process of banning some NGOs, banned a film on the December 16 gan-grape case, banned the word "lesbian" from films (among 28 other "swear words")?

Without an approximate understanding of the historical and political context of that era, are we to judge at all? History will judge us by the way we judge history. And if in judging history, we were to include the good, the bad, the ugly, the black, the white and the grey, our heart will neither bleed for Aurangzeb nor throb for Kalam.

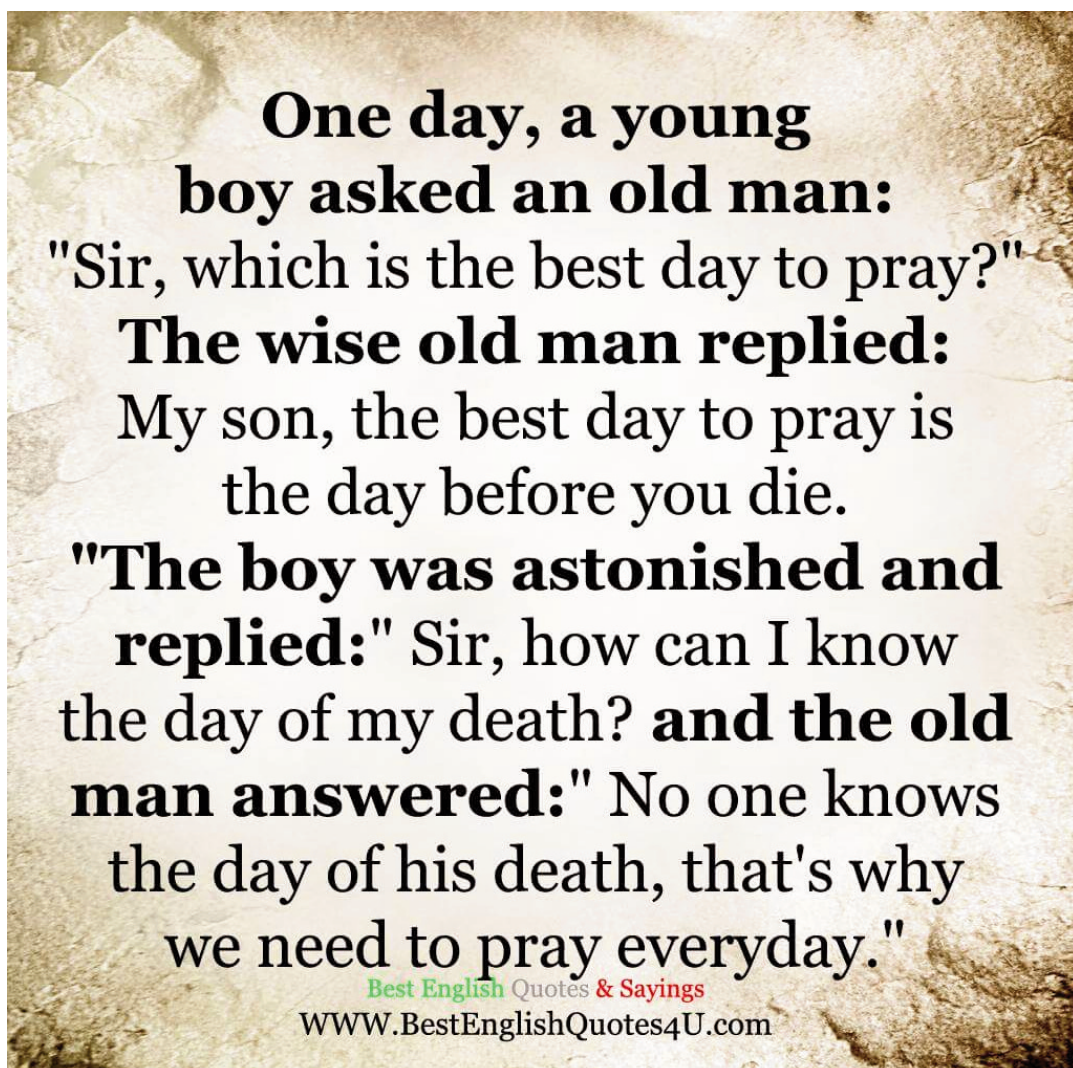
Ironically, the BJP's office is on a road named after a king who converted millions of Hindus and Jains to Buddhism. If Aurangzeb must be exorcised, what about Ashoka? Did he not indulge in largescale killings of Hindu Ajivikas and Jain Nirgranthas, especially after converting to Buddhism?

Having failed to take corrective action against then Gujarat Chief Minister Narendra Modi for his controversial role in the post-Godhra riots in 2002, Prime Minister Atal Bihari Vajpayee was losing his sheen as the secular mascot of the BJP. Vajpayee's troubleshooters advised him to nominate Kalam as the NDA's

presidential candidate. By accepting to become president, and thus whitewashing the taint of the ruling establishment, Kalam weakened the losing cause of pluralism in India. He failed the countless victims of communal violence in the country. A brilliant scientist and a fine human being, as the 11th president of India, Kalam willingly became a shield for a government desperately seeking cover after the shameful role played by its party in Gujarat.

It may not have electorally benefited the NDA in 2004, but in terms of a political strategy, appointing Kalam as president was perhaps the best perception-management option that the NDA's street-smart managers had.

The renaming of Aurangzeb Road to A.P.J. Abdul Kalam Road is part of the same strategic messaging: you are a good Muslim if you further our agenda or shield our real face. The rest are bad Muslims, and for them, the messaging shall come from Pravin Togadia, Giriraj Singh and Sadhvi Pragya. The writer, a former political secretary to Sheila Dikshit, is with the Congress party





# 2011 Census of India:

## The critical factor affecting growth rate differential

I By Misbahuddin Mirza I

The figures from the 2011 Census of India are here. The numbers matched predictions, based on previous growth patterns. While the changes were in line with forecasts, yet, commentators have had a field day. There has been a plethora of sensational commentaries about the differential between the growth rates of Hindus and Muslims. The hypotheses forwarded follow the stereotypical, unreasoned, oversimplified mantra blaming the Muslims religious persuasions and illegal migration from neighboring countries. Some have pointed out about the political aspects: the benefits to certain political parties; the potential benefits that can be reaped if the Muslims were to unite, etc. However, no one is talking about the elephant in the room. The most obvious factor that is affecting the difference between the growth rates of these two communities is - female feticide.

The first census carried out after India's independence was in 1951. However, we cannot use the 1951 census for the present discussion as it did not include the population of Jammu and Kashmir in it. So, let us use the 1961 Indian Census as a baseline – which showed the population of Indian Hindus as 83.45%. This brief, rough analysis shows that if the factor of female feticide is removed from the equation, the percentage of Hindus today would have been around the 1961 levels.

First, to set the record straight, the 2011 Census shows that the population of both Hindus and Muslims increased since the last census. The census also showed a decline in the population's growth factor for both Hindus, as well as for Muslims. The question here is regarding the differential in the growth

rate of the Hindus versus that of the Muslims.

There are secondary factors such as anecdotal evidence, as well as census data suggesting that (the high level of education, employment, and affluence among) the urban Hindus corresponding to smaller urban Hindu families. But, the following brief attempts to focus on the single apparent primary reason for the subject difference – female feticide. In the 1980's with the availability of technologies for determination of the unborn's sex, female feticide soon became rampant in India. The subsequent Indian Censuses started showing the toll female feticide was taking on the population growth rate of the Hindu community. This correlation is clearly supported by the census2011 website

statement <http://www.census2011.co.in/sexratio.php>:

“The major cause of the decrease of the female birth ratio in India is considered to be the violent treatments meted out to the girl child at the time of the birth. The Ratio in India was almost normal during the phase of the years of independence, but thereafter it started showing gradual signs of decrease...”

The normal male to female ratio is 104 to 107 females for every 100 men. Any changes to this range is questioned/ studied by experts. Some experts try to challenge this use of male-female ratio to estimate the number of feticides, by getting into complex medical discussions pertaining to intricacies relating to the X and Y chromosomes. However, most experts do use the male-female ratio as the basis for estimating the number of feticides.

The Lancet, a British Medical journal, in a 2011 study stated that 12 million fetuses were aborted in India in the previous 30 years.

An article in Al Jazeera had pointed out to the dire situation in some north Indian states where men now



have to travel to other states such as Bihar, Bengal, and as far away as Kerala to find a bride. Another Al Jazeera article mentioned an estimate that by 2020 India would have 28 million men of marriageable age who will not find a bride, and pointed out that no Indian Police force would be able to deal with this large a population group, should they start perpetuating violence against women.

Sunny Hundal's August 8, 2013 Al Jazeera article "India's 60 million women that never were," pointed out some very interesting facts. He quoted Amartya Sen's statement about 100 million missing Asian women, and the 2005 New York Times' estimate of 50 million missing Indian women. He pointed out that in the 2011 census, there were 37.25 million fewer women than men, and that to match this shortage along with the addition of natural male-female ratio, would require 60 to 70 million additional women.

That is, feticide has drastically reduced the number of would-be-Hindu women. Even if a conservative

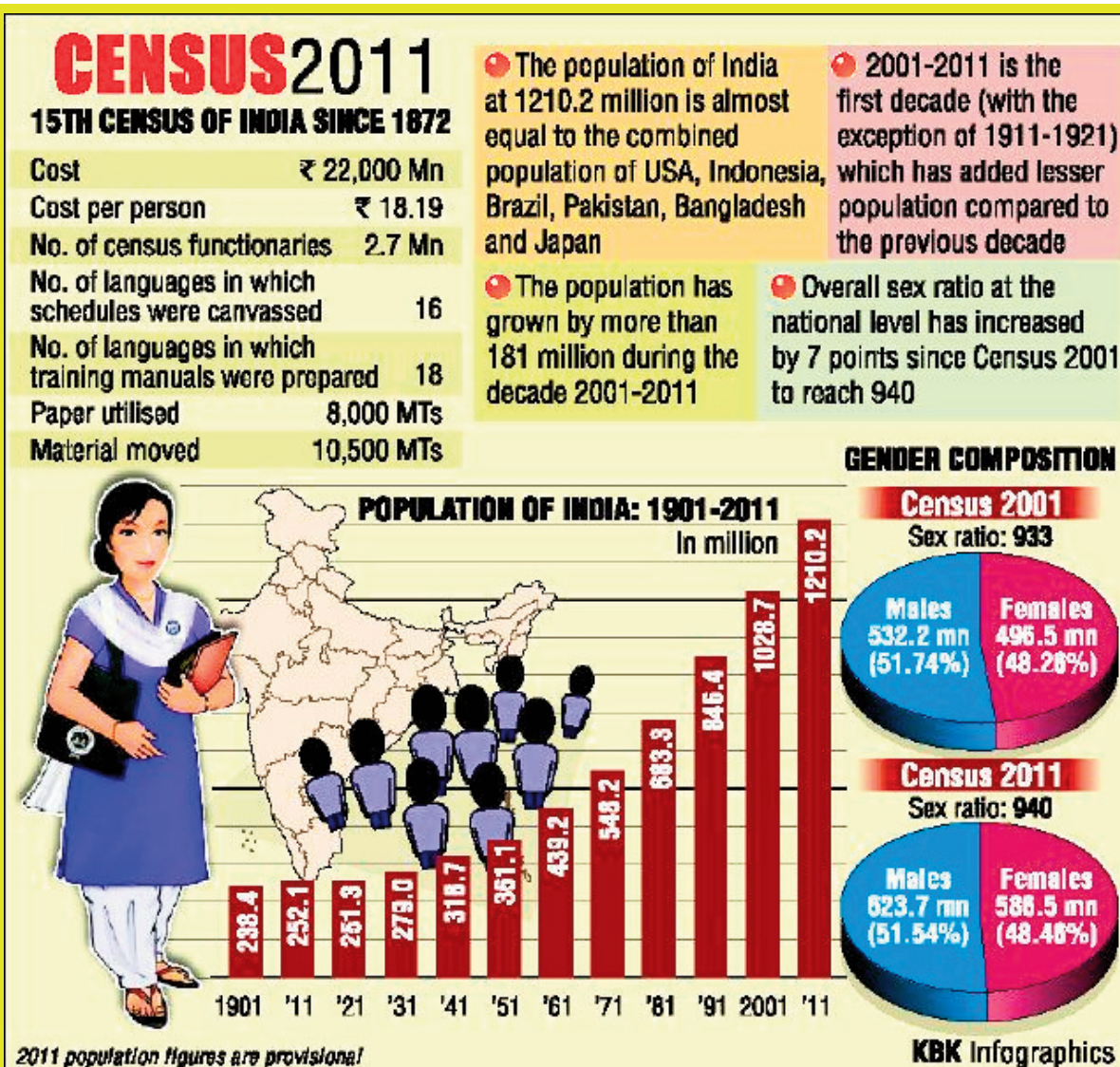
number of 80% (for percentage of Hindus) is used; it works out to 48 million (out of total 60 million would be women) fewer Hindu women in the 2011 census, then that would have been present, had feticide not been practiced. Putting this in a different way, if the factor of feticide was not present, the 2011 Census of India would have shown a total Hindu population of 1.0143 billion, instead of the existing 966.3 million. Factoring in the cumulative effects of the would-be-reproductive females, the population percentage of Hindus would have been even higher and have been equal to or greater than the 1961 levels.

...

(Misbahuddin Mirza, M.S., P.E., is a licensed Professional Engineer, registered in the States of New York and New Jersey. He is the Regional Quality Control Engineer for the New York State Department of Transportation's Structures Division, New York City area. He has written for major US and Indian publications.)

Source:

<http://twocircles.net/2015aug28/1440760010.html>

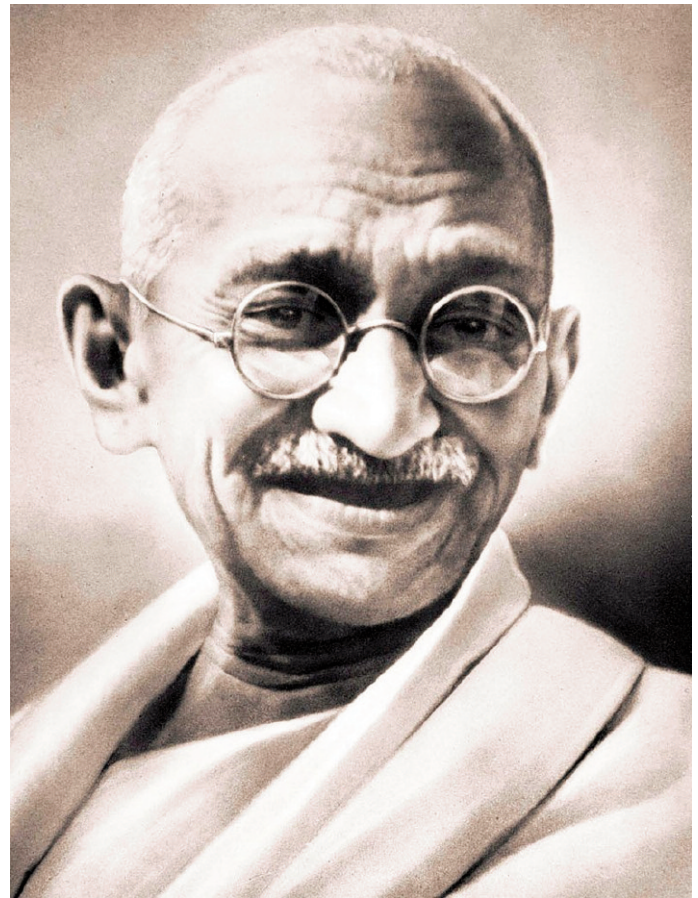




# 16 Facts You Probably Didn't Know About Mahatma Gandhi

We all know Mahatma Gandhi as the man who led our country to freedom. But we know little about some smaller and more astonishing facts about his life. The following are 16 facts about Mahatma Gandhi that are mostly unknown:

1. Mahatma Gandhi was nominated for the Nobel Peace prize 5 times. The committee regrets not giving him the Nobel Peace prize to this day as the award is never given posthumously.
2. M. K. Gandhi was responsible for the Civil Rights movement in 4 continents and 12 countries
3. The funeral procession of Mahatma Gandhi was 8 kilometers long
4. Great Britain, the country against whom he fought for independence, released a stamp honouring him, 21 years after his death
5. Mahatma Gandhi walked/traveled almost 18 kilometers a day throughout his lifetime which is enough to walk around the world twice over
6. Gandhiji served in the army during the Boer war – he crusaded against violence since the time he realized the horrors of war
7. Mahatma Gandhi corresponded with a lot of people – Tolstoy, Einstein and Hitler were among the many
8. Gandhiji was not present during Nehru's tryst of destiny speech to celebrate independence. He was in Kolkata fasting for religious harmony.
9. Most relics of Gandhiji including the clothes he wore when he was shot are still preserved in Gandhi Museum, Madurai.
10. He never held an official position in any political body during the final years of his life.
11. He was thinking of dissolving the Congress a day before he died.



12. Steve Jobs was a fan of Mahatma Gandhi – his round glasses are not only similar but also a tribute.
13. Gandhiji had a set of false teeth, which he carried in a fold of his loin cloth.
14. Mahatma Gandhi spoke English with an Irish accent, for one of his first teachers was an Irishman.
15. There are 53 major roads (excluding the smaller ones) in India, and 48 roads outside India that are named after him.
16. Gandhiji helped establish 3 football clubs in Durban, Pretoria and Johannesburg all of which were given the same name: Passive Resisters Soccer Club. Mahatma Gandhi promoted football in his non-violent campaign against racial discrimination. (Source) "Live as if you were to die tomorrow." Throughout his life Mahatma Gandhi did things that were inspirational, things that nobody thought he could do and made sure that he lived up to this line said by him.

# 8 things you can do to counteract the effects of stress

1. Increase dhikr (remembrance of Allah): "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction (Qur'an, 13:28)."

2. Increase prayers: "O you who believe! Seek assistance through patience and prayer; surely, Allah is with the patient (Qur'an, 2:153)." Regardless of the type of meditation, recent studies have verified the physiological effects of meditation. Most of those meditations consist in focusing on something, repeating some words and breathing (Greenberg, p.142, 143).

3. Perform ablutions: The most important component of relaxation is what Hans Loehr calls "the rituals of success." These rituals may be as simple as making ablution; yet, they must be performed properly for it is not enough to pass water on the body parts - those parts must be massed.

4. Ask for forgiveness : A person must ensure that he asks forgiveness from Allah. "Then I said, 'Ask forgiveness of your Lord; surely, He is the most Forgiving'" (Qur'an, 71:10).

5. Recite the Qur'an: The Prophet (Sallallaahu Alaihi Wasalaam) said, " Qur'an is a remedy for illnesses of the mind" (Bukhari). "The echo of sound has a medical effect and is now widely utilized," says Dr. Greenberg. "The recitation of or listening to the Qur'an has an effect on the body, the heart and the mind! It is said that the letter Alif echoes to the heart and the letter Ya' to the pineal gland in the brain.

Dr Ahmed El Kadi of Akber Clinic (Panama City, FL) conducted and published the effects of listening to Qur'anic recitation on physiological parameters ( i.e., the heart, blood pressure, and muscle tension), and reported improvement in all factors, irrespective of whether the listener was a Muslim or a non-Muslim, Arab or non-Arab. Obviously, it can be postulated that those who understand and enjoy the recitation with a belief in it will get maximum bene-

fits," writes Dr Athar.

6. Make the hereafter one's main concern: "Whoever has the hereafter as his main concern, Allah will fill his heart with a feeling of richness and independence; he will be focused and feel content, and this world will come to him in spite of it. Whoever has this world as his main concern, Allah will cause him to feel constant fear of poverty; he will be distracted and unfocused, and he will have nothing of this world except what was already predestined for him," said the Prophet (Sallallaahu Alaihi Wasalaam). One of the greatest causes of stress is money - how to pay the loans, whether one's job will be lost, what will happen to the family if the father dies, etc.

7. Think positively: Muslims should forget about the bad things of the past and think of good things, always having hope that he can be better. Trying to change the past is a foolish and crazy waste of time, "for saying 'if only' opens the way to Shaytan" said the Prophet (Sallallaahu Alaihi Wasalaam)(Bukhari). The Prophet (Sallallaahu Alaihi Wasalaam) also said, " Know that victory (achievement) comes through patience, and that ease comes through hardship." (Tirmidhi). Muslims understand that there's no reason for panic in the case of crisis - no reason to be distressed or worried for we know that after hardship come ease!

8. Do not waste time on thoughts of fear or stress: "The search of time is one of the most frequent causes of stress" (Seyle, p.102). Laziness is the mother of all evils, and the Prophet (Sallallaahu Alaihi Wasalaam) used to seek refuge in Allah from it. Understanding that this life is short and time precious, Muslims should try to work hard and pursue worthy knowledge.

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Courtesy: [www.everymuslim.net](http://www.everymuslim.net)



# A Story of Perception

I By Sami A. Khan I

I know Moid Siddique, who was General Manager, HMT, Bangalore in 1990s, met him in 1994 (Its 21 years ago!) when I was doing a research for the Ministry of Labour while working at Shri Ram Centre, Delhi. He has written a book on Beyond Management as well where he shared one story of a school teacher.

His daughter, 6-7 years old went to the school, the teacher asked to all students while teaching, how the Earth Looks Like? Everybody has its own idea, but Moid's daughter had a different idea: she said that the earth looks like a chocolate. The teacher got perturbed and snubbed the child, and told her that the earth looks like an Orange.

The poor girl was not able to comprehend it, how the earth looks like an Orange..couldn't relate to it. On the other hand, teacher was not able to understand what the little girl is saying. She was fixed with her WAY of teaching, and her ideas...and not able to communicate, and was less concerned about the child's comprehension or understanding (So are the most of us teachers!).

When, Moid came in the evening, he found his daughter is not in her best mood like she used to be always, and seems thinking something and not reaching to an answer. For little girls or boys, their fathers know ALL. So when Moid asked her what happened in the school, and he showed his concern and did little probing showing empathy. She opened up, and asked him a straight question: Dad, how the earth looks like an orange? Moid listened to her, and then asked for her view, she told that: Dad, you don't see the earth, it looks brown...it looks like a Chocolate (She was into habit of eating a lot of chocolate). Moid understood the problem. He said you are right, and then took a globe, and showed her where are we, and where are the other places in the world...and communicated well regarding the shape of the earth. The child understood, then he referred and showed her the flatness of North and South hemispheres on the globe...and told that's why people say that earth looks like an orange.

Teacher was right: She was referring to the SHAPE.



Student was right: she was referring to the COLOUR Both were right! But, the poor teacher was not able to communicate.

Moral of the Story: many

- Ways of teaching: Difficult to become a good teacher
- Know the full story, and then give meaning to what you are interpreting.
- Listening and communication is key to solve any problem.
- Keep all windows open/holistic view—Out of the Box thinking
- Chocolate was a nice connotation..can work in other situation as well.
- Empathy: which helped Moid to communicate to his child.
- You need a Globe while teaching ( I mean action learning, hands on is the key)
- Conflict can be fixed.

On an optimistic note, life is easy as well as complex.. upto you, how you take it!

Sami A. Khan, Associate Professor in HRM at King Abdulaziz University, Jeddah

# JOURNEY TO ISLAM:

## A Road of Conversion for an Enemy of Islam With Closed Eyes Discovering & Following Truth:

I By Dr. Herman S Jr. I

**T**he journey forced me to research a trove of philosophies and religions.

“All that is necessary for the triumph of evil is that good men do nothing” (Attributed to Edmund Burke)

“What is it for good men to do but discover Truth, lest that Truth be buried, suppressed, never acknowledged and forgotten, all to our peril?” (Dr. Herman-SJr.)

Since childhood I have felt I was designed by the universe with the words of these two quotes embedded deep into my mind and spirit.

The words have rung loudly inside my head and heart. The ringing always pointed to one task, to discover truth via a personal journey.

This guided me to a childhood and adult life embedded with a deep scientific education and character that does not tolerate nonsense.

One day I decided with no plan to begin my journey. A journey to wherever the force was directing me so to silence the calling which rang within me like the fatally tempting songs of the Sirens of Greek mythology. The enchanting and deadly beauties which called to the hearts of unsuspecting sailors, only to lure them to death.

### Searching for the Truth

- How Did I End Up Muslim?
- Why Consider Islam?
- Is Islam the Immortal Religion of Allah?
- Long Search for the Truth
- Is Islam the Truth? (Watch)

Alhamdulillah this allure did not bring me to death but closer to truth via a decades-long journey which molded me into an autodidactic polymath who had the fortune of attending several universities and ob-

taining multiple degrees.

The journey forced me to re-search a trove of philosophies and religions. In doing so, I came to detest the institutionalization of religion, as well as the misinterpretations of religion which spawn the famous and sometimes comedic crack-pots within reli-

gion. You know, those typically commented on by John Stewart of The Daily Show.

My then newly found detestation also and especially applied to Islam. However, even with this loathing of Islam, I noticed the religion continued to reappear into my life. This was quite baffling as I happily attacked and deeply hated Islam.

Perplexed, I decided to pay attention to this phenomenon and repeat my research of Islam. I ensured to do so with a pure and unbiased mindset by reminding myself of the statement I repeatedly said for years, that I seek truth regardless of where it leads.





Many times I stated that if I find that Christianity is the truth then I will become a Christian. This also applied to Buddhism, Judaism, Islam and everything else. I understood if I genuinely sought the truth then I must ensure to follow it wherever it was to lead and not merely where I hoped nor personally believed it would lead.

the most reliable way for me to find any truth in Islam would be to study the Quran

This resurfacing of Islam occurred in many facets of my life, including a continual attraction to the Arabic language, culture and music. It also included me continually coming across new Muslims and befriending them, both male and female. Many of those friends eventually informed me that I was already more Muslim than most Muslims due to many of my beliefs in life.

Originally I thought nothing much of those statements, but I did begin to notice that every time I left the arena of the Arab culture, and of Islam, I found myself pulled back into it in one or more facets of life. So, as noted above, I continued my search for truth in Islam, in the Quran, via research founded in science, and free from any life altering emotion.

As a consulting expert in psychology, I knew the most reliable way for me to find any truth in Islam would be to study the Quran with an unbiased and emotionless demeanor.

I ensured to do so

while avoiding any dogma, whether that dogma was seemingly positive or negative.

I also ensured to refrain from any emotional bond that may come from studying Islam with its practitioners. This is because the creation of such emotional bonds are quite common when one studies any religion, if one is open to it, or does not protect

against it.

I did everything to divorce myself of all possible emotion for Islam and cling only to the actual science within it, should any exist. I ensured to stay solitaire and away from the groups of praying Muslims at the masjids, for the most part. Doing so kept me from being influenced by them and thus veering away from any science. Although I did visit the masjid on only a few occasions, I was careful to keep myself divorced from any emotional entrapment. I can safely say that this technique succeeded. I ensured to meet on a one on one basis with only highly educated Muslims

This divorcing of emotions was paramount since religion is a highly emotionally charged subject. It is

all too easy to get caught up in the power and attraction of religion when surrounded by its people and energy. Such energized atmospherics can easily and greatly influence one who is not actively protecting against them as they take advantage of the powerful human need for social belonging. This need is appreciated in our understanding of the third level of Maslow's Hierarchy of Needs: Social Belonging.

To avoid possible attraction to Islam via psychological group dynamics enticing any desire for social belonging, whenever I sought clarification of anything regarding

Islam I ensured to meet on a one on one basis with only highly educated Muslims. Those individuals had no knowledge of each other, nor of the questions asked.

I would often ask the same questions to each of them to determine if each answer given was of identical understanding, or truth. Meeting with more educated



Muslims was required as the nature of my questions would most likely, in my experience of speaking to religious individuals, have been met with unscientific and typical religious answers by others. Such answers are common from anyone of any religion who is a blind follower and not greatly educated in the sciences, nor even in the critiquing of their own religion.

After hearing the Muslims' answers and researching the same, I admit I was quite surprised when I began to understand the core issues of my and most non-Muslim's arguments against

Islam. This includes the treatment of women and non-Muslims, men's right to polygamy, and many others.

While the answers to those arguments are outside the scope of this work, I can say that they were all illuminating and logical as they separated the truth from the rumors.

I then understood that the issue with the arguments of non-Muslims against Muslims, such as those noted above, is they are based on questionable practices which typically are cultural. Many are indeed grossly misinterpreted from the Quran and are indeed evil.

I then saw the difference between such evil and true Islam, i.e. Islam which is defined in the Quran when it is correctly interpreted within the context of where it occurs in the Quran and within the era in which it was revealed, or written.

#### **who am I to say I know the ultimate truth?**

While there were indeed a plethora of questions I possessed and also frustrations with some of the answers received, I ultimately came to see the truth of

the answers, the truth of Islam. I finally came to the acceptance of the truth within the Quran, within Islam, by taking my shahadah this last Eid. I can now say that the truth I found in Islam is my belief. Yet, who am I to say I know the ultimate truth? Those grounded in science and those genuine seekers of truth must always be open to the possibility that their truth is not the final truth, that there is a

deeper, more profound truth that leads further. Even for believers there is no fear behind this statement because they possess no fear of anything nor anyone that can surface and threaten the truth. As a matter of fact, true believers prepare to be

tested by Allah on their belief.

#### **The forewarning of such tests is announced to them in the Quran:**

{Do the people think that they will be left to say, 'We believe' and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.} (Al-Ankabut 29:23)

I pray I will be allowed to continue to discover this truth for myself, and even for my fellow Brothers and Sisters in Islam.

I also pray to bring these discoveries to the global ummah and the general public via articles, interviews and social events conducted in solitaire and in collaboration with others, Muslim and non-Muslim seekers of truth.

For I am merely a seeker of truth who has set and continues to walk this journey with closed eyes, discovering and following truth. This is my road of conversion and I am a former enemy of Islam.





# Being Your Own Boss: Writing Your Business Plan



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**I By Obaid Ahmed I**

**T**his is Part 3 of UmmahHub's series on Being Your Own Boss that reveals the keys to help you become a successful entrepreneur and be the best you can be in business and in life, In sha Allah.

In Part 2, we'd discussed how you can find a business idea that will serve the market and your personal goals and included a real life case study to show you how. In this part, we'll explore how to write a business plan based on your answers to a set of 14 questions.

Once you have a business idea, what do you do?

## **Moving forward with your business idea**

Building a start-up is difficult, hard and messy. This is no linear path. It involves a lot of experimentation. A business at the beginning is nothing more than a hypothesis. As an entrepreneur, your job is to validate if the problem you are trying to solve is indeed a real problem.

The challenge many entrepreneurs face and the reason many fail, is wasting time building a product or offering a service no one wants. To reverse this problem, the key is to understand the problem and to develop a solution. Once you have the correct understanding of the problem you are trying to solve, the solution won't be hard.

The traditional business theory is to spend a lot of money on a product and try to sell it. We want to show you an easier way to identify your problem, build a product in a shorter time-frame, save more money, find customers faster and reduce risk of failure.

This method is called the "lean startup methodology". It is a contemporary business philosophy started by Eric Reis, who adopted the work of Steve Blank, a veteran entrepreneur from the Silicon Valley. His method is that you focus on building a very basic product he calls the 'minimal viable product' and releasing multiple versions of your product or service over a period of time as you improve on it based on customer feedback.

The next article in this series will focus on creating a roadmap for building a product and finding these customers, but for now we will focus on applying the 'lean startup' method to mapping out a simple business plan to give you a bird's eye view of your business, which will get you to launch your product or service as quickly as possible.

## **What type of business are you running?**

There are two types of business you can run:

1) Product-based business: This can be an online product such as a software product or a physical

product such as computers, clothes or food. The goal is sales of your products.

2) Service-based business: “You are your product”. Whether you are a graphic designer, attorney or a consultant, you are essentially selling yourself. The goal is understanding what your clients truly need and fulfilling their expectations within a given time-frame.

## Developing a business plan: 14 questions you must answer

Whether you are explaining your business to a friend or pitching it to an investor, you need to be able to explain your business in 30-90 seconds. If it takes you too long to explain what your business is and what benefits it has, it's too complicated. Instead of writing out a long business plan, the goal is to keep your business plan short and simple. Remember, the key to building a ‘lean’ business is to do the absolute minimum you need and get in front

of customers as fast as possible. With the following steps, whether you decide to build a product-based business or a service-based business, it will give you the necessary foundations of a solid business map.

You need to consider the following. Grab a pen and write out the answer to each question:

### 1. What is your product or service?

Action Step: Try to answer this question in no more than 1-2 lines.

### 2. What is its unique value proposition?

Action Step: In other words, what makes it different or better? Not that it's the first of its kind. What makes it better?

### 3. What's the market opportunity? What problem will you solve?

Action Step: Clearly define exactly where the oppor-

tunity is in the problem you are trying to solve.

### 4. How large is the market?

Action Step: In other words, how much money is being spent in your industry? Look up academic studies or industry websites or magazines for approximate figures.

### 5. Who are your competitors?

Action Step: Do a search on Google and pretend you're a customer looking for the service you are offering. Are there other websites that are offering the same services as well? Take a look at their website.

### 6. Who are your customers?

Action Step: Create a customer profile. In order to sell to your customers or future clients, you need to know exactly who they are: age, demographics, education, income levels, geographical locations, their

interests, behaviours, what they like or don't like, etc.

### 7. How do you make money?

Action Step: This is known as your business model. Exactly how do you intend to make money? Retail sales? Wholesale?

### 8. Who is the management team?

Action Step: Who is on your team? You can be the sole founder or start your business with a partner. The key is for

your partner to possess a skill that you don't have.

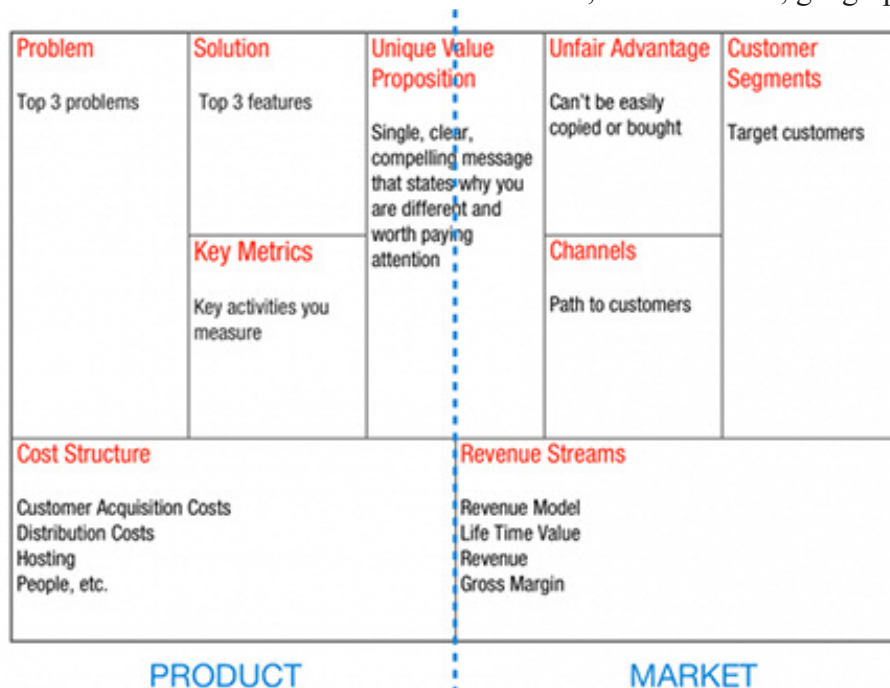
You want to have a partner whose skills complement yours.

### 9. What is the strategy? What's the long-term goal (10 years)?

Action Step: Strategy is how you get to your vision. When you understand what your product is and what problem you are trying to solve, where do you intend to go? Do you want to create a small home business to create income for you? Do you wish to expand your business into a franchise or large corporation? Where is the end goal for your business?

### 10. What are the 3, 6, 9 and 12 month milestones?

Action Step: Look at where you intend to be. Write out a 3-month, 6-month, 9-month and 12-month roadmap of where you wish to be with your business. It will help you create a vision that will inspire



Lean Canvas is adapted from The Business Model Canvas (<http://www.businessmodelgeneration.com>) and is licensed under the Creative Commons Attribution-Share Alike 3.0 Un-ported License.



you.

### **11. How do you sell/market your product/service?**

Action Step: How do you get people to buy your product? Research and make a list of where your customers are.

### **12. How much capital do you need/intend to raise?**

Action Step: Think about how you will raise money for your business. Will you bootstrap? Will you stick with your job and save money for a few months until you can fund your business? Do you intend to find investors, such as venture capitalists, friends or family to help fund your business? Look at how much you will need to get started and that will give you a good idea of what road you will need to take.

### **13. What are the projected financials for the company?**

Action Step: How much money do you predict to make with your company? It's important to look at potential revenue and profits you expect per month and per year. These expectations will map out a financial plan

that will keep you on course until you reach your desired income.

### **14. What is the preliminary valuation of the company?**

Action Step: For many companies, the question of valuation normally arises when one is looking at outside sources of investment, such as venture capital or seed funding. The valuation of the company, or how much the company is worth, is an important measurement to know. In exchange for funding, you will have to give away a percentage of your company. To measure the worth of that percentage, you will need to know a valuation. For example, if you give away 10% of your company for an investment of \$100,000, then your company's valuation is \$1 million.

Once you've completed this, try your best to plot

your answers on the Lean Canvas model below. It will give you a visual map and help you make connections about the value you are trying to add to the marketplace.

To better understand how to use this, here is a free course on Udacity that will take you step-by-step on exactly how to map out your business plan on a Lean Canvas Model. Mapping out a business plan this way is different than the traditional route. You will be able to start your business with much more ease, having saved money and time as well as being able to communicate your value proposition to your team and external stakeholders.

In the next part of the Being Your Own Boss series,

we'll learn how to launch your business idea. We will cover the basics on how to build your product and service and a variety of funding models to help ensure you have the money you need to start your business. How does your

business plan look after answering all 14 questions? Let us know in the comments section below!

### **Exclusive offer**

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# Misplaced Priority

I Dr Mohammad Manzoor Alam I

Over the last few weeks, things have not been going well for the country. A rash of anti-Muslim riots in Bihar, higher incidence of communal violence in the country compared to last year as per Home Ministry statistics, soaring prices of food and other essentials, capped by an immensely avoidable stock market crash. Things have not been looking up and they have been demanding attention. However, attention is one thing that the administration cannot, or does not want to, give to any issue.

This is proven now that the finance sector in India was getting warnings of an impending crash and it chose to bury its head in the sand. The Union government, too, did not seem unduly perturbed either over the anti-Muslim hate and hysteria or over the financial disaster. However, instead of trying to build a national consensus on critical issues on a priority, BJP and Aam Admi Party have joined hands on a divisive agenda, even though the two parties do not see eye to eye on any other issue.

Thus, instead of building an all-party consensus on these significant issues BJP-Aam Admi have changed the priority and decided that by changing the name of Aurangzeb Road in Delhi to APJ Abdul Kalam Road they will solve all the problems plaguing the country. To say the least, it is an apt example of how divisive minds function to avoid real issues.

Now, let us think for a while on what could be the reason behind such an irrational, untimely and wasteful act (energy, time and money spent on such things are a waste). It could have been the result of both BJP's and Aap's desire to divert people's attention from their day-to-day problems and give them an emotional lollipop. Aurangzeb has often been portrayed by a section of historians as an anti-Hindu bigot. Other historians do not agree with this prescription.

Without going deep into theories and methodologies of historiography, suffice it to say that numerous firmans of this Mughal emperor donating huge tracts of land to countless numbers of Hindu temples all over India for their upkeep and meeting their running expenses are still available with temple trusts as well as in National Archives.

In my part of the country there are some big temples

with rich endowments. They still preserve firmans of Aurangzeb granting them huge tracts of land in perpetuity. One of these says, "granted by Aurangzeb Alamgir, the King Emperor of India for the upkeep of the temple and the priests so that they are able to pray for the welfare of the empire". Such firmans as well as other aspects of Aurangzeb's life and rule have been described in an easy, jargon-free language by scholars like the late Bishambhar Nath Pandey and Maulana Ataur Rahman Qasmi.

Historians who do not believe that Aurangzeb was more bigoted than previous Hindu or Muslim kings and say that even Hindu kings had high officials called moorti bhanjaks (idol breakers). Their duty was to break idols if they suspected that gold, silver and pearls were concealed in hollow idols. All that wealth obtained by breaking such idols was deposited in the Hindu king's treasury.

They also assert that 60 percent of the army of Emperor Akbar was Hindu and there was a corresponding Hindu representation among Generals, ministers and nobles. However, during Aurangzeb's rule, the percentage of Hindu generals was higher than Akbar's.

The most important point for this short article is that Aurangzeb demolished the beautiful mosque of Golconda fort (where he lived for years) as he suspected gold, silver and other riches were buried under it by corrupt officials. This much for Aurangzeb's "Islamic fanaticism".

The Sangh feels that by hurting Aurangzeb (ha ha), it will hurt Muslims. A person dead for centuries cannot be hurt. Secondly, most Muslims take Aurangzeb as the ruler he was, not their pir. In fact, ulama like Maulana Azad and all major Muslim historians of today are convinced that Aurangzeb was a normal human being, not a saint.

The fact is that the Sangh wants to destroy everything connected with the Mughals, beginning with Aurangzeb and ending with Akbar. During Vajpayee's rule Aurangzeb Road was reduced to half its size, the other half was renamed Mustafa Kemal Atatürk Road. Under Modi, the remaining half is gone. To Modi and Kejriwal it is a great achievement, but for men like Kuldeep Nayar and Justice Rajinder Sachar it is a disaster.



# Census Figures Must not be Misconstrued to Malign Masses

I By V.K. Tripathi I

Home Ministry, on August 25, 2015, has released the religion wise population figures of 2011 census. A point of debate on TV channels and newspapers has been the difference in decadal (ten year period) population growth rates of Hindus (16.8%) and Muslims (24.6%). Sectarian minds took it as an opportunity to malign Muslim masses as a population threat. It hurts in two ways. One, it breeds insensitivity towards humiliation and oppression meted out to people and second, it overrides the threat we face as a nation.

If both populations are taken to continue to rise for 100 years at the current rate, the Hindu population in the country by 2111 would be 456 crore (from 96.6 crore in 2011) and Muslim

population 155 crore (from 17.2 crore in 2011). Put together, India's total population would be above 6 billion (close to the entire world population today). It is unthinkable that India, with depleting resources, would be able to survive such a population. Even if it does, the Hindu population would still be 3 times bigger and its resourcefulness (i.e., share in wealth, industry, bureaucracy and political power) at least 30 times bigger than that of the Muslims. Then who must fear whom? Resource deprived working classes have never been exploitative or repressive. Rather, they are the victims of exploitation and oppression. Look at the tragic Bengal famine of 1943. 2 million poor people (with a high percentage of Muslims) died of starvation but they did not loot the hoarders and traders who made quick fortunes. Thus raising the bogey of Muslim dominance is cynical, in fact treacherous.

There is some positive news in the census. The pop-

ulation growth rates are on decline. For Hindus decadal growth rate came down by 3.16 percentage points (from 19.92% in 2001 to 16.76% in 2011) and for Muslims by 4.92 percentage points (from 29.52% in 2001 to 24.60% in 2011). This process can be accelerated if we address the relevant issues dispassionately.

We need to cut down negative social pressures that pressurize people for child marriage, having children within few years of marriage, having preference for male child (leading to large scale foeticide and bride transport from poverty stricken states to better off

destinations) and so on. For this we would have to promote dignity, education and self reliance of girls across the communities.

The state must ensure old age support to elderly people to reduce depend-

ence on children for safer future.

We would also have to rekindle hope for future among the masses, by way of uplift in education and employment opportunities, so that they are also motivated to plan future of their children. Social discrimination and sectarian and caste violence shatter hope and act as deep discouragement for future planning. Hence these must be curbed resolutely. This is a difficult task as sectarian mindset among the middle classes is on the rise and, incidentally, these classes are the real beneficiaries of the labour surplus from Muslim as well as Hindu communities. However, this is where our survival as a nation lies.

I have seen, among the poor of all communities, the purest of souls with steadfast adherence to truth and honesty. They would join national efforts if reached with respect, care and affection.



# Why this Fatwagiri-Di?

I By Asma Anjum Khan I

**F**atwa is just an opinion but when an out of work, publicity hungry Barelvi Mulla, on a rather empty Friday afternoon, decides to work, what does he do? He issues a fatwa against A. R. Rahman, the blue eyed boy of the Indian music. You won't find any fatwa against abusive husbands, against those who make little children work in their businesses for long hours or against the corrupt educators minting money through education or those who made merry, despite seeing their people going through pogroms.

Not sure about their rate card now as it was years ago when I had got a 21 rupee fatwaesque opinion against my grandpa for forcibly feeding me fish curry. But I tell you if they go for Honey Singh, they have all my support. At the protest march, I am even ready to shout slogans and burn candles absolutely free.

This Fatwagiri business is as old as you can guess. Few years ago in Moradabad some Deobandis had read the funeral prayer of a Barelvi. Naturally they had to be declared infidels. What's more it was not the common daily prayer but the funeral prayer!

Deadly indeed!

They were asked to renew their faith and marriage licenses as well.

But my poor Ghafoor uncle, who has been hallucinating since the beef ban, had already reached Moradabad.

Hereby I declare you (re)-marry. A fatwa was announced.

He was mumbling. You hear it in awkward silence. [No, I won't ask if you were secretly happy about it.] Really?!!

He held forth and I had no option but to hear. So ladies and gentlemen, the people of Moradabad once had such good luck. They were told their marriages had become invalid as the imam of the prayer was not from their group.

I really don't understand people's nitpicking of this issue. What the hell if they were told to re-tie their nuptial knots? What the hell if they were made to re-assert their marital woes, sorry, vows?

On the other hand, think it this way. How wonderful



it must have felt to all those 'nikah-tod' couples. A new marriage on the cards! That too all unexpectedly and what's more the insistence on it! Aah, I can see that blushing pink glow, that lovely sparkle on those Barelvi visages! Sigh...what a sight it must have made! Henna colored beards of Deobandis and Barelvis [note the one similarity: both color their beards with henna. Period.] And, oh, yes...that intoxicating thought of a new beginning after years and years of the same stale fare. Aah, the agonies of



a new love...err...marriage.

[Aah the pain...? Who said that?] Oh...the ecstasy and the culmination!

Sigh...why was I not born in Moradabad? O, Cruel fate...thou art treacherous!Ghafoor uncle was unstopable.

I really don't get why people make such a hullabaloo of a simple straightforward fatwa, which was issued for the benefit of some already groomed brides and their bridegrooms. In one shot their marriages went outta window...Vroom...vroom and in a split second brought back too! What is a Moulvi, who doesn't have a solution for his own fatwa? Poison that kills poison!

Why don't people see the positive side of this tragicomic issue? Thank your stars [metaphorically, of course]. Please, take care, Barelvīs that you don't thank Deobandi stars, by mistake or else, the stars may have to be declared unlawful and might burst into meteoric showers. The divine wrath, you know! Also thank your respective stars, for your issues were not declared illegitimate and your marital affairs [so far], illicit. This habit of Teekatippanni at the drop of a Fatwa is surely too much to bear and grin about. This does not behove you guys. Can you imagine the huge gains for the Moulvi clan for performing the new ceremonial nikah? Should we not think about them, whose beard, bread and butter [less beard and more bread and butter] depends upon such feats? Why deprive their beards of butter when all they get to eat is the bread and not even one soul to console them asking,how do you guys eat only bread if you have beards?

Beards and breads, I am getting tired of this mismatch all the time.

Now may I hope sincerely for no fatwa on this word, 'guys'? Some sharp analytical-minded Moulvi may decode it differently and replace the alphabet, 'u' with alphabet 'a' and all hell might break loose! Did someone just say Astaghfirullah or Lahola wila? ... Oh... [The Barelvīs go mostly with the second and the Deobandis with the first, according to the PEW research centre]. Some years ago a few Muslims had gathered in Bengaluru demanding a ban on Dante's The Divine Comedy, penned 700 years ago. Don't call them Johnnies come lately; the rightest time is when they decide to do it. May Allah keep all the

Fatwa gUys safe, Amen.

People should also keep in mind the 'benefits' of a Fatwa. Have you given a thought to the aspect of Dawat feasting during these ventures? Try to imagine those plates full of qormaas, kebabs and, of course, biryanis. [Which Muslim can imagine a feast without the quintessential biryani? Show him to me and I will issue a fatwa!] I don't understand why you people have got no appropriate concern for an intensely meaningful situation like this? Why does it seem pointless to you?

Coming back to the original issue of sectarianism, do you know of any fatwa prohibiting selling and buying from Deoos or Barells? May I rent my home to a person from a different sect? May I make friends with a Deoo or Barell? May I eat goodies prepared by them? May I donate blood to a Salafi or may I have Barelvī blood in my veins, if I meet with an accident?

Our, "Us vs Them" is stronger than George Bush's. Despite all our differences, I soo luvv the Barelvī jalebis and Deobandi malpuas. Now the problem is to find out the guy who sold them both the oil; was he a Salafi or a Tableeghi? Because if he was a Tableeghi, then the oil might go rancid; in case, he was a Selfie Salafi, the oil would go into burping hot vapors, getting ignited in no time!

Shia, Sunni, Salafi, Tableeghi, Deobandi, Barelvī, Hanafi, Shafai, and differences among them – these are our own Weapons of Mass Destruction. Move away, O, you Bushes, Tonies, Obamas and Netanyahu's, or our very own homely homemade fundos. The fire is found within us, burning the Ummah bushes down to crispy cinders.

While I was talking to you, my Ghafoor uncle has been informed by my Grandpa that the re-tying of the knot has to be done with the same former spouse; his own wife, who is [or was?] already his wife. Feeling dejected, he starts humming, Why this Fatwagiri-Di!

While Ghalib uncle hummed and hummed:  
Rahiye abb aisi jagah chal kar jahan Fatwa na ho!

Source:  
<http://cafedissensusblog.com/2015/09/21/why-this-fatwagiri-di/>

# Preparing for Death

I By Khalid Baig I

“Suppose you learn today that you have only one more day to live; you'll die tomorrow. How will you spend your last day?”

This interview question was posed long before the age of mass media. The interviewer approached prominent scholars and people known for their virtuous lives with the idea that he would compile their answers in a book. Such a book would provide the readers with inspiration for the most important virtues.

But the most inspiring response came from the person who did not provide a wish list of virtuous deeds. He was the great muhaddith Abdur Rahman ibn abi Na'um and he replied: "There is nothing that I could change in my daily schedule learning that it is my last day. I already spend everyday in my life as if it is going to be my last."

Death is the most certain aspect of life. According to the latest statistics, 6178 people die in the world every hour. These are people of all ages, dying of all causes. Some of these deaths will make headlines. The great majority will die quietly. Yet everyone will enter his grave the same way. Alone. At the time appointed by God. Science and technology can neither prevent nor predict death. It is solely in the hands of the Creator.

"O mankind! If you are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make it clear for you. And We cause what We

will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then give you growth that you attain full strength. And among you there is he who dies young, and among you there is he who is brought back to the most abject time of life, so that after knowledge he knows naught!"[ Qur'aan - Al-Haj 22:5]

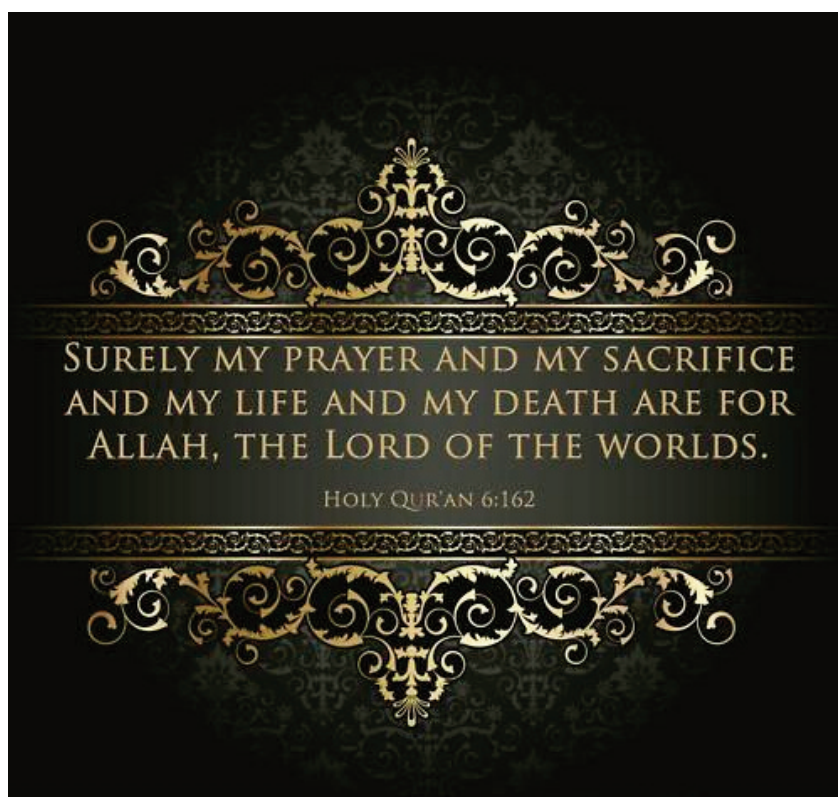
We see it happening all the time. Yet it is amazing how we feel that it won't happen to us. At least not anytime soon. We bury our own friends and relatives but think that we'll live forever. Our attitudes about death defy all logic.

In a way we recognize it and even plan for it. We take out life insurance policies. We may do estate planning. Businesses and governments have contingency plans to carry out their operations in case of sudden loss of their leaders. But this is recognition of death as an end point of this life. Where we fail is in recognizing it as the beginning of another life that will never end and where we'll reap what we sow

here.

A central teaching of Islam is that it is our recognition of and preparation for that eternity that must separate those who are smart from those who are not. As the Prophet, Sall-Allahu alayhi wa sallam said: "Truly smart is the person who controlled his desires and prepared for life after death."

There is a moving story about Bahlool, who, in his innocence seems to be on the opposite end of the scale of worldly-smartness. Khalifa Haroon ur Rashid had given him access to his court probably because his naiveté was a source of entertainment to



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him. Once the Khalifa gave him a walking stick saying, "It is meant for the most foolish person in the world. If you find a person more deserving of it than yourself, pass it on." Several years later Haroon ur Rashid fell seriously ill and no medical treatment seemed to work. Bahloul visited him and inquired about his condition. The conversation went something like this:

Haroon: "No treatment is working. I see my final journey ahead of me."

Bahloul: "Where are you going?"

Haroon: "I am going to the Other World."

Bahloul: "How long will you stay there? When will you come back?"

Haroon: "No one ever comes back from that world."

Bahloul: "Then you must have made especial preparations for this journey. Did you send an advance group to take care of you once you arrive?"

Haroon: "Bahloul, you have to go there alone. And no, I did not make any preparations."

Bahloul:  
"Ameer-ul-Momineen! You used to send troops to make extensive preparations for you for even short trips of only a few days. Now you are going to a place where you'll live forever but you have made no preparations! I think I have found the person more deserving of the stick that you had given me some years ago."

but we do plan our trips of even a few days very carefully. How about preparing for the journey into eternity? How about making the concern for the Hereafter the cornerstone of our lives here?

Actually, that concern can change our lives here as well. This world is an abode of deception. Here we

are not punished the moment we commit a sin. This fools us into thinking that we can get away with it. Remembering death is the antidote for that deception. A person who remembers that he will have to stand before his Creator and be accountable for his actions simply cannot defy

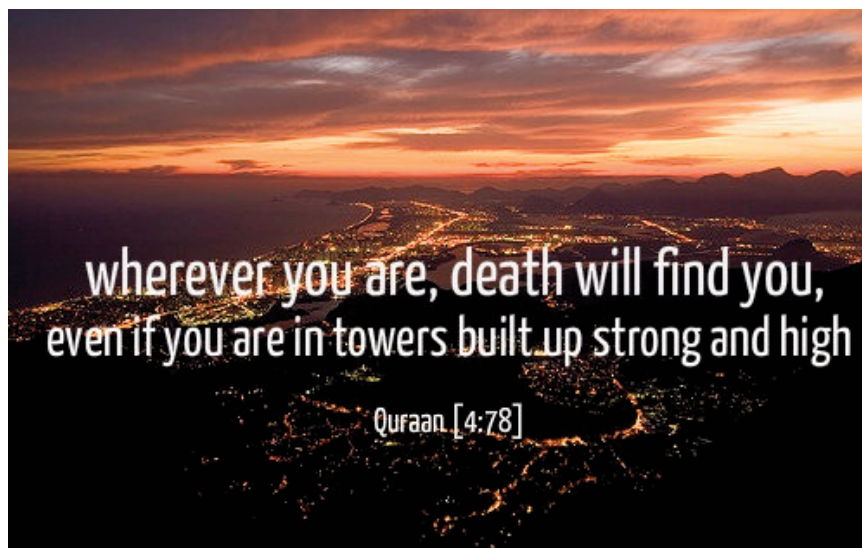
God!

In the story of Pharaoh, we learn that when he saw death approaching he declared belief in the God of Moses. Before that he had been fooled by his apparent power. His repentance came too late but it did show how his arrogance and intransigence evaporated when faced with the certainty of death.

It is amazing how a lot of our own "confusions", frivolous arguments, excuses (for why we cannot do

this or avoid that), or plane laziness can melt away when we visualize ourselves in our grave! Death settles lot of arguments. Its remembrance can do that too. Before it is too late. He was indeed a very wise person who spent every-

day of his life as if it was going to be his last day. But that certainly should be the goal for all of us!



"Remember more often the destroyer of pleasures-DEATH"

**PROPHET MUHAMMAD (PEACE BE UPON HIM)**

[TIRMIDHEE]

islamic-dawaah | tumblr

This story speaks to all of us. We may not be kings

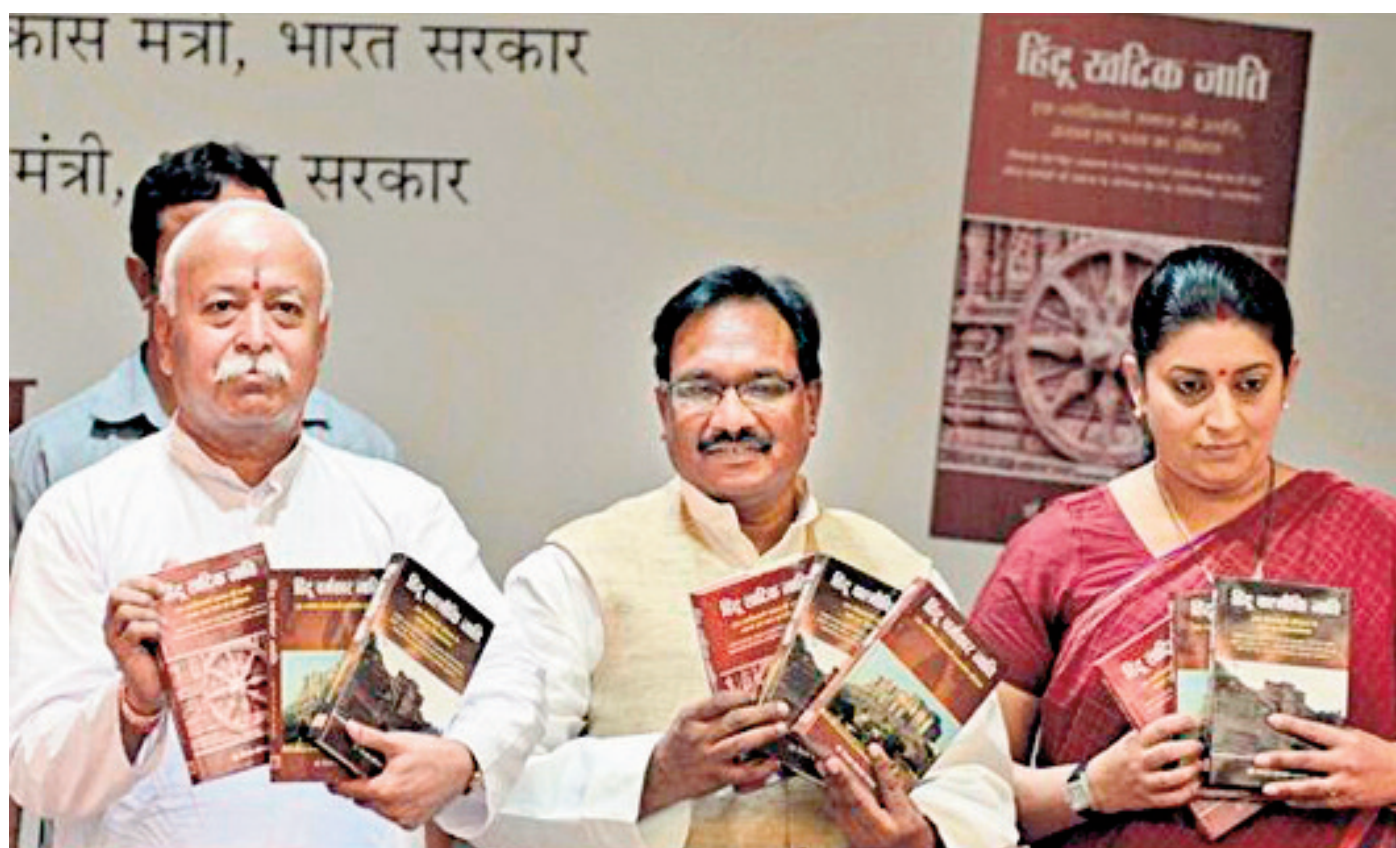
# Saffronizing Indian history

IAIJAZ ZAKA SYED I

Children break the toys they get bored with. Adults invent more ingenuous ways of venting their ennui. Like those loonies blowing up prized heritage in the Middle East. Can you undo the past with such actions though? If it were that simple, the world would be a different place. By destroying the past and rewriting history according to their worldview, if some think they can change the present, they've got another think coming. You cannot alter the past by demolishing a mosque or temple. Nor can you change the course of history by renaming streets or cities.

sible for most of independent India's woes, for naming the popular street in Lutyens' Delhi after the Mughal emperor. But it wasn't Nehru but the British who had named the leafy boulevard after Aurangzeb. Indeed, as Prof Ravindran of Delhi's School of Planning and Architecture suggests, Aurangzeb Road wasn't named so in isolation. It's part of a cluster of roads named after Mughal emperors, from Akbar to Shah Jahan.

The British had inherited power from the Mughals. They had understandably no love lost for their predecessors. The British were nearly wiped out when they first challenged the last Great Mughal, Au-



Hindutva rabble-rousers haven't stopped cheering the renaming of Delhi's Aurangzeb Road after APJ Abdul Kalam. It's a no-brainer that while the Mughal emperor is despised for his "anti-Hindu" policies and actions like the imposition of jiziya and numerous wars he fought against various Hindu rulers, the humble fisherman's son who went on to become the president of the republic is loved for building the successful Indian missile program and scripting India's leap into the elite nuclear club. Some of them have been abusing poor Nehru, who in accordance with the changed order is held respon-

rangzeb, in what is known as the Child's War. Yet while laying the foundations of a new capital in New Delhi, the British couldn't ignore the influence of the Mughal rule in shaping modern India. This is how the most iconic roads and landmarks of the British Indian capital got named after Mughal rulers. All that must change, now that India has decisively turned right.

The sixth Mughal emperor is said to have seldom lost a battle. But in the new war of perceptions and distorted realities, he stands no chance. In any case, he has been so systemically vilified and demonized


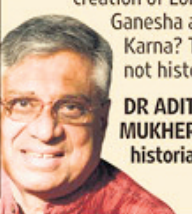

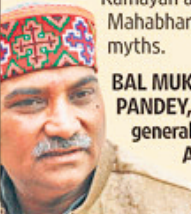


over the past century and more in official narrative and popular discourse.

It hardly matters if the accusations and slurs thrown repeatedly at the man who ruled India for more than 50 years and who united the subcontinent, from Afghanistan to Bengal and from Kashmir down to the Indian ocean, stand independent, objective scrutiny. Aurangzeb's was the largest empire India ever saw. He was of course no saint. He was as complex as his realm. He may have committed many excesses in the course of ruling a vast empire. Many of his actions such as targeting of Sikh gurus and Bohra spiritual leader were unfortunate and indefensible. But then there are many such actions by many rulers of the yore that are unfortunate and indefensible. Apparently everything was fair to enforce order and perpetuate their reign. It's therefore wrong to view their actions through a religious prism.

But was Aurangzeb indeed a villain and Hindu-hating bigot? He

HISTORY
LEFT VS RIGHT

<p>Their version of history is episodic, which perfectly fits into their perception of Hindu India. Issues of causation and periodisation, which would be of concern to a practising historian are things which are outside their vision.</p>  <p><b>BP SAHU,</b> historian, Delhi University</p>	<p>The real danger is when you see dogma replacing history. Can a doctor argue with the prime minister when he says that plastic surgery and genetic science helped in the creation of Lord Ganesha and Karna? This is not history.</p>  <p><b>DR ADITYA MUKHERJEE,</b> historian, JNU</p>
<p>The Britishers wanted us to read a communal interpretation of India. And Marxist historians did the academically criminal act of projecting communal history as the national history. These historians killed the secular ethos and tradition of India.</p>  <p><b>RAKESH SINHA,</b> RSS ideologue</p>	<p>Our children have been reading history which make them feel humiliated of their past. Meetings to discuss education policy of India no more be dominated by historians who refute Ramayan and Mahabharat as myths.</p>  <p><b>BAL MUKUND PANDEY,</b> general secretary, ABISY</p>

are inseparable from their tinted blinkers. The renaming of Au-

couldn't have survived 50 years in power by targeting his own people, 90 percent of whom were Hindus. Doubtless, he fought long and pitched battles with Hindu chieftains. But then he also fought similar battles with Muslims. Who can forget his long siege of Golconda and wars with other Deccan sultans?

He is famously accused of demolishing a part of Kashi Vishwanath temple at Varanasi. It's seldom explained why. According to historian and former Orissa governor B. N. Pande, an enraged emperor got a part of the temple razed when he learned that the wife of a Hindu raja who was part of the emperor's convoy was dishonored in a temple cellar. By the way, he also had a beautiful mosque in Deccan demolished apparently suspecting it to hoard the sultan's riches. Responding to the accusations of bias against Aurangzeb, historian B.N. Banerjee writes: "No one should accuse Aurangzeb of being commu-

nal minded. In his administration, Hindus formulated the state policy. A number of non-Muslims including Hindus, Sikhs, Marathas and Jats, were employed by him in his court."

Banerjee also rejects the charge of forced conversions of Hindus by Muslim rulers by arguing that if that were the case, there wouldn't be nearly five times as many Hindus in India today as compared to Muslims despite the fact that Muslims ruled the country for nearly a thousand years. As for the much-reviled jiziya, there's a simple explanation. If the state collected jiziya from non-Muslims, it also collected similar amount from Muslims in the form of 2.5 percent zakat. Indeed, Muslims paid more in the form of ashur to the state, 10 percent of their crop revenues.

All this of course wouldn't make sense to those who

rangzeb Road isn't just unfair to someone who united India but it's also an affront to Kalam who worked all his life to harmonize all faiths and people.

But the move has little to do with the saffron reverence for the missile man and more to do with the BJP's cynical politics of expediency. From releasing religious census figures and sparking the scare about multiplying Muslim ranks (Muslim rate of growth has actually slowed down in comparison to the 80s and 90s) to the renaming of a Delhi street, everything is nicely timed with the critical Bihar elections. The supreme leader just cannot afford to lose to someone who so contemptuously dumped the BJP over its choice for the PM's job.

<http://www.arabnews.com/columns/news/801621>

# Quit India Movement

## & RSS

I By Asrarul Haque I

**Q**uit India Movement (Bharat Chhodo Andolan) or the August Movement was a civil disobedience movement in India launched on 8 August 1942 in response to Gandhi's call for immediate independence of India and against sending Indians to World War II. He asked all teachers to leave their schools, and other Indians to leave their respective jobs and take part in this movement. Due to Gandhi's political influence, his request was followed by a massive proportion of the population.

At the outbreak of war, the Congress Party had during the Wardha meeting of the working-committee in September 1939, passed a resolution conditionally supporting the fight against fascism, but were rebuffed when they asked for independence in return. In March 1942, faced with an increasingly dissatisfied sub-continent only reluctantly participating in the war, and deteriorations in the war situation in Europe and South East Asia, and with growing dissatisfactions among Indian troops- especially in Europe- and among the civilian population in the sub-continent, the British government sent a delegation to India under Stafford Cripps, in what came to be known as the Cripps' Mission. The purpose of the mission was to negotiate with the Indian National Congress a deal to obtain total co-operation during the war, in return of progressive devolution and distribution of power from the crown and the Viceroy to elected Indian legislature. However, the talks failed, having failed to address the key demand of a time-frame towards self-government, and of definition of the powers to be relinquished, essentially portraying an offer of limited dominion-status that was wholly unacceptable to the Indian movement. To force the British Raj to meet its demands and to obtain definitive word on total independence, the Congress took the decision to launch the Quit India Movement.

The aim of the movement was to force the British



Government to the negotiating table by holding the Allied war effort hostage. The call for determined but passive resistance that signified the certitude that Gandhi foresaw for the movement is best described by his call to Do or Die, issued on 8 August at the Gowalia Tank Maidan in Bombay, since renamed August Kranti Maidan (August Revolution Ground). However, almost the entire Congress leadership, and not merely at the national level, was put into confinement less than 24 hours after Gandhi's speech, and the greater number of the Congress khilafat were to spend the rest of the war in jail.

On 8 August 1942, the Quit India resolution was passed at the Bombay session of the All India Congress Committee (AICC). The draft proposed that if the British did not accede to the demands, a massive Civil Disobedience would be launched. However, it was an extremely controversial decision. At Gowalia Tank, Mumbai, Gandhi urged Indians to follow a non-violent civil disobedience. Gandhi told the masses to act as an independent nation and not to follow the orders of the British. The British, already



alarmed by the advance of the Japanese army to the India–Burma border, responded the next day by imprisoning Gandhi at the Aga Khan Palace in Pune. The Congress Party's Working Committee, or national leadership was arrested all together and imprisoned at the Ahmednagar Fort. They also banned the party altogether. All the major leaders of the INC were arrested and detained. As the masses were leaderless the protest took a violent turn. Large-scale protests and demonstrations were held all over the country. Workers remained absent en masse and strikes were called. The movement also saw widespread acts of sabotage, Indian under-ground organisation carried out bomb attacks on allied supply convoys, government buildings were set on fire, electricity lines were disconnected and transport and communication lines were severed. The disruptions were under control in a few weeks and had little impact on the war effort. The movement soon became a leaderless act of defiance, with a number of acts that deviated from Gandhi's principle of non-violence. In large parts of the country, the local underground organisations took over the movement. However, by 1943, Quit India had petered out.

All the other major parties rejected the Quit India plan, and most cooperated closely with the British, as did the princely states, the civil service and the police. The Muslim League supported the Raj and grew rapidly in membership, and in influence with the British.



There was opposition to the Quit India Movement from several political quarters who were supposedly fighting for India's independence. Hindu nationalist parties like the Hindu Mahasabha openly opposed the call and boycotted the Quit India Movement.[53] Vinayak Damodar Savarkar, the president of the Hindu Mahasabha at that time, even went to the extent of writing a letter titled "Stick to your Posts", in which he instructed Hindu Sabhaites who happened to be "members of municipalities, local bodies, legislatures or those serving in the army...to stick to their posts" across the country, and not to join the Quit India Movement at any cost.

The other Hindu nationalist organisation, and Mahasabha affiliate Rashtriya Swayamsevak Sangh (RSS) had a tradition of keeping aloof from the anti-

British Indian independence movement since its founding by K.B. Hedgewar in 1925. In 1942, the RSS, under M.S. Golwalkar completely abstained from joining in the Quit India Movement as well. The Bombay government(British) appreciated the RSS as such, by noting that, "the Sangh has scrupulously kept itself within the law, and in particular, has refrained from taking part in the disturbances that broke out in August 1942".

The British Government stated that the RSS was not at all supporting any civil disobedience against them, and as such their other political activities(even if objectionable) can be overlooked. Further, the British Government also asserted that at Sangh meetings organized during the times of anti-British movements started and fought by the Indian National Congress, "speakers urged the Sangh members to keep aloof from the congress movement and these instructions were generally observed" .

As such, the British government did not crack down on the RSS and Hindu Mahasabha at all. The RSS head (sarsanghchalak) during that time, M.S. Golwalkar later openly admitted to the fact that the RSS did not participate in the Quit India Movement. However, such a dubious attitude during the Indian freedom movement also led to the Sangh being viewed with distrust and anger, both by the general Indian public, as well as certain members of the organization itself. In Golwalkar's own

words,

"In 1942 also, there was a strong sentiment in the hearts of many. At that time too, the routine work of the Sangh continued. Sangh decided not to do anything directly. 'Sangh is the organization of inactive people, their talks have no substance' was the opinion uttered not only by outsiders but also our own swayamsevaks".

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# Myth of Muslim growth

I By Abusaleh Shariff I

Muslims have shown a 50 per cent higher decline in growth rate than Hindus. This positive higher decline of Muslims has been occurring since 1981 and is expected to continue in a manner such that, soon, the Muslim growth rate will be similar to that of the Hindus.

With the release of the Census 2011 data on religion and misleading reports in the media, the growth of the Muslim population has become the focus of the debate once again. Almost 10 years ago, in 2004, a similar but sharper controversy had erupted when the government released the Census 2001 data on religion.

There were strong but misguided media debates on the differentials in population growth by religion in reference to Census 2001. The debate was so intense, and often so malicious, that the Union government established a committee to find out the “social, economic and educational status of the Muslims”; it published a report,

popularly known as the Sachar report, which has dispelled misunderstandings about Muslim population growth, as well as the status of social, economic and educational conditions according to major socio-religious categories. Now, over a decade later, it is appropriate to ask what has changed that pertains to the Muslims of India.

Many often wonder whether the release of census data coincides with some political activity, like elections. The answer seems to be in the affirmative. Further, the data is released in a context where, for over a year, the sadhvis and sadhus occupying a “place of pride” within Parliament have been yelling

urgency in containing the growth of Muslims. It is time to find out if such rhetoric — “paanch beevian aur un sabke 25 bachche” — has finally yielded results.

India is projected to have 311 million Muslims in 2050 (11 per cent of the global total), making it the country with the largest Muslim population in the world.

In the nearly 70 years since Independence, religious violence has claimed thousands of lives, including those of modern India’s founder, Mahatma Gandhi, and former Prime Minister Indira Gandhi. A recent Pew Research Centre report on religious restrictions

found India to have one of the highest levels of social hostilities involving religion in the world. With this background, let us get into the specific highlights of the Census 2011 population by religion data.

First, the total population growth rate declined from 21.5 per cent to 17.7 per cent, which is a continuation of the decline of the population of all religions since 1981. The decline has been somewhat faster than what many experts expected, which is reas-

suring since population stabilisation will occur earlier than projected estimates.

Second, the Muslim population has increased from 13.4 per cent of the population to 14.2 per cent, which is 0.8 percentage points higher. But the rate of growth is considerably lower than in previous decades. Muslims are expected to grow faster than Hindus for a couple of more decades because they have the youngest median age and relatively high fertility among the major religious groups in India. In 2010, the median age of Indian Muslims was 22, compared with 26 for Hindus and 28 for Christians. Muslim women bear an average 3.1 children per

Once again, the debate on census population data on religion misses the point.



head, compared with 2.7 for Hindus and 2.3 for Christians.

Third, in 2011, Hindus constituted 79.8 per cent of the population, compared to 80.5 per cent in 2001. This is the result of a rate of decline over the decade of 3.5 percentage points. It is the difference between the decadal growth rate of Hindus in 2001, which was 20.3 per cent and their growth rate between 2001 and 2011, which is 16.8 per cent. Compare these with the ratios for Muslims, who had a decadal growth rate of 29.5 per cent in 2001. This growth rate, between 2001 and 2011, has declined steeply to 24.6 per cent. This decline works out to be a high 4.9 percentage points.

Fourth, when these percentage point declines are compared between Hindus and Muslims, Muslims have shown a 50 per cent higher decline in growth rate than Hindus.

This positive higher decline of Muslims compared with Hindus has been occurring since 1981, and is expected to continue in a manner such that the Muslim growth rate will soon be similar to that of the Hindus. The fast pace of decline in Muslim women's fertility rate is occurring while they have a much lower mean child-bearing age, which in itself is evidence that falling Muslim fertility is choice-based and irreversible in the near future.

Fifth, overall, there is considerable improvement in the sex ratio in 2011 — 943. This improvement has been phenomenal among Hindus. This is a very positive story of Census 2011. Yet, Muslims have better sex ratios compared to Hindus, which is also a contributing factor in the relatively higher number of births.

Sixth, it has been pointed out since the mid-1980s that the prevalence rate of contraceptives among Muslims has been increasing faster than among Hindus and is likely to catch up with the national average earlier than expected. The rate of increase in contraception among the Muslim community, even in states like Uttar Pradesh, Bihar and West Bengal, has been high.

In conclusion, it would be most appropriate to ask why the census of India has not yet published data according to religion for essential social and economic indicators — such as literacy rates and levels of literacy, work participation rates according to occupation, and the distribution of public employment

in national and state governments. Such data highlight the participation of various religious communities in public spaces and also provide a better yardstick to measure equal opportunities

ties in India.

The sadhvis and sadhus in Parliament would be better-off shouting slogans that favour the establishment of national- and state-level equal opportunity commissions in India. Also, it is time the Union government established a committee to review the improvement in the social, economic and educational situation of the 175-million strong Indian Muslim community since the Sachar Committee turned in its report.

The writer, executive director of the US-India Policy Institute in Washington DC, was also member-secretary of the Sachar Committee

- See more at: <http://indianexpress.com/article/opinion/columns/myth-of-muslim->



# World of Physics

I By Sameen Ahmed Khan I

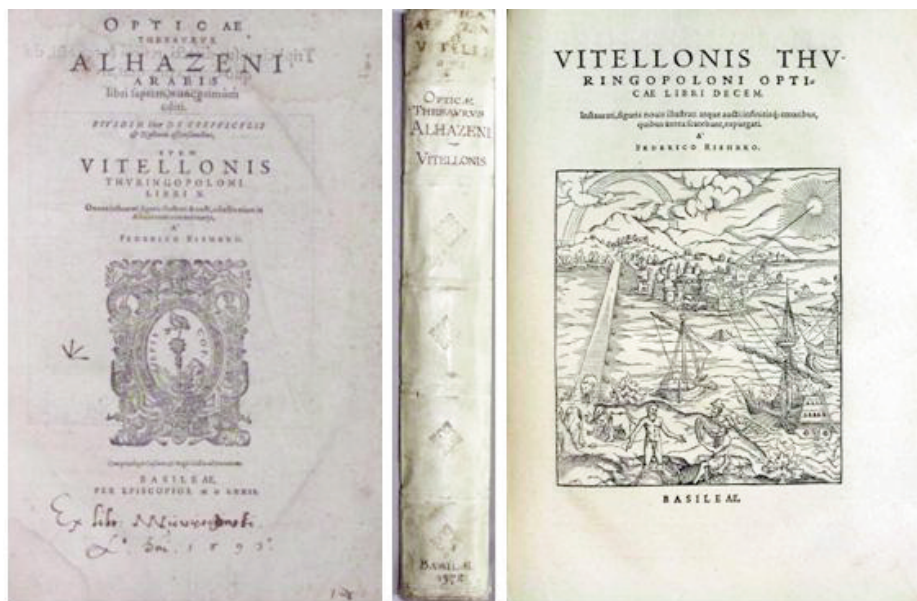
Physics is all around us. It is in the electric light we turn on in the morning; the car we drive; our wristwatch, cell phone, CD player, radio, and so on. It makes the stars shine every night and the sun shine every day, and it makes a football soar into the field. Physics is the science of matter, energy and the interactions between the two. Within this framework, physics encompasses essentially all of nature: the laws and properties of matter and the forces acting upon it. The term physics comes from the Greek words: φύσις (phúsis) meaning nature and φυσική (phusiké) meaning knowledge of nature. Physics explains the structure of matter. It describes the different forms of energy and how one can be converted to another. It also explains the astronomical phenomenon such as the phases of the moon and the eclipses, shining of the stars and so on.

There are many fields of

energy technologies are deeply rooted in the science of physics. Physics provides the theoretical foundation for essentially all of the technologies and processes involved from resource exploration and extraction, conversion, transmission and distribution, to providing the energy services demanded by our societies. Physics has made numerous contributions to the global economy in areas such as electronics, materials and computer technology, and to health through x-rays, synchrotron radiation, magnetic resonance imaging and nuclear medicine.

The Arabs made numerous contributions to science on the medieval era (8th to 13th centuries). Among the various physics disciplines the most significant contributions were made in the field of optics. Abu Ali al-Hasan Ibn al-Haytham (965-1039, the Latin name is Alhazen) made the first significant contribu-

drian as-



Two views of the frontispiece along with the spine of the first edition of Ibn al-Haytham's 'Opticae Thesaurus Alhazeni' (written in 1015) and translated into Latin by Simon Stevin (1572) and printed by the printing press!

physics, for example: mechanics, thermodynamics, electricity, heat, sound, light, condensed matter, atomic physics, nuclear physics, and elementary particle physics. Physics is the foundation of all the physical sciences—such as chemistry, material science, and geology—and is important for many other fields of human endeavor: biology, medicine, computing, space travel...the list goes on and on. En-

tronomer Ptolemy in the second century. Ibn al-Haytham changed the course of optics by establishing experiments as the norm of the proof of the field. His optical theories rested on qualitative laws and quantitative rules derived from experiments, which he performed with an instrument that he designed and built himself. In order to settle the long-standing debate over how vision worked, Ibn



al-Haytham pioneered an experimental set-up of surprising simplicity: the pinhole camera (camera obscura). The pinhole camera became a standard method for generations of physicists after Ibn al-Haytham. Isaac Newton, for example, used it to conduct his famous prism experiment in which he analysed the decomposition of white light into basic colours. The pinhole camera is the basic principle behind all photography from the earliest to modern-day digital cameras. Ibn al-Haytham “enunciated that a ray of light, in passing through a medium, takes the path which is the easier and quicker.” In this he was anticipating the “Fermat’s Principle of Least Time” by four. Ibn al-Haytham also explained the working of lenses and, formation of the rainbow and numerous optical phenomena. His magnum opus Kitabl al-Manazir (Book of Optics) earned him the title of father of optics. Ibn Haytham’s book was translated into Latin in around 1230 as Opticae Thesaurus Alhazen, and many prominent European scientists including, Roger Bacon (1214-1292), Leonardo da Vinci (1452-1519), Johannes Kepler (1571-1630), René Descartes (1596-1650), Isaac Newton (1643-1727), and many others benefited from his theories in optics and other fields.

As reported in this magazine earlier, Ibn al-Haytham is being celebrated during the United Nations designated Year 2015 as the International Year of Light and Light-based Technologies. As part of this celebration, UNESCO is holding a two day conference entitled, “The Islamic Golden Age of Science for Today’s Knowledge-based Society: The Ibn Al-Haytham Example”. It is from 14-15 September 2015 at the UNESCO Headquarters in Paris, France.

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Two views of the frontispiece along with the spine of the first edition of the Latin translation of Ibn al-Haytham's book Kitab al-Manazir (Book of Optics, written in 1015) and translated as Opticae Thesaurus Alhazeni in 1230 and several times again. It was also mass produced using the printing press!



# Threat to sue Lalu:

Owaisi exposes his panic, political immaturity



**By Soroor Ahmed I**

**I**t would be up to Asaduddin Owaisi and Lalu Prasad to fight each other out on the issue of RSS funding to former, as charged by the RJD chief, but All India Majlis-e-Ittehad-ul-Muslimeen (AIMIM) supremo has certainly exposed his political immaturity by threatening to file defamation suit over latter's allegations.

Intimidating political rival on this count is simply ridiculous, especially in this era when DNA of the chief minister of Bihar is being questioned. Yet nobody filed defamation suit, knowing fully well that political battle is fought politically and not in the court of law.

In this democracy Barrister Owaisi has every right to counter any allegation, and he has himself levelled several serious charges against his rivals too.

He must understand that defamation suit is usually filed against any media-house if it publishes, broadcasts or telecasts any slanderous and baseless story against anyone and does not apologise for it. The Bar-at-Law must understand that everything is not decided in the court of law, but in people's court too. On August 16 in Kishanganj he had levelled some more serious charges against Lalu Prasad, Nitish Kumar and even against BJP and Congress leaders. Have anyone threatened him with filing defamation suit as he did on September 15.

Owaisi has every right to say that not he, but Lalu Prasad has taken money from RSS. The RJD chief would certainly not drag him to court as various more serious charges have been levelled against him in his political career.

If politicians would indulge in filing defamation suit against each other for political utterances the court



will be left with no other work, but to deal with them.

By his logic Lalu Prasad too should file a defamation case against Owaisi because the latter accused the former of being 'ehsaan framosh' as he, on his own, came to campaign in Bihar for the latter during 2005 Assembly election. Does he understand what type of 'ehsaan' is he talking about?

After all Owaisi—not to talk of younger brother—has used many such expressions against many other politicians, including the prime minister.

Should all of them now file defamation suit against him? The truth is that if Owaisi is really the champion of Muslim cause he should file defamation suit against Union minister Giriraj Singh for threatening to push those not voting for BJP to Pakistan; against Union minister Sadhvi Niranjan Jyoti for her Ram-Zadeh, Haram-Zadeh remarks, against Shakshi Maharaj and Gorakhpur BJP MP, Yogi Adityanath, for provocative speeches and abusive languages, which is really unconstitutional and illegal.

Owaisi appears to be extremely panicky. He over-rated himself after a good crowd gathered to listen to him in Kishanganj on August 16 last. But the tone and tenor of his speech as well as strategy drove a huge chunk of Muslims, especially youths, against him.

A month later he seems to be groping for his destination. His party established 87 years ago in 1928 in Hyderabad contested only 20 seats in whole of Telangana in Assembly election held last year. But he has now indicated that AIMIM would contest all the seats in Seemanchal—about two dozen—though no final decision has yet been taken.

If after 87 years of struggle in Telangana the party

could contest only 20 seats, how is it that after his less than 87 minutes speech in Kishanganj he decided to contest in more seats. His party fought in 25 seats in Maharashtra in October last year, but failed to answer as to why AIMIM did not put up any candidate in Jharkhand, where the percentage of Muslim is much higher. If arrest of Muslim youths were the criteria for contesting in Maharashtra, why no such issue was raised after the arrest of youths from Jharkhand?

If Seemanchal is backward so, is Pakur and several other Muslim concentrated pockets of Jharkhand. So is Nizamabad, Karimnagar, Adilabad, Mahboobnagar etc in Telangana. It is because of the widespread poverty and backwardness outside Hyderabad-Secunderabad region that Telangana remained a Naxal bastion for decades. It was on the issue of backwardness that Telangana was carved out from Andhra Pradesh, though his party opposed its creation.

The champion of Muslim cause should advise the community what should be there choice in the rest

220-odd seats—if MIM contests in 23 in Semmanchal. Lalu and Nitish are bad, Narendra Modi is unacceptable, Left, NCP and Samajwadi not existing. What a ridiculous situation he has created. By threatening Lalu with defamation suit and calling him 'ehsaan framosh' he has made him strong among Muslims. Those Muslim youths, who were giving patient hearing to Owaisi, have started deserting him.

He must sue all the Urdu newspapers of Bihar as they are filled with articles denouncing his decision to contest. He should sue all those who, in social media, are calling him and his man in Bihar, Akhtar-ul-Iman as BJP agents, Khatar-ul-Iman (Danger to Faith) and Baiman (Dishonest).

But first expel MLA brother Akbaruddin from the party as he is second in command.

<http://www.bihartimes.in/Newsbihar/2015/Sep/newsbihar17Sep3.html>



# 106 Years old Islamic Madrasa makes history with Bihar Anjuman's first NCVT approved ITI

**T**he first RAHBAR ITI has become a reality, and made history by establishing a govt. (NCVT) approved technical training institution in a 106 years old Islamic madrasa.

Bihar Anjuman is known for providing FREE education under its RAHBAR banner – the popular RAHBAR coaching centres (RCCs) across Bihar & Jharkhand have helped thousands of government school students cross their first academic threshold of matric board exam, and further helped hundreds of them to get a diploma engineering degree, many of whose education has been sponsored by you. The challenge for ITI, now, is to provide FREE or subsidized (fee) education to the poor students who can't be transformed into the meritorious lot. The current rush may be due to the perception that education in RAHBAR ITI will be FREE. However, in order for the ITI to run successfully, depending on donations and grants may not be a wise idea. So, we would prefer a no-profit-no-loss model. However, since we wish to help the poorest of the poor of the region become skilled enough to earn a decent living, we would need to sponsor their fees.

So, the main challenge is sponsoring the poor students who should take admission here. Hence, we call upon all the NGOs, all the benevolent brothers, online forums, and offline groups to lend a hand and arrange sponsorship for maximum number of these students who will be admitted into this ITI. The fee structure has been finalized as following:

Trades	Total Intake	Duration of Course	Annual Fees
1. Electrician	42 seats (2 units) in 2015	2 years	₹ 12,500/=
2. Plumbing	42 seats (2 units) in 2015	1 year	₹ 10,000/=

We are currently seeking sponsorship of the 42 seats of Plumbing trade, which we would like to be filled in by Fauqania passed students of madrasa who have dropped out, and are not doing anything currently. Similarly, we are also mobilizing the RCC students who could not do well in the 10th board exam (the 3rd divisioners, for example), have dropped out of educational system, and are not doing anything currently.

Considering their backgrounds, they are the ones in need of our urgent support, else they might be exploited by the enemies for their vested interests. The frustration of not doing anything, not getting any op-



portunities of employment, not getting any support of the society, etc. might push them into undesirable spheres, illegal activities, and bring disrepute to the entire community. Unless we engage them in constructive activities, we may lose them to the extremist elements of our society. This is the only way to keep them away from petty crimes. By helping them, now, we can in fact help ourselves. The amount of required sponsorship is very small, but the contribution of this amount towards upliftment of the community is huge. By sponsoring the 42 students of Plumbing trade, we are helping 42 families earn a decent living, in-sha Allah, through this one year govt. approved course.

Kindly make this information viral on social networks so that all our benevolent brothers get an opportunity to earn sadaqa-e-jariya by spending ₹ 10,000/= on one student of RAHBAR ITI.

Lend a Hand ... and connect yourself to a source of sawaab-e-jaariya.

ITI website: [http://www.biharanjuman.org/iti/RAHBAR\\_ITI-Baghauni.html](http://www.biharanjuman.org/iti/RAHBAR_ITI-Baghauni.html)

Alhamdulillah, first RAHBAR ITI has received approval (affiliation) from Central government - the affiliation order (pdf) can be downloaded from <http://www.dget.nic.in/upload/files/55dda048767c5affiliationorder25082015A.pdf>

Management of RAHBAR Private ITI: Based upon a tripartite agreement which was reached between three parties (Imarat Sharia, RAHBAR, and Madrasa Islamia, Shahpur Baghauni), following committee was formed on 13th July 2011 (may have to be re-constituted, now):

Objective of RAHBAR ITIs: Bring early employment opportunities to those who cannot afford engineering education of Diploma or Degree levels.