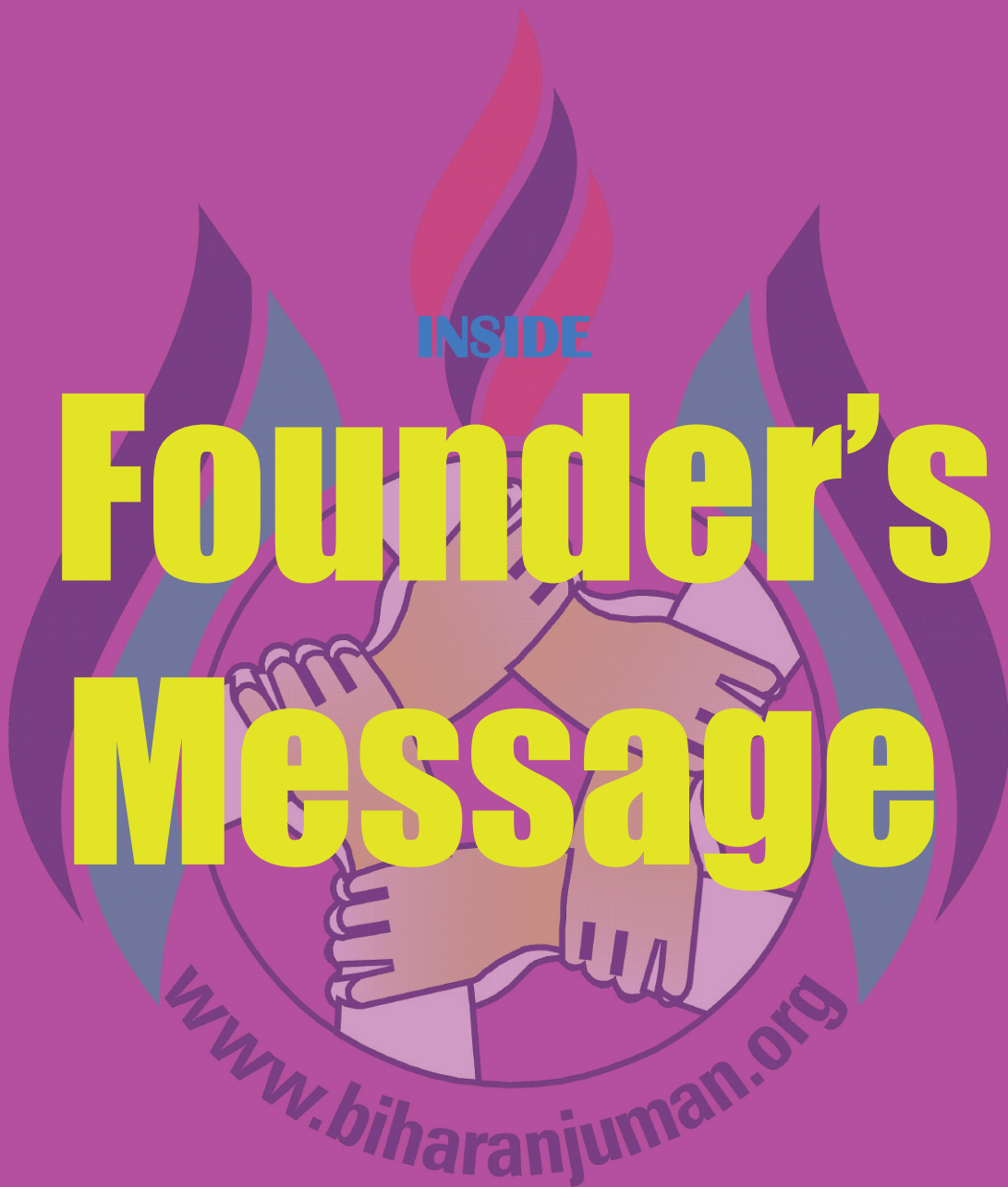


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BE AWARE, ALWAYS, EVERYWHERE

Volume 9, Issue 10, October 2016



**We have just begun to walk,
and we have miles to go ...**

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What is Barakah? & How do we define it?

Imam Al-Raghib has a beautiful definition for Barakah, he says that:

“Barakah is the attachment of Divine Goodness to a thing. So if it occurs in something little it increases it, and if it occurs in something much, it benefits”

Let's think about this for a minute... attachment of Divine Goodness to a thing..

So if Allah attaches His Divine Goodness to your time.. you might have little time but you do so much good..(think of Imam Al-Nawawi who died at the age of 45 but did so much good!)

If Allah attaches Divine Goodness to your money.. you might have little money but you help so many people with it.. or perhaps you're a rich person and Allah attaches Barakah to your wealth, and you do even more good! (Think of Uthmaan Bin Affan (RA) who was a wealthy companion of the Prophet and who did so much good with his wealth!)

If Allah attaches Barakah to your home, to your family, to your work... you'll see increase and benefit from them! How beautiful is that!..

And -sadly - the opposite is also true.. If Allah removes Barakah from your life.. Then the opposite happens...you face overwhelming stress, your wealth/family turn against you, you don't seem to be able to do good with your wealth and time..always just busy..

Barakah is something we should truly seek out and look to increase in our lives..without it, we can end up leading very miserable lives

Crush.. Infatuation.. Buds, and seeds of Fornications

I By Nisaar Y. Nadiadwala I

A few months back an Islamic website quizzed its readers, specially females "Did you ever had a crush on your Shaikh?" There were 700 plus ladies who had answered and a large number of them admitted that some times and some where they felt the pinch of it. How far these types of surveys allowed to be taken in an Islamic society is an issue for the Scholars.

Crush means to have a rosy feeling for somebody of opposite sex you admire. It may be because you like his or her style or skills or any good thing he or she possesses. Infatuation is a synonym for crush. Young boys and girls have this sting of crush and infatuation towards their class mates and school mates and in neighbourhood as well.

Teachers and psychologists say that it is natural to happen. Many movie writers and novelists have exploited this temptation and written stories around it thus upgrading the initial stages of temptation towards bold approaches with phrases like "What's wrong in it ?"

Crush and Infatuation are forms of satanic whispers that appear soft and tickling to one's heart. Islamically you can say that it is an early stage of fornication. Buds of Fornication that grow into thorns rather than flowers because most of these crushes and infatuations ends in heart breaks. This leads to a replacement with a hunt for a better one. one bead ties to another and the person becomes immodest and remains such. Affairs via internet and face book and sms on mobiles are common route to devilish boldness.

A few reasons why teens don't consider crushes and infatuations as early signs of fornication and Fahishaa :

1. Because nobody tells them that it is bad, rather elders boast before them about their own crushes in their school days.
2. Because very body around them are into it. Every-

one seems to have crushes on movie heroes, sportsmen and women, good looking famous personalities.....

3. it is circulated in a very alluring manner

4. Nobody shares their agony or mental trauma that they had undergone during this phase, thus letting the crushes be as rosy as it appears.

Dont forget that every huge tree begins with a small seed or sapling and then it roots reaches far off under the ground making it to strong to be uprooted. Its roots suck up water from the earth underground to keep itself healthy and strong. Crushes and Infatuations are seeds of fornications and adultery. If you water them with rosy fantasies, day dreams, gift cards.... then you are raising up a huge tree with its roots so deep and far that it will suck up your religious spirits and sentiments too

The right hadith that comes to my mind : There is a lump of flesh in every body, if it is good then all the actions are good and if it is sick then all the actions are sick (devilish).. and indeed that lump of flesh is HEART..

*Nisaar Nadiadwala speaks and writes on Islam and Muslims. He can be reached at nisaar_yusuf@yahoo.com



Da'wa, Diversity and Empathy

I By Abdullah Hasan I

A thorough reading of the Prophet's Seerah (biography) teaches us the best model to adopt in order to engender individual and collective repose and harmony in the inward, outward, and also in the physical and spiritual dimensions of human existence. He embodied and exhibited the quintessential characteristics of a successful human being.

One core value or characteristic that always stands out in the demeanour of the Prophet is empathy. The way he carried himself with others was impeccable, and this is why Allah described him as being on an exalted standard of character (68:4).

One of the pitfalls of da'wa, I have observed, is the lack of empathy people express and receive in the ambiance of what we may term as the crucible of 'Islamic activism'. Some people, due to their over zealotry to convert people to the 'correct position' find themselves, regrettably, ignoring other people's emotional and spiritual state of mind and context.

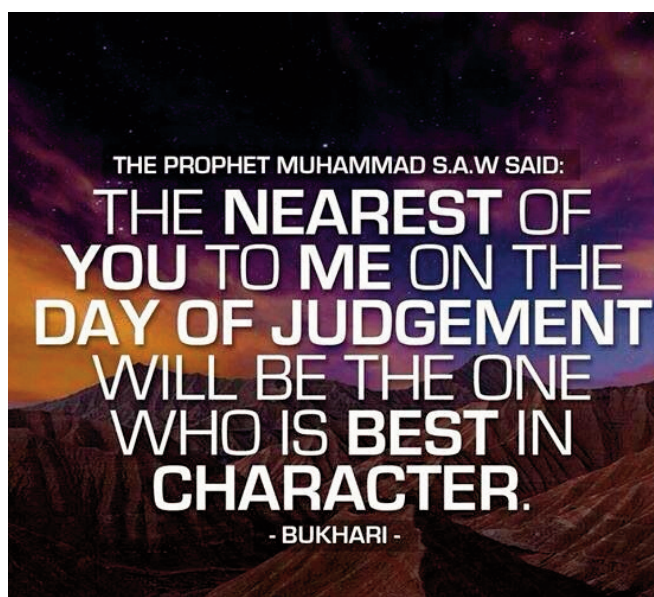
When we pervade through the Qur'an and the Sunnah and approaches they adopt in conveying the message of tawhid to the people, we will find that their approaches were prudent, contextual and dynamic; they always considered the physical, psychological, social, political and even topographical surroundings and states of people. This is why we see the value of empathy stand out in the da'wa of the Prophet more than in other traits. It is from this state that all other states emerge and flourish. He was even described in the Bible as the 'Comforter', in other words, a counsellor and bearer of good news.

One of the impediments of effective da'wa is the lack of awareness of other people's states and conditions. Another is the lack of knowledge or the lack of appreciation of the multi-natured or the diversity of approaches and intellectual foundations people are exposed to daily, as well as, the multicultural and diverse reality they live in. In order to be effective agents of change in the community, Islamic activists (duat) should take into consideration what may be termed as the 'Diversity- and relationship – oriented empathy' attitude towards da'wa and the people who are being called (mad'u). This, you may say, is more of a counselling psychologist approach, which was, without a doubt, the method employed by the Prophet when he interacted with other people.

This article will endeavour to illustrate some of the issues the callers should be cognisant of when approaching Muslims and non-Muslims alike in calling them to Islam and the tawhid of Allah. Firstly, and as a pre-ambler, in view of the fact that duat (Islamic activists) are like counsellors, it behoves us to define from the counselling psychologist perspective what empathy is.

Different theoreticians and researchers have defined it in different ways. Some see it as a personality trait, a disposition to feel what other people feel or to understand others 'from the inside', as it were. Others

see empathy, not as a personality trait, but as a situation-specific state of feeling for understanding of another person's experiences. Covey (1989), naming emphatic communication one of the 'seven habits of highly effective people,' said that empathy provides those with whom we are interacting with "psychological air" that helps them breathe more freely in their associations and connections. Finally,



Goleman (1995, 1998) puts empathy at the heart of emotional intelligence.

It is the individual's 'social radar' through which he or she senses others' feelings and perspectives and takes an active interest in their concerns. These and other academics, although they provide us with different definitions, nevertheless, their language is lyrical in giving us the maqsad (spirit) of what empathy denotes. It is a natural trait (jibillat) which also can be acquired through learning and understanding one's own condition and experiences of others.

The Prophet was fully cognisant of the pivotal role empathy plays in developing astute and diligent human beings and always was keen to educate people from an early age on this important value.

Below are some examples:

1. Anas Ibn Malik narrated that "the Prophet (peace be upon him) used to mix with us (the children) to the extent that he would say to a younger brother of mine, 'O Abu-'Umayr! What did the Nughayr (a kind of bird) do?'" (Narrated by Al-Bukhari). This demonstrated to the children that they were valued. This was the Messenger of Allah, who was a leader of a state, a husband, father – despite these and other heavy duties and obligations, he had time to play with the children. This made them feel that they are loved, cared for and appreciated.

2. Whenever he would enter Medinah he would carry his grandchildren and other children nearby on his mount. Again, given them the important attention children need.

3. In another well known tradition, a young companion related that he spent many years with the Prophet and not once did he complain or rebuke him.

4. He would carry his granddaughter Umamah on his shoulders even while he was praying. Some narrations even say that he hastened to complete the prayer because of them. These and other examples show the great teacher and counsellor the

Prophet was (peace be upon him).

Unfortunately, this is not the case today. Children are being neglected and abused. Just recently, it was reported that a carer abused her position as a child minder by exploiting explicit pictures of children with other people.

Researchers inform us that when parents and prime carers of children are unavailable physically and/or emotionally, when they are overindulgent, and when children are exposed to violent media, they are in danger of becoming self-centred, prone to aggressive and cruel behaviour, and unable to feel or express remorse – a quasisociopathic interpersonal style. The WAVE Trust, an international charity dedicated to raising public awareness of the root causes of violence in the society and the ways to reduce it, commissioned research that came up with some amazing findings: 'Empathy is the single greatest inhibitor of the development of propensity to violence. Empathy fails to develop when parents or prime carers fail to attune with their infants' (Hosking & Walsh, 2005, p.20). To attune to a child means 'attempting to respond to his or her needs, particularly emotionally, resulting in the child's sense of being understood, cared for, and valued'. (p. 20)

In many instances you will find that those who carry out acts of violence or cruel behaviour in the society have had issues and problems at their early life which were not dealt with but suppressed, and in their later stage of their life some external agent or incident triggers some of the feelings and they lash out expressing their inner turmoil which results in cruel and sometimes inhumane behaviour.

Returning to the point raised earlier regarding 'Diversity- and relationship – oriented empathy' attitude towards da'wa and the people who are being called (mad'u). This is an area Islamic activists should consider developing their understanding and inculcating in their da'wa strategies and work plans. Living in the west, duat are presented with myriad of challenges and diverse tests. Although the people they are calling have in common their basic humanity, they will differ from one another in a



whole host of ways – ability, age, economic status, education, ethnicity, group culture, national origin, occupation, personal culture, politics, religion – to name a few. These diverse target groups and multicultural categories require multicultural competencies from the perspective of the Islamic worker. What this entails is that the Islamic worker must open his or her horizons and vision. If we are to bring about a change in the community, a change that is vibrant and effective, not just for the Muslim community but for the wider non Muslim community as well, we must spread our wings and develop new and innovative skills and networks and not be content with the walls we have built around us.

The Prophet, in addition to the different psychological and emotional aspects he observed when calling individuals and groups to Islam, also employed the multicultural and diverse competency skills. Below are some examples:

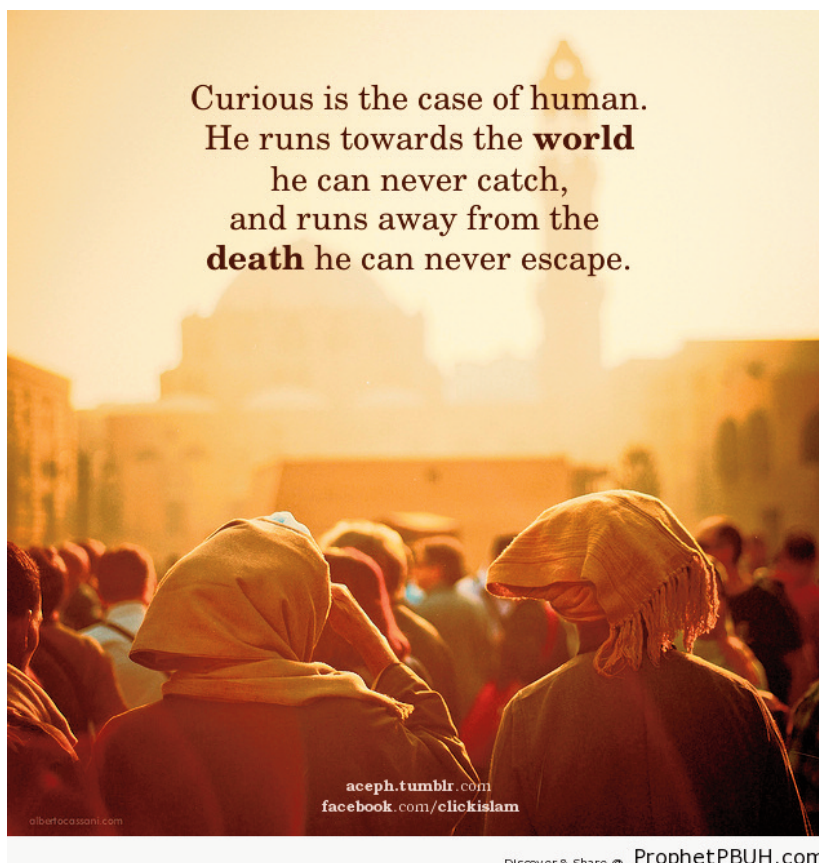
1. While the prophet was once returning to his house after talking to his companions in the mosque, a Bedouin pulled him by the collar and said rudely: ‘O Muhammad! Give me my due! Load up these two camels of mine. For you will load them up with neither your own wealth nor the wealth of your father.’ To this impertinence the prophet responded without expressing any sign of offence: Give that man what he wants! (Abu Dawud, Adab1). The Prophet understood the nature, cultural difference, economic status and psychological state of that Bedouin and did not resort to rebuke him for his rudeness and impudence towards him.

2. Zayd ibn San’an narrates: Once, Allah’s Messenger borrowed some money from me. I was not yet Muslim then. I went to him to collect my debt before its due time, and insulted him, saying; ‘You the children of ‘Abd al-Muttalib, are very

reluctant to pay your debts!’ ‘Umar became very angry with this insult of mine and shouted; ‘O enemy of God! Were it not for the treaty between us and the Jewish community, I would cut off your head! Speak to God’s Messenger politely!’ However, Allah’s Messenger smiled at me and, turning to Umar, said; ‘Umar, pay the man his debt! And add to it the amount of twenty gallons because you have frightened him!’ Umar relates the rest of the story: ‘We went together. On the way, Zayd spoke to me unexpectedly; O Umar! You got angry with me. But I have found in him all the features of the Last Prophet recorded in the Torah, the Old Testament. However, there is this verse in it: ‘His mildness surpasses his anger. The severity of impudence to him increases him only in mildness and forbearance.’ In order to test his forbearance, I uttered what I uttered. Now I am convinced that he is the Prophet whose coming the Torah predicted, so, I believe and bear witness that he is the Last Prophet.’ (Suyuti, al-Khasais). The mildness and empathy of Allah’s Messenger sufficed for the conversion of Zayd, who was on another religion and culture.

3. Even in the realm of worship, the Prophet was diligent and understood the different abilities and circumstances of the people. When a complaint was circulated about an imam because he prolonged the prayer, the Prophet climbed the pulpit and said: O you people! You cause aversion in people from prayer. Whoever among you leads a prescribed prayer should not prolong it, for there are among you people who are sick or old or who are in urgent need.’ (al-Bukhari). He even reproached his beloved companion, Muadh ibn Jabal when he prolonged the night prayer, saying, ‘Are you a trouble-maker? Are you a trouble-maker? Are you a trouble-maker? (Muslim)

4. The Prophet



said, 'No Arab is superior over a non Arab, and no white is superior over black (Musnad Ahmad), and superiority is by righteousness and God-fearing alone (Sura Hujurat, 49, 13). He also declared that even if an Abyssinian Black Muslim were to rule over Muslims, he should be obeyed. (Muslim). During the time of the Messenger of Allah, the same kind of racism we encounter today, under the name of tribalism, was prevalent in Makkah. He understood the biases and prejudice people had and eradicated it from the outset.

These are few examples out of many where the Prophet showed and articulated diverse and multi-cultural competencies. The more duat (Islamic activists) understand the broad characteristics, needs, and behaviours of the population they are calling, the better positioned they are to adapt these broad features in the domain of da'wa to effectively become beacons of change in the community. Below is a basic list of competencies adapted from different books, articles and experiences of individuals:

1. Beware of your own personal culture, including your cultural heritage, and how you might come across to people who differ from you culturally and in a host of other ways.

2. Beware of the personal-cultural biases you may have toward individuals and groups other than your own.

3. As an Islamic worker, be aware of both ways in which you are like any given individual you are targeting and ways in which you differ. Both can aid or stand in the way of the da'wa process.

4. Come to understand the values, beliefs, and worldviews of groups and individuals with you want to call or

work with. In other words, to feel what other people feel or to understand others "from the inside", as indicated above.

5. Come to understand how all kinds of diversity, group, cultural, ethnical or otherwise, contribute to each person's dynamic make up.

6. Be aware of how socio-political influences such as poverty, oppression, stereotyping, discrimination, prejudice, and marginalisation might have affected people with whom you are working with or with those you are trying to have a dialogue.

7. Establish rapport with and convey empathy to people. Both in the individual and collective capacity.

8. Initiate and explore issues of difference between yourself and the people you are working with or giving da'wa to. Always bearing in mind that Islam does not place any barriers between people (between

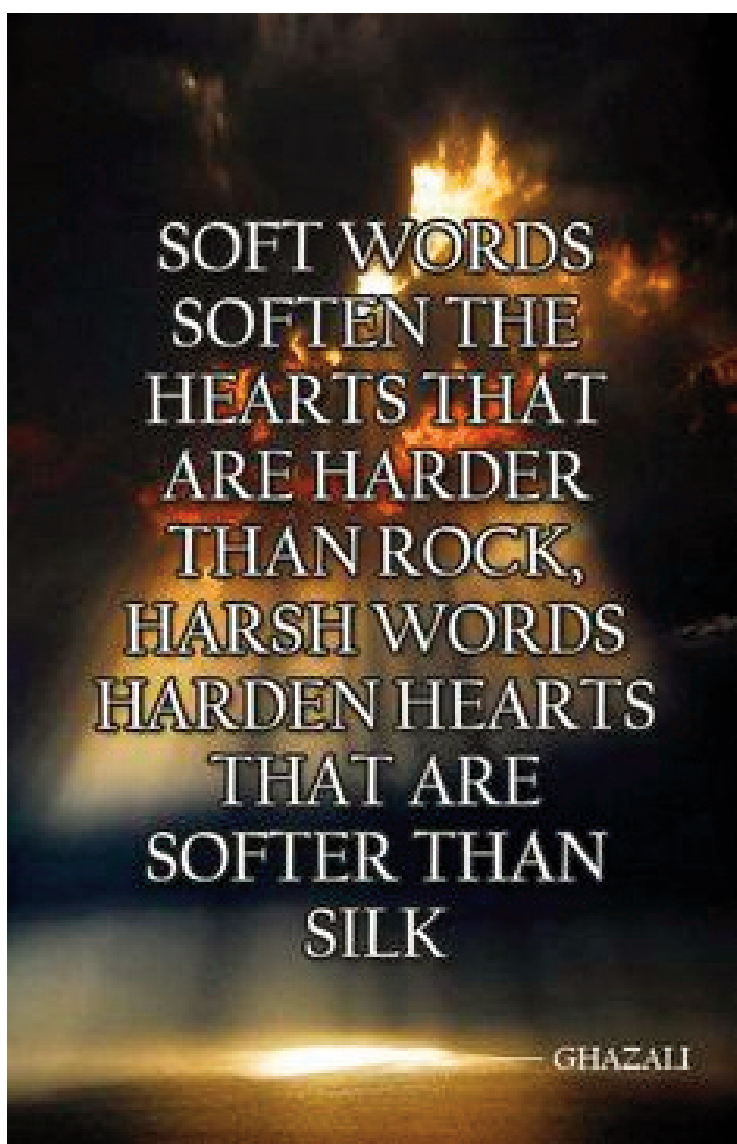
Muslims). In the end your interactions (and the barriers between us and them) with people are personal.

9. Design non bias strategies and plans for people that factor in the diversity, education and upbringing they received.

10. Finally, asses you own level of competence and strive to improve in all areas outlines above.

In other words, work with people the way they are, both Muslims and non Muslims alike (to guide them and improve them), but do not feel the need to apologise for who you are.

Source: <http://islamicforumeurope.com/live/ife.php?doc=articleit>



Let's Restore the Dignity of "In-sha-Allah" by Learning How to Say 'No'

I By Abu Productive I

The popular phrase "in sha Allah", God willing, became headline news a few months ago when a young man was removed from a plane for saying it loudly while talking to his uncle over the phone, and it was perceived as 'potentially threatening'.

What followed was huge interest in the phrase "in-sha-Allah", that led to a New York Times article called "In-sha-Allah is Good for Everyone" where the article writer, Wajahat Ali, portrays the sad reality of what In-sha-Allah has come to mean these days:

"Most commonly, in-sha-Allah is used in Muslim-majority communities to escape introspection, hard work, and strategic planning and instead outsource such responsibilities to an omnipotent being, who somehow, at some time, will intervene and fix our collective problems."

If you ask any non-Muslim who lived in a majority Muslim country, they would tell you how much they dread hearing the phrase "In sha Allah" from government officials or colleagues because they believe it will not happen. I even remember a senior non-Muslim colleague yelling at somebody saying "No, I don't want to hear In-sha-Allah! Tell me, will you do it or not?" In which, the reply was "In sha Allah"!

So, how did In-sha-Allah devolve into this status and become so abused and misused? What is the true meaning of In-sha-Allah and the story behind it? How can we restore the status of In-sha-Allah to its respectful place? This is what we will delve into in this article.

The story behind in-sha-Allah

In his early years of preaching, Prophet Muhammad's faced a lot of hostility and accusations from the local tribes in Mecca who were weary of his new message of Oneness of God. He was called a liar, a

madman, a magician and the Meccans kept on plotting ways to stop his message.

One of these plots included paying a visit to the Jewish tribes that settled in Arabia and asking them to verify the credentials of this new Prophet. The Meccans – even though they were pagans – believed that the Jews were the people of the Book and had scriptures from God. So the Jewish leaders gave the Meccans a litmus test: 3 questions they should ask the new Prophet. If he answered 2 of them and not the third, then he was a true Prophet. Otherwise, he was a liar.

The Meccans were ecstatic! Finally, they thought they could corner the Prophet and ask him questions which he wouldn't know the answers to since he was not from the people of the Book and was illiterate. The questions were:

- 1. Tell us about the young men who went into the Cave*
- 2. Tell us about a King who ruled the east and the west*
- 3. Tell us about the Soul.*

When the Prophet was asked these 3 questions. He replied, "I'll inform you tomorrow". And he did not add the phrase "in-sha-Allah".

For 15 days, no revelation came to Prophet Muhammad and the hostility against him intensified. "You see! We told you! He's a liar! He doesn't know the answers to the questions – he said he'll tell us tomorrow! And it's been 15 days now!" The Meccans rejoiced.

On the 15th day, a beautiful chapter of the Qur'an, one that Muslims are encouraged to read every Friday, was revealed to the Prophet and it answered 2 of the questions, and not the third thus passing the test.

Here is the interesting bit. Close to the beginning of this chapter, a very clear message was given to

Prophet Muhammad about saying he will do something tomorrow without saying In-sha-Allah. Allah told him in the Qur'an:

And never say of anything, "Indeed, I will do that tomorrow,"

Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct." [Qur'an: Chapter 18, Verses 23-24] And, thus, the phrase "In-sha-Allah" became part and parcel of a Muslim's lingo.

The wisdom behind saying in-sha-Allah

The scholars reflected on this story and drew three pearls of wisdom from it:

1. We say in-sha-Allah to avoid lying

When we say "I'll do something tomorrow", and for any reason we are not able to do it, technically we have lied and broken a promise even though circumstances were not in our favor. To stay truthful to our word, we say "In-sha-Allah" so that if something does happen that was out of our control – we do not end up lying.

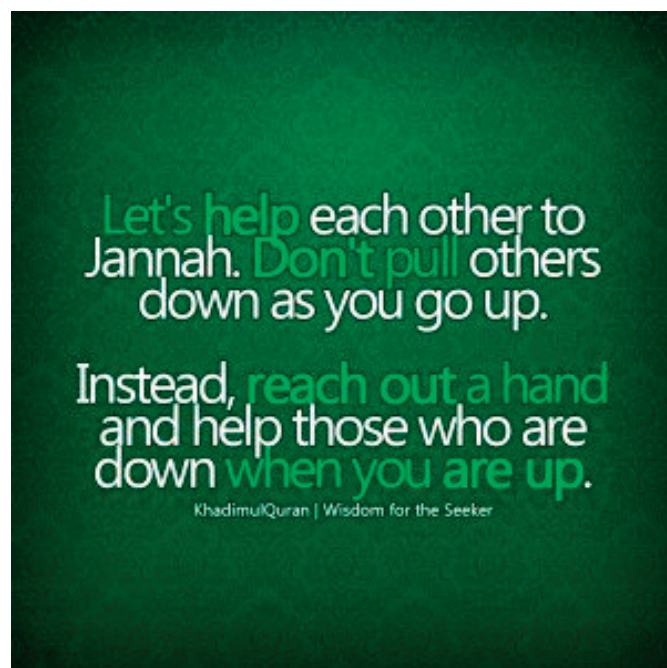
2. We say in-sha-Allah to stop regret

Let's say we planned a big day tomorrow with lots of to-dos, and for some reason when tomorrow came, things did not happen as planned. By the end of the day, we would normally feel regret and remorse that we had not achieved what we set out to achieve. But, if "In-sha-Allah" is said while planning to-dos, we will have this calm realization that Allah did not will it, and it did not mean to happen. Thus, no need to regret, and we can move on and plan for the next day.

3. It is asking permission from Allah

When we say in-sha-Allah, we are essentially asking permission from Allah to make this happen as we have planned (Whenever I finish planning my calendar for the following week – I make sure to add a sincere "in-sha-Allah" because I deeply believe without His help and support I can't get much done.) This form of supplication embedded within in-sha-Allah connects our plans to our spirituality and the Divine.

When we look at the reasons above, we would realize how far we have come in misusing in-sha-Allah.



It is time to ask ourselves why? Why are we misusing in-sha-Allah so much?

The fear of saying 'NO' is our biggest driver to abusing in-sha-Allah

No one likes to say no. It comes across as disrespectful, it makes others feel bad about themselves, and we do not look good. So, as Muslims we have figured a 'genius' way to say no without saying no: just say "In-sha-Allah!"

It helps us argue – quite intelligently – that we had the intention to do something, but "Oh well, Allah did not will it, therefore I don't need to feel bad about it."

Let's have a different, but deeper look. When we say in-sha-Allah and we do not have the sincere intention or resolve to do what we say we are going to do, we are essentially disrespecting Allah. Why? Because if we say in-sha-Allah and put zero or minimal effort towards fulfilling what we have said we would do, we are then – by definition- blaming Allah for our laziness!

As Muslims, we believe that Allah gave us free will and choice. Our Creator also gave us a mind/body to use to get things done. If something was out of our control and it stopped us from doing what we had said we would do, then yes, Allah did not will it. But if we had not put the effort in the first place, then how can we suggest that Allah did not will it?

Learning how to say NO instead of misus-

ing in-sha-Allah

We need a serious positive re-brand as Muslims for the word in-sha-Allah. We must reach a point where when someone hears in-sha-Allah, it should sound less like a joke, and more like “Yes! Definitely! Unless I’m struck by a lightning, I’ll get it done”. And for that to happen, we need to learn the art of saying ‘NO’.

There are three main techniques to use to say “No” instead of “In-sha-Allah” and still sound polite:

1. Delay

While coming across a colleague in the elevator who invites us to a meeting the same afternoon, our normal reaction may be to say “In-sha-Allah” (whilst deep inside, we know we will not attend). So instead of saying In-sha-Allah, we can tell him “Let me check my calendar and get back to you.”

2. Divert

When marked by the boss to work on a brand new project we are not interested in or have no experience in, we would rather avoid working on it. Instead of saying in-sha-Allah in such cases, we can let him/her know that “I’m not the best person for this project because of XYZ reasons,” and can suggest someone else who can contribute better to the project.

3. Shrink

It’s an important client meeting that last 3 hours; they ask us to join. Our portion is only 30 minutes. Instead of telling them “In-sha-Allah, I’ll join”, we can simply suggest to them that we would attend for the first half an hour because that is the part most relevant to us and we have commitments to complete.

It is not hard to say ‘NO’ once we have practiced it a few times. In fact, people will appreciate us more than when we misuse in-sha-Allah and break promises.

How can managers/employers encourage a positive use of In-sha-Allah?

Individuals trying to improve how they use in-sha-Allah would only make a small difference in re-branding in-sha-Allah although it is a good start!

What would be more effective is if a cultural trans-

formation happens at work, especially in Muslim majority institutions/countries, that is led by managers/employers who educate their employees on better ways of saying in-sha-Allah and NO. Few practical tips below:

1. Education on the word in-sha-Allah

Feel free to share this article with your colleagues/peers/subordinates and let a discussion begin in the workplace on the misuse of the word In-sha-Allah and how to improve upon it. Make them realize the cost of abusing in sha Allah not only from a spiritual standpoint but also in terms of loss of productivity due to lack of clear communication. Give Feedback when In-sha-Allah is misused: As a manager when you hear the phrase In-sha-Allah being misused; give feedback (publicly and privately), therefore letting them realize that they shouldn’t take In-sha-Allah lightly and you’re holding them accountable for their promises.

2. Make it easier to say “No”

In some company cultures, it becomes career suicide to say “no” to your boss/manager. Take the pressure off from employees by making them realize that saying a legitimate “no” is better than lying and abusing In-sha-Allah.

Conclusion

The phrase In-sha-Allah is a powerful and deeply spiritual phrase that if used properly can really help us understand the link between our work/lives and the unseen world of Allah’s will. I pray that this article sheds some light on how we should use in-sha-Allah, and therefore we can start to save this phrase from becoming a practical joke among Muslims and non-Muslims, and instead we restore the dignity and sanctity of it.

What are some of your effective techniques to say ‘no’ politely? Share with us in the comments!



Eternal ban on human sacrifice

I By Dr Mohammad Manzoor Alam I

Human sacrifice has been a part of history. The evil practice still continues in parts of the world, including India. We read reports of such sacrifices in India once in a while made to propitiate some goddess to ask her for wealth, progeny or for the success of some small installation like a rice machine in a remote village.

For such sacrifices the children of the poor, weak, Dalits and tribals are selected secretly and picked up stealthily because the criminals, even if their deed is detected, cannot be brought to justice by the poor parents of victims. And, probably nobody in power has chosen to look at it and no guilty person has been brought to book. None that we know of.

During the Jahiliyah (pre-Islamic times in Arabia) humans used to be offered in sacrifice to the goddesses within the precincts of the holy Ka'aba, near the fountain of Zam Zam. At that point the fountain was covered with earth and stone with the neglect of centuries, to the extent that nobody knew whether a steam flowed below the surface. Zam Zam was discovered accidentally by the grandfather of the Prophet (PBUH) when he saw water slowly oozing out of a place where crows were digging for remains of sacrificed persons in the near past. He cleared the place and Zam Zam began to flow again.

Within decades of that event came the advent of Islam with its complete, unconditional ban on human sacrifice for all time to come. Islam's position is that human sacrifice is not acceptable to God, because He did not accept the sacrifice of Prophet Abraham's (PBUH) son, Ishmael, and accepted a lamb in sacrifice, instead.

For marking that event (Abraham's attempt to sacrifice his son, but God saving him and replacing him with a lamb) Muslims all over the world celebrate Eid al-Azha (also known in the subcontinent as Baqrid and Eid Qurbani).

A flashback is called for here although what I propose to say here briefly is already widely known.

The Patriarch Abraham, also known as the father of three faiths—Judaism, Christianity and Islam—saw in his dream that God was asking him to sacrifice his beloved son, Ishmael, to propitiate Him.

Abraham duly proceeded to slaughter his son in the name of God, but while he sliced his son's jugular God replaced Ishmael with a lamb. When Abraham opened his eyes he found his son standing by him unhurt and a freshly slaughtered lamb in his place. The message was clear: God had accepted Abraham as his khalil (friend) for his love of the Creator and his obedience to Him.

The message was also that there would be no human sacrifice after that event. Jews and Christians, too, along with Muslims, hold this belief. Eid Qurbani, too, has its connotations. The word qurbani is drawn from the derivative qurb (closeness, nearness). Abraham's qurbani was offered to God seeking His closeness.

The ten days of Zil Hijjah up to the day of Eid al-Azha are some of the holiest days in the eyes of God, according to the holy Quran. All good deeds—prayers, supplications, spending in the way of God, helping people in need and physically working in the service of God and His creation—please God more in these days than in most others. That is why Muslims increase their devotion manifold in these days and nights, following the example of our Prophet (PBUH). Now only a few of those days are left. So, let us increase our efforts.

Reciting the takbeer, Lailaha illallah o wallaho Akbar Allahu Akbar walillahil hamd all these ten days frequently is an act of great piety. This is recited loudly from the Fajr prayers a day before Eid till the fourth day of Eid al-Azha till Asr prayers after all the five fard prayers.

With this I take your leave and wish you a happy Eid. The sacrifices go on for three days among Most Muslims. For some it goes on for four days. For specific masael please consult your local aalim or mufti. http://iosworld.org/short_takes/Eternal_ban_on_human_sacrifice.htm

Founder's message:

Bihar Anjuman thanks all those who have been with us through our journey, from a simple network to some tangible work on the ground. The journey of a thousand miles begins with a baby step, a few helping hands.

We believe in mutual respect and peaceful coexistence. We assign utmost importance to self-help. In order that our lost pride can be regained, we need to help ourselves. That's why we are trying to promote a culture of giving rather than begging from other organizations or governments. Our inner strength will only come from the culture of giving and by coming out of the charity mindset (that has blessed our educational system with the madarsa culture) and mediocrity. Beggars can't be choosers. We have to decide which side we would be. None but Allah owns the resources of this world, which He assigns to whom He wills. He allocates these resources most wisely. Resources like time and money can never be constraints in carrying out the good deeds that we wish to do, thus following the commandment of Allah Subhanahu Wa Táala. Helping hands are always better than praying lips. And, Allah says: Verily never will Allah change the condition of a people until they change it themselves (Quran, 13:11), so we need to take the initia-

tives, and help those who do the same. That's exactly why Bihar Anjuman was founded, and that's exactly what we stand for.

Dear brothers and sisters, our experience says that everyone agrees to support a good cause if someone takes initiative. Muslims from Bihar and Jharkhand in your city are definitely not as unattached with their community as we feel. It's a matter of just reaching out to them, helping them. Someone has to do it. Who else could be better than you?

Bihar Anjuman provides a channel to you so that the community can rise from its shoddy present to a worthy future that can be viewed with pride and respect by other communities. We urge you to come forward and join hands with the sole intention of pleasing Allah. With your hand in ours, we may rise above the ordinary to build a strong base of educated people before whom the entire world spreads its hands to beg for knowledge and technology, for wisdom and strategy.

**We have just begun to walk,
and we have miles to go...**

Gender Justice, Gender Equality, Women's Rights – a chance to act God!

I By Shakeel Ahmad I

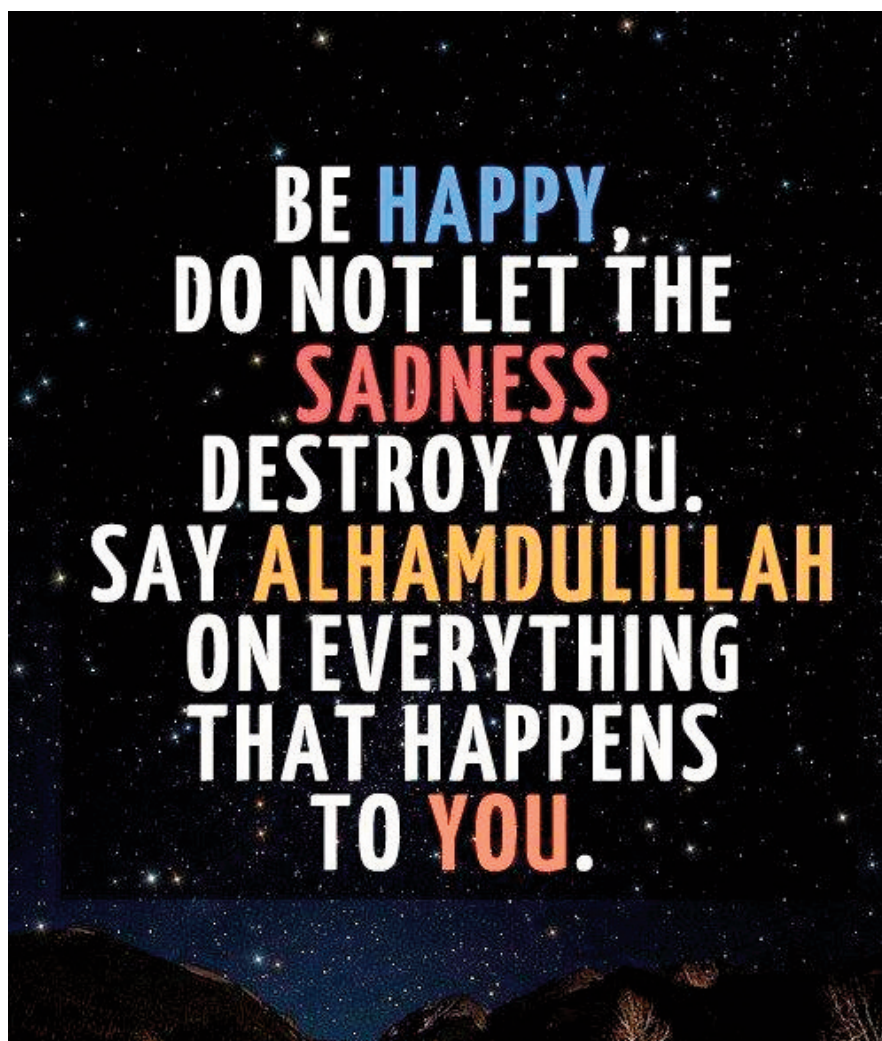
{It is fine to term men as dogs because of similarity in their behaviour to that creature! But, how can you equate man to as beautiful a creation of God Almighty as a woman! No injustice against women can be as macabre as this!}

If only God created men to bear children, the "Gender Equality", "Women's Rights", or "Gender Justice" movements would not have been required, nor would women need to be provoked into "confronting the men"; women would be the bully instead! I think the chauvinistic conditioning of the male mind doesn't begin at home, but much earlier, in the heavens!! If only God created the men and women equal, none would be able to bully the other, nor would any of them need to subjugate. Both being equal, they would wrestle along the whole of their life, if at all they could bear each other!! Ek meyaan meN do tal-waar!! Man would bear one child, woman another, a perfect balance; but alas!! My sister's mother would be a man, and my mother a woman. I hope it's not getting too confusing!! Sorry for that ... men and women, please forgive me equally!!

Bullying is in human nature. The stronger one (humans as well as ani-

mals) always bullies the weaker one. If the weaker one agrees to play second fiddle - in management philosophy, it is called "division of labour", love and peace (backed by sympathy, maybe) may prevail, else the tug of war, suspicion breeding more suspicion, and conflict will be an order of the day. We witness this every day in our offices - men bullying men, they don't necessarily have to bully a woman; they could easily be bowled over by women peers. Women bullying women is even an uglier scene everywhere, be it the office or home. Stronger families or clans bully the weaker ones; same is true for nations. This is the way we are created - all living beings - so why complain? And, complain to whom? By provoking one party to open a front against the other, we are not solving the problem at all; we are only opening new frontiers; to no avail.

"Compromise" may be a dirty word only as long as it does not give way to its positive counterparts like "accommodation", "adaptation" (even, "adjustment"). Similarly, "exploitation" may sound offensive only until we look at it from another perspective, for example, if we perceive it as "helping" the other party, it automatically becomes a noble act - this may only need adjustment of our ego-controls.



The liberated woman is suffering far more because she is fighting the battle on more than one front, and finally finds herself shattered, leaving the society in tatters - they are exploited in office, at home, in the streets. The beasts of prey are waiting for an easy "catch", sometimes to prove they are stronger (to subdue the "weaker sex"), sometimes "just for fun", sometimes to avenge an insult (as are demands of equality perceived). Her "freedom" sets her free as a commodity ready to be consumed. The source of exploitation of the free-bird is friends more often than the foes.

Why should women alone compromise; just because they are physically weak? Can't men be exploited; they must be having some weaknesses? Well, most men are in fact lured into spending time and money on women friends and partners. Not an exploitation? Fine. What about this finding "3 in 4 B.C. boys on street sexually exploited by women"? [<http://bit.ly/vl6o9u>]. Well, "men aren't boys" who would complain against exploitation by the opposite sex! They have learnt to enjoy this exploitation; muslim men permit exploitation by more than one woman at a time, and enjoy it too.

Gender justice, which is definitely an area everyone must work on so that he or she is not caught off-guard by Allah, for any injustice done to the other individuals around him or her. But, I always wonder how there can be gender equality!! Gender is a creation of the Almighty. It was His discretion to create two different genders or three, but not one. Is it within the capability of us humans to make the distinctively different creatures equal? Is it not same as dreaming to make dogs equal to cats or men. I mean, it is fine to term men as dogs because of similarity in their behaviour to that creature! But, how can you equate men to as beautiful a creation of God Almighty as women! No injustice against women can be as macabre as this! I mean how can I ask my wife to make me as beautiful as her? However much her cosmetics I steal-and-use for my sandy skin, how can I tune them as soft as hers. And, how can I similarly be as soft in behaviour to my kids as she always is!!

Allah has placed Jannah at the feet of women, can I snatch that away from my wife's feet? Even if I scrape, scratch or lick the underside of her feet, or the ground underneath, the whole of my life, will that Jannah ever be mine?

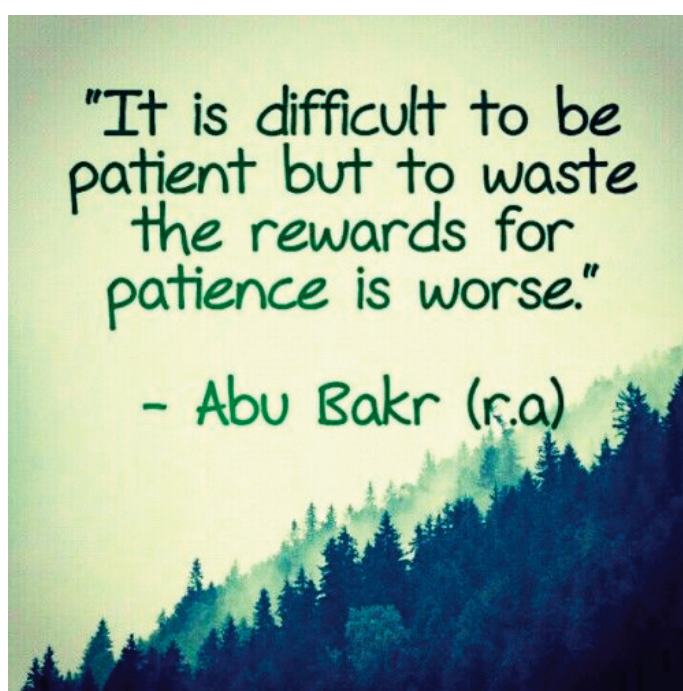
Allah's advice to my kids is to care for their mother three times more than me; in fact they do so even if they are unaware of this because Allah has perhaps filled their hearts with much more love for their mother than for their father. Now, how can your gender equality campaign provide justice to me?

Compromise is the key to happy life in this temporary phase of our being. If men did not compromise their freedom in favour of women, no social fabric could be imagined – unless one fibre makes way for the others, no fabric is possible. If women did not sacrifice their freedom and joy for the sake of their children, boys and girls alike, procreation would stop and this phase of life would come to a screeching halt.

It is the combined responsibility of men and women to try to remove the discrepancies, disputes, disparities; together, like the two eyes. Imperfections would exist, we can't eliminate them; we aren't God!

For water to flow naturally, one side (end) has to be lower than the other; love flows in similar fashion - the best example is that from parents to children. And yes, most men have to bow before their women to receive an affectionate kiss.

Aap se jhuk ke jo milta hoga
Us ka qad aap se Ooncha hoga ...



Glorious Pages from the History of Islam

I By Nisaar Nadiadwala I

The dead bodies of 70 Muslim warriors were scattered all around the low area of Uhud. People moved around to identify the dead. Among the dead, a young man with his arms cut off and injuries on neck was lying on the ground dead. Musa'b bin Umair (r.a) had died while struggling to save the Prophet (pbuh).

Returning back to Madina, the patience of the Muslim women of Madina matched the heroic performance of their men. A woman struggled to reach the Prophet (pbuh) to find out if he was fine. She was Hamnah bin Jahsh. The prophet announced the death of her brother Abdullah. "Innalillahi," she responded. Then she was told about Hamzah bin Abdul Muttalib's martyrdom. "Innalillahi," she responded. Then the news of her beloved husband Mus'aib bin Umair was delivered to her, she shouted and wept aloud. The Messenger said, "The woman's husband was extremely dear to her."

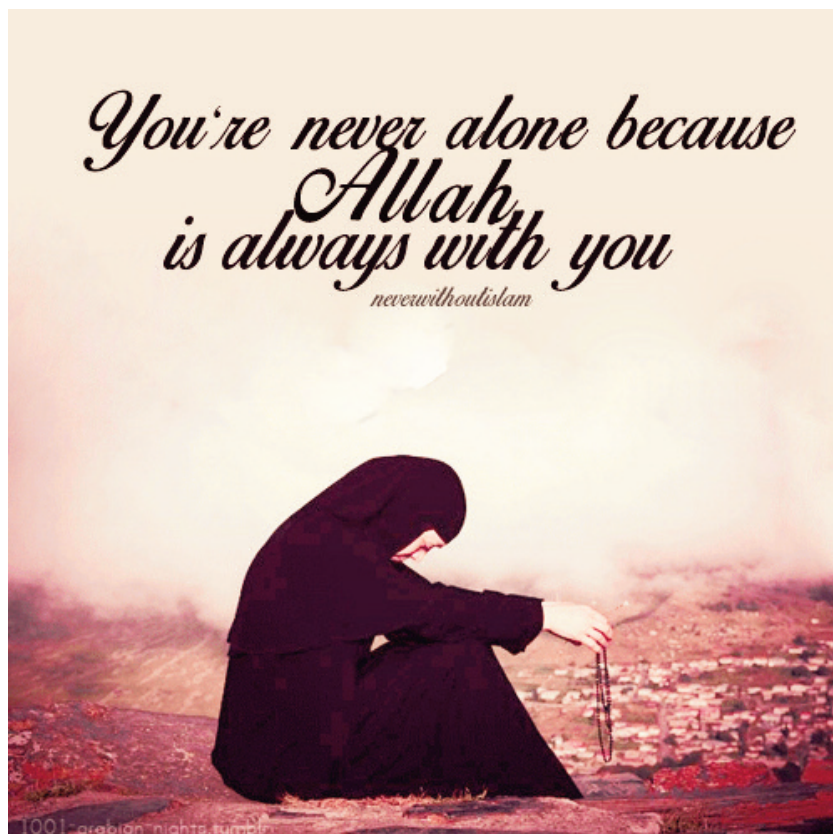
In Makkah, only few years back, young Musaib was well known for his stylish life style, his wardrobe had the best Arab dresses and perfumes. His mother Khu-naas Bint Maalik was among the richest ladies of Makkah and

people feared her almost to the point of terror because she possessed a strong personality. When the news of his embracing Islam reached his mother, she aimed a heavy blow on him. However, under the pressure of her motherliness, she spared him the beating and the pain, although it was within her power to avenge her gods whom he had abandoned. Instead, she took him to a rough corner of her house and shut him in it. She put shackles on him and imprisoned him there. Mus'ab did not give up Islam so she threw him out of her house asking him to leave every luxury provided by her. He went away wearing a piece of rag cloth to cover himself.

When she said to him, "Go away, I am no longer your mother," Mus'ab went close to her and said, "O Mother, I am advising you and my heart is with you, please bear witness that there is no God but Allah and that Muhammad is His servant and messenger." She replied to him, angrily raging, "By the stars, I will never enter your religion, to degrade

my status and weaken my senses!" So, Mus'ab left the great luxury in which he had been living. He became satisfied with a hard life he had never seen before, wearing the roughest clothes, eating one day and going hungry another.

He went out one



day to some Muslims while they were sitting around the Prophet, and no sooner did they see him than they lowered their heads and shed some tears for his wearing worn out garments. They were accustomed to his former appearance before he had become a Muslim, when his clothes had been like garden flowers, elegant and fragrant. The Prophet (pbuh) saw him with the eyes of wisdom, thankful and loving, and his lips smiled gracefully as he said, "I saw Mus'ab here, and there was no youth in Makkah more petted by his parents than he. Then he abandoned all that for the love of Allah and His Prophet!"

In a famous incident after the victory at Badr, the Muslims captured some Makkans and sought to ransom them. Mus'ab was passing by the ranks of the prisoners and stopped he when saw his brother, Abu Azeez ibn Umayr among them. However, he instructed his brother's captor to bind him securely and to extract a large ransom for the prisoner, because his mother was a very rich woman. When the brother sought to remind Mus'ab of his relationship, Mus'ab replied, "I only recognize brotherhood of the faith, this man is my brother, not you!"

At the end of Uhud, The Prophet (pbuh) stood at the remains of Mus'ab ibn Umair saying, while his eyes were flowing with tears, love and loyalty, Among the believers are men who have been true to their covenant with Allah. (Surah Al Ahzab, chapter 33, verse 23) Then he gave a sad look at the garment in which he was shrouded and said, "I saw you at Makkah, and there was not a more precious jewel, nor more distinguished one than you, and here you are bare-headed in a garment!" There was nothing to shroud him except his old shirt which could not reach his feet, so his feet were covered with grass and they buried him.

These jewels of Islam are the parameters for us to judge how high we can climb to Taqwa. Is our faith capable enough to sacrifice our extravagance style of life? The moral of the story of Mu'sab: Mus'ab did both. He lived for Islam and lived by Islam, and died for Islam and died on Islam. We are ready to die for Islam (as per our claims) but how many of us are willing to live for Islam?

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The Prophet ﷺ said:
Righteousness is
good character
& sin is whatever
bothers you
and you do not want
people to know about.

KNOWLEDGE VS ILM

I By Dr Absar Ahmad I

The term used for knowledge in Arabic is 'ilm, which has a much wider connotation. 'knowledge' falls short of expressing all the aspects of 'ilm. Knowledge in the Western world means information about something, divine or corporeal, while 'ilm is an all-embracing term covering theory, action and education. Islam is the path of "knowledge". No other religion or ideology has so much emphasized the importance of 'ilm. In the Qur'an the word 'alim has occurred in 140 places, while al-'ilm in 27. In all, the total number of verses in which 'ilm or its derivatives and associated words are used is 704. The aids of knowledge such as book, pen, ink etc. amount to almost the same number. Qalam occurs in two places, al-kitab in 230 verses, among which al-kitab for al-Qur'an occurs in 81 verses. Other words associated with writing occur in 319 verses. It is important to note that pen and book are essential to the acquisition of knowledge. The Islamic revelation started with the word iqra' ('read!' or 'recite!').

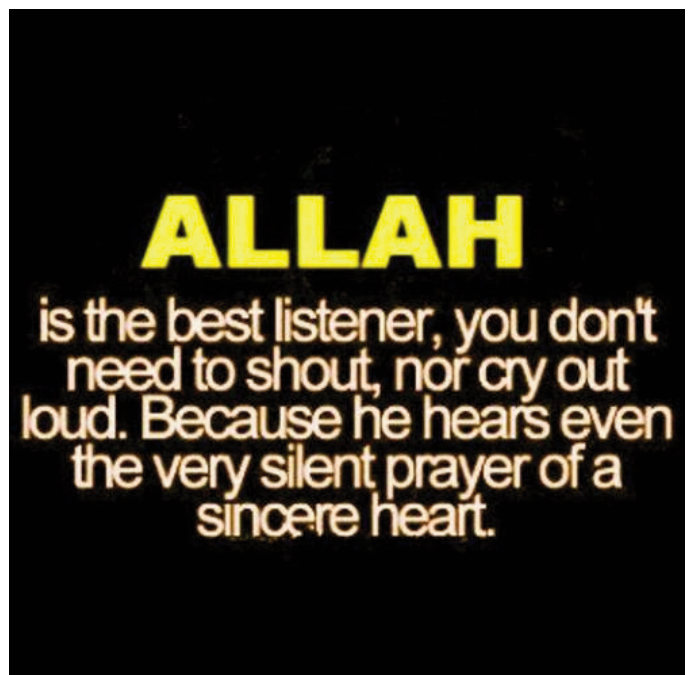
The first teaching class for Adam started soon after his creation and he was taught 'all the Names' (al-lama Adam al-asmaa kullaha-2:31). Allah is the first teacher and the absolute guide of humanity. This knowledge was not imparted to even the Angels.

The idea of ilm distinguishes the world-view of Islam from all other outlooks and ideologies: no other world-view makes the pursuit of knowledge an individual and social obligation and gives enquiry the same moral and religious significance as worship.

To translate ilm as 'knowledge' is to do injustice, even though it be unintentional, to this sublime and multi-dimensional concept. It certainly contains the elements of what we understand today as knowledge. But it also contains the components of what is described as 'wisdom'. But this is not the end of the story. We can best understand the notion with reference to other concepts of the Qur'an to which it is intricately linked. This ilm also has some connotation of ibadah (worship); that is, the pursuit of ilm is a form of worship. Similarly, ilm incorporates the Qur'anic notion of khilafah (trusteeship of man): thus, men (and women) seek ilm as trustees of God

for if ilm is sought outside this framework it will violate the fundamental Islamic notion of tawheed. And, the means by which ilm is acquired and the final use to which it is put both by the individual and society are both subject to accountability: the Qur'anic concept of akhrah (the Hereafter) envelops ilm to ensure its moral and social relevance. These few of the many, many dimensions of ilm illustrate the complex and sophisticated nature of the notion.

The synthesis of a whole array of principles and notions into a single, unified concept of ilm is one of the basic features of the world-view of Islam. It was this universal synthesis that demolished the artificial boundaries of the so-called religious and secular knowledge. And it was this universal synthesis which ensured that for a Muslim, knowledge was not an isolated, abstract act or thought; it was at the very root of his/her being and world-view. It is not surprising then that ilm had so much significance for early Muslims, that countless Muslim thinkers were so occupied with the exposition of the concept. Their conceptualization of ilm is perhaps best manifested in the attempted definitions of ilm of which there seems to be no dearth. The quest of these scholars to define ilm in all its shapes and forms was inspired by the belief that ilm was nothing more than a manifestation of tawheed; "understanding the signs of God", being near Him, as well as building a civilization required comprehensive pursuit of knowledge.



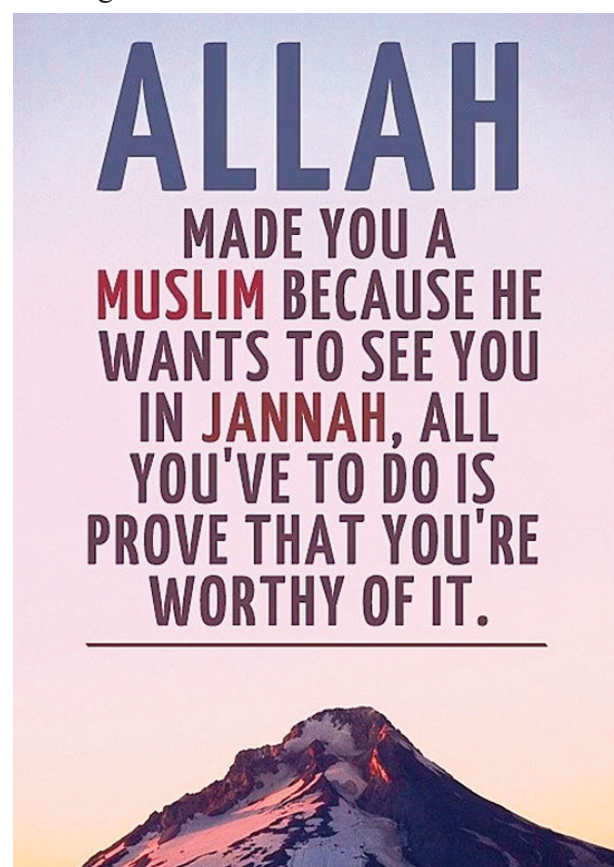
In the Islamic context, the knowledge-seeking mind has not only a conceptual-spiritual being, but also a social-material existence. Islam has never allowed the speculative and active lives to become totally divorced from each other. Thought and reflection have always been wedded to action. On the one hand, according to a prophetic tradition, an hour of thoughtful reflection is better than sixty years of acts of worship. But knowledge without action has been described as a tree without fruit. Contemplative thought (tafakkur) and reflection in Islamic spirituality essentially provide a knowledge that relates the knower to higher modes of being.

The Holy Book considers all things to be "signs" (ayat) pointing to the ultimate origin of the world. Besides describing the internal structure of an object, its history, present state, and future course of development, it also discusses its place in perspective or origination and ultimate end; that is, it makes a vertical movement that cuts across the horizontal physical plane. Thus the systems of "efficient cause" and "final cause" act as two wings attached to the body of the experimental science (study of internal structure) helping it to break out of static, earth-bound state and enabling it to fly in the infinite skies of the Divine world outlook. The same sort of approach towards the phenomena of this world can be seen throughout the Quran. In this manner the two wings of origination and ultimate purpose are revived and rejuvenated in all the research being carried out about these phenomena. In this way, the Holy Quran turns knowledge into reason, reason into wisdom, and mental conceptions into verities. This is the fashion in which the Quran coordinates the findings of theoretical reason with the effort of practical reason. This means that the Quran turns a specialist into man of religion, a scientific researcher into a practical investigator, a scientific "authority" into a devotee of the Truth, a technical inventor into a committed believer, an industrial entrepreneur into a man of faith, thus transforming raw mind into a seasoned intellect.

In the past Muslim philosophers did not consider any field of learning to be truly independent science. They believed that, without the science of ethics and spiritual purification, mastery over any science was not only devoid of any value, but it would in fact lead to the befogging of insight and ultimate destruction of those who pursue it. That is why it has been said that "al-ilmu' huwa al-hijab al-akbar" which means that knowledge itself is the thickest of veils,

which prevents man from seeing the real nature of things. Moral virtues in man gain him eternal happiness and vision of the truth, while moral corruption leads him to everlasting wretchedness and ignorance. It is, therefore, necessary for man to purge and purify himself of all evil traits of character and adorn his soul with all forms of ethical and moral virtues. The human soul can be compared to a mirror in this regard. If we wish to see something beautiful reflected in a mirror, we must first clean the mirror, so that dust and dirt do not disfigure the reflection. Any attempt to attain true veridical knowledge would be fruitful and successful only when one has purified himself of evil habits and tendencies. In the words of the Quran those who have a sound heart (i.e., qalb-e-saleem) can be granted true knowledge of the Real. In order to attain ultimate and final perfection in knowledge and action, is it necessary to traverse the path of struggle against the selfish lusts and immoral tendencies which may exist within the soul and thus to prepare the soul to receive the grace of God. If man sets foot on the path of self-purification and actively engages in performing religious obligations God comes to his aid and guides him along the right path. The Quranic verse 69 of Surah Al-Ankabut asserts: "As for those who strive hard in Our cause, we shall most certainly guide them onto paths that lead unto Us.

Extracted from "Exploring Islamic Theory of Knowledge"



Niyaz Ahmed Conferred the Shanti Swarup Bhatnagar Prize in Medical Sciences

I By Sameen Ahmed Khan I



Professor Niyaz Ahmed received the bouquet from the Director General of CSIR, Dr Girish Sahni (sent through local florist), immediately after the announcement of the Bhatnagar Awards on 26 September 2016.

Professor Niyaz Ahmed received the bouquet from the Director General of CSIR, Dr Girish Sahni (sent through local florist), immediately after the announcement of the Bhatnagar Awards on 26 September 2016.

Professor Dr. Niyaz Ahmed has been conferred the prestigious Shanti Swarup Bhatnagar Prize in Medical Sciences. Niyaz Ahmed is an internationally known medical microbiologist working at the University of Hyderabad, India. A Fellow of the Royal Society of Chemistry (UK), Royal Society of Biology (UK) and the National Academy of Sciences India, as well as the founder Editor-in-Chief of Gut

Pathogens journal. The Shanti Swarup Bhatnagar Prize for Science and Technology (SSB) is a science award given annually by the Council of Scientific and Industrial Research (CSIR) for notable and outstanding research, applied or fundamental, in biology, chemistry, environmental science, engineering, mathematics, medicine and Physics. The purpose of the prize is to recognize outstanding Indian work. There is an age limit of forty-years. It is the most coveted award in multidisciplinary science in India. The award is named after the founder Director of the Council of Scientific & Industrial Research, Shanti Swarup Bhatnagar. It was first awarded in 1958. Most commentators consider it to be the Nobel Prize of India.

The eleven recipients in the seven disciplines are as follows. Biological Sciences: Rishikesh Narayanan and Suvendra Nath Bhattacharyya; Chemical Sciences: Partha Sarthi Mukherjee; Earth, Atmosphere, Ocean and Planetary Sciences; Sunil Kumar Singh; Engineering Sciences: Avinash Kumar

Agarwal and Venkata Narayana Padmanabhan; Mathematical Sciences: Amlendu Krishna and Naveen Garg; Medical Sciences: Niyaz Ahmed; Physical Sciences: Subramaniam Anantha Ramakrishna and Dr Sudhir Kumar Vempati. The recipients were announced during the annual CSIR Foundation Day celebrated each year on 26 September, which is the birth anniversary of Dr Shanti Swarup Bhatnagar, who was the Founder Director of CSIR.

Dr Niyaz Ahmed was born in Paras Village of Akola District in Maharashtra to Late Mr Abdus Samad and Late Mrs Aqeela Parveen. He is the grandson of the most respected figure of the village Late Mr. Haji Basheeruddin. He has three brothers all of whom

are PhD holders namely Dr Aejaz Ahmed, Dr Irshad Ahmed and Dr Naushad Zubair. His primary education was completed in Government ZP Urdu Middle School, Paras and high schooling at Usman Azad High School and Junior College Akola. He has graduated in veterinary medicine (BVSc & AH) in 1995 from Nagpur Vet College, PKV Akola and MS Biotechnology from NDRI Karnal and Ph. D in Molecular medicine (Manipal).

He has joined Centre for DNA fingerprinting and Diagnostics Hyderabad in 1998 and served there for 10 years. In December 2008 he joined the University of Hyderabad as a member of the Faculty and presently serving as Chairman of the Department of Biotechnology and Bioinformatics. Ahmed is also affiliated with the University of Malaya, Kuala Lumpur, Malaysia as a Visiting Professor of Molecular Biosciences at the Institute of Biological Sciences. He also serves as Adjunct Professor of the Academy of Scientific and Innovative Research, India. He has received several national and international awards including: National Bioscience Award 2011; Shyama Singh and Balamati Devi Award by the Indian Association for the Advancement of Veterinary Research, 2007; Academy Professor, Academy of Scientific and Innovative Research, India April 2013; University of Hyderabad Chancellor's Award 2015; Best Oration Award for Basic Research Nicosia, Cyprus, 2015.

Through his productive and translational work, sustained commitment and dedication to public health microbiology in India, Ahmed made founding and pioneering contributions to the development of Molecular Epidemiology of bacterial pathogens.

Ahmed made seminal contributions to host-pathogen epidemiology of bacterial pathogens such as TB bacilli and Helicobacters. He has also contributed in

unraveling the population genetic structure and virulence mechanisms of major human pathogens. The research of Niyaz Ahmed is of an applied nature and has already impacted human health.

Very few Muslims have received in 58 year history of the Bhatnagar prize. He is the first Muslim from the Vidarbha region to get the coveted honour. The 'Science Family' of Niyaz Ahmed numbering over 150 consists of his students, postdoctoral researchers and research collaborators distributed in prestigious positions across the world. He is married to Waseema Niyaz and blessed with two daughters, Fareeha Firyal and Rumaisa Maryam; and a son, Suhayb Gazali.

Reported by:

Sameen Ahmed Khan, Department of Mathematics and Sciences, College of Arts and Applied Sciences, Dhofar University, Salalah, Sultanate of Oman, <http://orcid.org/0000-0003-1264-2302>, rohelakhan@yahoo.com,

Further Details:

1. Wikipedia entry: https://en.wikipedia.org/wiki/Niyaz_Ahmed
2. Facebook entry, <https://www.facebook.com/NiziAhmed/>
3. Personal Website, <https://niyazahmed.org/>
4. Google Scholar Profile, <https://scholar.google.com/citations?user=0RaW-fUwAAAAJ&hl=en>
5. List of recipients for the Shanti Swarup Bhatnagar Prize for Science and Technology 2016, http://csirhrdg.res.in/ssb_awardees2016.pdf



“Secularism” loves Impiety and Nakedness, Islam loves Piety and Modesty

I By Dr Javed Jamil I

I have been advocating for several years that there is a need to wage an aggressive ideological war against the ideology of economic fundamentalism, Westernism being its most visible face in today's world. If Hijab is to be protected, the only way to do is to wage a full-fledged attack on nakedness and all forms of its commercialisation. Women of the West must be made aware of the designs of the forces of economics. This has to be done through a well-orchestrated collective effort, which has been missing now. ...

To sum up, Hijab is a “grim” reminder to the West particularly the corporate world that a lot has to be done if the expansion of the global sex market is to be intensified; and Islam will be hard to beat if Muslims and Muslim countries are to be trapped. This cannot be done without manoeuvring the psyche behind Hijab.

Impiety and nakedness bring dollars; piety and modesty do not. West needs dollars, not piety or modesty. Their people love to go to beaches because the wet, naked skin delights them. If their beaches start getting flooded by burkinis instead of bikinis, their future as big money-spinners is at stake. The whole “Sexual Revolution”, which “Secularism” brought to the extreme delight of the merchants, would face a question of survival, at least an impeded growth. And “Growth” is what matters most to the merchants, not the health or morality. Popularization of burkini can also bring some money to certain business people. But it can signal doom for many other sex businesses.

Hijab has surely been one of the major social issues in discussion in recent years particularly in the West. Recent bans on Burkini in France has brought the debate back to the centre stage. “Freedom of Choice” is no longer applicable here just as it is not applicable to anywhere where it poses danger to the Big Business or Western Hegemony. And in their typical style, they have found a reason to ban

burkini. That it is a threat to “Secularism” and can strengthen the roots of “Radical” Islam. The plan is simple. If Radical West has to maintain its perpetual hold, any other radicalism cannot be allowed to take roots.

Is the Hijab issue merely an indicator of the growing feelings of hatred against Muslims after 9/11? Is it merely because the Hijab is believed by many to have become a symbol of Islamic revivalism and assertion of Muslim identity? If people tend to think that to be the case they are awfully mistaken. It can be true that the campaign against Hijab has gathered momentum after 9/11. But the truth is that Hijab is a constant thorn in the flesh of the corporate world. Recent events have only given it a fresh reason to press the campaign against modesty with a renewed vigour. But the real motive behind this campaign remains economic, not the religious or political.

With the beginning of Industrial Revolution and its capture at the ideological level by what I call economic fundamentalism, the feminist movements in the West and elsewhere spawned a socio-cultural milieu that encouraged women's participation in all types of social activities. Feminism imbued their minds with a fallacious sense of euphoria over their newly found liberty and freedom. Freedom was too fantastic a slogan to resist and the prospects of ridance from the ennui of routine menagerie was a dream come true. Hardly did they realise that the freedom they were being made to achieve was but a mirage and the movement for women's liberty was a calculated move initiated or supported by the cunning merchants. Having excelled in misusing fascination between men and women to further their business, it was now time to sexually abuse women for money.

The economic fundamentalists had pretty well recognised the big potential of sex as market. The desire for cars, scooters, fashionable garments and other items of luxury could be wanting in a number of human beings, but sex is a universal human urge and even the most pious tends to succumb to sexual

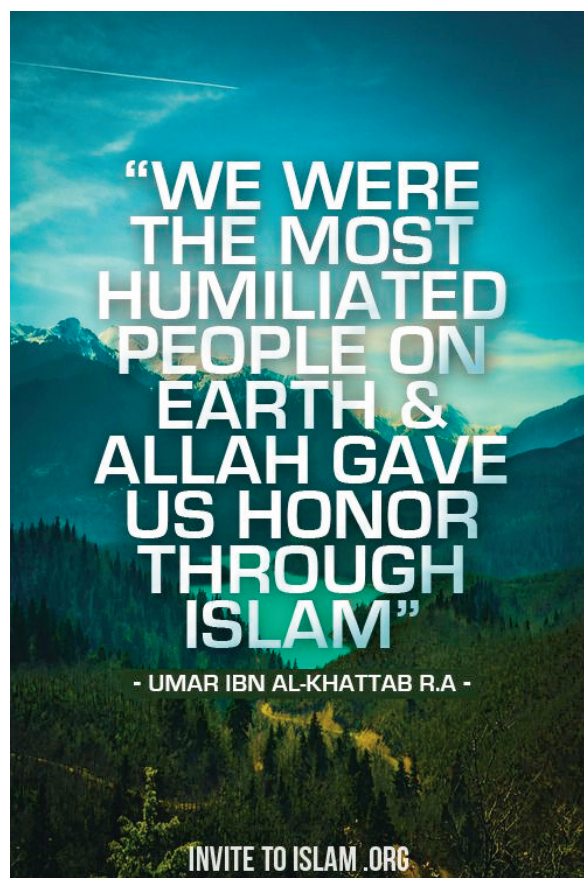
advances of a member of the opposite sex. Man longs to have as many partners in bed as he can lay hands on. The immanence of this human tendency throughout the world is an irrefutable fact of life. The commercialisation of sex therefore was expected to generate massive dividends, unparalleled in any other business.

Furthermore, sex could be used for boosting other markets as well. A number of stumbling blocks in the path of merchandising of sex had already been crushed or made defunct. The women were now willing to be active participants in any dispensation. Their longing for luxurious life was rapidly intensifying; they had smelled economic independence. Unfortunately however, women failed to exercise their wisdom in distinguishing between true freedom that would elevate their social and economic status without turning them into victims of savage exploitation and fake freedom that was advertently inculcated in them by the merchants in order to expand their financial empires. Little did women understand that their personal rights would be used as instruments for their abuse.

The first necessity for the commercialisation of sex was that women must get accustomed to revealing their anatomy before others. This could not be accomplished overnight. The first step in that direction was popularisation of 'fashion' which soon became a word most dear to men and women of all ages and groups. Fashion as an industry developed by leaps and bounds; and corresponding to its growth, the size and volume of clothes adored by women got shortened. Covering the heads had always been regarded both by men and women in almost all the faiths that flourished anywhere on the globe a sign of virtue. It indicated the decency of personality and righteousness of character. Head-kerchief was the first casualty of the storm of fashion. This led to the display of dozens of attractive hairstyles. Then the arms and shoulders were bared and the neckline started descending. Skirts began to shrink, and miniskirts and shorts steadily marked their presence on the fashion scene. Swimming suits were then popularised through sports—women had the right to play—and films. Within a short period of time the topless blondes and brunettes could be seen on hundreds of beaches all over the world. The business through beaches reached great heights. The nude poses of women—even an ugly woman could be made sexy by an expert photographer—started regularly appearing in some magazines and newspa-

pers. The films excelled in showing them taking bath or changing clothes. The portrayal of sexual acts was soon to follow.

In this background, it can be easily understood that Purdah or Hijab (veil) was the most abominable sight for the economic fundamentalists donning the garb of feminism. It must be clarified here that purdah (covering of body) was not limited to the Islamic world, as is often believed. Almost all the races, communities and sects, except some tribes, insisted on covering most parts of the body. Women, especially belonging to the upper class, usually covered their heads and put an extra cloth on their bosoms. The difference in the case of Islam was that it had assumed the shape of burqua. The campaign of the pseudo feminists was therefore directed against all such societies that prescribed some code of dressing. How a woman reluctant even to show her face and hair could be persuaded to bare her breasts, thighs and buttocks! The unholy war against the 'veil' in the countries, where it was still in practice, got intensified. It was condemned as the greatest obstacle in the development of women. Acrimonious debates ensued in newspapers, magazines, social circles and public platforms. Army personnel and policemen could cover their bodies with thick uniform and head with heavy helmets, and yet the heat in the atmosphere and density of clothes would not interfere in their normal functioning; advocates and judges could



don jet black robes, even at the height of summer, and yet the travails of weather would not impede their work; doctors could put thick white aprons without feeling uncomfortable; nurses and nuns' head-kerchiefs would not hinder their movements; bishops could perform all their celebrated duties wearing extra robes and covering their heads; but women's freedom of movements would be severely jeopardised, as the feminists believed, if they covered their body with some additional piece of cloth. If women wore a hat to cover their head, it was not unwelcome, as it normally did not indicate a desire on her part to practise some piety. Hijab on the other hand was not acceptable as it demonstrated a conscious conviction and effort on the part of the woman to lead a chaste life. Chasteness was and is not acceptable to the economic fundamentalists; chasteness does not bring money.

Nudity is an antidote to chasteness. Nudity needed glorification in order to be popularised; the shame attached to it was to be mercilessly ravished if society had to "develop". The "Operation Nudity" began with the glorification of nude paintings and graffiti. The artists who marvelled in eroticism were admired as some of the greatest artists of all times for the reason that their compositions were portrayals of "reality" and "beauty". Films also started presenting woman in her full naked glory in the name of art or reality. The opponents were spurned as the enemies of truth and art. When the money poured in as the result of depiction of truth, truth was eulogised; when it required falsehood, it was adored as a work of fiction or creative imagination. With the beginning of the globalisation, which meant that now Muslim countries too would be globalised, the forces of the corporate world have realised that the true picture of globalisation cannot emerge unless the Islamic practice of Hijab is challenged and abolished.

ISLAM: THE BALANCED SOCIAL SYSTEM

During the life-time of Prophet Muhammad and in the early part of the Post-Muhammad era, the dress code that was applicable to men and women did mean neither a specific type of dress like burqua for women, nor total segregation. Women, with their heads covered and their bodies adorning simple, non-provocative, decent garments and their bosoms further protected by chadars, used to offer congregational prayers in mosques along with men. Their participation had been remarkable in almost all the battles that Muslims had to engage in. While some

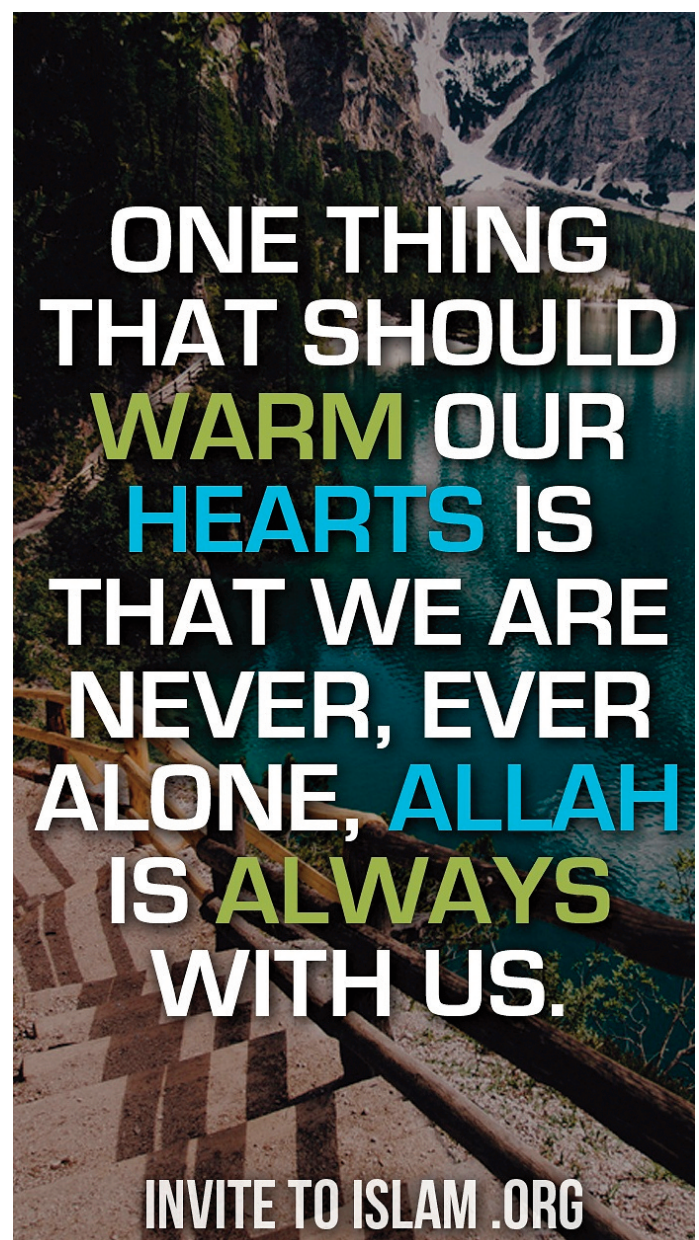
women took arms and fought valiantly at the battle front, most of them worked behind the ranks nursing the injured with religious fervour and passion. The advent of Muhammad (PBUH) brought education at the top of the agenda of the activities of his followers; women did not lag behind. They used to furnish themselves with knowledge along with men in the classes conducted by Ali, the most acknowledged expert of the religious sciences. But all these assemblies stuck to certain regulations to prevent any mischief. In the mosques, women's row would be behind those of men and children; they would be the first to leave mosques, and when all of them had left; men would come out. In the classes, women would sit on one side and men on the other. With the passage of time however, the provisions of purdah took the form of a specific robe, burqua, for women going out of their houses; their participation in congregational prayers was forbidden by the latter clerics and segregation became too impervious to allow any scope for their participation in educational and other pursuits that could require going out of their houses. Islam has wonderful counterpoise in its social system; it has no scope for feminism or male chauvinism. It gave women extraordinary rights and at the same time took extremely effective steps to safeguard them from all types of exploitation. It bestowed on them economic rights comprising the



right to inherit (in proportion to their economic obligations), share in the properties of their fathers, mothers, husbands, sons and daughters, made a provision of dower for them (in consideration of their marriage) that was obligatory on their husbands to be given before consummation of marriage and the right to own properties. It awarded them, like their male counterparts, the right to earn but did not make it obligatory for them, thus giving them not only the choice to earn but also the choice not to earn; in that case, the husbands were duty-bound to maintain them in a way befitting their status. Besides the economic rights, Islam also excelled in giving them equal rights in social life, such as the absolute right to choose their spouse, the right to seek from their husbands or sue them for divorce, the right to receive maintenance from husbands till their divorce was formalised and maintenance for their children till they were looked after by her, the right to remarry after divorce and after her husband's death the right to have or not to have children in consultation with their husbands, and the right to look after their children, in case they are divorced, till a certain point of time. Islam not only endowed women with the right to learn, equal rights in religion, education and prayers were made obligatory on them, just in the same way as they were on men. Of still greater social significance is the fact that Islam imposed such restrictions on men (and women) as would ensure physical and mental security of women. These include total ban on alcohol, gambling and adultery. Purdah was not obligatory, as is commonly understood, on women alone; men also could not reveal most parts of their bodies and would preferably cover their heads. Unfortunately however, several of these rights were compromised with in successive Muslim societies. This provided the economic fundamentalists an opportunity to malign Islam as anti-women. Their aim was obviously to incite women against their religion. The game-plan met with partial successes, especially in those countries that either had either a foreign rule or rulers influenced by the West or Westernism. In the late nineteenth and early twentieth centuries, many governments in Muslim countries including Iran, Tunisia, Egypt and Lebanon strove to impose western values on their people. The purdah was forcibly abolished, and the women of these countries, willingly or unwillingly, started participating in the same form of activities as the western women were engaged in. At one time, night clubs flourished in Tehran, Cairo and Beirut. But the roots of faith were too strong in Muslims to allow it to continue for long. Within half a century,

men and women in these countries in increasing numbers developed aversion for the new values. The on-going nakedness stopped, and women again started wrapping themselves in the garb of purity; they continued to engage in the educational and other social pursuits in a way as would not make them vulnerable to exploitative practices. In some countries however, like in Taliban's Afghanistan, the Islamic Shari'ah was interpreted too rigidly to allow women to get higher education.

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The Power of Forgiveness: An Islamic Perspective

I By Dr. Muzammil H. Siddiqi I

As human beings we are responsible, but we do also make mistakes and we are constantly in need of forgiveness.

God has granted intellect to human beings. The intellect entails responsibility. The more intellect a person has the more he/she is responsible.

When the intellect is missing, the responsibility is also not there. Little children are not held responsible, because their intellect has not yet developed. The insane are not responsible, because they have lost the intellectual capacity. However, part of our being human is also that we make mistakes. Sometime we make mistakes without deliberation and intention. But sometime we knowingly and deliberately sin and do wrong to others.

It is said: "to err is human and to forgive is divine." Both parts of this statement are very true. As human beings we are responsible, but we do also make mistakes and we are constantly in need of forgiveness. Islam speaks about two elements of forgiveness: a) God's forgiveness; b) Human forgiveness. We need both, because we do wrong in our relations to God as well as in our relations to each other.

God's Forgiveness

There are many names of God given in the Quran. They are called "Most Beautiful Names" and they indicate many different and diverse attributes and qualities of God. Some of these names are related to His mercy and forgiveness. Let us look at some of these names:

1. Al-Ghafoor: The Most Forgiving. This name occurs in the Quran more than sev-

enty times. There are other names from the same root, such as Ghafir and Ghaffar. The meaning of the Arabic word "ghafara" is to cover, to hide and from it comes the meaning "to excuse," "to pardon," "to remit" and "to forgive." God does all these things. In the Quran, it is mentioned that God does not forgive the Shirk (without repentance) but He may forgive every other sin for whomsoever He wills. (Al-Nisa' 4:116) We must turn to God to seek His forgiveness.

2. Al-'Afuw: This has another part of forgiveness. This name occurs in the Quran five times. Literally the word 'Afw means "to release," "to heal," "to restore, to remit." Thus in relation to God it means "to release us from the burden of punishment due to our sins and mistakes," "to restore our honor after we have dishonored ourselves by committing sins and making mistakes." Sometimes in the Quran both names: 'Afuw and Ghafoor come together.

3. Al-Tawwab: The Acceptor of Repentance. This name of God is mentioned in the Quran about 11 times. God accepts the repentance of those who sincerely repent and turn to him. The word "tawwab" gives the sense of "oft-returning" which means that God again and again accepts the repentance. We make sins and mistakes then we repent, He accepts our repentance. Then again we commit sins and

make mistakes and when we repent, He again very kindly accepts us and gives us another chance.

4. Al-Haleem: The Clement. This name is mentioned fifteen times in the Quran. This means that God is not quick to judgment. He gives time. He forbears and is patient to see His servant return to Him.

5. Al-Rahman and Al-Rahim: The Most Merciful and Compassionate. These names are the most frequent in the Quran. Al-Rahman is mentioned 57

**O God, You
are most For-
giving One,
You love to
forgive, so
forgive me**

times and al-Raheem is mentioned 115 times. Al-Rahman indicates that God's mercy is abundant and plenty and Al-Raheem indicates that this is always the case with God. God is full of love and mercy and is ever Merciful.

The Quran teaches that God is a Judge and He also punishes, but God is not bound to punish. The justice of God, according to Quran is that God does not and will not inflict undue punishment on any person. He will not ignore the good of any person. But if He wishes to forgive any sinner, He has full freedom to do that. His mercy is unlimited and His love is infinite.

There are many verses in the Quran and sayings of the Prophet Muhammad (peace be upon him) on God's love, mercy and forgiveness. In one of the prayers that the Prophet taught, he said: "O God, You are most Forgiving One, You love to forgive, so forgive me." (At-Trimidhi & Ibn Majah). We need God's mercy and forgiveness all the time. It is wrong to assume at any time that one will find eternal salvation without the forgiveness of God.

Human Forgiveness in Islam

Just as it is important to believe in God's mercy and forgiveness, it is also necessary to base human relations on forgiveness. We cannot expect God's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important of Islamic teaching. In the Quran God has described the Believers as: {those who avoid major sins and acts of indecencies and when they are angry they forgive.} (Al-

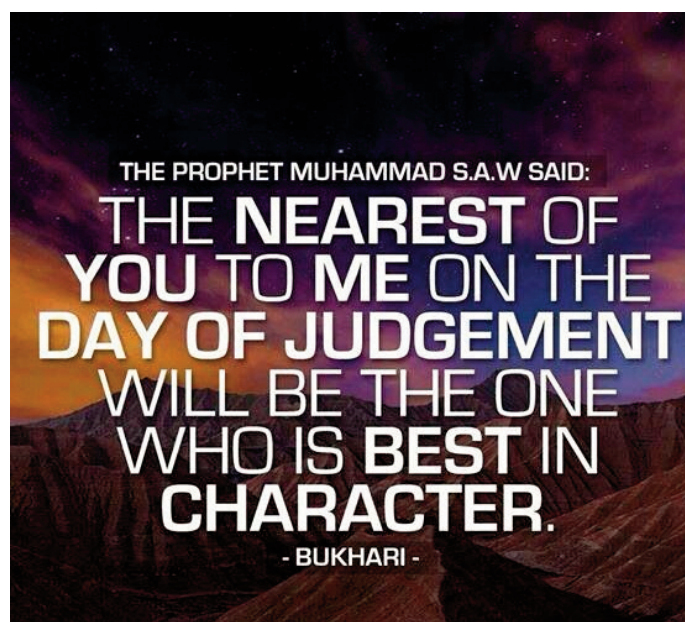
Shura 42:37)

Later in the same chapter God says: {The reward of the evil is the evil thereof, but whosoever forgives and makes amends, his reward is upon God} (Al-Shura 42: 40) In another place the Quran says: {If you punish, then punish with the like of that where-with you were afflicted. But if you endure patiently, indeed it is better for the patient. Endure you patiently. Your patience is not except through the help of God...} (Al-Nahl 16:126-27)

In one the famous sayings of the Prophet (peace be upon him) it is reported that he said that God commanded him about nine things. One of them he mentioned was "that I forgive those who do wrong to me."

Prophet Muhammad was the most forgiving person. He was ever ready to forgive his enemies. When he went to Ta'if to preach God's message to its people, they mistreated him. They abused him and hit him with stones. He left the city humiliated and wounded. When he took shelter under a tree, God's angel appeared to him and told him that God was very angry with the people of Taif and sent him to destroy them because they mistreated God's beloved Prophet. The Prophet prayed to God to save the people of Ta'if, because what they did was out of their ignorance. He said: "O Allah, guide these people, because they did not know what they were doing." (Al-Bukhari)

When he entered the city of Makkah after the victory, the Prophet had in front of him some of his staunchest enemies. Those who fought him for many



years, persecuted his followers and killed many of them. Now he had full power to do whatever he wanted to punish them for their crimes. It is reported that the Prophet asked them: "What do you think I shall do to you now?" They expected nothing but retaliation and pleaded for mercy. The Prophet said, "Today I shall say to you what Joseph (referring to Prophet Yusuf -peace be upon him- as mentioned in the Qur'an, Yusuf 12:92) said to his brothers" "No blame on you today. Go, you are all free." (Al-Al-bani)

Soon they all came and accepted Islam at his hands. He forgave even Henda who had caused the murder of his uncle Hamza. After killing him, she had his body mutilated and chewed his liver. When she accepted Islam, the Prophet even forgave her.

Justice, law and order are necessary for the maintenance of a social order, but there is also a need for forgiveness to heal the wounds and to restore good relations between the people

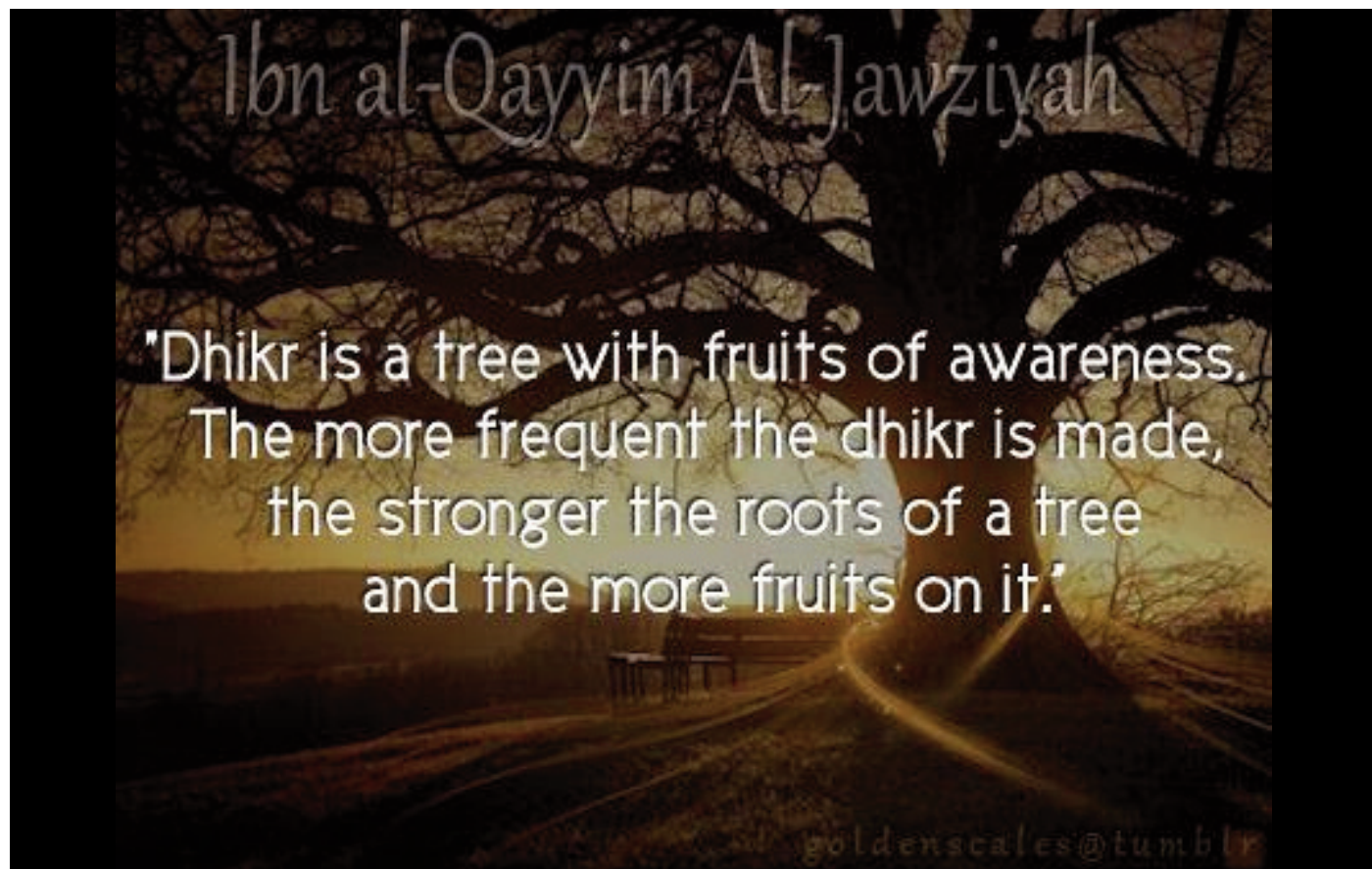
A very striking example of forgiveness we find in the Quran in reference to the most unfortunate event of "Slander of Aisha." Some hypocrites of Madinah accused her. They tried to put dirt on her noble character. One of the slanderers turned out to be Mistah, the cousin of Aisha's father Abu Bakr. Abu Bakr used to give financial help to this young man. After

he slandered his daughter, Abu Bakr vowed not to help him anymore. But God reminded Abu Bakr and through him all the Believers:

{Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want and those who migrated in the path of God. Let them forgive and overlook. Do you not wish that God should also forgive you. Indeed God is Oft-Forgiving, Most Merciful}(An-Nur 24: 22)

Abu Bakr came out of his home and said: "Yes, indeed, I do want God's forgiveness. He did not only continue to help him but he increased his allowance. Islam emphasizes justice and punishment of the wrong doers, but it equally strongly emphasizes mercy, kindness and love. Justice, law and order are necessary for the maintenance of a social order, but there is also a need for forgiveness to heal the wounds and to restore good relations between the people. We must keep in mind that as much as we need God's forgiveness for our own sins and mistakes, we must also practice forgiveness towards those who do wrong to us.

<http://www.onislam.net/english/reading-islam/understanding-islam/ethics-and-values/451497-the-power-of-forgiveness-an-islamic-perspective.html>



The story of the first televised presidential debate between Richard Nixon and John F. Kennedy — ‘My God, they’ve embalmed him before he even died’



“I should have remembered that ‘a picture is worth a thousand words.’”

The first of the four “Great Debates” between Republican candidate for president Richard Nixon and Democrat John F. Kennedy, September 26, 1960, was historic for many reasons. For one, it was the first televised debate in U.S. history — staged at the CBS broadcast center in downtown Chicago. And then there was the on-screen discrepancy between the candidates. Nixon was disheveled and pallid while Kennedy was lively and camera-ready.

Following the debate, most TV viewers believed that Kennedy had been the victor. Conversely though, radio listeners found that Nixon had a slight edge over Kennedy. And this, arguably, began the process of presidential candidates and their camps being completely obsessed with a perfect TV image. (If only these candidates from 1960 foresaw the 24-hour news cycle!) So, what was all this fuss about TV cameras, studio lights and eye contact? All three of them seemed to bury Nixon on that Chicago stage in September.

In order to properly tell the story of this debate, though, we have to take a step back and look at the larger political landscape at the time. In the throes of

the Cold War, 1960 was a particularly interesting snippet of America’s timeline: the Soviets leading the space race with their Sputnik satellite, the idea of communism spreading in the west a troubling prospect for many. At the time, Fidel Castro had seized control in Cuba, further strengthening anti-communist sentiments in America.

What’s more, the U.S. was engaged in an age-old struggle for civil rights. (Just think, the Civil Rights Act of 1964, signed into law by Lyndon B. Johnson, which ended uneven voter registration requirements and segregation, was not signed into law until 1964.)

The American electorate was ready for guidance, for a strong presence at the table of world leaders. Richard Nixon was a seasoned lawmaker from California, first serving in the House for three years and then as senator for another three. He was then chosen for Dwight Eisenhower’s presidential ticket and was in the White House for the very crucial postwar decade of the 1950s.

The administration helped end the conflict in Korea and decried the “military-industrial complex.” Nixon, it seemed, was perfectly suited to take the torch as the next president upon the completion of Eisenhower’s second term.

Kennedy, on the other hand, was a completely different candidate with a completely different appeal. He was 43 years old, compared to Nixon's 47 years. He'd served as a congressman from Massachusetts from 1947 - 1954, then as a senator from 1953 - 1960. A decorated war veteran and the son of a powerful New England businessman and politician (Joseph P. Kennedy), JFK was a breath of fresh air in American politics: young, charismatic, charming, and of course, the first Catholic to be on a major party ticket.

Head-to-head, the candidates were each well-versed on the issues, though Nixon had the edge with his foreign policy experience in the White House.

After a tough season of campaigning, which saw Nixon carry a slim lead over his opponent, the Republican stumbled a bit the month before the first Great Debate. When asked by reporters what Nixon's contributions had been in the White House, President Eisenhower responded by saying he needed a week to think of one. The Democrats took the ad and ran with it — much the way the Democrats have used clips of fellow Republicans warning Americans about Donald Trump's unpreparedness to become president in 2016.

Nixon also suffered a knee injury from a car door which became infected and wound up putting him in the hospital — making him visibly underweight. According to History.com, he reaggravated the injury on the night of the debate, too, and was said to have been dealing with the flu.

He fought through both illness and injury and came prepared to tussle with Kennedy. But he had to do battle with a candidate who'd rested the whole weekend before, preparing with his campaign. Nixon, on the other hand, was fresh off the campaign trail.

Both candidates are said to have refused makeup enhancements from CBS' artist — though Kennedy's aides reportedly still spruced him up a bit.

When the cameras rolled, Nixon — clad in a gray suit which blended in with the gray backdrop — appeared distressed, nervous and unhealthy. He supposedly applied a coat of Lazy Shave to hide his five o'clock shadow — a cosmetic cover-up that melted under the studio lights as sweat visibly beaded on Nixon's face.

Perhaps understanding the intimacy of the screen a bit better than Nixon, Kennedy repeatedly looked into the cameras and directed his answers at the Americans watching at home. Nixon, though, just turned from reporter to reporter — in the style of a traditional press conference.

On substance, the candidates were equally matched. According to History.com, both men “each held forth skillfully and presented remarkably similar agendas. Both emphasized national security, the threat of communism, the need to strengthen the U.S. military and the importance of building a future for America.”

Still, when the debate wrapped up, most radio listeners considered Nixon to be the winner while 70 million people watching at home felt Kennedy had edged out his opponent.

The same History story notes that Chicago mayor Richard J. Daley's supposed response to Nixon's on-screen struggle was: “My God, they've embalmed him before he even died.”

The headline of the Chicago Daily News the next day read: “Was Nixon Sabotaged by TV Makeup Artists?”

In the subsequent debates, Nixon was calmer and more collected — perhaps finally recognizing the force of the television screen.

When November rolled around, Americans practically could not decide between the two candidates. Kennedy earned 34,220,984 popular votes (49.72 percent) while Nixon pulled in 34,108,157 (49.55 percent). While Nixon carried more states than Kennedy, the latter earned the victory based off his 303-219 victory in the Electoral College.

History notes that just two years after the “Great Debates,” Nixon, in his memoir “Six Crises,” wrote, “I should have remembered that ‘a picture is worth a thousand words.’”

What followed in the years after was Kennedy's horrific assassination at the hands of Lee Harvey Oswald on November 22, 1963.

Then, after finally becoming president in 1969, Nixon was the first commander-in-chief to resign following the Watergate Scandal brought to light by the Washington Post's Bob Woodward and Carl Bernstein.

<http://www.nydailynews.com/news/politics/story->

There is no backbiting in the Case of an Evildoer

What is your opinion regarding this hadeeth (prophetic narration), “There is no gheebah/backbiting for a fasiq/evildoer”? If it is an authentic hadeeth, then is warning others of an envious person considered gheebah/backbiting or not? Which type of sinners can we warn others of without being guilty of gheebah?.

Praise be to Allah.

Gheebah is haram (impermissible) and emphatically so, because Allah says (interpretation of the meaning):

“...neither backbite one another. Would one of you like to eat the flesh of his dead brother?” [49:12].

And it is proven from Anas (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “When I was taken up into heaven, I was taken past some people who had nails of copper with which they were scratching their faces and chests. I said: Who are these, O Jibreel? He said: These are the ones who ate the flesh of the people and impugned their honour.” [Imam Ahmad and Abu Dawood] The Prophet (blessings and peace of Allah be upon him) defined gheebah as saying about your brother that which he dislikes.

It is permissible in a few cases which are indicated by shar’i (legal) evidence when there is a need for that, such as if someone consults you with regard to marriage or business partnership, or if someone complains to the ruler and asks him to put a stop to a person's wrongdoing. In that case there is nothing

wrong with saying about him things that he dislikes for the purpose of serving an obvious interest. One of them compiled a list of the cases in which gheebah is permissible in two lines of verse in which he said:

Criticism is not gheebah in six cases: complaining about mistreatment, identifying a person, warning about a person, highlighting evildoing, seeking a fatwa/verdict, and seeking help to remove an evil. But if there is no obvious interest to be served by mentioning him in a way that he dislikes, then it comes under the heading of gheebah which is haram.

With regard to the question about the phrase “There is no gheebah (backbiting) in the case of a faasiq (evildoer)” and whether it is a hadeeth or not, Imam Ahmad said it is munkar (basically rejected). Al-Haakim, al-Daaraqutni and al-Khateeb said: it is false.

But the fact that there is no gheebah in the case of a faasiq (an evildoer who openly commits sins) is indicated by the proven report which says that the Prophet (blessings and peace of Allah be upon him) saw a funeral passing by, and those who were with him spoke ill of the deceased person, and he (blessings and peace of Allah be upon him) said: “It is due.” Then another funeral passed by, and they spoke well of the deceased person, and the Prophet (blessings and peace of Allah be upon him) said: “It is due.” They asked him what he had meant by saying it is due, and he said: “The one of whom you spoke ill, Hell is his due, and the one of whom you spoke well, Paradise is his due. You are the witnesses of Allah on His earth.” and he did not rebuke them for speaking ill of the deceased person of whose evildoing they were aware. This indicates that if a person commits evil openly, there is no gheebah in his case.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote. Fataawa al-Lajnah al-Daa’imah li’l-Buhooth al-‘Ilmiyyah wa’l-Ifta’ (26/19).

A new sentimental exploitation against Pakistan and gimmick of Modi govt. Remember the Kargil war during the rule of first NDA Govt, when massive commission were taken from suppliers in almost every item meant for defence services and its personnel including the coffins of martyred soldiers. Shame on KAFAN KHASOTES. What a great job done by those true Patriots (Desh Bakts) and the great job done by the Son of the Soil (Bharat Mata)? There was no VANDE MATRAM or BHARAT MATA KI JAI then, probably because of the heavy commission they got in the supply meant for the defence of the country and the personnel engaged in this work even after putting their life at stake.

What about the transfer of Rs 15 Lakhs to every bank account from the black money deposited in foreign banks by Indian Nationals, as promised by our Prime Minister during the Lok Sabha Election of 2014? We have been eagerly waiting for the same since last almost two and half years. Transfer this money to our account atonce and we will donate and deposit the entire amount for the benefit of our beloved country and soldiers in the said account of Syndicate Bank instead of Re 1 /- only, as desired?

Your One Rupee Has the Power to Destroy Pakistan

सेना के नाम पर ठगने का नया फंड



गैजपुरी | हर्देश सिंह

सेना के नाम पर शांतिरो ने ठगने का नया फंडा अपनाया है। ठग सोशल मीडिया पर संदेश भेजकर सेना के नाम पर लोगों से रुपया मांगा जा रहा है।

लोगों को ठगने के लिए इस बार शांतिरो ने नया तरीका अपनाया है। सोशल मीडिया पर इन दिनों एक मेसेज खूब ट्रेंड कर रहा है। इस मेसेज में कहा गया है कि आर्मी

रहें सचेत

- सोशल मीडिया पर सेना के नाम पर मांगे जा रहे हैं रुपये
- खाता नंबर भी किया जारी, दिल्ली की एक बैंक में खोला खाता
- सेना के अधिकारियों ने बताया गलत, न भेजे रुपये

वेलफेयर फंड बेटल के जुअल्टी नाम से सिंडिकेट बैंक की साउथ ब्लॉक नई दिल्ली ब्रांच में खाता नंबर 90552010165915 खोला गया है। इसका आईएफएससी कोड भी संदेश में दिया गया है।

संदेश भेजने वाले ने कहा कि देश की आबादी 150 करोड़ से अधिक है। एक रुपया भी रोज के हिसाब से

खुफिया विभाग अलर्ट, जांच शुरू

सेना के एक वरिष्ठ अधिकारी का भी इस पर कहना है कि यह शांतिरो की ठगने की साजिश है। सेना का इससे कोई वास्ता नहीं है। इसकी जांच

कराने की जरूरत है। उधर इस संदेश की जानकारी के बाद खुफिया विभाग भी सतर्क हो गया है। जांच शुरू हो गई है।

प्रधानमंत्री और रक्षामंत्री से की शिकायत

देश के बड़े ब्लागर शिवम मिश्रा ने इस फर्जीवाड़े के शिकायत सरकार से की है उन्होंने बताया कि यह पूरी तरह से फ्रॉड है। फेसबुक और व्हाट्सएप पर इस संदेश को पोस्ट किया जा रहा है। लोगों को मूर्ख बनाकर ठगने की कोशिश है। शिवम ने इसकी शिकायत प्रधानमंत्री कार्यालय, वित्त मंत्री अरुण जेटली, रक्षामंत्री मनोहर पारिकर से की है। उन्होंने बताया कि इन लोगों के दिक्टर हंडिल पर इसकी जानकारी दे दी गई है।

भी सेना के खाते में सहायता राशि जमा करे तो भारत की सेना दुनिया की सबसे मजबूत और ताकतवर

सेना बन जाएगी। जबकि सेना से लोगों का कहना है कि लोगों का ठगने का तरीका है।

Like never before, The Modi government has started a new scheme exclusively for Indian

Army Battle Casualties and Weapon Purchase. The government has opened bank account where people can donate funds directly to Army Welfare Ac-

count which will be used for purchasing weapons to the Indian Army and providing facilities for war casualties.

People had suggested Government to open bank account to collect funds exclusively for battle casualties and purchasing weapons for army, the Modi government has accepted the suggestion and opened an account in Syndicate Bank, New Delhi for the same. The most attractive feature of this scheme is, people can donate the smallest amount of ONE RUPEES.

Master Stroke by Modi Government

A country's population of 130 crore of which even 100 crore people (70%) deposit One Rupee Each, the ministry will get 100 crores/day, 3000 crores/month and 36000 crores/year. 36,000 Crore which is greater than Pakistan's total defence expenditure. We spend hundreds and thousands of rupees on many unnecessary expendi-

ture, but if we can spend ONE RUPEE on army, it can surely make India a SUPER POWER. The money will directly reach the defence ministry for army benefit and war casualties.

This is the most unique idea to help our army Jawans who have lost life in battle fields.

Come together, show solidarity to our DEFENCE FORCES, PARA MILITARY FORCE and CRPF.

JOIN THE MISSION TO MAKE INDIA A SUPER POWER!

Bank Details:

SYNDICATE BANK
A/C NAME: ARMY WELFARE
FUND BATTLE CASUALTIES
A/C NO: 90552010165915
IFSC CODE: SYNB0009055
SOUTH EXTENSION BRANCH,
NEW DELHI. Windows Phone

