

Better light a candle than curse the darkness

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

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BE AWARE, ALWAYS, EVERYWHERE

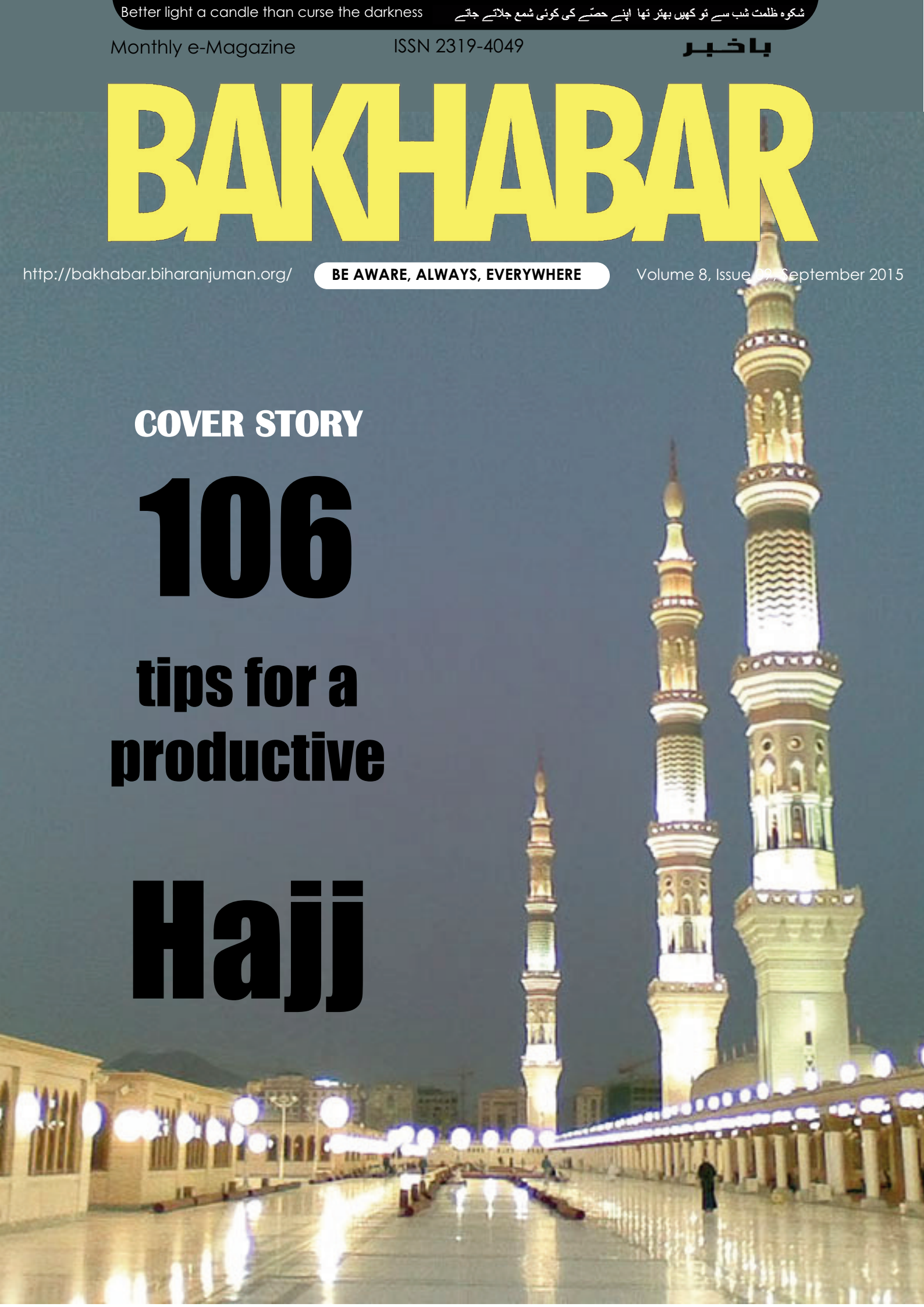
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COVER STORY

106

**tips for a
productive**

Hajj



Introspecting the Self

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I didn't know Yaqub Memon until TV channels began pouring news about him ten days prior to his hanging. On July 30, 2015 I woke up at 3:30 AM. Yaqub's agony, 3 hours prior to hanging, surfaced in my mind. With some uneasiness I went to my desk and began proof reading my book that I had written with Prof. C.S. Liu. At 6 AM I took shower and left (walking) for my office in IIT Delhi. The morning looked dry. Thoughts of Yaqub walking to gallows made occasional intrusions into my mind along with the thoughts of his wife and daughter. Then I got to my work. At 8:20 AM when I opened Yahoo Mail I read Yaqub was hanged at 7 AM. I felt an agonizing period of 22 years came to an end.

At 8:40 AM I went to deliver Peepal herb to a revered friend and then to JNU to give Sadbhav Mission Patrika to friends. I met my niece. She said she was sad for the hanging. In 22 years people get transformed. People with much more poison roam free and enjoy prestige and power. I felt happy for her sensitivity.

Yaqub's hanging was related to Bombay serial blasts of March 1993. The day blasts occurred I was occupied with the wounds of December 1992-January 1993 violence. I had visited few violence affected areas, carried street marches and distributed 22,000 fliers, "Desh mein Hinsa ki aag" (A Nation in Turmoil). In Delhi when we, a group of 10 people, were walking through Okhla singing Ram Rahim, Ram Rahim, an young man came and burst into anger, "Don't do this tamasha here while Bumbay is burning". Prof. Talib tried to cool him down saying, "Read the posters on the wall. Similar things may occur here." I could see how much humiliation and oppression was visited upon the masses by the temple movement and ensuing violence.

Yet the news of blasts stunned and saddened me. The perpetrators of blasts might have been driven by the anguish of what had happened 2 months earlier in Bombay (when 1000 people were brutally killed) but their targeting of innocents, not the culprits of that violence, was inhuman and criminal. I also knew that the power of devastation of pro-minority fringe can never match the might of devastation of pro-majority violence mongers. The latter have much wider class base and political authority. Terrorist acts are no antidote to communalism, rather they are suicidal, only languish innocents (fake branded as terrorists) into jails while aiding communalists' ascendance to power. Yaqub would do better had he faced the gallows for his actions, if they were driven by the anguish of the meek, with upright spirit and felt sorry for the innocents killed in the blasts.

I recall my impressions of 1967 when I read Luis Fisher's Biography of Gandhi. It begins with Gandhi's assassination. For several days I felt deep pain and, for all my non-violence, I felt that had I been there at that spot, I would kill Godse. It was just a reaction to a narration, to an image and liking that I had for Gandhi. I can understand the reactions of those who distributed sweets on the assassination of Gandhi and are still busy glorifying Godse. They have their own likes and attachments. My only urge to friends is that likes and dislikes should not snatch away the dignity and freedom of masses and accentuate their exploitation. Open your eyes to see the menace of sectarianism. Do not put a cover of terrorism to hide its monstrosity. Then you would not hail as heroes the perpetrators of shrine movement, Bombay riots and Gujarat violence.

V.K. Tripathi

Death Is Beautiful

There was an interesting conversation between an Ustadz and the jama'ah (congregation) of his religious teaching consisting of senior women. The Ustadz asked his jama'ah, "Do you Ma'ams want to enter paradise?" All the women answered in unison, "Yeeess...." The Ustadz asked again, "Don't you Ma'ams want to die today?" No one answered. "(pin drop silence)" Apparently, not even a person wished to die. With a smile, the Ustadz said, "Then, how can we go to paradise, if we are never dead". The Ustadz continued his question, "Do you Ma'ams want me to pray for your long life?" Enthusiastically, they all answered, "Yeeess...." The Ustadz asked again, "How long do you Ma'ams want to live? A hundred years? Two hundred or even a thousand years?" It turned out that the questions just now did not end there. The Ustadz still kept on asking, "Ma'ams, do you love Allah?" The answer could be guessed. The senior women simultaneously answered "yes" The Ustadz then said, "Usually when a person falls in love, he/she always long to met with his/her lover, don't you Ma'ams already long to meet with Allah?" (Silence. No one answered.)

Most of us are horrified to talk about death. Forget about talking about it, we do not even dare to imagine it. It is because we are not prepared to face the events after death. Whereas, either prepared or not, we would certainly go through it. Ready or not ready, death will surely come to greet us. Rather than being evasive always, it is better that from now on we start to prepare ourselves to encounter death.

The best preparation is to always remember death. Convince ourselves that death is a door toward Allah. Death is the route to a beautiful place, paradise. By always remembering death, we will always strive to make every action that we do as a step toward the paradise that is full of bliss.

The essence of the human life is a journey back toward Allah. In this brief journey, there are those who return safely, but there are also those who are lost in hell. We are too preoccupied with the dunya (world) to the point that we feel that it is this dunya that is the real life. We seem to forget that this life is only a

transit to seek provisions home. The luster beauty of this dunya make us sound asleep to tread on the path home.

Rasulullah once said that the smartest person is the one who always remember death. In other words, the smartest person is the one who has vision far into the future. By always remembering his vision and the purpose of his life, he will always be passionate in stepping ahead. The vision of a Muslim is not only limited to the life in this world but more than that, his vision is far away crossing the boundary of the life in this world. The vision of a Muslim is to return and meet with Allah. For him, the moments of death are the beautiful moments because he will soon meet with the beloved who has been sorely missed.

Sometimes we fear of dying because death will separate us with our loved ones. Parents, siblings, husband/wife, children, this shows that we love them more than Allah. If we truly love Allah, then death is like a loving invitation from Allah.

However, we should not ask to die. Dying in vain and without an apparent cause will instead distance us from Allah. The suicide death is a manifestation of the despair over Allah's compassion. Wanting to die very soon due to the difficulties of the world signifies that we want to escape from the realities of life. A good death is to die in an attempt to be a mercy for the whole universe. Dying in an attempt to bring about the greatest ideals, namely the peace and well-being of the human race.

Finally, the ones who are saved are those who realize that all the wealth and power are the means to get back to Allah. Their bodies might be soaked in tears, drenched in sweats, working hard to subdue the world but their hearts remain only tied to the beloved, Allah SWT. The most important is, how we can work hard, think smart and have a sincere heart.

O Owner of the dunya! Teach us how to subdue the dunya, instead of us being subservient to the dunya. When the glitters of the dunya bedazzle our view, when the abundance of the world jewels thrill our hearts, remind us O Allah! Remind that Your pleasure and Your compassion are greater than the mere dunya which will be left behind for certain. Aaameeeen

Emotional Intelligence, Muslims, and Eid Al Azha

[First Ten Days of Dhul Hijjah leads a Muslim towards perfection]

I By Shakeel Ahmad I

Everybody who knows even a bit about Eid Al Azha also knows that it is a celebration that strengthens a Muslim's resolve to sacrifice, in the way of Allah, that which he may love the most (commemorating Ibrahim Alaihis Salam's readiness to sacrifice his most beloved son who was a gift from God in an age when no one could even dream of becoming a father). This sacrifice on the day of Eid-Al-Adha is preceded by disciplining of Muslims to a life of giving (sacrificing) during the first nine days of Dhul-Hijjah, and a strict training (to internalize the attribute of sacrifice) for those who have proceeded to perform Hajj.

One could become ready to sacrifice the most precious resource like time, the hard-earned money, the opportunities of perceived enjoyment like watching TV serials or movies, etc., only when one is aware of one's physical self (self awareness), one's emotional self (emotional literacy), has the kind of feelings for others (empathy and compassion) that makes him think of the benefits of others as well, and could allocate one's resources, feelings, emotions wisely (balance). The four attributes essential to master for high EQ (measure of Emotional Intelligence or EI: refer to Part-1 of this series, in BaKhabar's September issue) are, thus, essential for nurturing a culture of sacrifice, and vice versa. We can, therefore, conclude that Emotional Intelligence is an essential characteristic for selfless sacrifice, that is, for anyone who is willing to sacrifice, for the sake of God, without any apparent worldly return in sight.

The importance of the first ten days of Dhul-Hijjah need no elaboration beyond mentioning the fact that Allah swears by these ten days in Quran (89:1-2).

From various sources of hadith and fiqh, we know that these ten days could train us in developing a habit of sacrificing for the sake of Allah and Allah's creatures, practicing the essential elements of Emotional Intelligence as commanded by Allah. What constitutes sacrifice? Physical sacrifice could include acts of giving away what we possess, like money (charity), or what we perceive as possessing, like time (spending on good deeds other than charity). Emotional sacrifice could include letting the calls of emotions subside, like controlling anger against an offence, or forgiving someone even for an act against which permission to take revenge in equal measure is permitted. Patience could be considered another emotional sacrifice, for example, not

seeking an immediate return for an act of benevolence. Without patience and perseverance, there can be no forgiveness or tolerance. Spiritual sacrifice could include worshipping God -it requires sacrificing one's ego and desires, submitting unconditionally one's entire self before



an unseen entity.

We have now arrived at some elements of sacrifice (physical, emotional, and spiritual that could be seen in worship of the creator, forgiveness, patience, charity, good deeds) that we could examine to see how Quran and Sunnah commands us to internalize in order to make a success of our lives.

Ibn 'Abbaas (Radhi Allahu Anhu) reported that the Prophet (Sallallahu Alaihe Wasallam) said: "There are no days in which righteous deeds are more beloved to Allaah than these ten days." The people asked, "Not even jihaad for the sake of Allaah?" He said, "Not even jihaad for the sake of Allaah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." (Sahih Bukhari, 2/457).

These ten days include the Day of ‘Arafaah, on which Allaah perfected His Religion. Fasting on this day will expiate for the sins of the year before, and the year after. These days also include the Day of Sacrifice (Eid Al-Adha), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other. Scholars have recommended to race in good deeds during all of these ten days, apart from indulging in worshipping, seeking forgiveness, fasting, etc. Acts of good deeds involve being generous in giving (charity or sadaqah) to others and reluctant in demanding from others. These ten days of intense training could make it easy for them (acts of the ten days) to become our habit for the rest of the year. And this training, year after year, could soon internalize them to become a part of our personal character. Muslim, as a nation, after nurturing these characteristics could become leaders of the society and role models, worthy of emulation by others, exactly in contrast to the image they carry now. Let us now take a look at reference from Quran and Sunnah for some of these elements.

Forgiveness: In the conquest of Makkah Al Mokeddima, by the prophet Muhammad (PBUH), we see the greatest example of forgiveness which has no parallels in the history of mankind. Almost the entire population that tormented and tortured not only the Muslims but their prophet as well, for thirteen long years, who fought wars against Muslims and killed the noblest among them, were forgiven. In this is the model of forgiveness for every Muslim to follow. *[Quran, 42: 40-43] The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah ... The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous ... But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.*

What act of forgiveness could be better than to give up our legitimate right to kill for the killing of a sibling!

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: *Charity does not in any way decrease the wealth, and the servant who forgives, Allah adds to his respect, and the one who shows humility Allah elevates him in the estimation.* (Sahih Muslim, 32:6264)

Patience: The holy Quran and the books of ahadith are full of commandments in favour of patience, and all of us can easily recall “innallahe maas-sabereen” or “Allah is with those who have patience” (e.g., 2:153; 2: 249; 8:46; 8:66, etc.). Who is better than the one who has Allah on his side?

Charity: Throughout Quran, Allah commands us to *give, in various forms, e.g., “Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.” [2: 274]* Along with prayer, we find the mention of charity in many verses (e.g., 2:277, 4:77, 4:162, 5:12, 22:78, etc.). Promised returns are such that no worldly investment can beat, e.g. Narrated Abu Huraira: Allah's Apostle said, *“If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.”* (Sahih Bukhari, 2:40)

Good Deeds: Like charity, good deeds are commanded throughout Quran, as if they be the core theme of Allah’s Book. Most striking is their strong connection with Eiman (faith), that is, good deeds have no value (for akhirah) without eiman, and eiman is incomplete without good deeds – both being mentioned together, in no less than sixty verses of Quran (e.g., 2:25, 2:62, 2:82, 2:277, 4:124, 17:19, etc).

Using Intelligence (wisdom, hikmah, etc), the important constituent of Emotional Intelligence is similarly commanded throughout the holy Quran (e.g., 8:20-23; 7:179, 22:46, etc.). Phrases like “hearts wherewith they understand not” (Quran, 7:179), or “Reasoning by hearts” (Quran, 22:46), all by themselves, hold all that we could perceive as “emotional intelligence”.

From the above discussion, we see that through the first nine days of Dhul Hijjah, the training by various means of sacrifice a Muslim is prepared to sacrifice, on the tenth day, an animal that is dearest to him (best of domesticated prescribed animals). This ten day training extended to the whole year can make a Muslim what he is supposed to be, an emotionally intelligent person possessing all the attributes that raise his EQ to the highest possible levels, and bring him closer to Allah.

Source: http://www.biharanjuman.org/bakhabar_news/bakhabar-November-2010-page7.html

Second Wife

Second wife! The words reverberated through my brain.

Why?

Am I not good enough?

Never! I will never accept a second wife!

If you want a second wife you can go out and get one as long as you know that I will not be here when you come back!

Those were my words to my husband a few years ago when he mentioned to me that he is intending to marry again a second time. It was a woman recently divorced, 4 children. 'She is having a hard time', he said, she didn't know where the next meal is coming from or how to provide adequately for her children. "Where is their father?" I asked, "Can't he take care of his own kids? Why do you, a strange man have to carry another man's burden? Surely there are other ways that you can help her out financially without having to MARRY her!

I could not imagine myself in a plural marriage. Sharing my husband with another woman. Sharing his love, his smiles, his jokes with a woman other than myself. I could not fathom him holding her close and whispering loving words in her ears. It was unacceptable. An outrage.

After all I have been to him. Wife, mother, doctor, housekeeper. I raised 3 of his beautiful children. How can he insult me by marrying another woman as if I am not good enough. Not pretty enough. Not young enough or just plain not ENOUGH!

NO! I could not accept that and I vehemently made my stance clear to him. If she walks in, I walk out! Plain and simple. If he is willing to risk our marriage, our life, our children for another woman, then he must go ahead. I will not stand for it! It all seems so many years ago now. When I thought that life would last forever, and that nothing will ever change. But it did....

My husband did not get married to a second wife. After all my warnings and threats of leaving he abandoned the idea. I don't know what happened to the women and children. My guess is that they moved on to another town. He never mentioned a

second wife again and I was happy with that. I managed to hang on to my husband but I didn't know that our time was running out.

His last words to me were that he had a headache and is going to lie down till Esha. He never read Esha namaaz that night, because he never woke up. I was devastated by his sudden death. The man whom I have spent my life with, snatched away from me in a second. I mourned him for a long, long time. Neglecting my children and the business. Soon all went to waste and we started losing everything one by one. First the car, then the shop, then the house. We moved in with my brother and his family. My 3 children and I crowded the house and my sister in law soon became annoyed by our presence. I needed to get out, to work and find a place of our own instead of living off the leftovers of others. But I had no skill.

When my husband was alive we lived comfortably. I had no need to go out and work or or equip myself with a skill. Life was very difficult for me and my children and I wasn't young anymore. I missed him everyday with every beat of my heart. How could ones condition change so drastically?

One day my brother told me that someone he knew is looking for a wife. He was a good person, good akhlaq and very pious. Perfect for me, but he wants me to be his second wife.

It's the second time in my life that the word second wife was mentioned to me. But how different the circumstances! He came to my brother's house to see me. There was an immediate connection between us. I liked him and I liked everything about him. He told me that his first wife knows that he is intending to marry again but that she is obviously not supportive of the idea and that he doesn't know what her reaction will be when he tells her that he had found someone. His answer he said, will be dependent on her acceptance of Polygamy.

I started reading Istikhara that night. I so desperately wanted it to work out. I remembered so many years ago when the life of another woman depended on my decision and what my decision was. I felt contrite, I felt that because I did not give another woman a

chance, a space in my life, that Allah Ta'ala will punish me this time around. I repented, not once in my life did I think my action worthy of repentance because I had done nothing wrong. I only protected what was mine. Now that I am on the receiving end, I realized how wrong I was in denying another woman this PRIVILEGE of a husband. I prayed that she will accept me.

He phoned me a few days later telling me that his wife is having a hard time accepting it but that she is willing to meet me.

I was nervous the day of the meeting. I prayed a lot the day before and asked Allah Ta'ala to help me. When I met her, she was a person, a woman like me. A woman who loves her husband and fears losing him.

She took my hand and with tears in her eyes said: "This is very hard for me, but I hope that we can be sisters" her words broke my heart.

All I needed in these dark days was a hand reaching out to me and embracing me, giving me hope and the will to carry on. His wife was to me, the woman that I could not be and I will be forever grateful for that. I thought that no one could love her husband the way I loved mine, but she taught me the true meaning of unconditional love.

You never know a person's situation until you are in it. Judge by what is right according to Qu'ran and you will see how Allah subhanahu wa ta'ala will send double fold.

Treatment for headache!

💧 ...If the headache is in front of the head, its treatment is sleeping.

If it's on top of the head, its treatment is eating and drinking water. If the headache is at the back of your head, then its treatment is releasing stress.

The treatment of increasing the power of your eyesight. This is very important to those whom eyes are weak and also to everyone. Eye muscles suffer as days pass by, which will lead to them not being capable of having eye contact the accurate way.

In order to restore power in our eyesight and keep them always powerful, we need to follow the following sunnah in our salah. We should always keep our eyes open during the sujuud and stand up while looking at the sujuud spot and keep your eyes focused on the spot of sujuud throughout your salah. The wisdom behind looking at the sujuud spot is that while in rukuu, the eye muscles will pressure the lens to increase vision and while you get up the eye muscles will loosen. While in sujuud the lens will shrink because of the distance between the eyes and the ground. When you get up again it'll loosen the eye muscles. This practice we are doing each day is exercising our eye muscles. We can perform each day 17 times or as much as we want.

Our prophet (SAW) was always instructing to open our eyes during sujuud and now scientists have proven that this practice works in increasing the power of eyesight.

Subhana Allah for this great wisdom of opening our eyes during sujuud. This deserves to be read and shared with others. Share and don't stop yourself from getting reward from Allah swt ..."

[05/07 11:28 am] ☐☐: A Non Muslim scientist proved we are more electrically charged now than ever before due to the electromagnetic radiations from the things like:

Mobile, TV, AC, Microwave etc, and if we don't want this radiation to harm us, we should place our forehead on the floor more than once a day as the earth can absorb radiation.

We Muslims are gifted With 5 Times Salaat to touch our heads down i.e. 92 Sajdahs everyday. Subhaan Allah.!

There is always wisdom behind Allah's commandments.

"WHICH OF THE FAVOURS OF YOUR LORD WILL YOU DENY?"
(Surah Rahman)

CJP and Sabrang Trust Rebut Gujarat Police's False Claims in latest Affidavit

PRESS STATEMENT

From: Teesta Setalvad

<teestaatulsetalvad@gmail.com>

Date: Fri, Jul 24, 2015 at 2:11 PM

To begin with, the aims and objectives of both CJP and Sabrang Trust as contained in their founding documents are wide enough to allow for a wide range of activities. However, since its inception in 2002, CJP's core concern has been to provide legal aid to the victims of mass crimes. Sabrang Trust's main focus has been, one, Khoj (education for a plural India) programme run in schools, and two, conflict resolution and peace building.

In certain emergency situations, both Trusts have engaged in relief and rehabilitation efforts but that never was, or claimed by us to be, their main purpose.

Thus the fund-raising efforts of both Trusts have been to support its core activities.

1. What the Trusts Raised Funds For.

As the Survivors of the carnage in Gulberg Society were unable to sell their individual properties at a fair price, it was collectively decided to try and raise funds to build a memorial at Gulberg Society. Since we, Sabrang Trust (CJP never had anything to do with the Memorial) only managed to raise Rs 4.6 lakhs, we had to inform the Society (members) that the Memorial project was not feasible. No contract was ever signed, no property or deed ever changed hands, no rent was promised nor monies changed hands. The Rs 4.6 lakhs donated by individuals (all Indians, including one NRI) is still unutilised.

2. On Funds Raised and Activities Conducted for Legal Aid.

CJP raised money for providing legal aid to Victims and its record in this respect is unprecedented in India. Witness protection and probity during trial despite hostile regimes have ensured the convictions of 120 persons. It is these gains that the regime in

power in Delhi wants to snatch away. In each of these cases, CJP argued against the death penalty as our commitment to lasting human rights jurisprudence. An amendment in the CRPC in 2009 was a recognition of these efforts (Section 24(8)(2)) whereby victims have for the first time been given statutory rights of legal presence during trial. It was and is CJP's perseverance that has rendered meaning to the Supreme Court's monitoring of key trials. Each time there was a breach, it was our legal team that brought serious lapses to the notice of the Supreme Court.

Sabrang Trust raised money for its Khoj programme in schools and for conflict resolution and peace building.

3. On Salaries to Teesta and Javed.

All payments to Teesta or Javed were strictly in accordance with the budgets proposed to and accepted by Ford Foundation, UNVFVT, CRY, etc.

Over a period of 10 years (2004-2014), the monthly payments from all projects put together was Rs 39,000 per month for Teesta and Rs 23,500 per month for Javed.

4. On Siphoning Trust Monies to Sabrang Communications (page 16 of the Affidavit).

Alleged siphoning through Sabrang Communications: On requests from Sabrang Trust and CJP, Sabrang Communications (the oldest entity, a private limited company founded in 1993) agreed to share its office space, office equipment and staff on an expenses sharing basis. No rent was ever paid by ST or CJP to Sabrang Communications. The premises, which are owned by Teesta's parents, were given rent-free to SC. All payments by CJP and ST towards reimbursements for shared expenses were as per resolutions passed from time to time by their respective trustees. Teesta and Javed recused themselves from the decisions taken in all such instances. SC made no profit from this expenses sharing arrangement and Teesta and Javed were not paid even a rupee out of such reimbursements.

5. Allegation that We Can't Buy What We Want from the Remunerations Received by Us (page 19 of the affidavit).

This allegation is too ridiculous to merit comment.

6. Funds Raised through Art Auction by Sabrang Trust (page 21 of the Affidavit).

The funds raised through the Art Auction were intended to support the core activities that have been spelt out at the very beginning. It was never claimed by the Trusts that the funds so raised were for financial help for Victims. India's leading artists gave generously of their works to support these endeavours due to the high regard for our work.

7. No Accounts for Legal Aid work by CJP (page 24 of the Affidavit).

Everyone in India and abroad, except for the Gujarat police, recognises the legal aid work undertaken by CJP, and its outcome. It is evident from the annual audited accounts of CJP submitted to the authorities (Income Tax, Charity Commissioner, Ministry of Home Affairs-FCRA) that 80-90 per cent of CJP's annual expenses are incurred on legal aid (including expenses on CJP's field office in Gujarat) to coordinate the legal work.

Since its inception, CJP has fought 68 legal cases from trial court to Supreme Court - a historic endeavour.

8. Allegations on Funds Raised for Ambulances (page 26 of Affidavit).

Donations to CJP were meant not only for purchase but the operating costs over the years (running) of two Ambulances. The unspent amount of the funds earmarked for Ambulances at the end of each year is in the balance sheet of CJP.

9. Funds Raised through Art Exhibition (page 27 of the Affidavit).

Funds raised through the Art Exhibition were for the core activity of CJP which is legal aid. Top artists contributed generously of their work to support the cause of justice for the Survivors of mass crimes.

CJP - Trustees: Anil Dharker, Nandan Maluste, Alyque Padamsee, I.M. Kadri, Cyrus Guzder, Anil Dharker, Ghulam Pesh Imam, Cedric Prakash, Shakuntala Kulkarni, Javed Anand, Teesta Setalvad (Secretary)

Sabrang Trust - Trustees: Ravi Kulkarni, Nakul Mehta, Amili Setalvad, Javed Anand, Teesta Setalvad

Gadgets and Children

Hajira Khan
Indian School Salalah
Salalah, Sultanate of Oman



In this day and age, technology is all around us. These days children are exposed to numerous gadgets (mobile phones, ipad, tab etc.,) which is not good in many ways. Now days when a baby is born, the first thing he holds in his hands is a gadget. Before it would have been a toy or may be a book specially made with cloth or children. These days very few children have interest in books or other academic activities. Rather than that children like to spend time with their gadgets. As it is mentioned earlier, even a five year old is gadget freak. He or she has a command of operating these gadgets. Gadgets completely spoil our creativity. The rays from their screen are not good for health, eyes and nervous system in particular. In many families children are provided with their own phones.

When a child is crying or misbehaving, the elders hand him a gadget and shut him up! It is as easy at that moment but has adverse effects in the long-term. Kids these days are not experiencing the joy of playing outside. They are missing the fun of playing in the mud, seeing insects, plants and numerous other creatures.

The author of this note would like to add that it is rare to see books being given as presents. The children are not developing the reading and writing skills. This hinders them in their education as well. This article is based on the ground realities affecting the children. It is time for us all to review the extent to which gadgets should be given to kids.

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1. Hajira Khan, Differences between Smart Phones and Books, BaKhabar, Vol 7, Issue 08, pp 23 (August 2014). Published by Bihar Anjuman, <http://bakhbar.biharanjuman.org/>.

Bihar Anjuman & RCC an exceptional Organisation with no parallel in the subcontinent but...

From: Dr I A Khan imteyazahmed-khan@gmail.com [biharanjuman] <biharanjuman@yahoogroups.com>

Date: Tue, Aug 11, 2015 at 10:09 PM

To: biharanjuman@yahoogroups.com

Assalam Alaikum Brothers

I have been fortunate enough to know the Group almost since its inception and watched its (meteoric rise) phenomenal growth from the embryonic stage to the present dizzy height and it is still growing and expanding.

The spectacular achievement has been made possible by the firm conviction , ceaseless effort and dedication (Yaqeene Muhkam & AmlePaiham) of its founder and a nucleus of very small group (perhaps 5/6) of men with similar zeal, passion and sincerity who were ready to support this cause. Together they inspired many educated class of NRI of Bihari origin and people back home . They aroused and galvanised educated class of Bihari origin to participate and contribute in the noble cause.

I must confess that I had my reservations and doubts about the feasibility and the success of the ambitious multi projects launched simultaneously.

It is both amazing and pleasing to see that the leaders with unwavering faith in their mission have made their dream come true with stunning outcome.

BA Members who have consistently contributed generously in the various projects to make it possible and a success story are equally praise worthy. The CORE GROUP which has been continually coaxing the members to sponsor is doing a remarkable job. Nothing would have been possible without their active enthusiastic participation.

There are many individual philanthropist and charitable organisation who help the needy. However I am not aware of any such organisation like BA &RCC which sponsors the education of bright poor

children on such a wide scale across the state (From Villages to the towns and cities). It has taken the responsibility of tutoring and coaching from an early stage to its completion to the degree and Master level in fields of Medicine, Engineering, Science etc. RCC has coached , guided and inspired them to perform and excel in every field of education Alhamdolillah.

Illiteracy is a curse leading to poverty,misery and ill health. It becomes non ending vicious circle and the main reason of backwardness and many evils in the society.

This important aspect of imparting education to the poor and needy has been a resounding success but there is another aspect which is of far greater importance and that is to preserve , promote and strengthen "Deen" in our lives and in the lives of our children and the younger generation of the community.

As we talk of education every day, we also must teach and talk about Eiman and Islamic values within our family , friends, Groups and to the young generation with whom interact , whom we support and on whom we have any influence. It is duty of every Muslim to do the Dawahwork and remind each other at least about the obligatory Salat and recitation of the Quran and instill Islamic values in them.

I know that the central leadership of this Group is very pious, of strong faith ,Eiman and practitioner of good Deeds. It is vital that they pass on their noble qualities in the lives of the young generation they are supporting and striving for. The Core leaders are basically the Shepard of the young students for whom they are making frenetic effort day and night to arrange sponsorship.

The BA is doing an exemplary work and making enormous sacrifice in terms of time and money to make the lives of fellow young Muslims better in this world.

What about Aakhirat? How much time and effort are we putting to teach important Islamic creed, values and practices. We hear the performance result of these hard working bright students which is music to the ear, what about the performance in matters of Deen which are obligatory and Fard. Do we impress upon our children and children who are sponsored the importance and necessity of observing 5 times prayer, fasting and daily recitation of the Quran?

It is no good producing professors, doctors, scientist, engineers, noble prize winners and rocket and nuclear bomb inventor with just Muslim sounding name but little or no Islam in practical lives. If that be so, It will be an utter failure in this world and hereafter.

I have seen and met many Muslims of my age and younger generation who don't know what to pray. There are some who never performed salat (Namaz) except Eid or never fasted in Ramadhan in their lives.

I have met people who don't know even first Kalimah but are a success in this world being top professional or a millionaire.

I have seen doctors in nearby area being cremated after death. While Islam is the fastest growing religion in the world, it is also true that largest no of Muslims are leaving Islam, becoming atheist or converting to other religion.

The population of Africa, I am told is 1 billion. About 100 years ago, two third of that population was Muslim, now it is mere 1/3 are Muslims. They are all converting to Christianity or becoming atheist, similar trend of revulsion and opposition to Islam is happening in the Arab world.

Allah has promised to Believers that those who believe and perform good deeds, He will make them inheritors and ruler of the world, give them Honour (Izzat) here and hereafter. And the reverse - humiliation, subjugation and oppression if they forsake Islam.

The earlier Muslims first learnt & practised Eiman and Islam and then they progressed in every field of education and Science and ruled the world. Mere Muslim name has no value in the eyes of Allah. It is the faith (Eiman) with good Deeds which count. A picture of tiger in a book or carved on wood or stone is called tiger by every one but it

is not a real tiger. Similarly a Muslim just by name is like a paper tiger, no strength, no value, no power. We all spend so much money and effort for the private tuition and education of our children in the best institution we can afford.

Hands on the heart, let us ponder for a minute, do any one of us spend even 1/100th of that time and effort for their Aakhirat, for their Islamic upbringing. Action speaks louder than words. It is true for almost all of us that all our efforts are directed to have a better future and prospect in this world - that we regard as real success. Efforts re Deen is not only bare minimum but in most cases non-existent.

Learning Islam and Deen is not a hindrance in the way of achieving in this world. I have had the occasion to meet in UK some doctors / lawyers who are Hafize Quran and also Alime Deen.

There is another thing aspect to it. A person brought up without Islamic values and practices will be no value to the Community no matter how successful they become. There have been so many Muslim IAS and IPS officers in India. I don't know of any one except retired DIG Shoaib Khan who works to help the community.

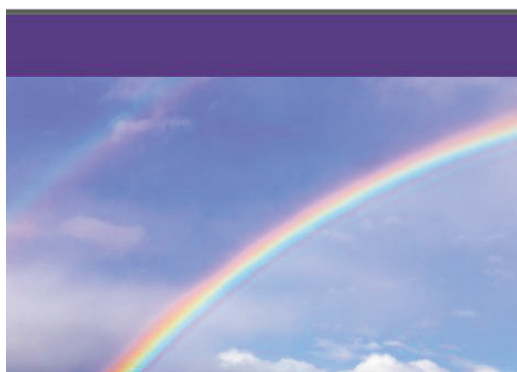
There must have been thousands and thousands of engineers and professionals in India, but I don't know of any of the likes of three "S" (Shakeel Ahmed, Shakeel Ashraf, Seraj Akram) and Anwar Bari sb and Enam Sb, Salman sb. (Forgive me if I have omitted some others). I believe these gentlemen are different because of their rock solid Eiman and belief in Islamic brotherhood and noble deeds.

My comments are meant both a tribute and admiration for the effort and also a reminder about the need for the effort of Deen if it is not already being done. I sincerely hope that it is not misunderstood in any way and taken as a criticism. I will be failing in my duty as a Muslim if I didn't express these views. Wassalam

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PS: Though it is a general mail it is specially FAO: Janab Shakeel Ahmed, Shakeel Ashraf, Seraj Akram & Anwar Bari and Enam Sb and others who are in the forefront of RCC.

Book Review



Sameen Ahmed Khan

**International Year of Light
and Light-based
Technologies**



Title: International Year of Light and Light-based Technologies

Author: Sameen Ahmed Khan (Dhofar University, Salalah, Sultanate of Oman)

Publisher: LAP Lambert Academic Publishing, Germany, <http://www.lap-publishing.com/>

Details: 96 pages (30 July 2015).

Price: 49.90 €.

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In December 2013, the United Nations designated 2015 as the International Year of Light and Light-based Technologies (IYL). A number of major scientific anniversaries are being celebrated in 2015, starting with the encyclopedic works on optics by the Islamic scholar Ibn al-Haytham in 1015. This piece of news was covered in this magazine in January 2014. Dr. Sameen has been following the IYL since its conception in Italy, in 2011. Hence, the early reporting and prompt publishing of this landmark event in this magazine and elsewhere. Dr. Sameen is a Member of the prestigious Working Group, "Ibn Al Haytham" set-up by the 'International Steering Committee' of the International Year

of Light and Light-based Technologies. The book under study is the first book on this topic.

The book traces the history of optics from the early Egyptian and Greek civilizations to the present. Then lucidly describes how the ancient knowledge of optics reached the Arab lands in the eighth century. The Medieval Arabs preserved the then known sciences (astronomy, chemistry, medicine, mathematics, optics, etc.) through the process of translation accompanied with original contributions of the highest calibre. Over half the book is dedicated to the Medieval Arab achievements in optics, during the Islamic Golden Age (eighth to the thirteenth centuries). Ancient science and philosophy preserved in the Greek, Sanskrit, Pahlavi and Syriac languages would have been lost forever had the scholars centred around Baghdad during the 8th-12th centuries not translated them into Arabic. Later on the knowledge preserved in Arabic was translated into Latin and other European languages. This paved the way for the European Renaissance. Contributions of the contemporary science historians such as Abdelhamid Ibrahim Sabra and Roshdi Hifni Rashed are described in detail. They examined and translated the Arabic manuscripts from antiquity (lying in the museums) into French and English and thus shedding new light on the Arab contributions to sciences and optics in particular. A detailed account of these developments is presented. The book has an appendix outlining the history of modern optics from the 13th century to current times. The very current developments are covered such as the ones leading to the optics related 2014 Nobel Prizes in Physics and Chemistry. So, also the 2015 King Faisal International Prize, which is also related to optics by a remarkable coincidence. 20th century was marked with the remarkable development of Accelerator-based Light Sources. These developments are described and the author persuasively presents the need for an International Year of Particle Accelerators and Accelerator-based Technologies (IYPA).

The author states, "It is high time to recognize the Medieval Islamic Achievements in Optics and other sciences and give due credit, which they rightly deserve. There have been numerous conferences on Arab Contributions to Science. But this era of golden history is yet to find a mentionable place in school textbooks." The author further urges, "It is time for the Arab and Islamic countries to reflect on the decline of science in their nations and look forward to turning a new leaf. It is time for them to

come up with realizable schemes to revive the tradition of learning and enquiry as enshrined in Islam. Such a revival will not be possible without the generous funding and the government patronage. It is time to build international science centres in the Arab and Muslim countries, possibly modelled after the international European institutions.” As of August 2015, we had 93 National Nodes which are organising local campaigns, activities and events. What about the remaining hundred-odd countries?

The book could have included the “Medieval Islamic Achievements in Optics” in its title or subtitle. The book has 172 references many of which belong to the author! This is not surprising since the author has been working in optics since

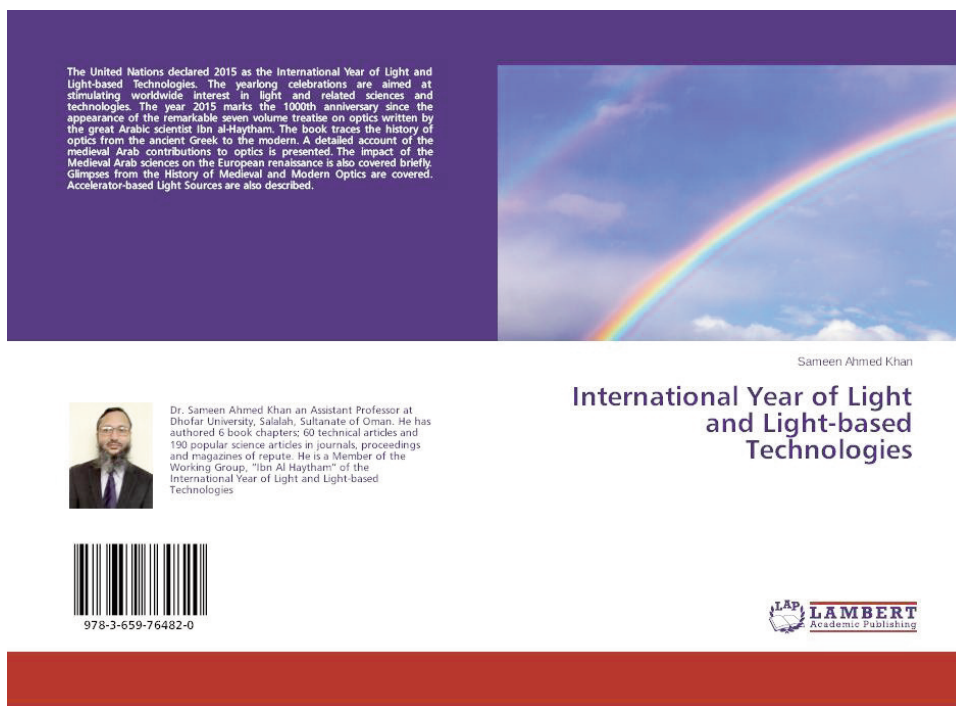
twenty-five years and has extensively published on different aspects. The book has concisely covered the very ancient to the contemporary and has even attempted future insights! The book shall be very useful to one and all: popular science readers; historians; students; teachers; researchers; and mostly importantly the policymakers.

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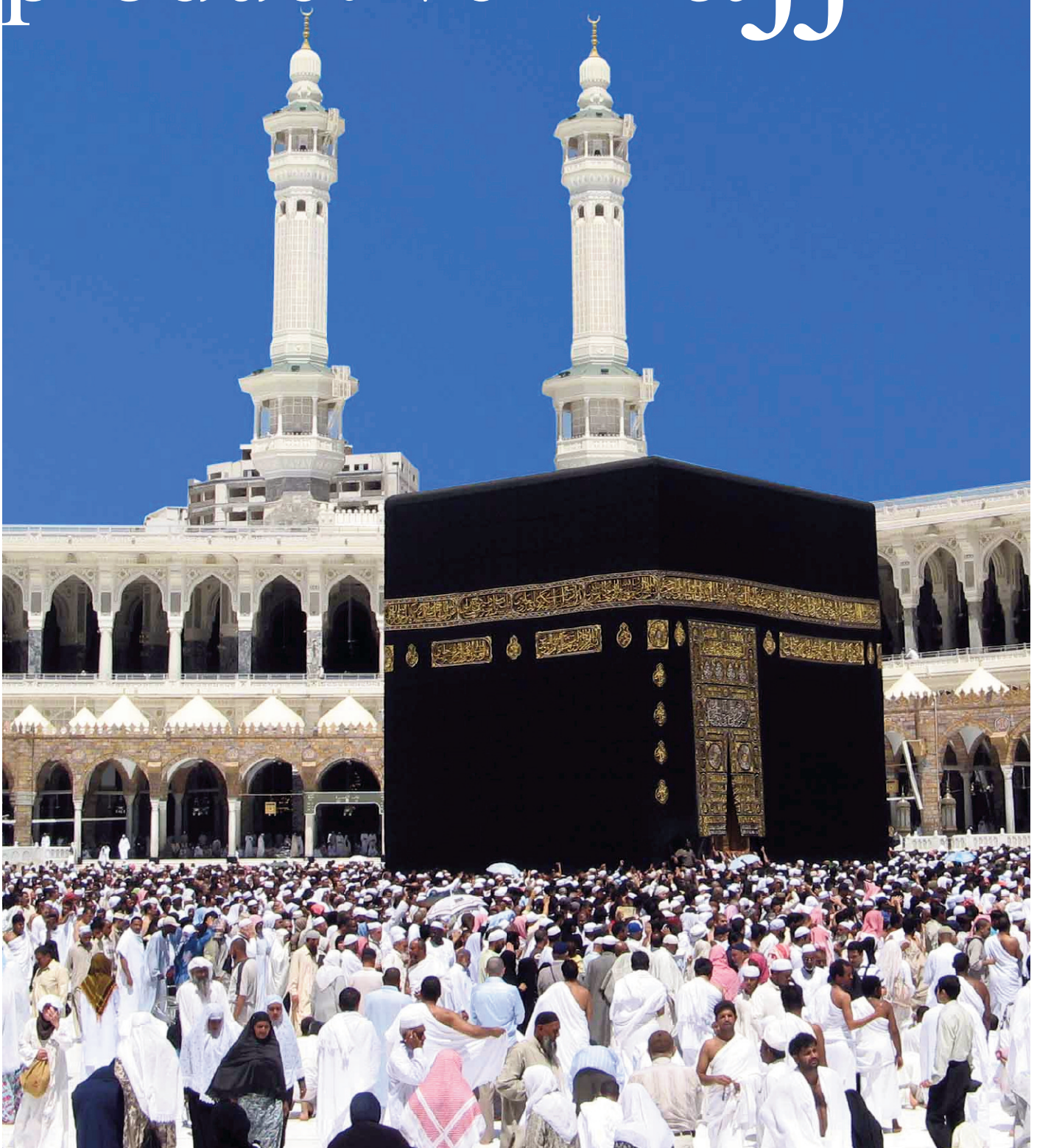
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106 tips for a productive Hajj



Before You Travel

1 . Photocopy of all your official documents. Make extra copies of passports and photos.

2. Keep both your national currency as well as Saudi Riyals in your wallet.
3. Have your agent check in for all the bookings, hotels, foods, agreements beforehand.
4. Ensure to pay all your dues. Also, pre-pay your monthly bills so you don't fall behind simply because you'll be out of the country.

Educate Yourself and Remain with the Learned

5. Have the right mentality, otherwise you would find it very difficult to cope. Take one thing at a time, have the intention to please your Lord in the best way possible, and go with an open mind.
6. Gain complete and authentic knowledge about each and every aspect of Hajj.
7. Re-learn the basics of Islam: Those going for Hajj should make sure that they are performing Wudhu and Salah and perfectly.
8. Familiarize yourself with the Hajj plan; don't depend on the Imam to guide you on every little dua to recite or prayer to pray.
9. Study the Seerah of Prophet Muhammad and Prophet Ibrahim [as] before you go.
10. Read the book "Getting the Best Out Of Hajj" by Abu Muneer Ismail Davids. He guides very well along every step – both before and during Hajj.
11. Be careful not to be involved with shirk or incorrect practices.
12. Remain with 'ulama (scholars) who can explain the rituals correctly. Find a group that organizes daily motivational reminders & guidelines on how to practically perform the various rituals.
13. In spite of the previous tip, know your do's and don'ts: The crowds are massive and time is tight, so even though you are with a group, you sometimes need to do things on your own or take your own initiative. The groups try their best to streamline things for the people but certain things are beyond their control. At such times, one's own study and knowledge comes in handy and instead of going with the group; one can do a few things independently.
14. Learn common Arabic vocabulary and phrases needed during Hajj so that it eases communication. The sign-boards there are also in Arabic and it becomes difficult to understand them.

Tips for Productive Hajj Gear What to Wear:

16. Wear comfortable, durable sandals or shoes.
 17. Keep in mind that you will put your slippers in a bag when you go to Masjid al-Haram. The floor of the haram is granite and may be hard on sensitive feet. Take a pair of home slippers or anything that has some padding to ease the hardness of the floor and pain on the feet.
 18. Keep a spare Ihram while in Mina in case it gets dirty.
 19. Place a damp hand towel under your cap; it will keep you fresh and energized, inshaAllah!
- What to Carry:
20. Stay light. Keep your baggage to the essentials.
 21. Take empty plastic bottles with you when going to Masjid al-Haram so you can fill up Zamzam to take back to the hotel.
 22. Keep a light backpack for essential belongings you need to carry around: cash for the day, passport, small dua book, small Qur'an, packet of tissue paper, etc.
 23. Keep a lightweight prayer mat with you. It can be placed on your head to protect you from the heat and also shared with others whenever you have to pray in an area without rugs. (Note: For those with weak joints or bones, carry a padded prayer mat.)
 24. Carry a lightweight umbrella to shelter from the sun.
 25. Take a handheld fan.
 26. Take sunglasses.
 27. Pack some medical face masks.
 28. Take Vaseline to stop your legs from rubbing as there'll be a lot of walking.
 29. Have some basic medicines on hand for cuts and bruises (which you may develop due to much walking.)
 30. Wet wipes are the life savior!
 31. Women, please bring a pair of scissors so that it is easy to cut your hair at the end of Hajj.
 32. Get yourself a mini Qur'an (you can also carry an Amazon Kindle for easy access to a Qur'an), a pocket-size Hajj guide, and a mini supplications book. Have your mp3 well sorted with Quran/duas/lectures; the journeys are long!
 33. Keep phones which have longer battery life; you may not find place to charge your smart phone in Arafah and Muzdalifah.

Washroom-Related Gear:

34. There are mainly only squat/floor toilets at the Hajj sites. Rather than causing yourself undue hard-

shi p, wasting time, and risk ending up with unclean clothing for prayer, it is best for women to wear light cotton long dresses (or jelabiyyas are perfect) underneath their outer garments. These can be easily lifted for bathroom visits and will be far more comfortable.

35. Keep elastic bands for holding your pants and sleeves up when making Wudhu to prevent them from getting wet.

36. Keep an emergency kit of plastic bags, small bottle (preferably squeezezy, like a plastic ketchup bottle) of water for washing oneself and Wudhu, toilet paper, and even a small bucket or container if needed. This can be used for emergency bathroom needs and making Wudhu rather than standing for hours. Regardless of the number of toilet stations available, there are long queues at all of them and sometimes it is hours between leaving Arafah and arriving at Muzdalifah.

37. Take (perfume-free) liquid soap rather than a bar which becomes difficult to re-package once wet.

Tips for Spiritual Productivity

Duas:

38. Learn relevant duas to be recited when doing Hajj.

39. Do not just read from books but do dua from heart.

40. Have a dua diary: keep a notebook or a diary with all the names of the people and their duas which they would like you to make for them. It is also a great idea to pen down one's own duas in the notebook. Start before you leave and write down your dua list for Arafat.

41. Plan ahead the conversation you will be having with your Lord! You will be prepared to converse and spill out what is in your heart to your Lord and weep to your heart's content.

42. Pray for the people that are working during Hajj for your safety: police, doctors, cleaners and guides. Make dua for the oppressed, including Muslims in Syria, Palestine, and Burma.

Focus:

43. Stay unplugged! Only keep a cell for emergency use, but stay AS FAR AWAY from your life back home as you can; no email, no phone. Immerse yourself in the experience so that you can focus solely on your purpose: to do this act for the sake of Allah alone. You are among the select few whom Allah chose to visit His masjid.

44. Do not get too distracted with all the shopping there as it is easy to do so and concentrate on the real

reason you are there.

45. Dear Hajji, don't worry about your money, children, spouse, parents, brothers & sisters because you will be away. Just forget everything and do your Hajj faithfully and sincerely and Allah surely will keep them all safe. Feel your Hajj as it's the first and last Hajj you will be able to do in your life because, generally, it's not too easy to go to Hajj again.

46. Simply submit yourself to Allah as the journey begins. That switch must be flipped instantly! That is the only way the physical challenges become unimportant and one can accept every challenge as food for the soul. Otherwise the entire journey is likely to be spent in fretting over meaningless daily hassles that can spoil such a great opportunity!

47. Take Hajj as a journey. So travel light (open-minded and clean heart) and stay focused on your destination.

48. Make talbiyah (reciting labbaik) throughout and keep in mind your purpose here: you are working for the Akhirah.

49. Refrain from all and every kind of 'bad talk' (anger, hurtful words, slander, lies, etc.) from the moment that you have the intent to go on Hajj, from the days leading up to it till the day you leave, and every single day thereafter during Hajj.

50. Because of the long periods of time without bathroom access and on buses, eat less. Nothing is more distracting to 'ibaadah and prayer than urgency to go to the bathroom. So minimize your eating; it's the Sunnah!

51. Say bismillah whenever you begin to do something and always make dua.

Time:

51. Use the time in the mosque to complete the recitation and the meaning of the Qur'an.

52. Carry an mp3 player/Islamic books/Kindle with you. You get lots of time to spare during the three Mina nights. Don't waste time in idle talks. You may be too tired to read or do other 'ibaadah; best option is to listen to something that will help your Eman.

53. Ensure you maximize your time productively as much as you can in Arafat. If possible, try to get a space on a hill and keep to yourself in prayers as much as you can.

54. Don't waste time collecting pebbles in Arafah because it's the most important day of the Hajj. Pebbles can be collected after reaching Muzdalifah.

55. Take cereal bars and breakfast biscuits. Don't bother with the fast food outlets in the malls. You will waste your time queuing and lose precious time

you could use for 'ibaadah.

56. Don't sleep between Ishraq and Zawaal. Make use of the time to pray Salat-ud-Duha.

Patience:

57. Take one bag of provisions and 10 bags of PATIENCE!

58. Hajj is a test: not so much a physical one, but a test of patience, Taqwa, and Emaan. From the time you make the intention to perform it, different aspects of the test will arise. Learn and use these two phrases when anything testing comes up: "Al hamdul'illah 'ala kully haal" (all praises to Allah in every situation) and "Qadr Allahi wa maa shaa fa'al" (it is Allah's Qadr and He does as He wills).

59. Remind yourself this is a once in a lifetime opportunity so try to make the most of it. For example, you may be stuck in unforeseen situations like waiting for a bus for three hours, so try to do dua and dhikr rather than becoming irritable and frustrated. Keep your emotions in check and hearts clean, not only for yourself but for those around you for a smooth and memorable journey, inshaAllah.

60. Ask Allah to give you strength, sabr, and ease throughout the entire journey, not just the five days of Hajj!

61. Have tawakkul in Allaah. Any time you face a hardship during you travels or throughout the journey (like if you get lost, or left behind, or weak and sick), don't panic! Breathe, renew your intention and know that Allah will get you through!

62. Make sure to leave your ego or temper at home before you travel to Hajj. Since there are always thousands of people wherever you go, there will be many incidents that may provoke you. Do not let any of those things get to you or else your Hajj will turn from spirituality and productivity into simply watching who or what next is going to provoke you and your rising temper will blind you from enjoying and living Hajj.

Purification & Reflection:

63. Prepare your heart before you leave for Hajj. There is nothing worse than a hard heart!

64. Exercise humility. Just because you are on a VIP package doesn't make you VIP. Hajj means we are all the same – equal. Treat everyone with respect; we are all brothers and sisters.

65. Make istighfaar and reflect on how weak you are, how insignificant you are, and how supreme Allah's mercy is.

66. If you have nothing good to say, then don't say it. Here's what really helped me: Just don't say any-

thing that is not required.

67. Take a journal along and keep a record of your Hajj trip, experiences, new friends, duas, resolutions, etc.

Goals:

68. Set your own spiritual targets, i.e., daily Qur'an recitation, Tafseer, Qiyam, etc.

69. Plan ahead; except for the five daily prayers, what will be the other extra 'ibaadat you can do in Hajj?

70. While at Hajj, define your purpose in life. Set goals and a direction. You will have enough time to think.

Tips for Physical Productivity

Fitness:

71. Be as fit as possible before you go. You will often find yourselves without transport for long stretches at a time, and it's useful to get in a habit of walking a few months before you leave. You'll find yourself less tired that way and have more energy for 'ibaadah.

Nutrition:

72. Drink lots of water.

73. Keep some healthy snacks because one can end up waiting several hours at the airport.

74. Eat food that is nourishing and revitalizing. Take energy-filled granola bars with you on your trip. Always keep dates with you; best source of energy and nutrition.

75. Do not waste food. Eat what will keep your back straight and do not over-indulge.

76. Carry medicines and multi-vitamins in case someone falls ill.

Sleep:

77. Get good sleep right from the beginning to keep your energy level up till the end.

78. Get used to sleeping early and waking up early for night prayers a few months before Hajj.

Tips for Social Productivity

79. Sympathize with fellow Hajjis. Never say no to (help) a fellow Hajji, and never criticize them for things they do.

80. Put the next person above yourself. Put their rights before yours. Your Creator won't ask what the

next person did to you, but He will ask you what you did for the next person.

81. Decide to do at least four new good deeds daily that you didn't used to do, e.g., help the needy, buy someone a meal, distribute glasses/bottles of Zamzam to others, support an elder when doing Tawaf, smile, forgive the one that hurts/angers you, etc.

82. Keep small change nearby so that you can give to the poor and get reward from Allah .

83. Bring small inexpensive gifts from your hometown to be given to new friends you meet in the mosque, or the needy. For example, bring extra medicine like medicated oil in small packages, small du'a books, or little pouch bags and give to the person next to you in Salah. That's a great ice breaker and Sadaqah too.

84. Distribute little books of adhkar or audio CDs of Islamic talks. You might find people from Africa where it's hard for them to get access such information.

85. Arrange a bag of candies for kids you may meet. Take some money to gift it to kids at Eid time.

86. If you are given money by relatives and friends as a token prior to the Hajj trip, donate the money in Mecca/Madinah to the needy instead of buying gifts for them. This way, both you and your relatives will get the reward of Sadaqah.

87. Try to greet Muslim brothers/sisters from other countries as much as you can. Hajj is the largest meeting for the Ummah.

88. When it is time to collect stones at Muzdalifah, try to collect extra. There are many you'd come across who would need them. Also some of the elders need help with collecting stones as well.

Be Organized In Masjid al-Haram:

89. If you see a lot of people making rows for prayer outside the masjid, do go further and try to get inside as there would normally still be space inside. Some Hajjis like to pray outside.

90. When going for Salah, make sure to go a minimum of 1.5 hour before Salah time in order to secure your spot for prayer.

91. Get to Jumuah prayer early – around 8 – 9 a.m.

92. There are Zamzam reserves everywhere; no need to fight for the Zamzam straight after Tawaf. Look around for others.

93. The Sa'ee has several floors; it may be best to perform it in the basement where it's usually empty and cool.

In Mina, Arafah, and Muzdalifah:

94. Avoid the rush and save your time by scheduling bathroom trips in Makkah, Mina, Arafah, and Muzdalifah between 1.5 to 2 hours before the prayer. These are the quietest times and you will be in and out in no time.

95. When you reach Mina and settle down, just take a few friends with you out of the tent and get familiarized with the high rise/popular landmarks around and try to reach your tent from those points.

96. Leave early morning towards Arafah on the day of Arafah; better walk than take a bus.

97. Don't leave Arafah before Maghrib athan. After the athan, leave Arafah and offer Salah of Maghrib and Isha in Muzdalifah.

98. Don't rush for collecting 'pelting stones' in Arafah; there are many in Muzdalifah.

99. Jamarah (pelting stones) after Dhuhr is optimum as it's not crowded.

100. Do not go alone; always be in pairs or a small group.

101. Avoid the ground floor in Jamarah; it's very crowded and stampedes can occur.

102. Choose who you are going to do your Hajj sacrifice with and then just be done with it.

In Group Situations:

103. Stick together as a group. Make sure you have a fixed meeting place which everyone knows in case someone gets lost.

104. Do not wait for the group for all your activities. There is a very fine balance between being a team player and keeping the spirit of the "jama'ah", and between wasting your time waiting for people to do things so you can take action. One is often caught in a situation where some people want to go left and others want to go right, and both directions are right. You must proactively have a set plan and mechanism of how to decide rather than putting yourself in risk of unplanned choice under pressure.

105. Make a list of activities which must be shared with the group (e.g., moving in planes, cars, & buses) and a list of activities which must be done alone (e.g., night prayers, reading Qur'an, etc.), and always be ready to take a corner once you feel the group is wasting your very precious time of alone activities.

106. Be clean, tidy, don't litter, and reflect the true image of Islam. This is crucial given the issue of littering and terrible hygiene is faced every single year. Source: <http://productivemuslim.com/tips-for-a-productive-hajj/>

10 Mental Habits for Success



I By Salman Al-Oadah I

Muslim Scholar

There are many mental habits that successful people possess. The most important of these are as follows:

1. Fortitude

Thomas Edison is counted as the fourth most prolific inventor in human history. He had 1093 American patents registered in his name, as well as numerous patents registered in France and Britain.

He used to work eighteen hours a day, and he used to say: "Genius is one percent inspiration and ninety-nine percent perspiration."

However, his wife used to complain: "He has no love life."

From reading the biographies of successful people from the past and present, I have found that they all share the qualities of patience and perseverance.

Success requires fortitude. Successful people are relentless and they keep trying. The good thing is that fortitude is a quality that can be learned and strengthened through practice.

Do not fear. Success does not mean you cannot have a love life, as was the case with Thomas Edison. You can have both.

2. Objectivity

A friend of mine presented to me an idea he had with great enthusiasm. He acted as if his idea were per-

fect. After discussing it for awhile, his enthusiasm became more moderate and he was able to consider his idea from a new vantage point.

This highlights an important mental habit of successful people: the ability to engage in careful deliberation in dealing with facts and possibilities. This entails the tasks of scrutinizing and re-considering your efforts through trial-and error and an openness to engaging in frank and earnest discussions.

An average person has fifty to sixty thousand original thoughts each day. This means an average of one new thought every second in the course of a typical sixteen-hour day. What do you retain from these thoughts and what do you discard?

3. Listening Skills

Listening with understanding is the beginning of wisdom.

When a group of people are having a discussion, it often seems like each participant comes from a different planet with an unbridgeable distance between them.

Students spend 55% of their time listening. However, listening skills are rarely taught at school. People need to learn how to listen critically and think actively. Passive listening is not enough.

Listening with understanding is the beginning of wisdom. A listener needs to be able to draw forth and examine the ideas embedded in the speaker's words. This is best accomplished in an atmosphere where

the listener shows interest in what the speaker is saying and wins the speaker's friendship.

4. Flexibility

A man realized after a very long time that there are many routes he can take to reach his destination. Some routes were quicker, others more scenic, and others were safer. Even then, it did not occur to him that there were even more routes that he was still ignorant of.

Intellectual flexibility is one of the most difficult mental habits to develop. This is because it demands dealing with things in new and untried ways. It means changing the very way you think to come up with alternatives.

5. Abstract Thinking

Allah says: {So I swear by what you see, and what you do not see.} (69:38-9)

He also says: {And you have been given of knowledge is but little.} (17:85)

Did you ever ask yourself one day why you do something and not something else? Did you think about the effect that what you do has on others? Does it make them happy? Sad? Doubtful about you? Abstract thinking gives you the ability to know the limits of your knowledge. It helps you to realize the consequences and effects your actions have on others so you can act to greater advantage.

6. Attention to Detail

When we make a mistake, we often like to save face by refusing to admit it

An old saying goes: "If you make a mistake and don't fix it, then you've made two mistakes".

We should have known since we were small that haste causes us to make mistakes and repeat them. Precision and attention to detail are important.

When we make a mistake, we often like to save face by refusing to admit it and by concocting elaborate excuses. However, this does not constitute attention to detail. That requires critical thinking and patience. Attention to detail takes time.

7. Inquisitiveness

Why do fingernails grow faster than toenails? Why do wars rage around the globe? What is more important than the answer to these questions is the ability to ask them and not just take everything at face value.

Ibn 'Abbas was praised for being: "a young man

with a rational heart and a questioning tongue."

Questioning is a mental skill, more than it is a verbal one. It is the mind's receptivity to events large and small so that the reasons behind them become an issue that needs to be resolved. Do not belittle any question. It was Newton's questioning that led him to discover the law of gravity.

8. Learning from Experience

Intelligent people learn from experience, while foolish people repeat their mistakes

We can stumble over a bump in the road, but we should never stumble over the same bump a second time. The Prophet (peace be upon him) said:

"A believer is not stung from the same hole twice." (Al-Bukhari, 6133)

Intelligent people learn from experience, while foolish people repeat their mistakes. We need to learn how to apply our past knowledge to the present situation by deriving transferrable lessons from what happens to us. No two situations are exactly the same, but intelligent people can determine which similarities to past events are critical and therefore avoid a lot of mistakes.

9. Being Observant

Are you one of those people who go through life oblivious to the world around you with its sights, sounds, and textures?

Do you like to get a closer look at things and touch them with your own hands, or do you like to observe things from a distance?

We use our senses to increase our knowledge.

Being observant is a mental habit we need to develop. We need to use our senses effectively and increase our awareness of the surrounding environment. Instagram can be used as a way to develop this habit.

10. Creativity

Whether artistic or technological, creativity begins as a mental image. Then it gets manifested as an invention or work of art. Imagine yourself as a group leader, teacher, or president. What will you do?

This is why the Prophet asked:

"Suraqah, what would you do if you wore Caesar's robes?" (Al-Bayhaqi)

Being able to imagine things and reorganize your thought in creative ways is an important mental habit.

Do not call it Hindu terrorism: Rajnath ko gussa kyon aaya?



| By Hasan Suroor |

He may be bland and boring but in the fire and brimstone culture of Sangh Parivar swarming with rabble-rousers, Rajnath Singh comes across as a sober figure with a cool head. Calm, unruffled, civil. The sort of person who, even if someone were to plant a smouldering fire-cracker under his seat, is likely to continue to stand there pretending that he is only warming his feet—and drone on.

Unlike many of his colleagues, who can't open their mouth without putting their foot into it, he is always extremely measured in his utterances and likes to avoid controversies. But how long can a chip of the old (Parivar) block, hold his horses? So, on Friday, the mask slipped.

Singh turned up in the Lok Sabha in an uncharacteristically confrontational mood — all fired up as if on instructions from HQ, prompting a Hindi TV channel to ask: Rajnathkogussakayonaaya?

Well, he was upset, to put it mildly, over the description of acts of terrorism allegedly involving Hindus as "Hindu terrorism". It was a term, he said, invented by the wily Congress to ingratiate itself with Muslims and give Hindus a bad name. It had damaged

India's image, "weakened" its fight against terror, and helped terrorists from across the border.

Home Minister Rajnath Singh. AFP Wagging his finger at Congress benches, a visibly agitated Singh accused former home minister Sushil Kumar Shinde of "coining" the derogatory term which, he suggested, effectively tarred the entire Hindu community --indeed Hinduism itself.

"Terrorism has no religion, caste or colour. In this House in 2013, the then Home Minister had coined the new terminology 'Hindu terrorism' in order to change the direction of probe (into incidents of terrorism). It weakened our fight. As a consequence, Hafiz Sayeed (LeT founder) of Pakistan had congratulated the then Home Minister. Whatever is happening now is the result of the UPA's policies. Our government will never allow such a shameful situation again," he thundered as his party colleagues thumped their desks in approval.

Singh's outburst, which followed a statement he made on the Gurdaspur incident, was completely unprovoked as his statement had been heard with "rapt" attention by Congress members, as ANI news agency reported pointing out that its MPs who had been protesting earlier "suspended their protests and return to their seats" to hear the minister.

"We all welcomed, clapped (over Singh's statement)...because the country is one and there is no compromise on terrorism and unity and integrity of the country," Mallikarjun Kharge, leader of the Congress in the House, said expressing his surprise over Singh's attack.

Lest anyone missed the point of Singh's overblown rhetoric, here's a deconstruction. It was a classic case of setting up a strawman argument and then striking it down in order to score cheap political points. Nobody had suggested that terrorism has religion, caste or colour; nor indeed was there any mention of Hindu terrorism on this particular occasion. So, what was it all about? Clearly, he was trying to milk the occasion to politicise a sensitive issue by digging up an old comment and quoting it out of context. His ill-tempered speech came from that old, time-tested playbook of right-wing Hindu nationalism: namely portraying the BJP as the sole custodian of national interests ("Our government will never allow such a shameful situation again") and dismissing its liberal critics—in this case the Congress-- as "anti-national".

Singh's rant (for that's what it ultimately sounded like as he randomly brought in other issues like the Sharm-el-Sheikh statement on relations with Pakistan and the 1962 India-China war) was typical of the party's double standards, its self-righteousness and its divisive agenda portraying Hindus as "victims" in the same way that the Muslim Right remains permanently in a grievance mode.

Which tempts me to ask him a question. Assuming that he genuinely believes that terrorism should not be equated with religion, why has he or his party never protested that the mad acts of some followers of Islam shouldn't be called "Muslim" or "Islamic" terrorism? Or that the sins of a few should not be visited on the entire community? How is that a party which gets so prickly at the mention of Hindu or saffron terrorism happily uses religious labels to describe acts of extremism committed by members of other communities?

Forget Muslims, what about Sikhs? Remember the Hindu Right's angry denunciation of "Sikh terrorism" even though Sikhs themselves were suffering at the hands of Khalistani militants, just as Muslims are now suffering at the hands of Muslim extremists? And why didn't the BJP object to LTTE's violence being dubbed "Tamil terror" ?

Moreover, can Singh deny that Hindus—and individuals with RSS links—have been involved in terrorist activities? Their alleged role in the Samjhauta Express bomb blasts (initially pinned on Muslims as a default reaction) and terror incidents at Hyderabad's Mecca Masjid and the Malegaon mosque are a matter of record.

It was in the context of these incidents that while addressing an AICC session in 2013, Shinde referred to "Hindu terrorism" accusing Hindu extremist organisations of running terror training camps. Faced with the joint fury of the RSS and the BJP (RSS leader Manmohan Vaidya publicly accused the Congress of protecting Muslim terrorists while BJP's Mukhtar Abbas Naqvi darkly warned of "serious consequences" if Sonia Gandhi did not apologise for her minister's remarks!) Shinde said he meant to call it "saffron" terrorism.

I hold no brief for Shinde. He was an utterly incompetent home minister and like some of Singh's mates he also can't help putting his foot in his mouth. But were his remarks off the wall? No. Because however much the BJP might protest, it cannot get away from the charge of Hindu terrorism.

The biggest act of terrorism its supporters committed in the name of "protecting" Hinduism was what they did in Ayodhya on December 6, 1992 when in full public view and in the presence of some of the party's tallest leaders they brought down Babri Masjid after giving solemn assurance to the Supreme Court that it would not be touched.

Can Singh deny the bloody consequences and legacy of what self-avowed Hindu nationalists did that day in the name of their religion? Was it not a case of "Hindu terrorism" in the same way that acts of violence committed in the name of Islam are termed "Muslim terrorism"?

BJP's eternal problem is that, for it, "hell is (always) other people", as Sartre put it; and its sense of self-righteousness causes even otherwise sensible people like Rajnath Singh to protest too much. As he did on Friday.

Source: <http://www.firstpost.com/politics/do-not-call-it-hindu-terrorism-rajnath-singh-ko-gussa-kyon-aaya-2374982.html>



Ego

Our ego directs us to make distinction among our self and others, making us better than them in our own eyes. It is also the piece that makes us feel that we have some power, control or influence over things. It is the piece that gives importance to our personal opinions, to our grudges, to our desires.

The ego is that piece which got us into trouble in the first place when we did not stand up for Allah's absolute power during the heavenly feud! It is because of it that we are going through this life, the make-up test.

When the servant uncovers the defects of his self (nafs) and is truthful in his pursuit to remove them, he will have no time to busy himself with the faults of other people and waste his life enumerating their mistakes. Know that he who spends his time enumerating the mistakes of others and is heedless of his own faults is an idiotic ignoramus.

Abu Madyan (rahimahu-Allah) said:

Regard not any fault but that acknowledged within you. As a manifest, clearly apparent fault, though it be hidden

And others said:

Condemn not a person for doing an action. To which

you are equally ascribed

He who blames something while at the same time doing it himself. Has only demonstrated his own ignorance.

For this reason, they said: "Do not see someone else's faults as long as you have your own faults and the servant will never be free of faults." When the Muslim comes to realize this, he will hasten to wean his ego from its lower desires and deficient day-to-day habits, and he will oblige it to implement acts of obedience and deeds that draw close (to Allah).

Spiritual struggle is a step by step process that changes course according to the progress of the aspirant in his journey. In the beginning of his affair, he is to remove all of the acts of disobedience that relate to his seven body parts. They are:

The tongue
The ears
The eyes
The hands
The feet
The stomach
The private parts

Afterwards, he should adorn his seven body parts with acts of obedience appropriate to each of them.

Should he do more Hajj or is once enough?



Is it good to do more than one hajj or is it better to do only one hajj?.

Praise be to Allaah.

With regard to what is obligatory, Hajj is only required once in a lifetime. It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) addressed us and said: “O people, Allaah has enjoined Hajj on you, so perform Hajj.” A man said: “Is it every year, O Messenger of Allaah?” He remained silent until (the man) said it three times. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “If I said yes it would be obligatory and you would not be able to do it.” Then he said: “Be content what I leave with you, for those who came before you were destroyed because they asked too many questions and argued with their Prophets. If I tell you to do something then do as much of it as you can, and if I tell you not to do something then abstain from it.” Narrated by Muslim, 1337.

It was narrated from Ibn ‘Abbaas that al-Aqra’ ibn Haabis asked the Prophet (peace and blessings of Allaah be upon him): “O Messenger of Allaah, is Hajj every year or just once?” He said: “It is only once, and whoever does more than that, it is a voluntary (act of worship).” Narrated by Abu Dawood, 1721; classed as saheeh by al-Albaani.

With regard to what is preferable, the more a Muslim does of Hajj, the better, even if he can do Hajj every

year. There are reports which encourage doing Hajj a great deal, such as the following:

1 – It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) was asked: which deed is best? He said: “Believing in Allaah and His Messenger.” He was asked: Then what? He said: “Jihad for the sake of Allaah.” He was asked: Then what? He said: “An accepted Hajj.” Narrated by al-Bukhaari, 26; Muslim, 83.

2 – It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever does Hajj for the sake of Allaah, and does not utter any obscenity or commit any immoral action, will go back (sinless) as on the day his mother bore him.” (al-Bukhaari, 1449; Muslim, 1350).

3 – It was narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Make the Hajj and ‘Umrah follow each other closely, for they remove poverty and sins as the bellows removes the dross of iron, gold and silver, and an accepted Hajj brings no less a reward than Paradise.” Narrated by al-Tirmidhi, 810; al-Nasaa’i, 2631. Classed as saheeh by Shaykh al-Albaani in al-Silsilah al-Saheehah, 1200.

And Allaah knows best.
Islam Q&A

HEART IS NOT PUT RIGHT UNTIL THE TONGUE IS



It is reported in al-Musnad, on the authority of Anas, that the Prophet [may Allah bless him and grant him peace] said:-

'The faith of a servant is not put right until his heart is put right, and his heart is not put right until his tongue is put right.'

This shows that the Prophet [may Allah bless him and grant him peace] has made the purification of Faith conditional on the purification of the heart, and the purification of the Heart conditional on the purification of the tongue...

At-Tirmidhi relates in a hadith on the authority of Ibn 'Umar (R):-

"Do not talk excessively without remembering Allah, because such excessive talk without the mention of Allah causes the heart to harden, and the person furthest from Allah is a person with a hard heart."

'Umar Ibn al- Khattab' [may Allah be pleased with him] said: -

'A person who talks too much is a person who often makes mistakes, and someone who often makes mistakes, often has wrong actions. The fire has a priority over such a frequent sinner.'

In a hadith related on the authority of Mu'adh(R) the Prophet [may Allah bless him and grant him peace] said:-

"Shall I not tell you how to control all that...?"

I said, ' Yes do, O Messenger of Allah.'

So he held his tongue between his fingers, and then he said:-

" Restrain this."

I said, "O Prophet of Allah, are we accountable for what we say?" He said, " May your mother be bereft by your loss... is there anything more than the harvest of the tongues that throws people on their faces (or he said "on their noses") into the fire?"

A hadith related by Abu Huraira (RA) says:-

"What mostly causes people to be sent to the Fire are the two openings...the mouth and the private parts."

Abu Huraira (RA) also related that the Messenger of Allah [may Allah bless him and grant him peace] said-

'The servant speaks words, the consequences of which he does not realize, and for which he is sent

down into the depths of the Fire further than the distance between the east and the west."

The same hadith was transmitted by at-Tirmidhi with slight variations: -

"The servant says something that he thinks is harmless, and for which he will be plunged into the depths of the fire as far as seventy autumns."

Uqba ibn Amir (R) said:- "I said: "O Messenger of Allah, what is our best way of surviving?" He [may Allah bless him and grant him peace] replied:-

"Guard your tongue, make your house suffice for sheltering your privacy, and weep for your wrong actions."

It has been related on the authority of Sahl ibn Sa'd(R) that the Prophet [may Allah bless him and grant him peace] said:-

"Whoever can guarantee what is between his jaws and what is between his legs, I guarantee him the Garden."

It has also been related by Abu Huraira [may Allah be pleased with him] that the Prophet [may Allah bless him and grant him peace] said:-

"Let whoever believes in Allah and the Last Day either speak good or remain silent."

The Prophet [may Allah bless him and grant him peace] said:-

"Everything the children of Adam say goes against them, except for their enjoining good and forbidding evil, and remembering Allah, Glorious and Might is He."

[This was reported by at-Tirmidhi and Ibn Majah on the authority of Umm Habiba,[may Allah be pleased with her].

Umar ibn al- Khattab visited Abu Bakr [may Allah be pleased with them both] and found him pulling his tongue with his fingers! Umar [RA] said " Stop! may Allah forgive you!" Abu Bakr [may Allah bless him]replied:-

"This Tongue has brought me to dangerous places."

Abdullah ibn Masud(R) said :-

'By Allah, besides Whom no God exists, nothing deserves a long prison sentence more than my tongue. He also used to say "O tongue, say good and you will profit; desist from saying evil things and you will be safe; otherwise you will find only regret.'

Abu Huraira (R) reported that Ibn al-Abbas(R) said:-

"A person will not feel greater fury or anger for any part of his body on the Day of Judgment more than what he will feel for his tongue... unless he only used it for saying or enjoining good."

Al-Hassan [may Allah bless him] said:-

"Whoever does not hold his tongue cannot understand his deen."

The least harmful of a tongue's faults is talking about whatever does not concern it.

The following hadith of the Prophet [may Allah bless him and grant him peace] is enough to indicate the harm of this fault:-

"One of the merits of a person's Islam is his abandoning what does not concern him."

Abu Ubaida related that al-Hassan(R) said:-

"One of the signs of Allah's abandoning a servant is His making him preoccupied with what does not concern him."

Sahl (ra) said:-

"Whoever talks about what does not concern him is deprived of truthfulness. "

This is the least harmful of the tongue's faults. There are far worse things ...like backbiting, gossiping, obscene and misleading talk, two-faced and hypocritical talk, showing off, quarrelling, bickering, lying, mockery, derision and falsehood; and there are many more faults which can affect a servant's tongue, ruining his heart and causing him to lose both his happiness and pleasure in this life, and his success and profit in the next life.

JOURNEY TO ISLAM:

After Rejecting Islam for 23 Years Dad Died Muslim



I By Reading Islam Staff I

For 23 years, since I became a Muslim, I've been inviting my father to Islam.

Abdur Raheem Green describes in this video his father's last days in hospital before he passed away.

Mr. Green was the ex-Director of Cairo Barclays Bank, and his son Abdur Raheem found Islam over 20 years ago, and is today a well-known figure among Muslim scholars and preachers in the UK.

He thought that his father would never become Muslim, but Mr. Green eventually converted to Islam only ten days before he died.

The Prophet (peace and blessings be upon him) said: "May his face be rubbed in the dust (may he be humiliated) the one who one of his parents reaches old age and he doesn't enter paradise by serving them."

In an incident, a man came to the Prophet enthusiastic to join the fight, the battle that was about to ensue, the man said to the Prophet: "I left my mother crying." And the Prophet said to him: "Go back and

don't leave her, until you leave her laughing."

Abdul Raheem Green then says "That is why I decided to spend some time here with my mother after the death of my father.

The death of my father is something I would like to share with you, and the remarkable story of how, just ten days before he died, he was blessed to take the Shahadah (the testimony of faith).

Allah Almighty told us to pass on the message and not converting anyone to Islam. Our duty is to convey the message, to explain to people the best way we can, guidance is in the Hands of Allah Almighty.

I have never thought that my father will take Shahadah. My father was an amazing father, he

was an outstanding personality and no one can describe him as a bad person.

For 23 years, since I became a Muslim, I've been inviting my father to Islam. And I decided to give the best example I possibly could of how Islam should be, of how Islam should be lived, of how Islam teaches me to respect him as a parent. But I thought

Any convert to Islam who has parents who are not yet Muslim they can relate exactly to this dilemma

that my father was closed-minded towards Islam, so I didn't have much hope that he would become a Muslim.

The Last Days in Portugal

My father had been ill for a couple of years, and my mom really thought that he wasn't going to make it. As it happened, a few weeks ago when I came back from England I arrived in the hospital and went to see my dad. I looked at him and I thought that he could die tonight. So, I thought to myself, if I don't say something I'm not going to forgive myself. I know that I tried inviting him to Islam through so many means. But I thought that I have to make this one the last effort.

I had spent a long time thinking about what I could say. How could I say it? What was the right way to approach him? He was already very ill, so I didn't want to distress him, I didn't want to make him more upset.

To be honest I was afraid that he might say "No," and reject my invitation. And I was even worried that if he did say the Shahadah and did enter into Islam, then he recovered and came home and became more arrogant about Islam; for me that was even scarier.

It is really a difficult thing. Any convert to Islam who has parents who are not yet Muslim they can relate exactly to this dilemma to this difficulty that I was going through. Never underestimate the power of duaa (supplication), because it was then when I was lost, I asked Allah to help me find something to say for my father.

As he was lying there, I said to him: "Dad! I've got something really important to tell you; are you listening? My dad couldn't really speak very well, so he nodded his head. Then I said: I've got something to say, if I don't say it, I'm going to regret it.

And then I told him that "in the Day of Judgment, a man will come in front of Allah and this man have scores of evil deeds as far that he can see, and in each direction, and Allah will say to him, 'You have something that outweighs all of that.' And the man would say, 'What is that my Lord?' Allah says 'A written statement that you made: There is no God except Allah and Muhammad is His Messenger.'"

I said, 'So dad, this is the key to Paradise, this is the

success in the life to come, what do you think?' And he nodded his head.

I said "Does that mean you want to say those words?"

And my dad said "Yes."

He said the words with me; "There is no God but Allah, Muhammad is His messenger."

I had to leave the hospital on that day, because it had some strict rules. I visited him the next day, and he didn't remember anything. He wasn't able to remember one thing from a day to another, even from an hour to another, but that wasn't the end of it.

Three or four days before he died, my dad said: Help, help me.

I said "Dad what do you want me to do?"

He said "I don't know!"

Then he said, "Give me something easy to do."

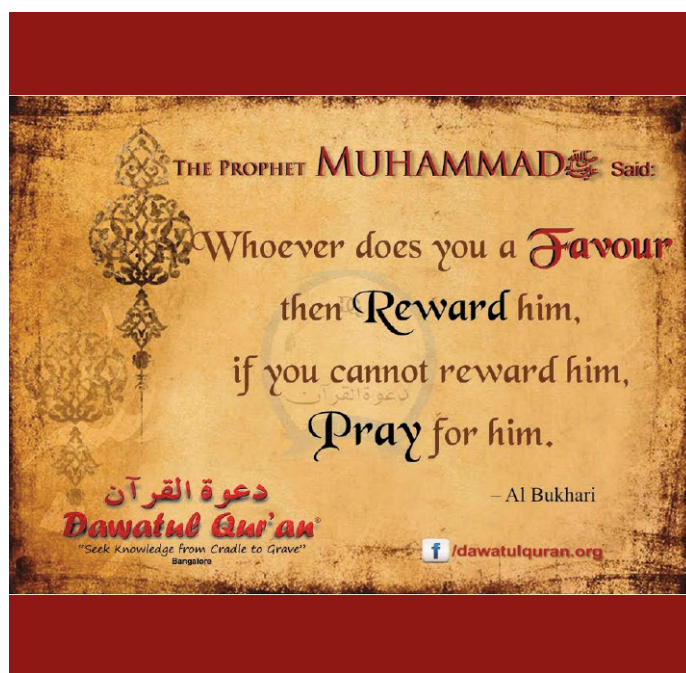
I remembered the hadith of the Prophet: "There is something that is light on the tongue, and heavy on the scale." So, I said "Dad if I was you, I would keep on repeating the shahadah over and over."

And he said, "Yes, that's what I want to do."

And we spent half an hour going over and over with the Shahadah.

Then, I left for the UK, and there I heard my father had passed away...

<http://www.onislam.net/english/reading-islam/my-journey-to-islam/457043-after-rejecting-islam-for-23-years-my-father-died.html>



Place of Mathematics in the Development of Society and Technology

I By Sameen Ahmed Khan I

Mathematics is one of the most useful and fascinating areas of human knowledge. We start to learn mathematics almost as soon as we start to talk, and everyone uses mathematics in some way everyday.

Every time we look at the clock, count the change given to us by a shopkeeper, or calculate the amounts of food we need when cooking, we are using mathematics. At work, mathematics is essential to solve problems and to ensure that a business is operating properly. Computers are often used to do the complex calculations involved. Scientists depend on mathematics to express their observations in a precise way. Role of mathematics in the development of society and technology is well-known.

There are many branches of mathematics. Arithmetic is the branch that deals with numbers and calculating. We often use it in our daily lives, and it has four basic operations-addition, subtraction, multiplication and division. Arithmetic is used for making calculations in other branches of mathematics.

Algebra uses symbols such as x and y to stand for unknown quantities. In simple algebra, the symbols

stand for numbers and the values of the unknown quantities can be found. Algebra is very important because it is a way of putting an idea or an observation down on paper, so that an unknown factor can be determined. Algebra is essential in almost all branches of mathematics and physical sciences, such

as physics and chemistry. Algebra can also be used in social sciences such as economics and psychology. Calculus deals with changing quantities. It is used in engineering and physical sciences. When a airplane (or a spaceship) takes off, for example, it builds up speed very quickly. Calculus can be used to find out how the speed increases, and the speed of the airplane at any instant can be calculated.

Geometry is concerned with lines, angles, figures and solids. Euclidean geometry is the kind taught in school, and it is

very important to architects, engineers and navigators. Plane geometry deals with plane figures such as squares and circles and solid geometry deals with three-dimensional figures such as cubes and spheres. The branch of geometry that is concerned with angles and measurements is called trigonometry. Navigators and surveyors use trigonometry to calculate courses and distances.



“Cubic equation and intersection of conic sections” from the manuscript by Umar al-Khayyam, kept in Tehran University Library

Co-ordinate geometry is a combination of algebra and geometry. The symbols of algebra are used to represent a line, a figure or a solid. Engineers and architects find this branch of mathematics useful in designing bridges and buildings. Trigonometry is widely used by astronomers, navigators and surveyors to calculate angles and distances, when direct measurement is not possible.

Set theory deals with the nature and relations of sets. A set is a well defined collection of items, which may be numbers, ideas or objects. The study of sets is important in investigating most basic mathematical concepts. Logic is the branch of philosophy that deals with the rules of correct reasoning. Mathematicians have developed a formal system of reasoning that uses mathematical symbols and methods. Mathematicians have devised various systems of symbolic logic that have been important in the development of the computer and information technology revolution.

Statistics is concerned with counting. Statisticians find out numerical facts, about many people or situations, and analyze these facts to find out exactly what happens in a given situation. They can then express the chance of a certain situation occurring. This kind of mathematical work is important in government and insurance. Probability is the mathematical study of the likelihood of events. It is used to determine the chances that an uncertain event may occur.

Mathematics began as soon as man began to count on his fingers. The people of ancient Babylon, Egypt and China evolved ways of using mathematics about 5,000 years ago, as it is evident from manuscripts and the building of the pyramids. But they used mathematics to solve practical problems. The ancient Greeks developed mathematics by thinking about it. Euclid devised many theories of geometry, Pythagoras explained the nature of numbers, and Archimedes invented calculating methods that foreshadowed calculus. After the Greeks, the Romans used mathematics for great feats of construction, but did not develop the science. After the fall of Rome, the development of mathematics passed to the Arab world. Scholars in the Arab world translated and preserved the work of ancient Greek mathematicians and made their own original contributions as well. Arab mathematician, Abu Jaffar Muhammad ibn Musa al-Khowrismi wrote the book, *Kitab al-*

Mukhtasar fee Hisab al Jabar wal Muqabala (Compendius Book on calculation by Completion & Balancing) in 830 CE. The word algebra comes from the Arabic title of this book. Al Khowrismi described the numeration system developed in India. This decimal system, which used place values and zero, became known as the Hindu-Arabic numeral system. A Latin translation of Al-Khowrismi's book introduced the Hindu-Arabic numeral system to Europe in mid-1100. This book remained a principal text book in several European universities up to the eighteenth century. Omar Khayyaam (1038–1123) wrote the *Treatise on Demonstration of Problems of Algebra* containing the systematic solution of third-degree equations, going beyond the *Algebra of Khowrismi*. Khayyam obtained the solutions of these equations by finding the intersection points of two conic sections. Sharaf al-Din al-Tusi (died in 1213) developed a novel approach to the investigation of cubic equations: an approach which entailed finding the point at which a cubic polynomial obtains its maximum value. His surviving works give no indication of how he discovered his formulae for the maxima of these curves. Europeans scholars began to study Arab mathematics after about 1200, and with the Renaissance of learning in Europe that took place after 1400, mathematics began to develop widely. There has been a very steady progress ever since.

In passing we note that there are competitions called as the Mathematics Olympiad, held to discover, encourage and challenge mathematically gifted young people. These are the analogue of the sports events. The first International Mathematics Olympiad was held in 1959 in Romania and has now grown into an annual event attracting participation from over eighty countries. Now, there are International Olympiads in other disciplines, including, Physics, Chemistry, Informatics, Biology, Astronomy, Linguistics and Philosophy.

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

NCVT affiliation with 126 seats



STATE: Bihar

DATED: 25/08/2015

Part-I

, Address & File No. of Institute	Trade	Units for which affiliation sought / recommended by			Remarks
		Instt.	QCI	Approval by Sub-Committee of NCVT	
21 Rahbar Private ITI, Shahpur, Baghauni, Rosehra, Dist. Samastipur Pin-848131 Bihar DGT-6/4/38/2015-TC (New Pvt.)	Electrician	4(2+2)	4(2+2)	4(2+2)	Assessment-15/7/2015 App003322 w.e.f. Aug 2015
	Plumber	2(1+1)	2(1+1)	2(1+1)	
	Draughtsman Civil	2(1+1)	NR	NC	

The first RAHBAR ITI has become a reality. News has spread in the area, and boys and parents are already visiting the 109 year old Madarsa in which it's established. They are applying for admission – we have made no official announcement, nor arranged any application forms. The process of appointing training and administrative staff is yet to begin. But, there is already a huge rush, particularly for the Electrician course. Bihar Anjuman is known for providing FREE education under its RAHBAR banner – the popular RAHBAR coaching centres (RCCs) across Bihar & Jharkhand have helped thousands of government school students cross their first academic threshold of matric board exam, and further helped hundreds of them to get a diploma engineering degree, many of whose education has been sponsored by you. The challenge for ITI, now, is to provide FREE or subsidized (fee) education to the poor students who can't be transformed into the meritorious lot. The current rush may be due to the perception that education in RAHBAR ITI will be FREE. However, in order for the ITI to run successfully, depending on donations and grants may not be a wise idea. So, we would prefer a no-profit-no-loss model. However, since we wish to help the poorest of the poor of the region become skilled enough to earn a decent living, we would need to sponsor their fees.

So, the main challenge is sponsoring the poor students who should take admission here. Hence, we

call upon all the NGOs, all the benevolent brothers, online forums, and offline groups to lend a hand and arrange sponsorship for maximum number of these 126 students who will be admitted into this ITI. I guess that we have to charge at least 20,000/- for admission. Annually. That's hardly 1,700/- per month. Kindly focus on spreading the information to all the people you know so that the admission process could help the needy youth of our society live a decent life. This is the only way to keep them away from petty crimes. Unless we engage them in constructive activities, we may lose them to the extremist elements of our society.



This ITI has been established in a 106 year old madrasa. Subhanallah!

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

ITI website: http://www.biharanjuman.org/iti/RAHBAR_ITI-Baghauni.html

Alhamdolillah, first RAHBAR ITI has received approval (affiliation) from Central government - the affiliation order (pdf) can be downloaded from

<http://www.dget.nic.in/upload/files/55dda048767c5affiliationorder25082015A.pdf>

We would like to thank YOU for your continued support and guidance without which this was not possible. We would like to thank IMEFNA and its founder-president, Dr. Khursheed Mallik Sb, for their special financial assistance and excellent moral & ground support.

We would like to thank the Aligarh Alumni Associations and the various AMU online forums and their wonderful team-leaders and members whose consistent support boosts our confidence to take challenges in the area of community work.

In particular, we would like to mention the AMU Network, The Aligarh Forum, Voice of Aligs, World of Aligs, and Aligarh Network,

Our special thanks are due to AAA-Washington DC, and its leader Dr. Razi Raziuddin - they were the first AMU group to extend the support when we

needed it most.

We are indebted to Janab Enam Khan Sb who worked hard despite his heart bypass surgery and a wife-on-dialysis at home, to make this possible. Kindly pray for him and his wife's healthy long life.

The community remains obliged to Janab Naushad Ansari Sb (retired IRS officer) who took up the challenge of supporting Enam Khan Sb when the support was needed the most. The Bihar Anjuman online team and the team on the ground, including worldwide chapter leaders and contributing members deserve the best of rewards from the Almighty -

sawaab-e-Jaariya. Our sincere thanks to all of YOU and everyone on the ground who lent a helping hand, morally, physically, or financially. Jazakum Allaho Khairah!

Trades	Total Intake	Duration of Course	Likely Annual Fees
1. Electrician	84 seats (4 units)	2 years	Rs. 20,000/=
2. Plumbing	42 seats (2 units)	1 year	Rs. 20,000/=

ITI @ Samastipur: Committee formed

Striving towards educational and socio-economic empowerment of Muslims

1. Maulana Anisur Rahman Qasmi Sb, Nazim of Imarat Sharia ... President
2. Masroor Alam Sb ... Baghauni Madrasa ... Vice President
3. Sohail Ahmad Sb ... Baghauni Madrasa ... Secretary
4. Nizam Ahmad Sb ... Baghauni Madrasa ... Treasurer
5. Enam Khan Sb ... Bihar Anjuman ... Joint Secy
6. Manzurul Haque Sb ... Bihar Anjuman
7. Shoaib Khan Sb ... Bihar Anjuman
8. Shahid Amin ... Bihar Anjuman
9. Najmul Hassan Najmi ... Bihar Anjuman
10. Abdul Mateen Sb Director of Imarat Tech institutes
11. Maulana Sanaul Hoda Qasmi Sb ... Imarat Sharia

Bihar Anjuman: 5 members
Imarat Sharia: 3 members
Baghauni Madrasa: 3 members

Committee for Selection of Staff: Jb. Enam Khan Sb (BA), Jb. Mateen Sb (Imarat), Shahid Amin (BA), Shoaib Khan Sb (BA)

bd bihar anjuman

Nurturing a culture of mutual respect

www.biharanjuman.org

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



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