

FIRST EDITION

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**HINDU**



**NEWS**

**INTERNATIONAL**



**SHIV RAJYA ABHISHEK EDITION**





It is our pleasure to release our first Magazine, “**Hindu News International**” on the auspicious occasion of the day, when the founder of **Hindavi Swarajya** – Great king Shivaji Maharaj was coronated and became CHHTRAPATI.

This is also the day when pioneer of Yoga Sadguru Kabir appeared in Kashi, where very few Hindus know that, he, is the Eternal Master from the Vedas.

Hinduism is also known as Sanatan Dharma or Vedic Dharma and is the most ancient religion in this world. Hinduism is also the only Religion which allows debates and modifications as per the current situation and has multiple Founders/ Messengers /Rishis who contributed various scriptures like the Vedas and Upnishidhas. Where the Bhagavatgeeta & Ramayana are the foundations of our lives.

The soul aim of this magazine is to spread latest news related to Hinduism and India. Hinduism teaches us to respect all other Religions, and hence there are no intentions to hurt the sentiments of any other Religions via this magazine.

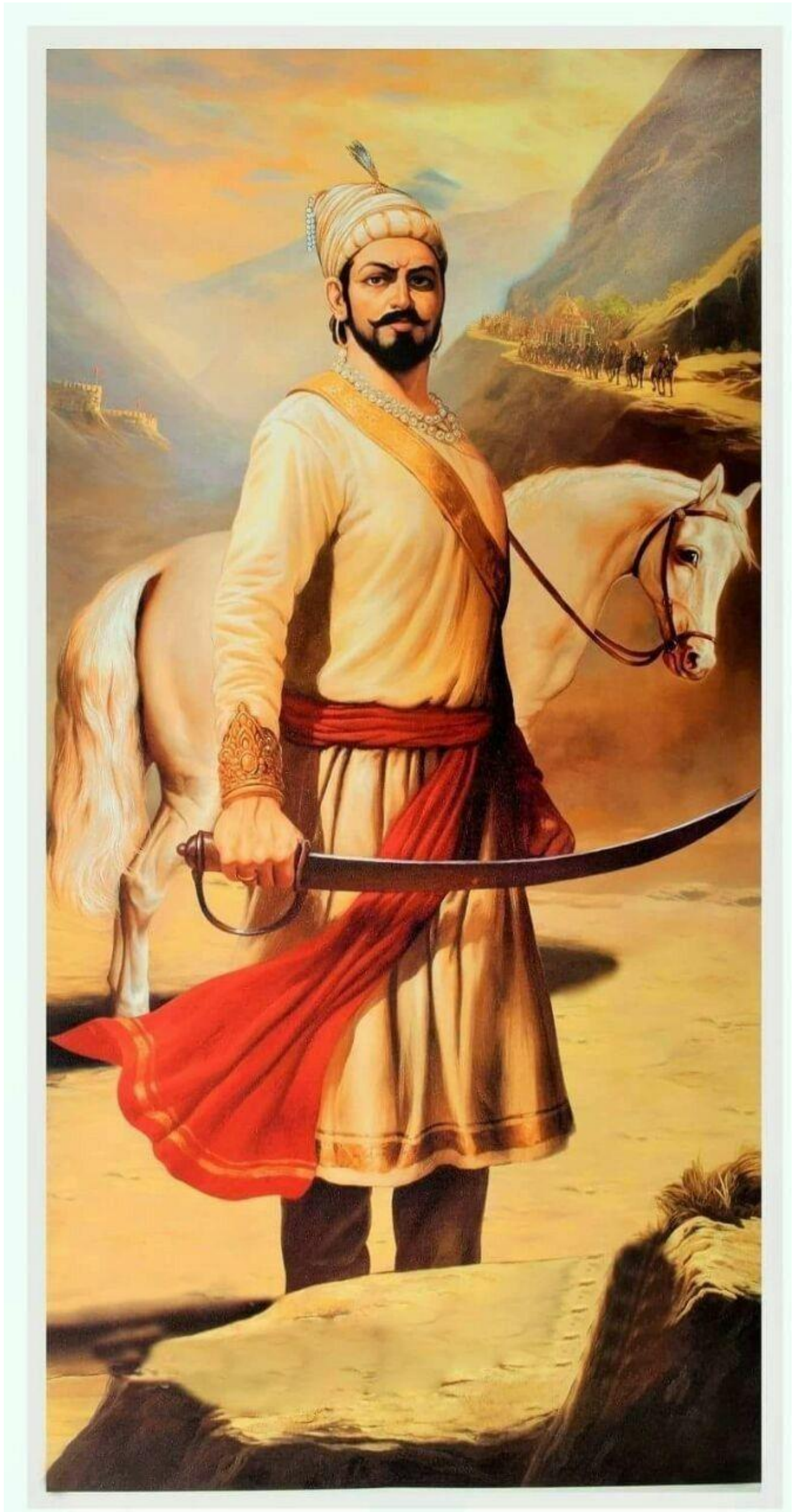
Every Hindu has his own belief and opinion, and this magazine does not intent to disrespect any person’s individual belief. We hope this edition will take you back to your roots.

This is our first attempt to do seva of our Hindu brothers and sisters not only in India, but worldwide. If you like this magazine or want to support us, please write to us back on [hindunewsinternational@gmail.com](mailto:hindunewsinternational@gmail.com)

- By Team Hindu News International

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### Tribute to Chhtrapati Shivaji Maharaj The Founder of Hindvi Swarajya

“Kashi Ki Kala Jaati, Mathura Mein Masjid Basati|  
Agar Shivaji Na Hote, To Sunnat Sabki Hoti”||

- Kavi Bhushan

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## CORONATION OF SHIVAJI MAHARAJ AS A CHHTRAPATI



On June 6, 1674 the Rajyabhishek (coronation) ceremony of Shivaji Maharaj was performed at Raigad. Shivaji Maharaj assumed the title of a king in a formal coronation and became the first Chhatrapati of the Maratha Empire.

### The Rise of Chhatrapati Maharaj

The period of 17th century was an era of chaos and a general discontent among the Hindu population of the Deccan. People secretly desired for a saviour who could eliminate the injustice and promise them the land to call their own. The liberator finally arose. History names him as Chatrapati Shivaji Maharaj.

A small but efficient council of ministers along with the responsibility of his father's Jagir in Pune, Shivaji began to fulfil his dream of making a land free from injustice and religious intolerance. The first conquest came in 1647 at the age of sixteen. He seized the Torna fort and gradually started annexing the neglected forts of Adilshahi in the vicinity of Pune.

For the next couple of decades Shivaji Maharaj successfully tackled the two mightiest dynasties- the Adilshahi in the south and the Mughals in the north. Step by step Chhatrapati Shivaji Maharaj secured the forts in the Western Ghats and Konkan coast.

### Rajyabhishek of Shivaji Maharaj

The subjects of Shivaji already recognized him as king. But to fulfil his dream of Hindavi Swarajya, he needed a broader recognition. Hence the need of coronation arose. The coronation took place on 13th day (trayodashi) of the first fortnight of the month of Jyeshtha, 6th June, 1674 at Raigad Fort.

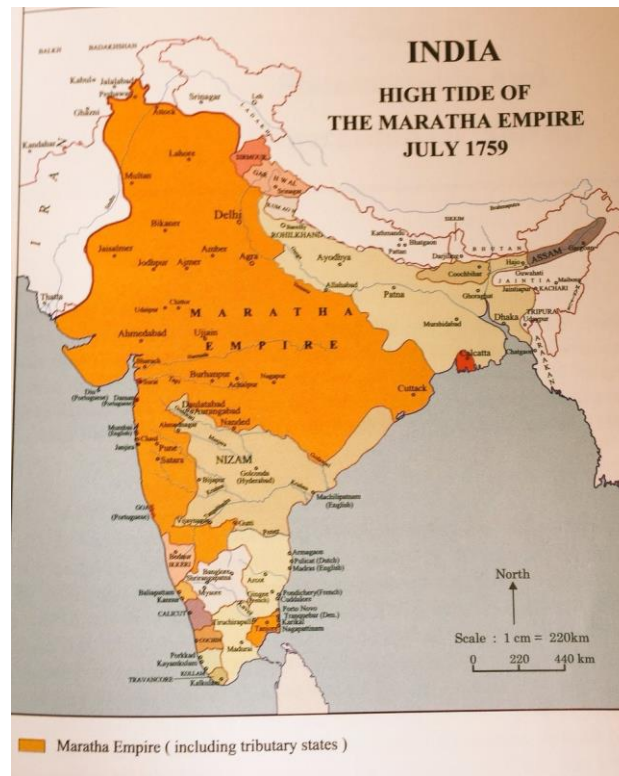
The ceremony was conducted as per the Shastras by Vishweshwar or Gaga Bhatta of Varanasi. Gaga Bhatta knew all four Vedas, the six philosophies and all the Hindu scriptures. Several learned men cross checked the Sanskrit texts and Smritis to understand the exact procedure. Many religious ceremonies were performed before the coronation and Shivaji visited major temples.

Shivaji sat on the throne adorned with emblems and other such auspicious materials. The priests chanted holy verses. The crowd sang praises; musical instruments were played and military artillery fired salvos simultaneously. Gaga Bhatt advanced and held the golden umbrella over Shivaji's head. He was conferred upon the title of "Kshatriya Kulavantas Chhatrapati Raje Shivaji". The Rajyabhishek did not end with this. The Coronation ceremony was marked by the beginning of the new Era Known as "Shiv Rajyabhisheka Shaka". The coronation of any king had to be approved by the Mughal Emperor but Shivaji challenged the Mughal authority. In this way, Shivaji was formally declared as the independent King of Maratha Empire.

### Coins and Stamps Honouring the Event

Special Gold Hon Coins were minted and distributed for this joyous occasion. Known as "HON", the Coin bears the legend "Shri Raja Shiv" on the obverse and "Chatra Pati" on the reverse. These Coins are sought after by collectors all over the World due to their historical significance and rarity.

India also post commemorated 300th year of this historic moment with a special stamp of INR 0.25 featuring the famous portrait of the Chhatrapati.



### The Maratha Empire

The Maratha Empire or the Maratha Confederacy was a power that dominated a large portion of the Indian subcontinent in the 18th century. The empire formally existed from 1674 with the coronation of Shivaji as the Chhatrapati and ended in 1818 with the defeat of Peshwa Bajirao II at the hands of the British East India Company. The Marathas are credited to a large extent for liberating most of the Indian subcontinent from Mughal rule. In fact Mughals use to pay protection money to Marathas, **hence it is incorrect to say that British took India from Muslims/ Mughals.**

The Marathas were a Marathi-speaking warrior group from the western Deccan Plateau (present-day Maharashtra) who rose to prominence by establishing a **Hindavi Swarajya (meaning "self-rule of Hindu/Indian people")**. The Marathas became prominent in the 17th century under the leadership of Shivaji Maharaj, who revolted against the Adil Shahi dynasty, and carved out a kingdom with Raigad as his capital. His father, Shahji had earlier conquered Thanjavur which Shivaji's step-brother, Venkoji Rao alias Ekoji inherited and that Kingdom was known as the Thanjavur Maratha kingdom. The descendants of Venkoji Rao speak Thanjavur Marathi. Known for their mobility, the Marathas were able to consolidate their territory during the Mughal-Maratha Wars and later controlled a large part of the Indian subcontinent.

After the death of Aurangzeb in 1707, Shahu, grandson of Chhatrapati Shivaji Maharaj, was released by the Mughals. Following a brief struggle with his aunt Tarabai, Chhatrapati Shahu became the ruler and appointed Balaji Vishwanath and later, his descendants, as the peshwas or prime ministers of the empire. Balaji and his descendants played a key role in the expansion of Maratha rule. The empire at its peak stretched from Tamil Nadu in the south

to Peshawar (modern-day Khyber Pakhtunkhwa, Pakistan in the north, and Bengal Subah in the east.

In 1761, the Maratha Army lost the Third Battle of Panipat against Ahmad Shah Abdali of the Afghan Durrani Empire, which halted their imperial expansion into Afghanistan. Ten years after Panipat, the young Peshwa Madhavrao I's Maratha Resurrection reinstated Maratha authority over North India.

In a bid to effectively manage the large empire, Madhavrao gave semi-autonomy to the strongest of the knights, and created a confederacy of Maratha states. These leaders became known as:

- The Gaikwads of Baroda,
- The Holkars of Indore and Malwa,
- The Shinde/Scindias of Gwalior and Ujjain,
- The Bhosales of Nagpur,
- The Meheres of Vidharbha,
- The Puars of Dhar and Dewas and
- The Newalkars of Jhansi.

In 1775, the East India Company intervened in a Peshwa family succession struggle in Pune, which led to the First Anglo-Maratha War in which the Marathas emerged victorious. The Marathas remained the pre-eminent power in India until their defeat in the Second and Third Anglo-Maratha Wars (1805-1818), which resulted in the East India Company seizing control of most of the Indian subcontinent.

A large portion of the Maratha Empire was coastline, which had been secured by the potent Maratha Navy under commanders such as Kanhoji Angre. He was very successful at keeping foreign naval ships at bay, particularly those of the Portuguese and British. Securing the coastal areas and building land-based fortifications were crucial aspects of the Maratha's defensive strategy and regional military history. (WIKIPEDIA)



### Unheard Contributions of the Great Maratha Emperor

Vietnam defeated America after war that lasted for 20 long years. After the victory journalist asked the Vietnam President, "how the victory was achieved? How did Vietnam defeat a country like America"? The President answered, "Actually, to defeat the country like America was impossible. Yet, a legendary Warrior King's story gave me the confidence and valour to make it happen. The war strategy was planned from this inspiration and we executed it. We won!"

"Who was that great king?" With due respect the President said, "None other than **Chhatrapati Shivaji Maharaj** who fought against the Mughals & Islamist extremists all alone!! If Vietnam had Kings like him we would have ruled the world!!"

A few years later the President passed away. He had asked to carve the following words at his resting place "**Resting place of a humble soldier of Shivaji Maharaj**".

## BRUTAL EXODUS OF KASHMIRI HINDUS



The Hindus of the Kashmir Valley, were forced to flee the Kashmir valley as a result of being targeted by JKLF and Islamist insurgents during late 1989 and early 1990. Of the approximately 300,000 to 600,000 Hindus living in the Kashmir Valley in 1990 only 2,000–3,000 remain there in 2016. 19 January 1990 is widely remembered by Kashmiri Hindus as the tragic "exodus day" of being forced out of Kashmir.

According to the Indian government, more than 62,000 families are registered as Kashmiri refugees including some Sikh and Muslim families. Most families were resettled in Jammu, National Capital Region surrounding Delhi and other neighbouring states.

Under the 1975 accord, Sheikh Abdullah agreed to measures previously undertaken by the central government in Jammu and Kashmir to integrate the state into India. Sociologist Farrukh Faheem states that it was met with hostility among people of Kashmir and laid the groundwork for the future insurgency. Those opposed to it included Jamaat-e-Islami Kashmir and People's League in Indian Jammu and Kashmir, and Jammu Kashmir Liberation Front (JKLF) based in Azad Kashmir. Since the mid-1970s, communalist rhetoric was being exploited in the state for vote bank politics. **Pakistan's Inter-Services Intelligence (ISI)** tried to spread Wahhabism in place of Sufism to foster religious unity with their nation, the communalisation helped in furthering it. Islamization of Kashmir began during 1980's when Abdullah Government changed the names of about 2500 villages from their native names to new Islamic names. The Sheikh also started delivering communal speeches in mosques similar to his speeches in 1930's. Additionally, he referred to the Kashmiri Hindus as "mukhbir" or informers of the Indian government.



ISI's initial attempts to create unrest in Kashmir against the Indian government were unsuccessful until it started growing in late-1980s. Corruption and electoral malpractice in the 1987 Jammu and Kashmir Legislative Assembly election from the Rajiv Gandhi government was a catalyst for the rebellion. The Afghan jihad against the Soviets, the Islamic Revolution in Iran and the armed struggle of the Sikhs in Punjab against the Indian state

became sources of inspiration for large numbers of Kashmiri Muslim youth. Both the pro-Independence JKLF and the pro-Pakistan Islamist groups including Jamaat-e-Islami Kashmir mobilised the fast growing anti-Indian sentiments among the Kashmiri population. The year of 1984 saw a pronounced rise in terrorist violence in Kashmir. When the JKLF militant Maqbool Bhat was executed in February 1984, strikes and protests by Kashmiri nationalists broke out in the region, where large number of Kashmiri youth participated in widespread anti-India demonstrations, which faced heavy handed reprisals by the state forces.

Critics of the then Chief Minister, Farooq Abdullah, charged that Abdullah was losing control. His visit to Pakistan administered Kashmir during then became an embarrassment, where according to Hashim Qureshi, he shared a platform with JKLF. Though Abdullah asserted that he went on behalf of Indira Gandhi and his father, so that sentiments there could "be known first hand", few people believed him.

There were also allegations that he had allowed Khalistan terrorist groups to train in Jammu province, although those allegations were never proved. On 2 July 1984, G. M. Shah, who had support from Indira Gandhi, replaced his brother-in-law Farooq Abdullah and became the chief minister of Jammu and Kashmir, after Abdullah was dismissed, in what was termed as a political "coup".



G. M. Shah's administration, which did not have people's mandate, turned to Islamists and opponents of India, notably the Molvi Iftexhar Hussain Ansari, Mohammad Shafi Qureshi and Mohinuddin Salati, to gain some legitimacy through religious sentiments. This gave political space to Islamists who previously lost overwhelmingly in the 1983 state elections. In 1986, Shah decided to construct a mosque within the premises of an ancient Hindu temple inside the New Civil Secretariat area in Jammu to be made available to the Muslim employees for 'Namaz'. People of Jammu took to streets to protest against this decision, which led to a Hindu-Muslim clash. In February 1986, Gul Shah on his return to Kashmir valley retaliated and incited the Kashmiri Muslims by saying *Islam khatrey mein hey* (trans. Islam is in danger). As a result, Kashmiri Hindus were targeted by the Kashmiri Muslims.

Many incidents were reported in various areas where Kashmiri Hindus were killed and their properties and temples damaged or destroyed. The worst hit areas were mainly in South Kashmir and Sopore. In Vanpoh, Lukbhavan, Anantnag, Salar and Fatehpur, Muslim mobs plundered or destroyed the properties and temples of Hindus. During the Anantnag riot in February 1986, although no Hindu was killed, many houses and other properties belonging to Hindus were looted, burnt or damaged. An investigation of Anantnag riots revealed that members of the 'secular parties' in the state, rather than the Islamists, had played a key role in organising the violence to gain political mileage through religious sentiments. Shah called in the army to curb the violence, but it had little effect.



His government was dismissed on 12 March 1986, by the then Governor Jagmohan following communal riots in south Kashmir. This led Jagmohan to rule the state directly. The political fight was hence being portrayed as a conflict between "Hindu" New Delhi (Central Government), and its efforts to impose its will in the state, and "Muslim" Kashmir, represented by political Islamists and clerics.

The Islamists had organised under a banner named Muslim United Front, with manifesto to work for Islamic unity and against political interference from the centre, and contested the 1987 state elections, in which they lost again. However, the 1987 elections were widely believed to be rigged so as to bring the secular parties (NC and INC) in Kashmir at the forefront, and this caused the insurgency in Kashmir. The Kashmiri militants killed anyone who openly expressed pro-India policies. Kashmiri Hindus were targeted specifically because they were seen as presenting Indian presence in Kashmir because of their faith. Though the insurgency had been launched by JKLF, groups rose over the next few months advocating for establishment of *Nizam-e-Mustafa* (Rule of Muhammad).

The Islamist groups proclaimed the Islamicisation of socio-political and economic set-up, merger with Pakistan, unification of **ummah** and establishment of an **Islamic Caliphate**. Liquidation of central government officials, Hindus, liberal and nationalist intellectuals, social and cultural activists was described as necessary to rid the valley of un-Islamic elements. The relations among the semi-secular and Islamists groups were generally poor and often hostile. The JKLF had also utilized Islamic formulations in its mobilization strategies and public discourse, using Islam and independence interchangeably. It demanded equal rights for everyone however this had a distinct Islamic flavour as it sought to establish an **Islamic democracy**, protection of minority rights per **Quran** and **Sunnah** and an economy of **Islamic socialism**. The pro-separatist political practices at times deviated from their stated secular position.

In July 1988, the **Jammu Kashmir Liberation Front** (JKLF) began a separatist insurgency for independence of Kashmir from India. The group targeted a Kashmiri Hindu for the first time on 14 September 1989, when they killed Tika Lal Taploo, an advocate and a prominent leader of **Bharatiya Janata Party** in Jammu & Kashmir in front of several eyewitnesses. This instilled fear in the Kashmiri Hindus especially as Taploo's killers were never caught which also emboldened the terrorists. The Hindus felt that they were not safe in the valley and could be targeted any time. The killings of Kashmiri Hindus continued that included many of the prominent ones.



In order to undermine his political rival Farooq Abdullah who at that time was the Chief minister of Jammu and Kashmir, the Minister of Home Affairs Mufti Mohammad Sayeed convinced Prime Minister V.P. Singh to appoint Jagmohan as the governor of the state. Abdullah resented Jagmohan who had been appointed as the governor earlier in April 1984 as well and had recommended Abdullah's dismissal to Rajiv Gandhi in July 1984. Abdullah had earlier declared that he would resign if Jagmohan was made the Governor. However, the Central government went ahead and appointed him as Governor on 19 January 1990. In response, Abdullah resigned on the same day and Jagmohan suggested the dissolution of the State Assembly.

Most of the Kashmiri Hindus left Kashmir valley and moved to other parts of India, particularly to the refugee camps in Jammu region of the state.

On 14 September 1989, Tika Lal Taploo, who was a lawyer and a BJP member, was murdered by the JKLF in his home in Srinagar. Soon after Taploo's death, Nilkanth Ganjoo, a judge of Srinagar High court who had sentenced Maqbul Bhat to death, was shot dead near the High Court in Srinagar.

In December 1989, members of JKLF kidnapped Dr. Rubaiya Sayeed, daughter of the-then Union Minister Mufti Mohammad Sayeed demanding release of five militants, which was subsequently fulfilled.

On 4 January 1990, Srinagar-based newspaper *Aftab* released a message, threatening all Hindus to leave Kashmir immediately, sourcing it to the militant organization Hizbul Mujahideen. On 14 April 1990, another Srinagar based newspaper named *Al-safa* republished the same warning. The newspaper did not claim ownership of the statement and subsequently issued a clarification. Walls were pasted with posters with threatening messages to all Kashmiris to harshly follow the Islamic rules which included abidance by the Islamic dress code, a prohibition on alcohol, cinemas, and video parlours and strict restrictions on Kashmiri women.<sup>1</sup> Unknown masked men with Kalashnikovs used to force people to reset their time to Pakistan Standard Time. Offices buildings, shops, and establishments were coloured green as a sign of Islamist rule. Shops, factories, temples and homes of Kashmiri Hindus were burned or destroyed. Threatening posters were posted on doors of Hindus asking them to leave Kashmir immediately. During the middle of the night of 18 and 19 January, a blackout took place in the Kashmir Valley where electricity was cut except in mosques which broadcast divisive and inflammatory messages, asking for a purge of Kashmiri Hindus.

On 21 January 1990, two days after Jagmohan took over as governor, the Gawkadal massacre took place in Srinagar, in which the Indian security forces had opened fire on protesters, leading to the death of at least 50 people, and likely over 100.

These events led to chaos. Lawlessness took over the valley and the crowd with slogans and guns started roaming around the streets. News kept coming of violent incidents and those Hindus who survived the night saved their lives by traveling out of the valley.

On 29 April 1990, Sarwanand Kaul Premi, a veteran Kashmiri poet was gruesomely murdered. Several

intelligence operatives were assassinated, over the course of January.

On 2 February 1990, Satish Tikoo, a young Hindu social-worker was murdered near his own house in Habba Kadal, Srinagar.

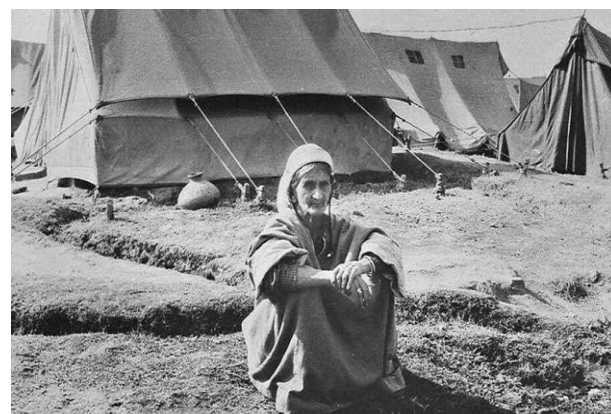
On 13 February 1990, Lassa Kaul, Station Director of Srinagar Doordarshan, was shot dead.

In December 1992, Hriday Nath Wanchoo, a trade union leader and human rights activist, was murdered with Kashmir separatist Ashiq Hussain Faktoo being convicted for the murder.



Many Kashmiri Hindu women were kidnapped, raped and murdered, throughout the time of exodus. The militancy in Kashmir had increased after the exodus. The militants had targeted the properties of Kashmiri Hindus after their exodus. In 2009 Oregon Legislative Assembly passed a resolution to recognise 14 September 2007, as Martyrs Day to acknowledge ethnic cleansing and campaigns of terror inflicted on non-Muslim minorities of Jammu and Kashmir by militant seeking to establish an Islamic state.

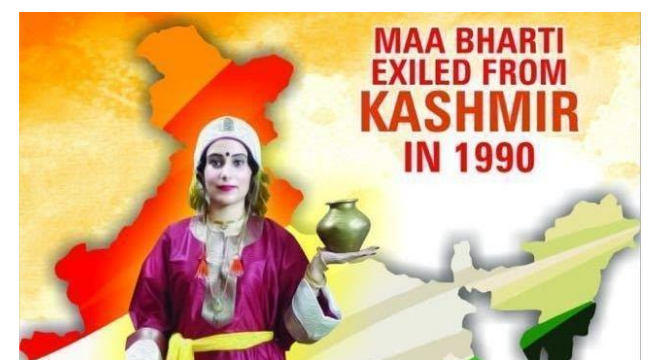
Kashmiri Hindus continue to fight for their return to the valley and many of them live as refugees. The exiled community had hoped to return after the situation improved. They have not done so because the situation in the Valley remains unstable and they fear a risk to their lives. Most of them lost their properties after the exodus and many are unable to go back and sell them. Their status as displaced people has adversely harmed them in the realm of education. Many Hindu families could not afford to send their children to well-regarded public schools. Furthermore, Hindus faced institutional discrimination by predominantly Muslim state bureaucrats. As a result of the inadequate ad hoc schools and colleges formed in the refugee camps, it became harder for the children of Hindus to access education. They suffered in higher education as well, as they could not claim admission in PG colleges of Jammu University, while getting admitted in the institutes of Kashmir valley was out of question. Later the Indian Government has taken up the issue of education of the displaced students from Kashmir, and helped them get admissions in various Kendriya Vidyalayas and major educational institutions & universities across the country. In 2010, the Government of Jammu and Kashmir noted that 808 Hindu families, comprising 3,445 people, were still living in the Valley and that financial and other incentives put in place to encourage others to return there had been unsuccessful.



According to a Jammu and Kashmir government report, 219 members of the Hindus community out of total 1400 Hindus, had been killed in the region between 1989 and 2004 but none thereafter.

The local organisation of Hindus in Kashmir, Kashmir Pandit Sangharsh Samiti (KPSS) after carrying out a survey in 2008 and 2009, said that 399 Kashmiri Hindus were killed by insurgents from 1990 to 2011 with 75% of them being killed during the first year of the Kashmiri insurgency, and that during the last 20 years, about 650 Hindus have been killed in the valley. Kashmiri Pandit Sangharsh Samiti, estimates 357 Hindus were killed in Kashmir in 1990.

Panun Kashmir, a political group representing the Hindus who fled Kashmir, has published a list of about 1,341 Hindus killed since 1990. An organisation called Roots of Kashmir filed a petition in 2017 to reopen 215 cases of more than 700 alleged murders of Kashmiri Hindus, **however the Supreme Court of India refused its plea.** (Source Wikipedia)



Following the assassination of M. K. Gandhi by Nathuram Godse, with Narayan Apte, Brahmin localities of Maharashtra saw a massacre of Brahmins by Indian National Congress & their supporters. Estimates were that 8000 Brahmins were killed, with no record or estimate of how many were forced to flee. Brahmins were killed, Brahmin women were raped, shops and houses were set on fire, livelihoods destroyed, and many Brahmins forced to flee, to save their lives and future generations by Congressmen. Evidence of this genocide, including pictures & news clippings were DESTROYED, and no proper documentation, except personal accounts exist today.

Similarly when Indira Gandhi was killed, Thousands of Sikh were massacred and Sikh women's were raped by Congressmen.

Congress, Communist & its allied Political parties of India have always used the mantra given by British regarding Indian Caste / Religion System, "Divide & Rule"; where they target Brahmins first and slowly others, as and when required. The reason behind this is, majority of their leaders are Atheist or Non Hindu. In some cases their spouse is a Non-Hindu, so they don't have any compassion for Hindus.

## Genocide of Kashmiri Hindus

On 4<sup>th</sup> Jan 1990, Urdu newspaper published a threat asking Hindu Kashmiri Pandits to leave Kashmir or die because Muslims were majority. Same was repeated from Mosque loudspeakers.



On 19<sup>th</sup> Jan Hindu men & kids were massacred. Hindu women were gang raped and burnt alive by Muslims mobs. Temples were destroyed & houses were torched. 5 lakh Hindus had to flee their homes & homeland Kashmir to save life.

Secular Politicians, Media, Police turned mute spectators. Today even after years, Kashmiri Pandits are living in refugee camps because Muslims are still opposing their resettlement !

## ‘Gazwa-E-Hind’ A Nightmare for India and Hindus due to Modi & BJP!

### FATAH: The alarming story of Ghazwa-e-Hind

By Tarek Fatah

Originally Published: Nov 21, 2019

Toronto Sun



While the rest of the world – from atheists to Catholics, Hindus to Jews, and millions in between – strive to make the most of the gift of life, too many Muslim children are indoctrinated to believe that life begins after death, and that the earth is a mere transit lounge where the eradication of Hindus is a sacred duty of the Muslims of the Indian Subcontinent as outlined in the prophesized “Ghazwa-e-Hind” (the duty to carry out the Prophet’s war on India).

To most people the idea of a war being fought with the sole aim of destroying a civilization – a literal worldwide suicide bombing on a humongous scale – is a preposterous if not laughable idea that needs no attention. Even Hitler’s Wehrmacht that launched a world war wanted total domination of the world, not its destruction.

Imperialism and colonialism at their heights did commit crimes against humanity and eradication of entire peoples, but none wanted their own demise as a reward.

This is no laughing matter. If not confronted, the malady of Ghazwa-e-Hind is bound to erupt the way ISIS and al-Qaida did. And today even the most educated and liberal Islamic cleric dare not denounce this path as a medieval concoction that has no basis in Islam or the Quran.

We ordinary Canadians may feel protected from the Baghdadis and Bin Laden’s of the world, but it is worth noting that it’s difficult to find a single Islamic cleric or so-called scholar to reject let alone condemn either this doctrine of death or the notion of ‘armed jihad’ as a concept.

Canadians need to know more about this insidious doctrine of Islam’s ‘end-of-times’ wars on India and Europe, which will be the precursor to the ‘final journey’ of all humankind into the afterlife.

So, what exactly is Ghazwa-e-Hind?

It is based on a supposed utterance of Prophet Muhammad, recorded at least a hundred years after his death. Which calls on Muslims to rally behind Jesus after his resurrection in Jerusalem from where he will lead an attack on Rome and Christianity while destroying Europe, while sending an army towards India to destroy Hindus as a people and the eradication of Hinduism from Hindustan (India). This, the clerics claim, will be a precursor to the Islamic desire for the end of times.

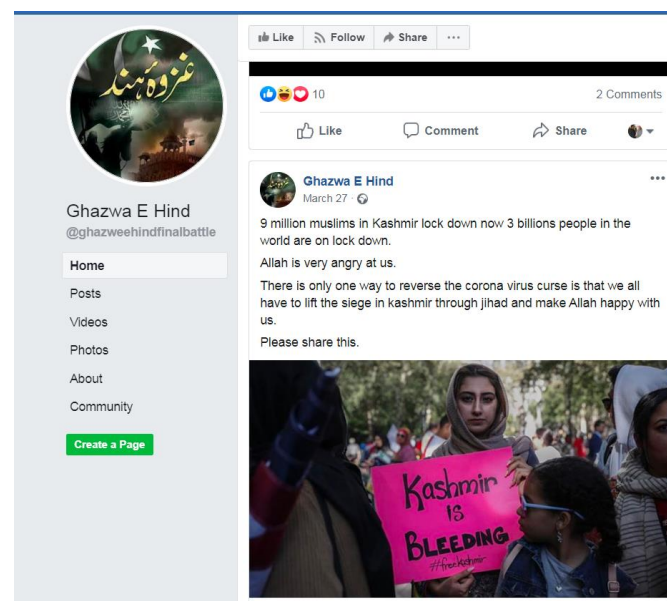
Islamic clerics – you can find many of their speeches, in English, online – say this is a duty for

Muslims. Sheikh Imran Hussein uses his lecture about ‘Ghazwa-e-Hind’ – available on YouTube – not only to spread hatred against Hindus, but also against Jews and Israel while provoking the Pakistan Army to be even more radical and anti-India than they already are, taunting them to go further.

Pakistani website ‘ParhLo’ claims: “Prophet Muhammad (Peace Be upon Him) had prophesized a great battle (Ghazwa-e-Hind) between India and Pakistan or believers and non-believers centuries ago. Furthermore, these writings of Prophet Muhammad portray South Asia as the battlefield.”

The website then lists the supposed utterances of Prophet Muhammad: “Two groups amongst my Ummah would be whom Allah has freed from fire; one group would fight against India and the second would be that who would accompany Isa Ibn-e-Maryam(A.S.) [resurrected Jesus ]” towards Rome.

And while this desire for the eradication of others based goes unchallenged because of “freedom of religion” as well as white guilt and left-wing bankruptcy, it begs the question: Who stands on guard for thee?



### EXAMPLES OF GAZWA E HIND

#### 1) First Hadees of Hazrat Abu Hurairah (R.A.)

The very first Hadees is related to Hazrat Abu Hurairah (R.A.). He says that my intimate friend Hazrat Muhammad (P.B.U.H.) told me that: “In this Ummah, the troops would be headed towards Sindh & Hind”

Hazrat Abu Hurairah (R.A.) says that if I could find a chance to participate in any of such movement & (while participating in it) I be got martyred, then well & good; if came back as a survived warrior, then I would be a free Abu Hurairah, to whom Allah Almighty would have given freedom from the Hell.”

#### Reference:-

With these words, only Imam Bin Hambal (R) narrated this Hadees in ‘Masnad’ and Ibn-e-Kaseer copied with his reference in ‘Al-Badaya Wa Nahaya’ Qazi Ahmad Shakir gave this Hadees the beautiful stability in the explanation & search of ‘Masnad Ahmad’.

Imam Nisai did narrate this Hadees in both his books: ‘As Sunan Al Mujtaba’ & ‘As Sunan Al Kubra’ with the following wordings, that Hazrat Abu Hurairah (R.A.) says, Hazrat Muhammad (P.B.U.H.) did promise us of Ghazwa-e-Hind. If I got chance to participate in it, then I would spend all my energy & wealth in it. If I got slain, then I would be considered among the greatest martyrs. And if came back, then would be a freed Abu-Hurairah.

Imam Behqi (R) has also copied the same wordings in ‘As Sunan Al Kubra’. In his another narration, there is one addition. With the reference of Ibn-e-Daood, Masdad told about Abu-Ishaq Fazari that he used to say: ‘I wish that I could participate in the Ghazwat of Marbad (some place in East towards India from Arab), instead of all those Ghazwaat which I did in city Rome’.

Imam Behqi (R) has talked about the same narration in ‘Dalail un Nubuwwah’. And with his reference, this narration has been copied by Imam Syuti (R) in ‘Al Khasaais Al Kubra’.

Furthermore, the following Hadees quotes have narrated the same Hadees with a few word difference.

Sheikh Ahmad Shakir (R) approved the very Hadees. Ibn e Kaseer copied in ‘Al Badaya Wa Nahaya’ from the testimonial of Imam Ahmad.

Abu Naeem (R) narrated it in ‘Huliyaat ul Auliya’. Imam Hakim (R) remained silent after narrating this Hadees in ‘Al Mustadrak Al Saheeheen’. While, Imam Zahbi (R) omitted it from his Mustadrak.

Saeed bin Mansoor narrated it in his book ‘As Sunan’.

Khateeb Baghdadi wrote in the history of Baghdad that ‘I would make myself restless in it’.

Naeem bin Hammad; the teacher of Imam Bukhari (R) wrote in ‘Al Fitan’.

Ibn e Abi Asim (R) did in his book ‘Al-Jihad’.

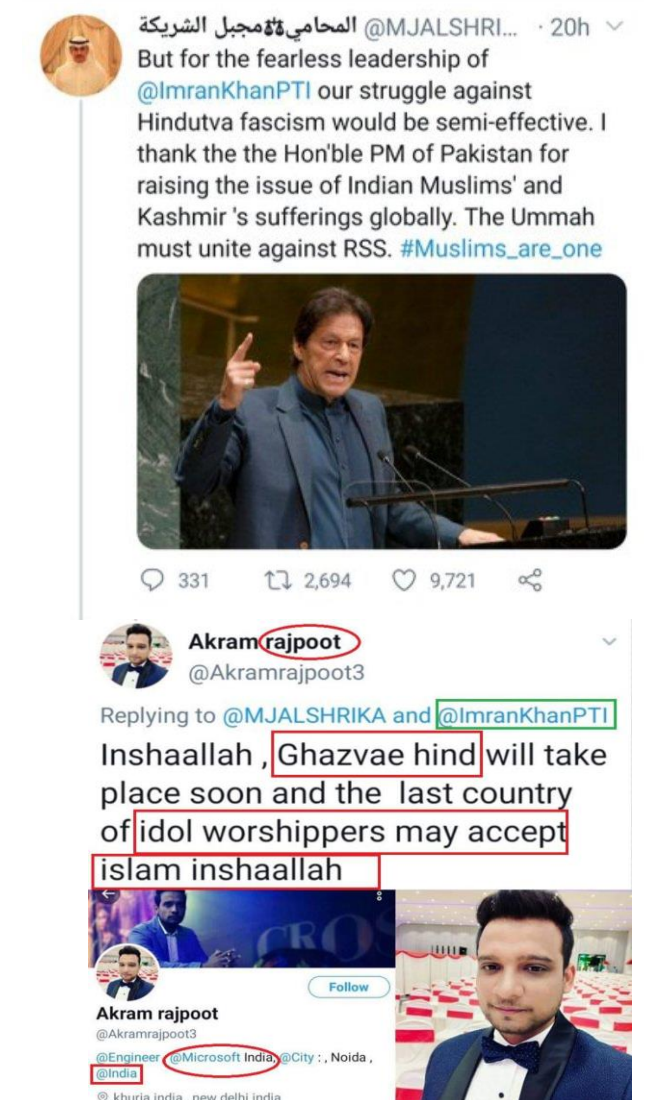
Ibn e Abi Hatim (R) narrated in his book ‘Al Laal’ that ‘if I would be murdered, then would be alive by getting food (as shaheed) & if returned, then would be freed’.

Imam Bukhari (R) did narrate in ‘Al Tareekh Al Kabeer’

Imam Mazi did in ‘Tehzeeb ul Kamal’.

Ibn e Hajar Askalani did relate this Hadees in ‘Tehzeeb Al Tehzeeb’.

According to all the people written above, this Hadees is all correct and is beautiful.



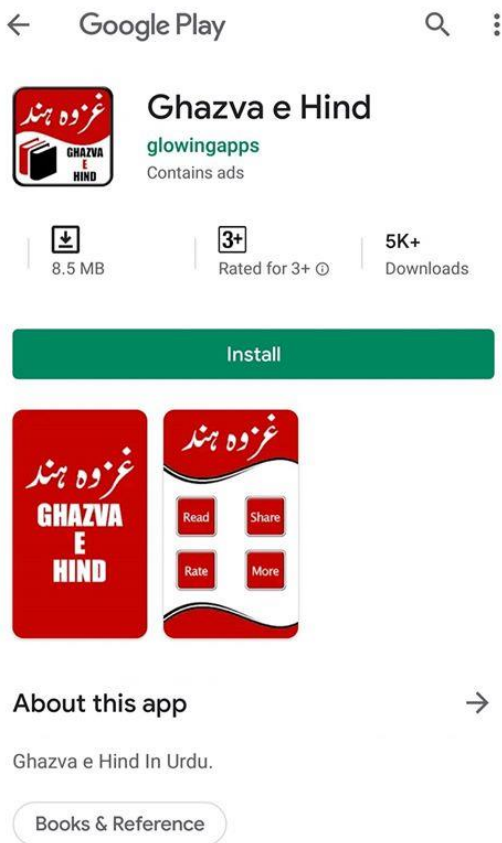
**(2) Hadees of Hazrat Suban (R.A.);**

The freed servant of Hazrat Muhammad (P.B.U.H.):- It is being related to Hazrat Suban (R.A.), that Hazrat Muhammad (P.B.U.H.) told that; "Two groups amongst My Ummah would be such, to whom Allah has freed from fire; one group would attack India & the Second would be that who would accompany Isa Ibn-e-Maryam (A.S.)".

**Reference:-**

The following Hadees quoter has quoted this Hadees as it is;

- Imam Ahmad(R) in 'Masnad'.
- Imam Nisai(R) in 'As Sunan Al Mujtaba'.
- Sheikh Nasir-ud-Din Albani(R) approved this Hadees.
- Same as in 'As Sunan Al Kubra'.
- Ibn-e-Abi Asim(R) in 'Kitab Al Jihad'.
- Ibn-e-Adi in 'Al Kamil Fee Zaufa Ar Rijal'.
- Tibrani(R) in 'Al Mojam Al Aust'.
- Behqi(R) in 'As Sunan Al Kubra'.
- Ibn-e-Kaseer(R) in 'Al Badaya Wa Nahaya'.
- Imam Welmi(R) in 'Masnad Al-Firdous'.
- Imam Syuti(R) in 'Al Jaamay Al Kabeer'.
- Imam Manavi(R) in Al Jaamay Al Kabeer's commentary 'Faiz Al Qadeer'.
- Imam Bukhari(R) in 'Al Tareekh Al Kabeer'.
- Imam Mazi(R) in 'Tehzeeb Al Kamal'.
- Ibn-e-Asaakar(R) in 'history of Damascus'.



**(3) Hazrat Abu Hurairah's 2ndhadees:-**

It is related to Hazrat Abu Hurairah (R.A) that Hazrat Muhammad (P.B.U.H.) talked about Hindustan (India) & said:

"Definitely, one of your troop would do a war with Hindustan, Allah would grant success to those warriors, as far as they would bring their kings by dragging them in chains / fetters. And Allah would forgive those warriors (by the Blessing of this Great War). And when those Muslims would return, they would find Hazrat Isa Ibn-e-Maryam (A.S.) in Syria (Shaam)".

Hazrat Abu Hurairah (R.A.) told that 'if I could find that Ghazwa, then would sell all my new & old goods and would participate in it. When Allah (S.W.T.) granted us success & we returned, then I would be a free Abu Hurairah; who would come in

the country of Syria with such a pride of finding Hazrat Isa (A.S.) over there. O Muhammad (P.B.U.H.)! That time it would be my intense wish that by coming closer to Hazrat Isa (A.S.), I may tell him that I am the Sahabi of Muhammad (P.B.U.H.).

The narrator tells that Hazrat Muhammad (P.B.U.H.) smiled & said: 'very difficult, very difficult'.

**Reference:-**

Naeem bin Hammad quoted this Hadees in his book 'Kitab Al Fitan'.

Ishaq bin Rahuya(R) also quoted this Hadees in his 'Masnad', in which there are few additions, so we are also quoting this narration as well, which is as follows:-

Hazrat Abu Hurairah (R.A.) says that, one day Hazoor (S.A.W.) said while talking about India (Hindustan); 'Surely, your one troop would fight with Hindustan & Allah would Bless those Warriors (Mujahid) with success, that they would bring the leaders of Sindh in fetters, Allah would forgive the Warriors. Then, when they would return, they would find Isa Ibn-e-Maryam (A.S.) in Syria".

Hazrat Abu Hurairah (R.A.) spoke: 'If I get that Ghazwa, then would participate in it by selling all my old & new goods. When Allah would give us success, then we would come back & I would be a freed Abu Hurairah, who would come in Syria and would meet Hazrat Isa Ibn-e-Maryam (A.S.) there. O Allah's Messenger (P.B.U.H.)! That time, I would be in a deep desire to tell him by going close to him that I have the honour of having the company of Muhammad (P.B.U.H.).

**The narrator tells that: Muhammad S.A.W. smiles by listening this.**

**(4) Hadees of Hazrat Kaab (R.A.):-**

This is the Hadees of Hazrat Kaab (R.A.), he says that: "A King of Jerusalem (Bait-ul-Muqaddas) would make a troop move forward towards Hindustan. The Warriors destroy the land of Hind; would possess its treasures, then King would use those treasures for the décor of Jerusalem. That troop would bring the Indian kings in front of King (of Jerusalem). His Warriors by King's order would conquer all the area between East & West. And would stay in Hindustan till the issue of Dajjal".

**Reference:-**

Naeem bin Hammad(R) Ustaaz Imam Bukhari(R) did narrate this Hadees in his book 'Al-Fitan'. In it, the name of the quoter is not mentioned who related it to Hazrat Kaab (R.A.). But some Arabic words are being used, so this would be considered intersected. Those wordings are as follows:

**Almuhkamubnu Naafi-in Amman Haddasahu An Kaabin**

**(5) Hadees Related To Hazrat Safwaan Bin Umroo (R):-**

This fifth Hadees is being related to Hazrat Safwaan bin Umroo(R) & is at contented stage according to its orders.

He says that some people told him that Hazoor (P.B.U.H.) said:

"Some people of My Ummah will fight with Hindustan, Allah would grant them with success and even they would find the Indian kings being trapped in fetters. Allah would forgive those Warriors. When they would move towards Syria, then would find Isa Ibn-e-Maryam (A.S.) over there".

Naeem bin Hammad did narrate this Hadees in 'Al Fitan'.

There is a kadisha in Farsi of Shah Niamatullah. You can also read that.

And by Allah it's going to be happened. May Allah forgive us?



Download or read online Urdu book "Ghazwa-e-Hind", by Professor Dr. Asmat Ullah. In this book the Author has collected the 5 Predictions/Hadiths of the Holy Prophet, Prophet Mohammad S.A.W about Ghazwa-e-Hind: a holy war of Muslims against India. According to a Hadith, the armed groups from the Ummah will be forwarded towards Sindh and Hind. According to Dr. Israr Ahmad (late), this prediction towards Sindh and Hind was proved when Mohammad Bin Qasim invade Debel (The present Karachi in the Sindh Province). According to another Hadith by Hazrat Sauban R.A, Allah has saved two groups of the Ummah from the fire (Hell), the one is that, they will invade Hind (India) and the second is that who will accompany Jesus Christ (Hazrat Eisa A.S). According to another Hadith by Hazrat Abu Huraira R.A, the Holy Prophet, Prophet Mohammad S.A.W. predicted that "one of your group will invade Hind (India), Allah will grant them victory even they will cuffed and bring their rulers, Allah

Source: Quora

**'Pakistan is ours and we are Pakistanis': FIR registered against two AMU students Rasool and Arfat for their anti-India posts on social media**

28 May, 2020



A case has been registered against two Aligarh Muslim University (AMU) students Sheikh Arfat and Shakib Rasool Bhat at Atrauli police station, Aligarh, Uttar Pradesh for sharing anti-India posts on Facebook. A Hindu activist Deepak Sharma Azad in his complaint alleged that the two AMU students have posted anti-India and pro-Pakistan posts on their Facebook page and demanded action from the police administration for the same.

Azad said that both these students have described Pakistan as their 'own country'. During the course of their conversation, the two students expressed their desire to celebrate Pakistan's Eid saying: "Eid means Happiness and happiness in Pak". In one of his posts, Sheikh Arfat speaks of wanting Kashmir to be a part of Pakistan. Prior to this too, an FIR was registered against Basim Hilal, a student of the Aligarh Muslim University, for his tweet over Pulwama attack. Hilal was later suspended by his university.

<https://www.opindia.com/2020/05/fir-registered-amu-students-pro-pakistan-social-media-posts-islamists-secessionist/>

## EXPLAINED: Why taking over temple gold is in direct violation of Articles 25, 26

By: [Saurabh Sharma](#) |

Temple gold appropriation issue: No gold monetization scheme must include the jewels of the Deity or traditional artefacts because they are objects of worship and reverence. Nobody, including members of the community, has the right to surrender it to anyone under any scheme.



**Temple Gold Controversy:** The Congress' proposal of the Centre appropriating gold lying in religious trusts to fight Covid-19 has triggered a massive controversy. Some have raised objections to such demand while some have argued in favour, saying Covid-19 is no ordinary situation — it's an emergency like situation, they say, and in such time the government should use wealth lying in temples to protect people and the economy. But can the Centre really take over the gold received by temples as donation? The Financial Express-Online reached out to Supreme Court lawyer J Sai Deepak to understand the legal implications of such a move by any government, Centre or states.

Edited Excerpts:-

***Congress has urged the Centre to appropriate all the gold lying with all the religious trusts in the country to collect funds to fight Covid-19. But there is a huge opposition to this idea. Could you shed some light why such wealth lying in religious trusts should not be used for greater good?***

First, no gold monetization scheme must include the jewels of the Deity or traditional artefacts because they are objects of worship and reverence. Nobody, including members of the community, has the right to surrender it to anyone under any scheme. Any scheme that seeks to take over such objects of worship is in direct violation of Articles 25 and 26 of the Constitution and is bound to lead to repercussions which are completely avoidable. Religion is the lifeblood of India, to put it in the words of Swami Vivekananda and Alladi Krishnaswami Iyer, one of the framers of the Constitution.

Second, regardless of which party or entity or individual has mooted this proposal, the first question that needs to be asked is why do people assume that the wealth of religious Trusts belongs to the public or to the country or to the Government. Concepts such as property, ownership and consent continue to apply to religious trusts and they cannot be done away with in the name of "greater good" because the Constitution (Articles 26 and 31A) and specific laws protect the autonomy of religious trusts. It is indeed shocking that even legally-educated people completely ignore the fundamental requirements of autonomy and consent of religious trusts before calling for the monetization of the gold held by such trusts. In a nutshell, the wealth of religious trusts is the property of such trusts created by the contributions of their respective communities for specific purposes. Even members of the community, once they contribute, cannot force such trusts to derogate from the purposes for which the wealth was created except in accordance with their

bye-laws. Such wealth is typically created to maintain institutions for a specific community and to protect their interests. This is perfectly legitimate and must be respected. Any monetization scheme must be the product of an autonomous decision of the trusts and in accordance with law without undermining the interests of the community they are affiliated to. Otherwise, it amounts to Stalinist takeover of religious institutions.

***After huge uproar, Congress has clarified that it did not say only temples but all the religious trusts – but some still say that it has set its eyes on temple gold. Do you agree that the gold monetisation call by Congress leaders was to target gold in temples?***

It is for the Congress to clarify as to which other institutions, other than Temples (Hindu and Jain) and Gurudwaras, predominantly receive contributions in gold. I don't think they should insult the intelligence of the public by trying to obfuscate facts which are clear and which any person with average intelligence can perceive.

***It has been argued that there is nothing new in gold monetisation as many temples have pledged their gold under Gold Monetisation Scheme. If that is the case, then why such opposition against taking over temple wealth? How would you counter these arguments?***

Existing gold monetization schemes are largely the product of State control of Temples, which is something that most people either are not aware of or conveniently forget. Temples are coerced by State Governments to monetize their gold against their will. Therefore, the underlying assumptions of existing gold monetization schemes themselves must be questioned. The root cause of this issue is State control of Temples, which is fundamentally unconstitutional and discriminatory. Further, any Gold Monetization scheme which does not translate to the principal being returned in gold is a loss to the community. Gold and real estate can and must only be compensated in gold and real estate, at least in the context of religious institutions which represent the interests of a community. The interest component may be monetary, but the principal must be returned in gold and gold alone. Unless the above concerns are addressed, there will be a strong opposition to any such proposal regardless of who moots them under whichever garb or pretext.

***Former Congress CM Prithviraj Chavan has shared a Lok Sabha reply on Twitter. As per document placed before the House in 2016, eight temples deposited their gold under Gold Monetisation Scheme. How gold monetisation is different from appropriation of gold, as being demanded by Congress?***

Appropriation translates to change of ownership, monetization does not. Appropriation is State-sponsored loot. Monetization, if repayment is not in gold, is devaluation of the wealth held by religious trusts. The former is unlawful and the latter is unacceptable if it does not respect the autonomy and interests of religious trusts.

***Temple wealth issue has also triggered debate on 'state control of temples'. You have been talking about how government meddling in temple affairs leads to 'monumental corruption', you also say that state control of temples is inherently discriminatory. Why do you say so?***

Because the Constitution does not envisage or permit the State to run religious institutions of any community, directly or indirectly. The role of the State is merely supervisory. The State can, in no circumstances, take over any religious institution indefinitely or without reason. The State's limited intervention is permissible only to address mismanagement, and nothing more. What is worse is that over 15 State Governments across the country control only Hindu religious institutions, specifically Temples, right from the appointment of administrators to mandatory collection 13-18% service charge to alienation of the resources of the Temples. All of this effectively takes away the

community's right and resources to protect its interests and only the Hindu community suffers this kind of treatment, which is, on the face of it, discriminatory. It violates all canons of secularism as currently understood and practised by the Indian State.

***You have pointed out that temples have suffered a lot under state control. For instance, since 1959, at least 47,000 acre of temple lands have been alienated in Tamil Nadu alone. Do you think this is time for the government to give up its control on temples? If so, how would you ensure no corruption by those who replace the government? What is your solution?***

The current number is more than 47000 acres in the State of Tamil Nadu alone and it is only increasing by the day. Governments should have given up control over Temples on January 26, 1950 when the Indian Constitution came into force. Every day after that date amounts to illegal occupation of Temples. Why do people assume that corruption abounds only in Temples? Aren't their examples of corruption and worse in religious institutions of other communities? Why are only Temples the subject of State Control under the pretext of corruption? Corruption is human, not peculiarly or uniquely Hindu. Also, has corruption vanished under State control of Temples? If people don't trust the Government when it comes to national security deals, why do they trust the Government with the wealth of their religious institutions? Also, which canon of secularism permits this? The Supreme Court in at least 3 landmark judgements has asked State Governments to handover religious institutions to the community. However, that hasn't happened yet. To address this, there are two petitions currently pending before the Supreme Court which are ripe for arguments.

As for tackling corruption, Hindu Religious and Charitable Endowment legislations themselves provide for audit controls and checks. This is in accordance with the spirit of Article 25(2) (a) which allows the State to pass laws only to "regulate" or "restrict" non-religious activity and this aspect has been interpreted by the Supreme Court in the landmark judgement relating to the Chidambaram Nataraja Temple to mean that the State cannot take over the administration for eternity. Any form of intervention must be reasoned in writing and must be for a limited period of time, post which the control must revert to the community. Why should State Governments want to run Temples despite there being enough mechanisms to address corruption without taking over Temples? Since corruption has only increased under State Governments, doesn't the community have the right to seek return of control of their own institutions? We are not a communist State and the State has no business being in Temples.

***Can the centre or state governments take over temple wealth to fight Covid-19 or any emergency?***

Entry 28 of the concurrent list deals with charitable trust and endowment issues and therefore centre and states both have their respective powers. However, all legislation are state legislation not Centre legislation. If either government — whether under specific legislation or notification — wants to do this, it must give sufficient justification and explain why it has to lay claim to the wealth of religious trusts. Has it been deprived of all other options? Is this the only way to go forward? Unless or until they are able to justify it, there is no question of actually touching the wealth of any of these trusts. And they will have to explain whether it has been appropriated or monetised — if monetised, what is the specific object for which it has been monetised and what is the manner.

[https://www.financialexpress.com/india-news/temple-gold-monetisation-religious-trust-wealth-appropriation-by-congress-for-covid-19-j-sai-deepak-interview/1961488/?fbclid=IwAR3aPYpKmjY2-EbFkJFFrflSoKbp\\_0gW8DsmTsyC7qBP4dByQkKwGSyvjvY](https://www.financialexpress.com/india-news/temple-gold-monetisation-religious-trust-wealth-appropriation-by-congress-for-covid-19-j-sai-deepak-interview/1961488/?fbclid=IwAR3aPYpKmjY2-EbFkJFFrflSoKbp_0gW8DsmTsyC7qBP4dByQkKwGSyvjvY)



## Pak condemns Ram Temple construction, gets a stinging comeback from India

Updated: May 29, 2020 00:25 IST

Shishir Gupta  
Hindustan Times, New Delhi

The external affairs ministry dissed Prime Minister Imran Khan Government's statement on building the Ram Temple in Ayodhya

India on Thursday responded sharply to the Imran Khan government condemning resumption of construction of the Ram temple in Ayodhya earlier this month, describing a one-page statement put out by Pakistan's foreign office as "absurd".

The external affairs ministry also underscored that the Indian constitution, unlike the one that Islamabad had, guarantees equal rights to all faiths. "Pakistan's Foreign Office may take time out and read their own constitution to realize the difference," the external affairs ministry spokesperson Anurag Srivastava said.

Srivastava also took a swipe at the treatment of religious minorities by Pakistan and a decline in their numbers over the years. "Given its record, Pakistan should be embarrassed to even mention minorities. After all, numbers don't lie even if they do," he said.

The Pakistan foreign office had on Wednesday condemned the start of work on the Ram Mandir, describing it as part of the ruling Bharatiya Janata Party's (BJP) efforts to advance a "Hindutva agenda". It also claimed that the Indian Supreme Court's ruling last year had "failed to uphold the demands of justice" and its verdict had shredded the "veneer of so-called secularism" in India.

The foreign office statement is part of the continuing effort by Prime Minister Imran Khan to build a narrative, specially aimed at Gulf countries, that minorities in India weren't safe. Over the last few months, Indian security agencies have identified thousands of handles based in Pakistan that had been trying to push this line on social media. One report submitted to the government last month had sent across a list of 7,000 such handles.

These handles, like the government in Pakistan and PM Imran Khan, had exaggerated isolated instances of harassment of minorities during the Covid-19 pandemic to launch a shrill campaign that was aimed at influencing India's relations with the Gulf countries.

Islamabad's condemnation attempt to attack the Supreme Court's 9 November verdict that led to setting up of the Sri Ram Janmabhoomi Tirath Kshetra Trust, the external affairs spokesperson suggested that Islamabad clearly was not familiar with a credible judiciary.

"As for the judiciary, Pakistan must realize that theirs is thankfully not the norm. There are others elsewhere with credibility and integrity that Pakistan understandably finds difficult to recognise," Srivastava said.

Construction work for the Ram temple began at the Ram Janmabhoomi in Ayodhya from May 11 after the Centre permitted the construction industry to resume work on projects. Since then, engineers have carried out testing of the soil around the sanctum-sanctorum of the Ram Janmabhoomi.

On Monday, Mahant Nriya Gopal Das, chairman of the trust set up on the Supreme Court's orders by the home ministry had visited the Ram Janmabhoomi after around 28 years and paid obeisance to Ram

Lalla, the presiding deity of Ram Janmabhoomi. He had visited the place the last time on December 6, 1992.

The high-profile visit was interpreted by some people to signify the resumption of the construction work. Das told reporters that the artefacts recovered recently at Ram Janmabhoomi corroborated that Ram temple always existed at the Ram Janmabhoomi in Ayodhya and that it was remodelled into Babri mosque by making some changes in the temple's structure. A trust official had said a five-foot long rare Shivling besides a large number of statues of god and goddesses had been recovered from the site.



## After proxy war in Kashmir, Pak launches cyber war against India and PM Modi

Indian security agencies have linked the spurt in social media messages targeting India and Prime Minister Narendra Modi to a coordinated effort that has the "imprint" of Pakistani intelligence. According to an assessment handed to the government on Wednesday, the effort was designed to flood social media with messages to fuel anti-India sentiment, particularly in the Gulf countries, "by spreading false propaganda on Islamophobia in India".

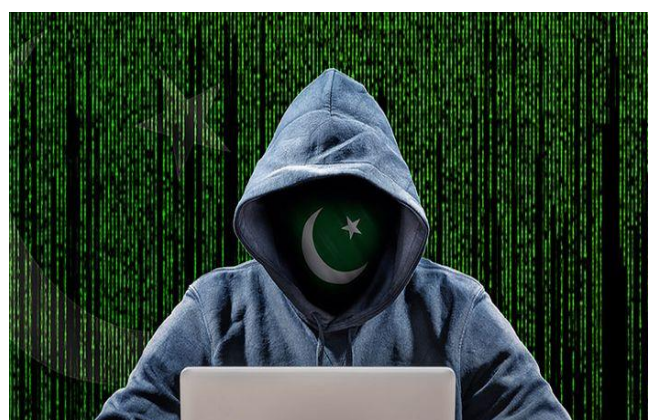
The Pakistani deep state, the report said, was attempting to bring a schism between India and close allies in the Gulf by attacking PM Modi who has invested heavily to deepen India's ties with the Middle-East.

The assessment by North Block includes a long list of troll handles based in Pakistan and in the Gulf countries that were being used to achieve this objective.

The spike in social media messages targeting New Delhi isn't a first.

Security officials had noticed a similar pattern last year when Jammu and Kashmir was placed under a communication lockdown last August, hours before Parliament took up legislation to strip Jammu and Kashmir of its special status under the Constitution.

On social media and otherwise, Pakistan had made a concerted effort to embarrass India over nullification of Article 370 but didn't get far, a government official said.



## 'No Changes in the Design': Ram Temple in Ayodhya to Be Built on VHP Model

By IANS - Jun 04 2020, 11:38 am,



The grand Ram temple will be built on the earlier model promoted by the Vishwa Hindu Parishad (VHP).

Jagadguru Shankaracharya Vasudevanand Saraswati said that the VHP model of the temple had been approved by the entire country and people had even contributed money for its construction.

"The temple will be built on the same model. Those who are demanding that the temple should be made of marble, should also say where will be get Makrana marble in such large quantities. Besides, stones have already been carved for the temple and we cannot change our plans at this stage," he said.

Various saints, who have arrived in Ayodhya for the birthday celebrations of Mahant Nriya Gopal Das, chairman of the Shri Ram Janambhoomi Teerth Kshetra Trust that is overseeing the temple construction, echoed similar sentiments and said that efforts should be made to complete the first floor construction of the temple in the tenure of the Yogi Adityanath government.

"We need to complete the first phase of construction in the Yogi government's tenure because we apprehend that other political parties may try to create obstacles in the construction work. The Congress, in particular, may try to stall temple construction. Some of its leaders have already said that temple construction should be stalled due to the ongoing Corona crisis," said Swami Jitendranand Saraswati.

The saints have already raised concern over the tweet by the Pakistan foreign office last week which said, "While world is grappling with unprecedented #COVID19, RSS-BJP combine is busy unabashedly advancing "Hindutva" agenda. The commencement of construction of a Mandir at the site of Babri Masjid is another step in this direction and government and people of Flag of Pakistan condemn it in the strongest terms."

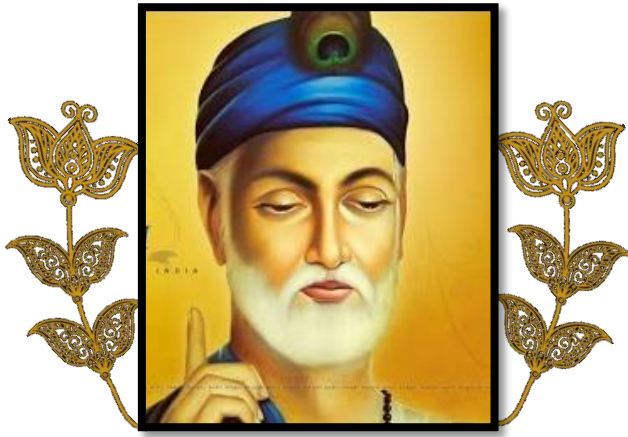
The saints in Ayodhya had asked Pakistan not to cross limits or else a Ram temple will be constructed in Islamabad too.

The seers asked the government of India to give a 'befitting' reply to Pakistan.

The Babri plaintiff Iqbal Ansari also asked Pakistan to stop interfering in India's internal matters.

<https://swarajyamag.com/insta/no-changes-in-the-design-ram-temple-in-ayodhya-to-be-built-on-vhp-model>

**KABIR – THE ETERNAL MASTER AND INNOVATOR OF YOG**



Sadguru Kabir arrived in 1398 AD (Vikram era 1455) in Varanasi. He was brought up by a Muslim Weaver couple Neema and Neru. He came in different eras by the name of **Sukrutdeo**, **Hiranyagarbha**, **Aj**, **Atri**, **Munindra**, **Karunamaya**, etc. Indian Ancient scriptures called him a **Saint**, **Doot** and **Sukrutdeo**. Other Religions have taken the concept of an Eternal Master from Hindunism and in the Bible he is called a Holy Ghost, while in the Koran he known as the Messenger of Allah / Messiah.

Following are some verses from various scriptures:-

*Hiranyagarbhoo Yogasta Vaktaa Nyanya:  
Puratanaha:*

- Mahabharata

*Ye Te Pantha: Savitaha: Purvayaso renavaha:  
Sukruta Antarikshe | Te bhirno Adya Pathimi:  
Sugebhi raksha chano Adhicha-bruhi Deva ||  
-RigVeda 1/7/11 & Yajurveda 34/27*

Meaning: —O Lord, You have set the path of Sukrutdeva, and it has been used by many saints. Please give me the same path of Sukrutdeva and uplift me, also please protect me with this path.

*Vethaha He Vedho Adhavana: Pathacha Deva-  
Jaasa Agne Yagne-shu Sukruto ||  
-Rig Veda 6/16/3*

Meaning: O Sukrutdeo! O Sadguru! You are in charge of Knowledge. You know this path by the light of Spirituality and you know this divine path completely. Please bless us to walk on the same path.

*Yena Devaha: Svava ru hu hir tva, Sharir ma  
mrutasya Nabhim| Ten Geshma Sukrutasya Loka  
Dharmasya Vraten Tapasa Yashasya va: ||  
- Atarvaveda 4/15/6*



Meaning: —By which method of Prayer for GOD, Saints break the cycle of Life and death, please give me that path. By the guidance of Sukrutdeo I will reach to the ultimate.

His disciples compiled is teaching in Scriptures like Bijak, Sakhi Granth, Kabir Granthawali, Auraag Saagar having his thoughts in a simple forms of Dohas, Sakhis, Ramaines to understand by family person.

**Proof of Ayonija (Not born naturally):**

52 attempts were made by the King Sikandar Lodhi & Shekh Takhi to Kill Satguru Kabir, but they failed every time. Hence the Gold of Kashi is known as —Bawanna Kasni Sona – Which means pure Gold which went through 52 examinations

**Who Was his Guru?**

With the above reference we clearly understand that Kabir Saheb never had any Guru, in fact following

were the souls benefited by Eternal Master – Kabir in a different Era.

**Who were benefited:** From South to North every one accepted Sadguru Kabir as a Guru at his time. Ramanand, Guru Nanak Deo Ji, Dharamdas, Dadusaheb, Rohidas, Dhanna Bhagat, Tukaram, Naamdeo, etc. were his famous disciples, and one can find His influence in their scriptures.

**Path of Kabir:** His Path is known as the Sant Mata, Meen Marga or Vihangam Marga. Hence he said, —*Shabda Vihangam Chaal Hamari, Kahe Kabir Sadguru de Tari*”

*Mahaveer Ko Bodh Karya,  
Laksham Gurun Dev Samajhaya/  
Bulakha Saha ko Kel Dikhaya,  
Sapta baar Ravan Bal Khaya ||*

- Sanakt Mochan

As Sadguru Kabir is present in all the Eras by different names; he guided Mahaveer Hanuman, Laxmana, Garuda and King Bulksaha in Kabul. He Gave Vishwamitra Rishi Authority to Teach Lord Rama the Science of Bramhavidya.

**Simple Teachings:** There is only one GOD, although there are many religions; we should not fight with each other as that GOD is omnipresent and helps everyone in this universe. For example, a father will have 10 children and each one will say, that his father is only his, but the fact is, he is the father of all his children. He said; —only an inexperienced person will say my GOD is different.

**Bold statement made by Him:**

*Tu Kahata Kaagad Ki Lekhi/  
Mein Kahata Hoon Aankhoon ki Dekhi||*

He said, all of you talk by reading from books, but I only speak what I have experienced and seen in the Samadhi.

Once a group of Intellectuals went to have a discussion with him on the Vedas, he stopped one buffalo passing from there and that buffalo chanted the whole Vedas. He was very clear, intellectual knowledge is a lower knowledge when compared to spirituality. These also opened the eyes of the people and they understood, who chants mantras like a parrot, is not guaranteed to be a GOD realized person.

**Death:** He Left his Body in 1518 in the city of Magahar, which was famous as the door of hell. To break this misinformation/superstitions, he purposely took Samadhi at Magahar instead of Kashi. Big War was going to happen between the Hindus and Muslims for his Body, to conduct His final rituals as per their own method. There was lightening in the hut where His body was kept; and when people went to see, there was no body but only flowers. There are two Samadhis of Sadguru Kabir at Magahar. Some flowers were brought at Varanasi and there is also a Samadhi at Kabir Chauraha.

**Declaration:** As per Sadguru Kabir’s wording, Sadafal will be the next studied Sadguru in this era. He wrote:

*“Panch Haazar Paachiis ke Beete,  
Satta Chaal Thaharai Hoo /  
Aaunga Na Jaaunga, Marunga Na Jeevunga/  
Guru Ke shabda mein, Rami Rami Rahoonga||  
Aap Katora Aapii Thari, Aapii purusha Aapii nari/  
Aap Sadafal Aapii Bindu,  
Aapii Muslma Aapii Hindu/  
Aapii Machhakachha Aapii Jaal,  
Aapii Dhivar, Aappi Kaal/  
Kahe Kabir Hum Nahi Re Nahi,  
Na hum Jivit na muvale Mahi|”*

**Sadafal Deoji Maharaj** is the second **Studied Sadguru** after **Vishwamitra Rishi** who wrote the Swarveda and answered questions of Atharvaveda. Swarveda has been accepted as a complete encyclopaedia of spirituality and now considered as a fifth **Veda** in India by various experts in this field.

**JOURNEY OF YOGA:** Let us also see how many types of yoga do exist, and what the sequence of that according to Swarveda is!

*Shruti pratipadit Yoga ke, Ghati Bahut Vidhan/  
Sahaj Yoga Saab Shreshtha hai, Sant Bheda Nirvan||  
-Swarveda 1/5/01*

Meaning: “There are various paths of Yoga in the Vedas, but the ultimate path is Sahaj Yoga, which is also known as Bramhavidya or Vihangam yoga; and by this path saints get salvation.

Secondly Vedas talk about **Shhadang** (Neti, Dhauti, Nauli, Basti, Trataka and Kapalbhathi) and **Astang** (Yama, Niyama, Asana, Pranauam, Pratyahaar, Dharna, Dhayn and Samadhi) Yoga.

Further Patanjali Rishi developed 4 sections, but all the methods such as Sayama, Dhyan and Samadhi are in the materialistic world.

*Karma sahit ek yoga hai, Gyanyoga ek Yog/  
Yeh do mat anumat bane, anugami bahu loga||  
- Swarveda 5/5/4*

Meaning: Further Karma Yoga and Gyan yoga were created, and there were plenty followers of this two types of Yoga.

*Yog Kalpana Fir badhi, Chaar Bheda Fir Yoga/  
Mantrayoga Layayog hai, Rajyog Hathayoga||  
- Swarveda 5/5/5*

Meaning: Again Imagination about yoga was increased and further 4 types of Yogas were generated. Mantra Yoga, Laya Yoga, Raja Yoga, Hatha Yoga, these are the four types of Yoga created in Materialistic world.

*Rajyog Saab shreshtha hai, en Saab mein pardhan/  
Man nishchay sabake bhaya, Sadhan bodh vidhan||  
- Swarveda 5/5/6*

Meaning: In all above four types of Yoga, Raja Yoga is the best and important type. After doing meditation and on the intellectual basis this decision was taken.



**Swarveda Mahamandir, Varanasi, UP, India**

The largest centre of Vihangam Yoga is being constructed under the name of Swarved Mahamandir, which is based in the Holy City of Varanasi. This colossal structure is to be completed as the most spiritually significant abode of this non-profit organisation and a Spiritual Research Center.

The Swarved Mahamandir is the physical representation of none other than the unmatched Spiritual Treatise Swarved, authored by Sadguru Sadafaldeoji Maharaj, Vihangam Yoga’s greatly revered founder and spiritual leader. It Accounts for 20 000 meditation practioners’.



Spans for more than 300 000 square feet. Carved upon its walls are the verses of the Swarveda. A seven floor super-structure will remain spiritually energised for thousands of years hence the location for Spiritual Seekers from all backgrounds. An amalgamation of ancient philosophy, spirituality and modern architecture, the Swarved Mahamandir will indeed be a historic site for many generations to come.

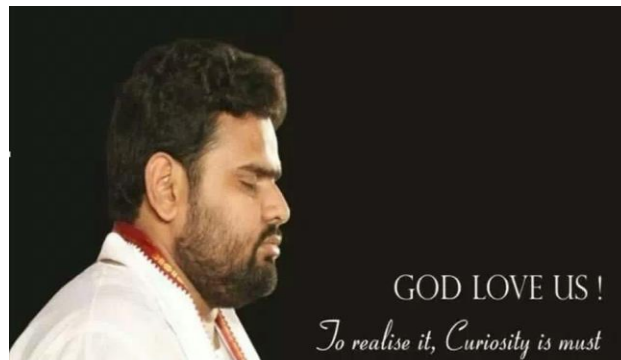
The most exalted, the most revered, the Himalaya Yogi His Holiness Sadguru Sadafaldeo Ji Maharaj wrote several treatises during 17 long years of the most arduous penance in the Himalayan and other caves. The most unique and sacred of them all – that bares the entire secret of the cosmos – is "Swarveda".

This entire treatise was conceived, visualized and expressed in simple yet highly codified words in a metaphysical state of Chetan (Conscious) Samadhi and without taking recourse to any holy scripture.

This treatise happens to be the only one of its kind in the whole world that not only reveals the esoteric metaphysical science of consciousness but also gives step by step spiritual practices by which, under the guidance of Sadguru, any practitioner can attain enlightenment and actually experience the presence of the Almighty God, the Universal Soul.

As only first Parampara Sadguru, Dharmachandra Deo ji Maharaj (The second guru after) would know the real message underlying the 3137 codified verses of this sacred treatise, Swarveda, he was emphatically and repeatedly instructed by Sadguru Sadafaldeo ji Maharaj to write its detailed commentary. But for this commentary a common man / woman would not have been able to grasp the real import of these verses that help in transforming one's life.

Even today, when a yoga practitioner chants the rhymes of Swarveda, he experiences deep vibrations inside. Such is the glory of this scripture. Some of the topics that are covered in detail in Swarveda are the Mind, the Soul, the Prana (Breath), the Sadguru, the Supreme Soul or God, the Kala (Time), the Sushmana and the Kundalini, the material and metaphysical worlds, stages of meditation, divine reverberating words (Niranjan, OM, Soham, Shakti, Rarankar), Birth and Death, Salvation and the list is virtually endless.



H. H Sant Pravar Shri Vigyan Deo ji Maharaj

### Brahmavidya Vihangam Yoga:

The sages and seers of the yore have practiced yoga ever since the Vedic period. Yoga is a Sanskrit word that literally means union (of two similar entities). What were the two entities that the sages were trying to unite through the practice of yoga? What was the name of this form of yoga? How is it different from the various yoga practices in vogue?

*Vihangam yoga*, also known as *Sahaj yoga* or *Devyaan Marg* or *Meen Marg* or *Madhu vidya* was the only form of yoga known to the sages. With the passage of time this got fragmented and the various fragments appeared in different forms as complete yoga practices. Some of such yoga practices are, *Raj yoga*, *Hatth yoga*, *Mantra yoga*, *Laya yoga*, *Bhakti yoga* and *Kundalini yoga*. *Vihangam yoga* thus happens to be the mother of all yoga practices. This is an esoteric metaphysical science of consciousness that is to be learnt from, and practiced under the guidance of the *Sadguru*. Here a *sadhak* first learns the location of *mana* (mind) and the technique to arrest it in the outside world. As the *sadhana* progresses the *sadhak* begins to experience the ten *anahad* sounds one after other and sees the five material constituents that the body is comprised of, without difficulty. Next, the *sadhak* learns how to withdraw the consciousness-that remains associated with *mana*- from the outside world and fix it at a secret and sacred location inside the *Brahmand* (the portion above neck). The *Brahamandi* sound of "Om" is vividly heard. Gradually, the *Bhamandi* sounds, "Soham", "Shakti" and "Rarankar" appear as his *sadhana* progresses, "Niranjan" having already appeared before "Om". The consciousness, still attached to *mana*, is then raised up to the tenth gate i.e. *Brahmarandhra*, and held there. Subsequently, the *Kundalini* rises and gives way without much effort. This happens to be the end in many forms of yoga. The same is achieved after prolonged arduous practice in Hattha yoga.

In the case of *Vihangam yoga*, the consciousness hereafter enters the *Akshar* mandal where *mana* (mind) and *pran* (breath) are subdued. The *sadhak* now experiences his soul in its purest form-devoid of *mana* and *pran*. The *sadhana* of *Vihangam yoga* is then begun by this pure soul. The pure soul now proceeds to the eleventh gate i.e. *Sahastrardh*, and as it proceeds further, merges and identifies with the Supreme soul in *Viraj Dham*.

### Importance of Sadguru

Tvam dutamagne amritam yugeyuge,  
Havyavaham dadhire payumidyam.  
Devasashcha martyasashcha jagarvim  
Vibhum visvapatim namasa ni sedire.  
--Rg.Veda.(6/15/8)



Himalayan Masters of Spirituality

### Sadguru:

The knowledge of the phenomenal world, the various sciences and arts of the world, are being taught by different teachers who gain their knowledge from books or experiences with the help of different scientific Instruments. The knowledge so acquired is related to the material universe and the senses. Brahma Vidya or Yoga is knowledge beyond the senses and cannot be studied from books or from a Guru who has not been given the authority by the Eternal Sadguru. This stream of knowledge flows from the Eternal Sadguru through the Sadguru only. Nobody can proclaim himself a, Sadguru by dint of his vast erudition or knowledge of scriptures.

The scriptures only hint at the path of righteousness, but they cannot lift up a soul to liberation from the bondage of Prakriti. For this a Sadguru is essential. He uses his soul force to elevate the aspiring soul beyond Prakriti. It is then only that the Yoga Practitioner realises his true self (Atma). The Atma only in its true detached form is capable of real worship of the Supreme Soul (Bhajan). By assiduous worship (Bhajan), the Atma gets united to the Paramatma, the ultimate aim of yoga. Since the worship of the formless Paramatma is not practical, devotion to the Sadguru is the only way to achieve the ultimate goal. He is there to guide the souls to reach the Supreme Soul, the abode of eternal bliss.

Sadguru is the messenger of Paramatma. His only mission is to awaken the suffering souls of the world from the sleepy state of ignorance by shedding upon them the divine light. He liberates the craving and deserving souls from the bondage of Prakriti and enables them to enjoy the nectarine bliss of the Supreme Being. The knowledge of Brahma Vidya or Vihangam Yoga, which is found in the Veda the Upanishads, and other holy books is solely due to him. He is sent by the Supreme Being into the world with the light of spiritual knowledge.

The relation of a disciple with the Sadguru is at the spiritual level which lasts even when the soul of the disciple leaves one body to take on another. The progress in Vihangam yoga practice in our life is not lost when the soul leaves the body. The lessons start at the level where the soul left the previous body and progresses further. The contact with the Sadguru is not lost till the Soul gets liberated. It may take many lives, to do so or a very sincere disciple may attain it in this very life.

The journey towards God realization is like sailing on an uncharted sea where the Sadguru is the one who has traveled this way and is capable of taking a disciple on the same path. The path has many deviations and one will be lost without the help of a guide, the Sadguru. Just as an inquisitive soul is in search of a Sadguru the Sadguru also looks for a deserving disciple who could be given proper guidance to reach the original home of all souls.

Visit: [www.vihangamyoga.org](http://www.vihangamyoga.org) for more details.

## India's Permanent Representative at UN Syed Akbaruddin Retires With a 'Namaste'



India's Permanent Representative to the United Nations Syed Akbaruddin retired on Thursday. Bidding adieu to António Guterres, the Secretary-General of the UN via video conferencing, he extended him a *Namaste*. Akbaruddin was appointed to the post on November 16, 2015, and is known to be one of the finest Indian diplomats. He will be succeeded by another seasoned diplomat TS Tirumurti, currently serving as Secretary in the Ministry of External Affairs Ministry.

Posting a video of his conversation with the UN chief on Twitter, Akbaruddin said that it is time for him to 'bow out'. He said that before leaving he would make only one demand from the chief.

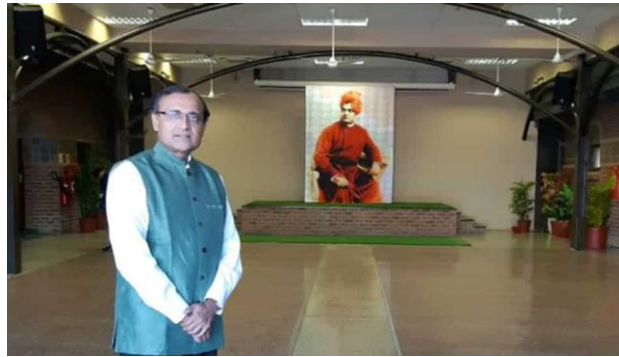
"Before I leave secretary-general I have one small last request. And that request is in the Indian tradition when we leave or when we meet we don't say hello, or shake hands, we say Namaste, so before it ends, I want to say Namaste to you and if you can reciprocate."



The Indian ambassador Syed Akbaruddin had a noteworthy career at the UN, with many feathers on his hat including when 26/11 mastermind Masood Azhar was designated as a global terrorist. Last year, he punctured all attempts of Pakistan to raise the Kashmir issue at the United Nations after the abrogation of Article 370 by the taking-on-all-comers approach and exposing Pakistan's fake news.

It was during Syed Akbaruddin's tenure that India created history at the United Nations in 2017 by winning a fiercely-fought electoral contest against its former colonial ruler Britain for the re-election of Justice Dalveer Bhandari at the International Court of Justice (ICJ) at The Hague.

## About India's Permanent Representative to the United Nations TS Tirumati



A 1985-batch Indian Foreign Service officer, Tirumurti will succeed Syed Akbaruddin, a prominent face in Indian diplomacy who is credited with successfully presenting the country's position at the global body on a range of key issues for last several years. Tirumurti is serving as Secretary, Economic Relations at the ministry's headquarters in Delhi.

The government has also appointed senior diplomat Namrata S Kumar as India's next ambassador to Slovenia, while Jaideep Mazumdar goes to Austria as the country's next envoy. Joint Secretary in the ministry Deepak Mittal was appointed as the Ambassador of India to Qatar. Another senior diplomat, Piyush Srivastava, has been appointed as India's next Ambassador to Bahrain.

T. S. Tirumurti is born on 7 March 1962 in Chennai. He is a Bachelor of Commerce and also holds a degree in Law. He is married to Gowri Tirumurti and they have two children- a daughter and a son.

Tirumurti's wife Gowri is the daughter of the retired tennis player Ramanathan Krishnan. Gowri was the Indian National Juniors Champion in 1982. Their daughter Bhavani Tirumurti is also a tennis player.

T. S. Tirumurti joined the Indian Foreign Service in 1985. He served in Indian diplomatic missions in Cairo, Geneva, Gaza, Washington, D.C. and Jakarta. He was served at the Ministry of External Affairs, Government of India in New Delhi as Under Secretary (Bhutan), Director (Foreign Secretary's Office), Joint Secretary (Bangladesh, Sri Lanka, Myanmar and Maldives) as well as Joint Secretary (United Nations Economic and Social).

Tirumurti was the first Representative of India to the State of Palestine. He was also the Deputy Chief of Mission in Jakarta and the Indian High Commissioner to Malaysia. Before being appointed as the Permanent Secretary to UN, he served as the Secretary of Economic Relations in the Ministry of External Affairs, India. On 30 April 2020, he was appointed as the Permanent Representative of India to the United Nations succeeding Syed Akbaruddin.<sup>1</sup>

Tirumurti has authored the following books-

- Kissing the Heavens: The Kailash - Manasarovar Yatra (1999)
- Clive Avenue (2002)
- Chennaivaasi (2012)

## Dr Harsh Vardhan takes charge as WHO Executive Board chairman: what this means for India



India would now be playing a more prominent role at the World Health Organisation (WHO), with Union Health Minister Dr Harsh Vardhan **set to take charge** as chairman of the WHO Executive Board at its 147th session. Vardhan would succeed Dr Hiroki Nakatani of Japan, currently the Chairman of the 34-member WHO Executive Board.

The WHO, a specialised agency of the United Nations responsible for international public health, is currently at the forefront of global efforts towards containing the novel **coronavirus pandemic**.

India is a member state of the South East Asia Region at the WHO. Last year, the bloc had unanimously decided that India's nominee would be elected to the executive board for a three-year term beginning May.

The WHO is governed by two decision-making bodies — the **World Health Assembly** and the Executive Board. The agency's headquarters are located at Geneva in Switzerland.

According to the WHO website, the Board is composed of 34 members technically qualified in the field of health, with members being elected for three-year terms. The Health Assembly is the WHO's decision-making body, and consists of 194 Member States. The Board chairman's post is held by rotation for one year by each of the WHO's six regional groups: African Region, Region of the Americas, South-East Asia Region, European Region, Eastern Mediterranean Region, and Western Pacific Region.

At the main Board meeting held in January, the agenda for the forthcoming Health Assembly is agreed upon, and resolutions for forwarding to the Assembly are adopted. A second shorter meeting is held in May, immediately after the Health Assembly, for more administrative matters.

The main functions of the Board are to give effect to the decisions and policies of the Health Assembly, to advise it and generally to facilitate its work. The Board and the Assembly create a forum for debate on health issues and for addressing concerns raised by Member States. Both the Board and the Assembly produce three kinds of documents — Resolutions and Decisions passed by the two bodies, Official Records as published in WHO Official publications, and Documents that are presented "in session" of the two bodies.

### India at the WHO

India became a party to the WHO Constitution on 12 January 1948. The first session of the South East Asia Regional Committee was held on October 4-5, 1948 in the office of the Indian Minister of Health, and was inaugurated by Jawaharlal Nehru, the first Prime Minister. The first Regional Director for South East Asia was an Indian, Dr Chandra Mani, who served between 1948-1968. Currently, the post has again been occupied by an Indian appointee, Dr Poonam Khetrpal Singh, who has been in office since 2014. Since 2019, Dr Soumya Swaminathan has been the WHO's Chief Scientist.

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Invest India, set up in 2009, is a non-profit venture under the Department for Promotion of Industry and Internal Trade, Ministry of Commerce and Industry, Government of India.

The Invest India Business Immunity Platform is designed as a comprehensive resource to help businesses and investors get real-time updates on India's active response to COVID-19 (Coronavirus). This dynamic and constantly updating platform keeps a regular track on developments in the control of the virus, provides the latest information on various central and state government initiatives, gives access to special provisions, and answers and resolves queries through emails and on WhatsApp.

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## Make in India Program



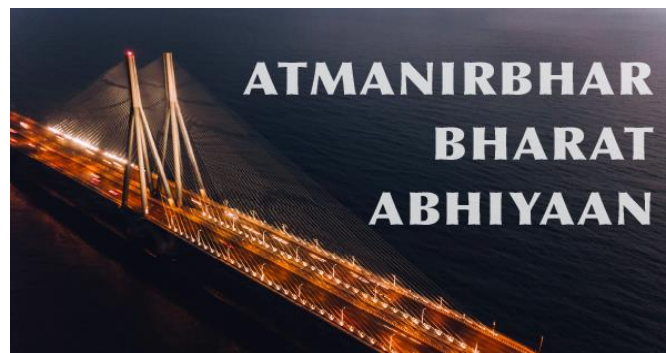
It is a type of Swadeshi movement covering 25 sectors of the Indian economy, was launched by the Government of India on 25 September 2014 to encourage companies to manufacture their products in India and enthruse with dedicated investments into manufacturing.

After the launch, India gave investment commitments worth ₹16.40 lakh crore (US\$230 billion) and investment inquiries worth of ₹1.5 lakh crore (US\$21 billion) between September 2014 to February 2016. As a result, India emerged as the top destination globally in 2015 for foreign direct investment (FDI), surpassing the United States and China, with US\$60.1 billion FDI. As per the current policy, in all 100 sectors, except for Space industry (74%), defence industry (49%) and Media of India (26%). Japan and India had also announced a US\$12 billion "Japan-India Make-in-India Special Finance Facility" fund to push investment.

In line with the Make in India, individual states too launched their own local initiatives, such as "Make in

Odisha", "Tamil Nadu Global Investors Meet", Vibrant Gujarat, "Happening Haryana" and "Magnetic Maharashtra". India received US\$60 billion FDI in FY 2016-17.

The World Bank's 2019 'Doing Business Report' acknowledges India's jump of 23 positions against its rank of 100 in 2017 to be placed now at 63rd rank among 190 countries. By the end of 2017, India had risen 42 places on Ease of doing business index, 32 places World Economic Forum's Global Competitiveness Index, and 19 notches in the Logistics Performance Index, thanks to recent governmental initiatives, which include converges, synergies and enables other important Government of India schemes, such as Bharatmala, Sagarmala, Dedicated Freight Corridors, Industrial corridors, UDAN-RCS, Bharat Broadband Network, Digital India.



"Make in India" is an initiative which was launched on 25 September 2014 with three major objectives: (a) to increase the manufacturing sector's growth rate to 12-14% per annum in order to increase the sector's share in the economy; (b) to create 100 million additional manufacturing jobs in the economy by 2022; and (c) to ensure that the manufacturing sector's contribution to GDP is increased to 25% by 2022 (later revised to 2025). The policy approach was to create a conducive environment for investments, develop modern and efficient infrastructure, and open up new sectors for foreign capital. The initiative targeted 25 economic sectors for job creation and skill enhancement, and aimed "to transform India into a global design and manufacturing hub"

India jumped to 63rd place out of 190 countries in the world Banks' 2019 Ease of Doing Business Index from 130th in 2016. In February 2017, the government appointed the United Nations Development Programme (UNDP) and the National Productivity Council "to sensitise actual users and get their feedback on various reform measures". As a result, now there is competition among the states of India to improve their current ranking on the ease of doing business index based on the completion percentage scores on 98-point action plan.



PIOCCI – People of Indian Origin Chamber of Commerce and Industry is a **Global Business Platform** working closely with reputed entrepreneurs and Indian Diaspora to promote investment and international trade opportunities.

PIOCCI is helping People of Indian Origin (PIOs), Non-Resident Indians (NRIs) and their business enterprises of all sizes to operate and explore new dimensions on building economic partnerships both internationally and in India.

PIOCCI provides vital connection between PIOs, Government and Businesses. Our unparalleled reach and deep understanding of the Indian ecosystem places us to penetrate the challenges faced by Indian Diaspora – from owning micro-enterprises to large companies.

It also delivers solutions and services that combine a global perspective and local expertise with one core purpose: to promote **innovation, scale and inclusive growth**.

PIOCCI collaborates with Indian Diaspora with regards to exploring, helping, orienting, hand-holding and setting up businesses in different states of India – acting as a single point of contact for all business needs of Overseas Indians.

PIOCCI is a global network of **Indian Diaspora Members, Corporate Partners and PIO Bodies**, having direct reach across 150+ countries with a unique global footprint and direct reach to businesses, and its aim to promote international trade, investments and partnership with innovative technology solutions & products.

PIOCCI's global headquarters in New Delhi which is complemented by its network of local offices and chambers – providing a seamless service to members and stakeholders wherever you are in the world.

People of Indian Origin constitute the largest diaspora in the world. As per the Indian Ministry of External Affairs there are approximately 30.8 million Indian diaspora residing outside India.

People of Indian Origin are heads of state and governments, leaders of political parties, Cabinet ministers and part of ruling establishments in all parts of the world. Persons of Indian Origin include business leaders such as CEOs of Google, Microsoft and Pepsi.

Indian diaspora has many organizations in all parts of the world. However, these associations are mostly local, sub-national or national. These organizations do not have footprint in India or other regions of the world. PIOCCI seeks to bridge that gap. PIOCCI has chapters in all Indian states. PIOCCI offers Indian diaspora a bridge to do business in India as also around the world.

People of Indian Origin Chamber of Commerce and Industry (PIOCCI) is a national society formed under Indian laws and is headquartered in Delhi. It has chapters and associates in several countries.

### PIOCCI CONTACT DETAILS

**Registered Address:** 50-Deen Dayal Upadhyay Marg, New Delhi - 110002  
**E-Mail:** [info@piocci.org](mailto:info@piocci.org)  
**Mobile No. :** +91 8750291000 | +91-11-23210920

### PM Launches Coronavirus Relief Fund

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- Account Number: 2121PM20202
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- SWIFT Code: SBININBB104
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# HINDU



# NEWS

INTERNATIONAL

## 'SWARVED MAHĀMANDIR DHĀM'

THE TIMELESS WONDER



## INTERNATIONAL DAY OF YOGA (IDY)

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