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# The Fragrance of East

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## Man's Ultimate Responsibility

**S. Abul Hasan Ali Nadwi**

If human beings subjugate themselves to the supremacy of material things and become slaves to their selfish desires, life on earth will become hellish and unbearable. Man has to remember that his place in the scheme of creation is that of God's vicegerent. As the Quran bears testimony, Allah ordered the angels to bow down in front of man as a mark of respect. This clearly establishes that it is highly humiliating for man, God's deputy on earth, to bow down in front of anybody except his Creator. Had there been any such scope, Allah should have allowed man to bow down in front of the angels as they carry on Allah's orders on the earth: they, for instance, bring rain and make the wind blow. By making the angels bow down in front of man Allah clearly revealed His will that the world has been given to the care of man as His vicegerent and that he himself is created for the worship of Allah the Almighty. Man must look at his present miserable lot and tell himself that he is supposed to do better. He must rise to his appointed position as Allah's vicegerent, take none else except Allah as his Lord, and save himself and the world from eternal suffering. ■

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### **Wisdom of Qur'an**

*Those who love to see obscenity spread among the believers, will have a grievous penalty in this life and in the Hereafter. Allah knows while you do not know. (al-Nur 24: 19)*

This verse carries a miraculous note, for it was revealed in Madinah in a particular context. A certain event had happened which was rapidly gaining currency. The Quran disregards such insignificant points as the number of people involved in such events and their interrelationships. Its critique is universal, far beyond the narrow historical and geographical limits of any particular event. It's message is as valid now as it was at the time of its initial revelation.

As for those who love to spread obscenity among the unbelievers, it may suffice for us to cast a quick glance over today's journalism, television, radio, popular fiction, cinema and outlook on life. Such an abysmal depth of moral depravity was once unimaginable. The Madinan Muslims took the verse quoted above at its face value and believed in it. They could not foresee the present level of obscenity that pervades society.

It goes without saying that the forces of moral disorder and anarchy are equipped with an amazingly rich range of resources. They are capable of accomplishing anything and may project falsehood and evils truth.

The same is true of the evil influence exercised by political, social and financial bodies working amid us. Europeans, Americans and Communists who nurture a false and tendentious view of life, who cause and spread corruption, whose morals are depraved and who cling to a false set of notions represent a powerful, highly organized entity. They impose their evil views on other nations. Presently they enjoy ascendancy and hegemony. They are further reinforced by a media which loves to spread obscenity among believers. ■

### **Pearls From the Prophet Mohammad (PBUH)**

*Uthman narrates that the Prophet of Allah blessings and peace be upon him—said, "The best among you is he who learns the Quran and teaches it to others".*  
— Bukhari

*Commentary:* Since the superiority of the Quran to other words (kalam) is as prominent as the superiority of Allah Himself to His creatures, the rank of learning and teaching of the Quran being higher than the rank of other virtuous deeds is but natural. In addition, as it is one of the prophetic duties of the Messenger of Allah—blessings and peace be upon him—to receive the Quran from Allah through revelation, understand its wisdom, and teach it to mankind, the person engaged in learning and teaching it serves the mission of the Prophet and thus develops a special association with him). On this ground a learner and teacher of the Quran naturally stands superior to all others. However, only that person deserves this honor who learns and teaches the Quran with due sincerity. If unfortunately a person adopts learning and teaching of the Quran as a means for worldly gains, he, as mentioned in a Tradition, will be among the unfortunate destined to be thrown first into the Hell fire and used as initial fuel to it. May Allah protect us from such ill-fate.

*'Abdullah bin' Umar narrates that the Prophet of Allah - blessings and peace be upon him—said, "Only two persons are enviable [i. e. , it is justified to envy them] : One who is granted the bounty of the Quran and remains engaged in it day and night, and the other who is blessed with wealth and spends it for Allah day and night."*  
—Bukhari and Muslim.

*Commentary:* There are different ways in which a person can remain engaged in the Quran day and night, as referred to in this Tradition. First, he may commit himself fully to learn and teach it. Secondly, he may remain busy in reciting it in Prayers (Salat) as well as outside Prayers (Salat). Thirdly, he may carefully observe the Quranic injunctions. The words of the present Tradition[ "who remains engaged in it day and night"] cover all these meanings.

The Quran is indeed a great bounty of the Almighty, and the best way to thank Him for it is to observe a regular practice of reciting it and take it as a guide for life. ■

*Editor's Note* 

## Legacy of Islam

Terrorism in any form does not have the sanction of Islamic ethics. The Holy Quran has repeatedly warned Muslims to live a pious and peaceful life and eschew violence. Even in a few wars, which were fought during the life of the Prophet Muslims mostly, remained defensive. The wars were mainly against the tribes of Mecca and were in retaliation.

The political edge to Islamic expansion made it perforce accretive and adaptive. It is not without significance that Christians and Jews were not forced to convert in the recently acquired Islamic lands since this was not politically expedient. And Islamic law sanctified this. Linguistic conversions, i.e. speaking of Arabic language preceded religious conversions. After the demise of the Prophet this spirit of tolerance only intensified. Under the Ummayyad and later the Abbasid Caliphate the first cultural transformations that were noticed had more to do with language than religion. Within one century Arabic became the official language of the state and its bureaucracy. Being Arab in the Islamic Empires implied a linguistic identity more than a religious or ethnic identity.

The spirit of accommodation was more than evident in the flowering of a rich Islamic scientific culture during the period of the Caliphates. Until the rise of modern science, no other civilization engaged as many scientists, produced as many scientific books, or provided as varied and sustained support for scientific activity as Islam. Religious discourses on science advocated its separateness from religion. As a result a value free or ethically neutral scientific knowledge that is not specific to any particular culture was able to develop. Islamic

science inherited all the earlier pre-Islamic and Christian and Iranian scientific traditions and fused them into one new whole. Baghdad was at the center of this scientific activity. Here the Abbasi caliphs Harun-al Rashid and Al Mamun patronized scientific activity of higher caliber. The latter started a programme of astronomical observations in Baghdad and Damascus. Along with Baghdad and Damascus many other centers also emerged. These were located in Shiraz and Isfahan in Iran. Scientists from Muslim Spain-Andalucia - travelled to these centers for training. And like in astronomy and mathematics in the realm of medicine as well. Baghdad remained the dominant center for the production of the Arabic medical tradition. It was here that many Greek medical treatises were translated into Arabic. A worth mentioning fact here is that most of these centers of learning under the Muslim rulers had non-Muslim scholars and translators. They were given due recognition of their merits.

This narrative of Islamic expansion reveals that Islam carries a rich intellectual legacy of tolerance of other cultures and a spirit of open mindedness to learn and adopt the good points of other civilizations. Moreover, in Islamic states non-Muslims lived quite happily and carried out their religious obligations freely. Even in trade and other commercial activities they enjoyed full liberty. Such a religion can never encourage violence and hatred. We need to remind ourselves of this rich history of our religion and use it to mould us into better human beings. ■

**S. A.**

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e-mail: shariq\_alavi@yahoo.com  
along with a hard copy, duly signed, by post.

## A Few Singular Characteristics of the Indian Muslims

- S. Abul Hasan Ali Nadwi

A distinguishing feature of the entire Muslim community, including Indian Muslims, is that the fundamental basis of their existence as a religious community (Millat) is a well-defined, distinct and immutable faith and a divinely ordained canon (shariah). Like other prevalent systems of faith and worship Islam too is a religion, no doubt, but the word hardly expresses the true nature of Islam and, furthermore, causes it to be misunderstood if only owing to its general usage for all the other faiths indiscriminately. It is for this reason that instead of deriving its name from any race, clan, country or founder of the religion, it calls itself man's self-surrender (Islam) to God. This self-surrender expresses itself not only in belief in God but also in dutiful obedience to His commands. It bespeaks, also, of the fundamental difference between the followers of Islam, who are called Muslims, and the adherents of other faiths getting their names from the founder, of their religions the of their origin or a race or a clan. The Jews are also known as Judaists and Bani Israel, Judah wan, one of the sons of Prophet Jacob who was himself called Israel. Christians draw their name from Jesus Christ while of their earliest names, Nazarenes or its Arabic form (Nasarah), as mentioned in

the Quran is derived from Nazareth, in Galilee, the home town of Jesus Christ. Zoroastrians known as Parsees in India, get their name from the founder of their religion, Zoroaster or Zarathustra. The same is the case with the Buddhists, named after Gautama Buddha and almost every other religion.

### The Muslims

The believers are called in the Quran, religious treatises, historical books and literary compositions, either as Muslimoon or Ummat-i-Muslimah, and they are still known throughout the world wherever they by the name of Muslims. As already explained, the name is a derivative of Islam, "the surrender" to Allah, embracing certain defined principles, ideas, values and criteria for the guidance of humanity. Despite their ardent love and attachment with the holy Prophet of Islam, they never agreed to their being called as Mohammedans. It were the British who for the first time nicknamed them as Mohammedans and their religious law (shariah) as Mohammedan Law. But the Muslims protested against the name given to them by their erstwhile rulers and preferred to be known as Muslims. Certain institutions which had been named as Mohammedan College or Mohammedan Conference during the

early phases of British rule in India had to be changed later on under the pressure of Muslim public opinion about the unsuitability of the word 'Mohammedan.'

### **The Content and Form of Faith**

The reason for this strong public opinion which might appear as of trivial importance to certain persons is that the form of the faith is as important from the Muslim viewpoint as the content itself. The faith as well as its manifestation in the form of religious law (shariah) are of basic importance for the uniqueness of the Muslim culture and its way of life. There is, indeed, no basis in Islam for the notion that the Islamic religious law is just another code to be obeyed, as we dutifully obey the laws of a city or a state. It represents the sense of the believers' absolute responsibility to the will of God, and for that reason, it had to be spelled out in detail for the guidance of the faithful. It is, thus, not at all surprising that the Muslims are so sensitive to any talk about the so-called reforms in the Islamic Law. This is a matter of paramount importance for the Muslims which ought to be taken into account in chalking out a course of action in any individual, social or national matter affecting the Muslims. It has also to be borne in mind that excepting for a few local customs, usages and conventions which have somehow found their way into the body of laws recognised as Mohammedan

Law during the British rule in India, the Muslim Personal Law rests upon the Qur'an, as interpreted through and expanded by the rules of Muslim jurisprudence (fiqah) on the basis of sayings and confirmed practice (hadith) of the Prophet of Islam. To be sure, the Qur'an lays down the rules, sometimes in great detail, for the fundamental institutions of Muslim social life, such as, personal behaviour, morals, marriage, inheritance and economic activity. Where only general principles are laid down, these are supplemented by another authoritative source, the hadith, or spelt out by the Muslim doctors of religion on the basis of probable action of the Prophet and his companions in the light of Quranic precepts. Thus, the authority and validity of Muslim Personal Law is derived from the belief that they conform to the Will of an all-controlling God rather than social experience or rational speculation.

### **Inviolability of the Shari'ah**

This brief elucidation of the nature of Muslim personal law would show that those laws which have been laid down in explicit and unambiguous terms in the Qur'an and which have been acted upon by the Muslim community without any interruption so far, are inviolable and immutable. These are unalterable mandatory provisions of the Islamic Law and anybody transgressing these rules would be deemed, according to the consensus of Muslim doctors of faith, an



apostata and outcaste of the Muslim community. There may be differences of opinion among the Muslim doctors in regard to the interpretation and practical application of these mandatory laws, but there has been absolutely no question, nor there is now, of any reform or change in these Quranic Laws. No Muslim State nor any elected legislative body has any right to interfere in these laws, and any effort in that direction would be construed as interference in the practice of religion.

There are, however, other laws, as pointed out earlier, which comprise matters with respect to which there was either no clear guidance, a rule or injunction available in the Qur'an or the hadith or those which fall in the category of non-prohibited matters, and which were spelt out later on by the Muslim legists in conformity with the spirit of the Islamic legal system. In these matters, the doors of difference of opinion and interpretation of the best course of action in the light of the general principles and precepts of the Shari'ah as well as the changing needs of the times, have always been open in past, are open even today, and will continue to remain so in the future too. Muslim doctors of faith and jurisprudents having profound legal knowledge and a developed sense of interpreting matters in the true Islamic spirit can interpret the rules falling in the latter category in the light of changed circumstances and the

needs of the present-day life. This process of assimilation and interpretation has always been operative in the past and will remain so in future also.

### **Taharat**

Another unique feature of the Muslims' personal life arises out of his singular concept of personal and external purity. It demands, apart from the general cleanliness, a state of legal purification too which is very often not understood by the non-Muslims. Cleanliness denotes freedom from dirt or stain both in one's person and clothes. Legal purification (taharat) goes further than that and demands that one should be free from every defilement, great or small, like excretion, urine, wine, blood, saliva of a dog, dung, etc. in the smallest quantity. Thus, however free from dirt a man may be and however stainless his dress, a speck of any defilement would render him legally impure and disqualify him from offering prayers. Similarly, if anyone has not washed his private parts after excretion or urination or requires to take bath (ghusl) owing to any defilement, he cannot attain purification without a proper bathing. The repast, utensils, table-linens, clothes, bedsheets and all other articles of daily use should likewise be free from every defilement in addition to their being clean or free from dirt.

### **Dietary Restrictions**

Another characteristic of the Islamic teachings having a profound impact on the Muslims' way of living is the distinction it makes between the prohibited and permissible articles of food. The Qur'an does not leave its followers free to take whatever they like but lays down a clear line of demarcation between the two types of foodstuffs which should not be over-stepped by any Muslim. In the case of animals and birds whose flesh can be eaten, they must be immolated in the name of God. The flesh of any animal that has been dedicated or offered in sacrifice to an idol or a saint or a person considered to be 'divine' or a martyr is strictly prohibited, and so is the case with the animal that meets a natural death or dies owing to injuries received in hunting before it is sacrificed in the name of God. The swine has been declared desecrate and defiled and its flesh detestable, while there are other animals which are not profane, but their flesh is prohibited. Lions, tigers, panthers, dogs and similar other feline and carnivorous beasts as well as all the hunting birds and those birds which use their claws in eating fall in the prohibited category. The dietary restrictions constitute a distinguishing mark of the Abrahamic way of life: his taste; and taboos, likes and dislikes were, in truth, confirmed by God as divine injunctions to regulate the cuisine practices of the

Muslims of every country and every age till the end of time. Indian Muslims too have abided by these regulations and, to an extent, more meticulously than their co-religionists in many other Muslim countries. Even now they are more cautious, law-abiding and sensitive with regard to Divine commandments than the Muslims of certain other countries whose faith has been enfeebled by an ever-increasing impact of the materialistic civilization of the West and sudden opulence. Almost similar is the case with wine which has ever remained prohibited in the eyes of the Shari'ah. The Muslims have really known it as the "mother of all evils" and never allowed it to gain a foothold in the Muslim society. In the use of alcoholic liquors too, the behaviour of the Indian Muslims has been more in keeping with the demands of the Shari'ah than that of certain westernised Muslim countries.

### **Love of the Prophet**

An intense attachment of the Muslims to the Prophet of Islam is another distinguishing feature of their life. The Prophet is not simply a founder of the faith, or a venerable personage but something more than that: a tender feeling of heart-felt love and respect for the Prophet is what a Musalman treasures more than anything else. A Persian poet expressed the same feeling in these words which can not perhaps be surpassed:

“To cut short, most respected thou art after God.”

At the same time, the Muslims have been expressly asked to desist from exaggerated adulation and deification of the holy Prophet as was done by the followers of certain earlier prophets. A tradition of the holy Prophet says: “Do not extol me beyond my limits nor entertain exaggerated notions about me like the Christians who unduly magnified their Prophet. Call me, if you have to, by the name of the slave and Apostle of God”.

#### **Unparalleled Love and Affection**

But, in spite of the restraining effect of moderation preached by Islam in praising the Prophet, the heart-felt love and the deep attachment the Muslims have for him is unparalleled and unsurpassed of that felt by the followers of any other religion for their prophet or the founder of their faith. It can rightly be claimed that millions of them revere and love the Prophet more than their own lives, their children and parents and are ever willing to sacrifice their all to guard his honour. The sensitiveness of the Muslims in this regard has been demonstrated on innumerable occasions and can still call forth supreme sacrifice from them. The Muslims cannot simply suffer the slightest disparagement of their beloved Prophet in any shape or form. Even today the Prophet’s name, his honour,

his city, his sayings and his teachings and anything connected with him can arouse the tenderest feelings of love and fervour of devotion for him. These lines by the late Maulana Zafar Ali Khan, a poet and editor of the daily ‘Zamindar’ of Lahore, adequately express the ardent love of Muslims for their Prophet.

The Namaz and the Zakat and the Rozah and Hajj, virtuous are all ;

But a Musalman I am not despite these all;

Unless for the honour of Madina’s chief, I gladly give up the life I have.

By God, short of that, imperfect shall ever remain my faith!

The never-ending Divine blessings invoked for the Prophet of Islam day in day out, the merit and virtue of these benedictions, the large number of the Prophet’s biographies written by the Muslims of India’ and of other countries and the eulogies composed by the poets to adore and pay their respect to him speak of the deepest love and regard entertained by the Muslims for the apostle of God. It is worth mentioning here that the eulogium has always remained, in every language, a melodious medium to express the sentiments of gratitude to a benefactor, but the ode to praise a particular personage, for whom every poet deems it an honour to sing praises, is essentially a product of Muslim mind. If

nothing similar to it is found in the poetry of other peoples, it is because no other personage has been held in a similar esteem and regard by his people. The eulogies in the praise of the Prophet of Islam in almost every language spoken by the Muslims have a place of their own in those literatures if only on account of their literary merit, rhythmical creation of beauty, exquisite expression and the warmth of feeling contained by them. Excluding Iran which has had some of the best eulogist poets, the contribution of Indian Muslims to this form of poetry is without a parallel in any other language spoken by the Muslims. Some of the well-known poets of Indo-Pakistan sub-continent who have indited eulogies of exceptional poetic beauty, sublime in thought and artistic in construction, in the praise of the Holy Prophet are Mohsin Kakorwi, Amir Minai, Khawaja Altaf Husain Hali, Maulana Zafar Ali Khan, Dr. Sir Muhammad Iqbal, Iqbal Ahmad Suhail and Hafeez Jalandhri. An eulogist poet Aasi Ghazipuri has beautifully summed up the feelings of love and respect felt by the Indian Muslims for the Prophet of Islam in these lines:

“Convey my Salam and tell him (the Prophet), O Zephyr,

After the remembrance of God, thee alone we revere.”

### **The Finality of the Prophethood**

It is an article of faith for the Muslims that Muhammad (may the

peace and blessings of God be upon him) was the last Apostle and the seal of all the Prophets. No revelation shall ever descend on a man after Muhammad, and whoever makes such a claim shall be no more than a liar and a deceiver. This faith is grounded in the teachings of the Qur'an and the Traditions and the uninterrupted belief of Muslims in this regard since the earliest times. The conviction in the finality of Muhammad's Prophethood has been acitadel of safety protecting the faith of Muslims from falling a prey to the artifices of cleverest renegades.

### **Companions and the Prophet's Kins**

Companion is the name given to a contemporary follower of the Holy Prophet. Every Muslim acknowledges the yeoman's service rendered by each one of them for the propagation of the faith. They are all regarded as ideal Muslims, benefactors of humanity and pure-hearted souls worthy of the highest marks of reverence. Whenever their name is mentioned by any Muslim, he accompanies it with the phrase 'razi Allah 'anhu' which means 'May God be pleased with him.' Four of the Prophet's companions viz., Hazrat Abu Bakr, 'Umar, 'Uthman and 'Ali who succeeded the Prophet as his right-guided Caliphs, are held in the highest esteem and their names are mentioned alongwith the Prophet's in the orations (khutba) of the Friday and the 'Id prayers. In addition to these four companions, there are six

other pious followers of the Prophet who had been given by him the glad tidings of redemption and Paradise. These are known by the Muslims as the 'Promised Ten' ('ashra'-i-mubashsharah.)

The members of the Prophet's household, known as ahl-i-bait, include his wives, daughters and the two grandsons, Imam Hasan and Imam Husain. Reverence and regard for each one of these kins of the Prophet is deemed as a duty incumbent on all Muslims.

### **The Book of God**

The same is the case with the Qura'n too. It is not merely a collection of morals and tales of wisdom, to be acted upon when convenient, but a revelation from God, preserved word by word, for the guidance of humanity. It has suffered no interpolation, not even of a comma or a fullstop since it was revealed to the Holy Prophet. Muslims have been commanded to handle the Book reverently and perform ablution before reciting it.

All over the world one would find a number of Muslims who have committed the entire Qur'an to their memory. In India there are special types of schools which provide instruction in learning the Qur'an by heart and its recitation. Thanks to these schools, India has hundreds of thousands persons who have memorised the whole Qur'an and some of them have attained such a high

level of proficiency that they can recite the entire Quran in a single night. Actually, there are some of them who do so every night during the month of Ramadhan. It is not uncommon to see boys of 10 or 12 years of age who have learnt the voluminous scripture by heart. Nor are women found lacking in this feat of memory.

### **Hadith and Fiqah**

Next to the Book of God, the Traditions (hadith) and the rules of religious law (fiqah) have attracted diligent attention of the Muslims. The Traditions have been preserved with an unbroken chain of narrators from the companions down to their disciples and successors till these were reduced into writing. A separate science for the verification and criticism of the Traditions was evolved which included the biographical account of all the narrators of the Traditions, their moral and spiritual worth, their memorising capacity and veracity. Quite a large number of books, voluminous treatises and bibliographies, enough to fill a library, have been written on the subject. The Indian Muslims too have given special attention to the science and produced some works of outstanding merit. In the last two hundred years, India has indeed been the centre of study and teaching of the Traditions, leaving all the other Muslim countries far behind. Today, no Muslim or even an Arab country can boast of the high-standard

of the hadith studies found in some of the Indian institutions, such as Darul Uloom Deoband, Mazahirul Uloom, Saharanpur, Nadwatul Ulama, Lucknow and Markazi Darul Uloom, Banaras. These institutions are regularly graduating students in the science of Traditions, carrying out research and bringing out valuable publications on the subject. They also have in their teaching staff certain doctors of exceptional merit and ability who could be the envy of any other Islamic country.

### **Islamic Brotherhood**

Last, but not the least dominant trait of Muslim social life is the international brotherhood, a transcendental religious and spiritual affinity cutting across all the barriers of race, language and nationality, to which a Muslim feels irresistibly drawn on account of his religious teachings. He, undoubtedly, loves the country to which he belongs ; deems it an article of faith to defend its interests and lay down his life for its sake; but this does not stand in his way of taking interest in the welfare of other Muslims whom he considers as members belonging to one and the same family. This concept of human brotherhood is like a celestial light that guides the Muslims in the darkness of racial prejudices and national hatreds: it teaches them to hate none but love all. Their interest in the affairs of the other Muslims consists of a pious wish for their well-being, a feeling of sorrow

for their misfortune, and moral support to them when they need it: this is in no way a stumbling block in their way to patriotism and love for their own country. They consider it a duty enjoined by justice and humanitarian ideals, embedded in their religion and a means of strengthening and furthering the interests of their own country. Nothing bears out this assertion more clearly than the Khilafat Movement launched by the Indian Muslims under the leadership of Mahatma Gandhi, Ali Brothers, Maulana Abul Kalam Azad, Maulana Abdul Bari and other freedom-fighters. The wonderful spectacle of Hindu-Muslim unity and the tremendous popular upsurge for the freedom of the country produced by the Khilafat Movement would be still fresh in the memory of many a person in the country. The object of this movement was to restore justice to the Turks and to preserve Khilafat as much as to liberate their own country from the foreign yoke. The same political consciousness and feeling of sympathy for the Muslims of other countries has been responsible for the keen interest shown by the Indian Muslims in the Palestine problem. There is no denying of this concern of Muslims for the humanity at large, and their co-religionists in particular: it is a characteristic of the message of Islam which must be taken into account for a better understanding of the Muslims' attitude and behaviour. ■

## Imposition Of Zakat Obligation

- S.M. Rabey Hasani Nadwi\*

Same year, the year 9 AH, the Commandment about Zakat got issued. Zakat implies that the affluent, after having reached a certain limit of affluence, must take a portion out of their wealth and have it spent on extending relief to the poor. This act was made an obligation like the other obligations. It got determined as the fourth pillar of the five pillars of Islam: the first one, the creed of Tauheed (monotheism); the second one, Namaz; the third one, Roza (fasting) during the month of Ramadan; the fourth one, Zakat; and the fifth one, Haj, once during the entire lifetime in case of capability of having it performed.

For the imposition of Zakat, a limit of the affluence was fixed. Unless the affluence reaches that limit, Zakat does not become obligatory. Once the affluence reaches that limit, taking about two and a half percent out of the excess wealth and having it distributed among the destitute is a must and binding obligatory. Thus, it is that Islam stands to be the religion marked with the characteristic of compassion and commiseration with the destitute. Apart from the characteristic of having compassion with other human beings, considering them as their brothers, Islam has also the characteristic of

\* *Rector, Nadwatul Ulama, Lucknow.*

generating gratitude in its followers on the bounties granted them by their Providence. It should be given expression by means of being compassionate with His creatures. The performance of this act was declared an act of worship.

### **The End of Severe Circumstances Causing Impediments in Performance of Missionary and Purificatory Work:**

It was, by now, the 62nd year of the Prophet's (SAW) pious life. The 40-year period of his life that preceded the event of his investiture with the Prophecy was such a neat, clean, unblemished life led by him and marked with such sublime qualities that his kith and kin and his compatriots were full of adulations and admirations for him. Then, on getting assigned the Prophecy, he (SAW) started the mission of reforming the others. In its performance, he had to face the opposition and had to endure great afflictions. In performance of this mission, he (SAW) passed the rest 23 years. Out of these 23 years, 14 years were spent in conveying and communicating the religion with fortitude and endurance. Whatever persecutions he (SAW) was subjected to during this period were endured by him with fortitude. He took no retaliatory steps and kept on

tolerating them. Following the plan hatched to have him killed, he (SAW) left his homeland and took abode in another city. When there, too, he (SAW) got threats of attacks from the enemies, he (SAW) was allowed to retaliate to enemy's attacks. When the enemy's operations became further menacing, permission to openly wage the war was granted. Out of the last eight years of the ten years duration of his (SAW) life in Madinah after his migration thereto, only seven years period was such when he (SAW) felt compelled to combat in armed manner. Out of these seven years, too, two years were spent under the peace treaty and truce. Thus it was only the 5-6 years duration which were spent in combats with the enemies. In these combats, it were generally the Muslims who emerged victorious. And, his (SAW) mission of propagating the Truth kept progressing and gaining grounds. Ultimately, he (SAW) had the dominance fully achieved and the strength of the opponents got crushed. The way he (SAW) comported himself during the six years of war represents the loftiest paragon of his peace-loving and compassionate nature. The picture that emerges in terms of the loss of human life during this entire period can certainly be an amazing and astonishing revelation for the Western claimants of peace.

To elucidate the same, in so many as 82 ventures undertaken by the Muslims to combat the enemies under

the guidance of Mohammad, the Prophet of Allah (SAW), (out of which 28 were commanded by himself-SAW) only 459 Muslims; and 459 opponents got killed. In all these combats only 11 Muslims got captured. Of the opponents, however, 6546 members were made captives. They were set free either against ransom or without it. Those set free unconditionally number 6347. Moreover, no vindictive action was taken against them. The number of injured, too, comes to, taking the two sides together, about 300. Even the hard-liner captives of the enemies were meted out very kind treatment by him (SAW). This is, in fact, the characteristic of Islam that the operation of war is conducted in it not merely to establish one's dominance; but, in order to establish the life of Truth and veracity. In Islam, if the enemy himself accepts to enforce the truth, the Muslims then do not confront with him. Providing him himself the opportunity to carry out the job, they detach themselves. They charge him simply a redemption fee. Otherwise, that is, in case the enemy does not accept the Truth and puts obstructions in the way of reform and enforcement of truth, the Muslims then have to take recourse to coercion and, if necessary, to the expedient of war. The Holy Quran says:

(Those who if We establish them in the earth, shall establish the prayer and give the poor-rate and command that which is reputable and restrain



that which is disreputable and unto Allah is the end of all affairs.)

(Al-Hajj : 41)

Regarding the permission for the war and the command thereof, the dictate is as follows:

(And fight them until there be no more temptation, and their obedience be wholly unto Allah. So, if they desist, then there is to be no violence save against the wrong doers.)

(Al-Baqra : 193)

Keeping in view the Shariat that encompassed all the apexes and all the virtues of the human life, the last Prophet of Allah, the Prophet Mohammad (SAW), performed the mission of conveying the Divine message and imparting the guidance. When he (SAW) was forced to make use of the force, he did do that also. The need of the same and importance thereof has

been mentioned by Allah Almighty Himself in the holy Quran thus:

(And were it not for Allah's repelling of some by means of others, cloisters and churches, synagogues and mosques wherein the name of Allah is mentioned much, would have been pulled down.) (Al-Hajj: 40) It is the self-same responsibility which he (SAW) has entrusted his forthcoming followers, too, with. That is, they should keep performing continuously the task of leading the mankind towards the deeds of righteousness and the life of philanthropy and compassion with humanity. He (SAW) described it as the self-same mission which the Prophets had been in the past raised for and presented before the people that pattern of the religion which is not only conducive to salvation of the human being's forthcoming up-to the Doomsday; but is, from the point of view of their convenience, practicable, also. ■

### **Hazrat A'bd-ur- Rahman bin A'uf**

He got into the fold of Islam at the very early stage. He was a successful tradesman and was, therefore, wealthy. He had Islam strengthened with his wealth as well as with his body and soul. He is one of those ten companions who were conveyed the glad tidings of getting into the Paradise. He is placed among the most eminent Companions of the Prophet (SAW). Twice he migrated to Ethiopia. He valiantly took part in Badr, Uhad and other Ghazwat. During Ghazwa-e-Tabuk, the Prophet (SAW) offered one of his prayers with him (Hazrat A'bd-ur-Rahman) in the lead. In the year 32 AD, he breathed his last and got buried in Baquee'.

## Lakshadweep: Tackle the Brewing Discontent

Lakshadweep administrator Praful Khoda Patel has kicked up a political storm with a set of decisions that the government claims will trigger further development in the Union Territory, but critics slam as undermining the political, cultural and economic make-up of the islands.

For one, Mr. Patel has curtailed the powers of the panchayats, bringing health, education, fisheries and animal husbandry under the administrator. This has reportedly led to many engaged in these sectors on a contract basis being laid off. Two, while the islands had been free of Covid-19 for almost a year, Mr. Patel's decision to lift the stipulation for mandatory quarantine for travelers from Kochi is attributed as a key reason for a surge in cases. The archipelago has now had over 7,000 cases. Three, the islands — which have an overwhelming Muslim majority — also face a draft regulation against cow slaughter, though beef forms part of the daily diet. Four, locals have opposed a draft regulation for the creation of a Lakshadweep Development Authority, fearing this would enable outsiders to purchase land. And five, Mr Patel has also, inexplicably, implemented the Goonda Act in Lakshadweep, which has a very low crime rate.

Besides Mr. Patel's actions being undemocratic and unpopular, any unrest in the islands have implications for India's maritime security and could open the door for external mischief. The Centre should instruct Mr. Patel to step back, engage in consultations with communities, elected representatives and stakeholders, and respect local sensitivities, history and aspirations instead of imposing a top-down development and cultural model he may prefer. (*Editorial, Hindustan Times, 27-5-2021*)

## Media Monopoly By The Jews

- Nazrul Hafeez Nadwi

Few experts from the Jewish protocol say:

What is the part played by the press today? It serves to excite and inflame those passions, which are needed for our purpose, or else it serves selfish ends of parties.

Not a single announcement will reach the public without our control. Even now this is already being attained by us in as much as all news items that are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will entirely be ours and will give publicity to what we dictate to them.

Literature and journalism are two of important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralize the injurious influence of the privately owned press and will put us in possession of a tremendous influence upon the public mind.... If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. The public, however, must in no wise suspect this. For which reason all journals published by us will be in appearance, of the most opposite

tendencies and opinions, thereby creating confidence in us, and bringing over to us our quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.

In the front rank will stand organs of an official character. They will always stand guard over our interests and therefore their influence will be comparatively insignificant.

In the second rank will be the semi-official organs, whose part it will be to attract the tepid and the indifferent.

In the third rank we shall set up our own opposition, which, to all appearance, in, at least, one of its organs, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

All our newspapers will be like the Indian (God) Vishnu, which will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. All those hands will lead the opinion in the direction of our aims on quickening the pulse.

We shall thus have a sure triumph over our opponents since they will not

have at their disposal ready organs of the press to sound their views. We shall not even need to refute them except very superficially.

### **What does Propaganda mean?**

Propaganda is defined as an organized circulation of opinion intended to influence public feeling. At the international level propaganda involves organized circulation of a government's policy and viewpoint by a political group regardless of the latter's nationality.

Media experts admit the vital role of media in the foreign policy of nations. In addition to a country's historical background, geographical location, population, economic and military power, media plays an extraordinary part in circulating and spreading its false beliefs and fictitious ideologies across the globe through propaganda, and at the times of crises when educated sections of people feel psychologically and mentally more sensitive and are compelled to take respite in propaganda. A successful propaganda is always in consonance with the political, economic, and diplomatic policies of a country. Arousing hatred and apathy among the rivals, perpetuating the friendly relations among the like-minded and gaining

sympathy of impartial countries are among the main aims of propaganda. For the realization of these ends' stable political parties and their leaders, university scholars, 'respectable' personalities in addition to common masses are the tools, which are made use of.

### **Western Media — A Jewish Enterprise**

There is no denying the fact that at present ninety five percent of media is under the control of the Jews who are brain washing the whole world.

Ever since the Jews considered media as second pillar (of their nation) next only to economy, they have been holding it tightly and using it to flood the rest of the world with their ideologies and beliefs, which, whether pertaining to culture and civilization, politics and economics, standard of living or fashion, to become the order of the day.

The claim of international news agencies that they are impartial in their profession and non-representational in character is betrayed by the ground realities. The fact remains that highlight issues of trivial importance projecting, them as basic issues and spread conflict and confusion in the developing countries in general and the Muslim

countries in particular. They malign other nation's leaders and glorify their own.

The policy makers of the Western countries carry out their conspiring schemes in two ways: By i) creating a strong public opinion and ii) working for its practical implementation. Systematically planned theories are handed over to the news agencies where they get aired through different angles, experts and special correspondents are made to analyze these programmes and favorable interviews are taken from ordinary pedestrians projected as social workers, scholars, and people's representatives. This is how the common public is made to see things through the policy maker's eyes. These fictitious theories are then implemented on fictitious grounds. 'Could be dangers in future' are pointed out and pre-emptive steps are taken against these self-styled enemies.

The Western media, spreading the news about the West's achievements in science and technology and its military might, usually ignores crime, disruptive activities and murder which are so rampant there. In fact, these incidents are given little coverage as if they are lesser importance. Perpetrators of the explosion at that killed a thousand

people were neither targeted nor were the national peculiarities nor the kith and kin of the man who assassinated Essen Robin former Israeli Prime Minister, dubbed as terrorists.

### **Broadcastings on American Radio are both Private and Governmental**

According to a survey 90% of these broadcastings are anti-Muslim and anti-Islamic.

In addition to VOA, BBC, Israel and Moscow radio, target the leaders, the society, and the religion of the Arab countries. While religious people are presented as backward, fanatic, and anti-civilization, Arabs, in general, are projected as to be ill informed having wine, gambling and sex as their business. Contrarily, the Jews and the Christians are projected as to be the only civilized people and their governments as the only true democratic states as compared to Arab dictatorship.

The procedure of the Western media's anti-Muslim propaganda can be understood by the following instances:

In 1963, John F. Kennedy was assassinated by Jews. But, strangely enough, the Western media raised a storm against the Arab Muslims and an

Arab Muslims Basharah Sarhan was focused to be responsible for the murder. He is still languishing in jail for last thirty-two years waiting for his trial. He is to be hanged to death.

As it has always been the foremost aim of the Western media to make the skeptical about his own faith, they work to give him a powerful blow and finally breed in him antagonistic tendencies about his own faith and belief, his own civilization, his own history & culture. The orientalists also adopted the same methodology for defacing Islam and presenting its image as harrowing and making a wide publicity of it through media with a typical journalistic flavour.

When Shah Faisal of Saudi Arabia fell to a conspiracy hatched by the Western powers, the Western media announced that he had been shot dead by a Muslim youth of his own family on the occasion of Idd Milad (the birthday celebration of the Messenger of Allah). An attempt was made to bring home to the whole world, how the followers of the Prophet, the harbinger of peace, do not even hesitate to kill each other on his very birthday.

Feeling pained by the presence of the Muslims in Europe and America, the intelligence agencies of America

(C.I.A.), Israel (MOSAD) and Egypt collectively planned to get them driven out lest they should attain key posts in these countries. For this purpose a bomb blast planned at the World Trade Centre on February 26, 1992 for which the blame daubed on the door of the Muslims.

Prior to the blast, the Muslim were being projected as a threat not only to the Christians and but also to the rest of the 'civilized world'.

Media in the West played very role in spreading the myth that the Muslims were increasing in number through polygamy and would ultimately get hold of trade and industry. They simultaneously being projected as terrorists on television by them killing Israeli players in Munich, getting hold of the American Embassy in Tehran and being responsible for wreckage of (an American airliner) Lockerbie. With this successful campaign Israel banished innocent Palestinian doctors, engineers and scientists from the occupied lands. One more aim of this intelligence banishment was to bring the US home that they should also drive their enemies (the Muslims) out of their land as did the Jews in theirs.

Hence the Jewish media demanded the US government to ban

further immigration of the Muslims and legislate a law by means of which the US foreign ministry would expel foreigners without giving them any prior investigation.

Notwithstanding the American government's puzzlement over how Muslims could be responsible for the blast at the WTC, as the report of such terrorist activities had been unprecedented, the Jewish media very shrewdly carried out their demonizing project.

Some of the main objectives of this planning were:

    Weakening the efforts of the Muslims at the political, social, cultural and religious levels in the US.

    Getting the Muslim immigration to America banned and creating problems in their way to gain citizen-rights. The Jews, it must be mentioned, were scared of the Muslims, presence in the US due to which they feared a serious blow to their investment.

    Pressurising the US government to urge the Arabs and the rest of the Muslim world to crush their religious organizations or otherwise the military and economic support given to these countries would be stopped.

    Obtaining more and more

American military and economic support for Israel so that it could easily create a strong public opinion against the Islamic resurgence in the Muslim countries particularly and in Europe and America generally.

On January 29, 1987 when a South Korean airliner crashed, the Western news agencies held an Arab responsible for the act but on April 25, 1988 investigation revealed a South Korean woman guilty and she was subsequently hanged to death. But strangely, the same media did not give any considerable coverage to this news nor did it make any apology for its previously spread false propaganda.

Whenever Israel commits any gross HR violations against the Palestinians the media is all praise for its military might and war skills. When Israel bombarded the atomic plant of Iraq, the same media gave it a wide coverage of the news by praising the 'courage' of the Israeli pilots and their mentors for planning the attack.

Prior to the Gulf War I, Iraqi nuclear capability was very much exaggerated to give the world an impression that the attack on Iraq by the American led allied forces was quite justified. War on Iraq was actually waged by the Western media. ■

## **Review The Sedition Law, Protect Rights**

The Supreme Court (SC)'s observation of the need to define what is or is not sedition will help minimise the misuse of the colonial-era provision to punish dissent. The apex court made this observation while restraining the Andhra Pradesh government from taking adverse action against two Telugu news channels, which have been booked under Section 124A of the Indian Penal Code (IPC) for allegedly promoting disaffection against the state government. The court's dissatisfaction with this provision was also clear in April when it sought a response from the Centre on a plea challenging the constitutional validity of the law.

Though the word sedition was dropped from the Constitution in 1949, Section 124A of IPC defines its scope as the intent or tendency to disturb law and order or words which seem to incite violence. The SC's position should invite unqualified support. The State must safeguard its security and sovereignty, but it must also protect the fundamental rights of its citizens. Flimsy sedition charges are often invoked to intimidate and silence those who dissent.

According to the National Crime Records Bureau, only 3% of the 93 cases filed in 2019 ended in convictions, suggesting that there was not enough evidence to uphold the charges. India has a legal architecture to deal with those trying to incite violence or threaten the integrity of the State. As India heads towards 75 years of Independence next year, it is only appropriate that SC has weighed in to distinguish between sedition and the democratic right of citizens to express dissent without being labelled enemies of the State.

*(Editorial, Hindustan Times, 02-6-2021)*



## Spiritual Initiation

- Shah Ebadur Rahman

When Sayyid Ahmad reached Delhi, Shah Abdul Aziz welcomed him warmly as he had very well-known his uncle Sayyid Noman and his maternal grandfather Sayyid Abu Saeed, great scholars of their times and close associates of his revered father Shah Waliyullah Dehlawi. Shah Abdul Aziz was pleased to hear that Sayyid Ahmad had come that long distance in the hope of attaining Allah-cognizance under his spiritual guidance. He entrusted him for the time being to the spiritual care of his brother, Shah Abdul Qadir, the famous scholar and first translator of the Quran in Urdu. At his instructions he started living in the Akbari Mosque in one of the rooms constructed for students and engaged himself in the remembrance of Allah. He also started taking lessons in Arabic and Persian from Shah Abdul Qadir.

One Friday Shah Abdul Qadir presented Sayyid Ahmad to Shah Abdul Aziz. Sayyid Ahmad entered into Bai'ah (spiritual apprenticeship by taking an oath of allegiance) with Shah Abdul Aziz. Since then he devoted his days and nights to prayers, supplication, and God remembrance. Nawwab Wazeerud Dawla relates that for years in the early stage of his spiritual initiation Sayyid Ahmad used to offer Morning Prayer (Salatul Fajr) with the ablution (Wudhu)

of preceding Night Prayer (Salatul Isha), thus remaining engaged all night in different kinds of devotional services. His feet used to get swollen due to the observance of post-night prayers (Tahajjud) for long hours. His sincerity, selflessness, and devotion started showing signs of Allah's acceptance. Under the guidance of Shah Abdul Qadir and Shah Abdul Aziz, his spiritual excellence started shining bright. Shah Abdul Aziz acknowledged the brilliance of the young Sayyid. He once mentioned to Shah Ismail, his nephew, that Sayyid Ahmad revealed a great affinity with the nature and manners of the prophets: he would not accept anything that was not authenticated by the Shariah.

Sayyid Ahmad's spiritual progress under the guidance of Shah Abdul Aziz knew no bounds. His soul was pious, his nature clean, his heart selfless. Those days he had several dreams hinting at his spiritual purification and enlightenment. Once he dreamed that Ali ibn Abi Talib, the fourth rightly guided caliph, was giving him a bath as a father gives a bath to his son, after which Hazrat Fatima put an elegant dress on him. On another occasion, on the 27th of Ramadan in 1222 H (November 28, 1807, H stands for Hijri), he was suddenly awakened in the last part of the night. On opening his eyes he saw

Abu Bakr Siddique, the first caliph in Islam, and the Prophet Muhammad, blessings and peace be upon him. He was thus instructed: "Ahmad, wake up and take a shower. This is the Night of Power (Lailatul Qadr). Engage yourself in the remembrance of Allah, supplicate to the Lord Who fulfills needs, and duly glorify Him." He took a bath, made ablution, and engaged himself in prayers and supplication. That night turned out to be a night of great blessings for Sayyid Ahmad. He had strange revealing experiences. He found in himself a newborn but highly powerful spiritual sensitivity with which he could witness rocks and trees

offering prostration to Allah and singing His hymn in a manner impossible to be expressed in words. This experience was so certain but so unique that he could not be sure if it was an experience in dream or in awakening. In the morning he narrated the whole incident to Shah Abdul Aziz. Shah Abdul Aziz was overjoyed to hear it and congratulated him by saying: "Extend thanks to Allah abundantly that He found you a pauper and made you a king." This incident has been verified by Sayyid Muhammad Ali, one of the early biographers of Sayyid Ahmad, and is recorded in his book Makhzane Ahmadi. ■

## Salat-i-Tahajjud

The prayers of the two 'Ids have already been described along with the fairs and festivals. Of the other important prayers, one is that of tahajjud which, although a voluntary prayer, has been so emphatically emphasised by the Holy prophet as well as by the Quran for the development of conscious devotion and spirituality that certain doctors of faith have been led to hold the view that this prayer was obligatory for the Prophet of Islam. Many devout Muslims, perhaps more in India than in other Islamic countries, get up at the dead of night to establish communion with their Lord. They could be seen offering eight or twelve rakats of this nocturnal prayer, immersed in the remembrance of God, seeking nearness to Him, begging His favour and bowing in thanksgiving unto Him so as to make self-surrender and obeisance to Him the ruling passion of their life, finally culminating in love—love that satisfies the yearning of the human heart. Tahajjud prayer is offered in the units of two rakats each in which normally the longer chapters of the Quran are recited. The time for tahajjud begins after midnight and lasts till the day-break.

## Golden Period of Islamic Societies At A Glance

- M.I.H. Farooqi

During the Golden period of Islamic History, Muslim scholars (Scientific and Religious), engineers, philosophers, geographers, poets, artists, and traders in the Islamic world contributed to agriculture, the arts, economics, industry, law, literature, navigation, philosophy, sciences, sociology, and technology, both by preserving earlier traditions and by adding inventions and innovations of their own. Great Advances were made in the field of anatomy, experimental medicine, ophthalmology, pathology, the pharmaceutical sciences, physiology and surgery. These advancements made Islamic Society as the world's leading economic power for several centuries.

Few examples of lust and love of knowledge and scientific developments by Muslims of Golden Period are listed below:

1. By the 10th century, City of Cordova had 70 libraries, the largest had 600,000 books. 60,000 Books used to be published each year in Islamic Spain alone. Cairo Library had two million books. Tripoli Library had three million books. During the same period the two largest libraries of Avignon and Sorbonne contained at most 2,000
2. Public hospitals (which replaced healing temples and sleep-temples) public libraries degree-granting Universities and astronomical observatories as research institutes like Bait-ul-Hikmah were the common features in the Islamic World. Baghdad alone had more than 50 Public Hospitals, some of them having more than 500 beds for patients.
3. By 794, paper mills were being constructed around Baghdad, with that precious material, being shipped to all the capitals of Islam. All religious literature was available on Paper by the end of 8th century AD. Coloured paper was produced by early 9th Century AD. Book production in the Islamic world blossomed into a vital industry Paper production in Europe through Muslims was introduced and produced during late thirteenth

- century.
4. Muslims used hydropower, tidal power, wind power, steam power, fossil fuels such as petroleum, horizontal-wheeled and vertical wheeled water mills, fulling mills, gristmills, hullers, paper mills, sawmills, ship mills, stamp mills, steel mills, sugar mills, tide mills and windmills. Invented crankshafts and water turbines employed gears in mills and water-raising machines, and pioneered the use of dams as a source of water-power, used to provide additional power to watermills and water-raising machines.
  5. Some of the large Industries commonly found in the Islamic world only were: Astronomical instruments, ceramics, chemicals, distillation technologies, clocks, glass, mechanical hydro powered and wind powered machinery, matting, mosaics, pulp and paper, perfumery, petroleum, pharmaceuticals, rope-making, shipping, shipbuilding, silk, sugar, textiles, water, weapons, and the mining of minerals such as sulphur, ammonia, lead and iron.
  6. Some new products and inventions during Golden Period were camera obscura, coffee, soap bar, tooth paste, shampoo, pure distillation, liquefaction, crystallization, purification, oxidization, evaporation, filtration, distilled alcohol, uric acid, nitric acid, alembic, valve, reciprocating suction piston pump, mechanized water clocks, quilting, scalpel, bone saw, forceps, surgical catgut, vertical-axle windmill, inoculation, smallpox vaccine, fountain pen, cryptanalysis, frequency analysis, three-course meal, stained glass and quartz glass, carpet, celestial globe etc.
  7. In contrast to the average life-span of 25 years in the ancient Greco-Roman world, life-span of the Islamic scholarly class (During Golden Period) was 84.3 years in Iraq and Persia, 72.8 years in the Middle East, 69—75 years in Islamic Spain. Average for the common man was more than 40 years. The Islamic Empire also experienced a growth in literacy Hundred percent literacy(both men and women) in large industrial cities like Baghdad, Cairo, Bukhara, Cordova, Granada Tripoli etc.
  8. Islamic Golden Age witnessed a fundamental transformation in agriculture known as the “Muslim Agricultural Revolution. New Crops from Africa (sorghum), China (citrus fruits), India (mango, rice, cotton, sugar cane), were introduced throughout Islamic world with an

increased mechanization, which led to major changes in economy, population distribution, vegetation cover, agricultural production and income, urban growth, the distribution of the labour force, and numerous other aspects of life in the Islamic world.

9. According to Gillespie out of 130 scientists who made a mark during Middle ages, 110 belonged to

Islamic World in general, Islamic Spain, Iraq, Iran and Egypt in particular.

10. Four hundred Physicians during Middle Ages have been listed as those who were responsible for making Medicine and Surgery as a developing science. Three hundred fifty belonged to the Muslim World. (Middle Ages).

**Some important technological achievements of Muslims (During Middle Ages) which helped the modern Industrial Revolution:**

- Analogue Concept
- Astronomical Clocks
- Chemical Analyses
- Dials
- Gunpowder technology
- Industrial Milling
- Mechanical clocks
- Mural instruments
- Navigational Instruments
- New Elements
- Oil industry
- Perfumery
- Pumps
- Surgical instruments
- Water clocks ■
- Architectural Equipments
- Automation Theory
- Clocks with gears
- Glass industry
- Hygiene Related Products
- Laboratory apparatus
- Medical Encyclopedias SS
- Musical instruments
- New Acids
- Newer Food and Drink Preparations
- Optical instruments
- Pottery
- Simple Drugs and medications
- Sword Making

## **Sunni Central Waqf Board Wants Reconstruction of Razed Barabanki Mosque**

LUCKNOW: Sunni Central Waqf Board (SCWB) expressed concern over the demolition of a British era mosque at Ram Sanehi Ghat in Barabanki on May 17.

It demanded Barabanki district administration to ensure its reconstruction. "We hope that the mosque at Barabanki will be promptly rebuilt," said Athar Hussain, spokesperson, Indo Islamic Cultural Foundation (IICF), the trust which SCWB established to ensure the construction of mosque and other establishments on the allocated five-acre land in Dhannipur village of Ayodhya.

The local administration claimed it was residential encroachment on government land. IICF said that it has also been reported that this demolition was in violation of the stay orders of the High Court order regarding any demolition in pandemic. "In such tough times, authorities will have to step up and energies should be directed towards constructive acts, not destructive ones," said Hussain.

The meeting was held under the chairmanship of Zufar Farooqi chairman UP SCWB.

Attended by all 10 trustees, the meeting also discussed the long pending issues like submission of drawing and its clearance, non-issuance of 80 G certificate by Income Tax authorities and follow up of FCRA norms. Hussain said the members also expressed concern at the loss of human life in the pandemic wave and the board has decided to run a fully equipped Ambulance service on charity model for Ayodhya with immediate effect.

*(Hindustan Times, 20-5-2021)*

## Amir Khusrau

- M. Mujeeb

ALL THAT HISTORIANS want to tell us about Amir Khusrau seems to be irrelevant. He was born in 1253. He called himself an Indian and was proud of it. Historians insist that he came of a Turkish family that had been driven from its home by the Mongols. His father had a fairly successful career as an officer, but he died when Khusrau was still a boy. Another relative became Khusrau's guardian. As soon as he was old enough, Khusrau, according to the common practice of the day, looked for patrons among the noblemen. He had not wanted to be educated. His teachers first tried to fit him into the usual pattern, then helped him to cultivate his extraordinary natural aptitude for versification. It was as a poet that he found welcome in the courts of the noblemen, and ultimately of kings. And for the historian it is of great interest that Khusrau composed in verse chronicles celebrating the achievements of his patrons. They are contemporary sources, and therefore of great value.

As poetic compositions, however, they are pedantic, ornate, heavy. I would say they are unreadable. But in between accounts of insignificant events which Khusrau has forced his skill to exalt, there are scattered lyrics of great beauty. To Khusrau they must have

provided relief from tiresome artificiality. They must also have lightened the load on his conscience, because the chronicles were written solely for the purpose of earning rich rewards. And in a way they misrepresent him and his times. He had, against his nature, to assume the coarse political attitude of conquerors, to give to wars and warriors a religious and cultural character which they did not possess, to magnify little men and little things beyond all reasonable measure, to indulge in partiality without regard for truth and justice. It is undeniable that the kings, the nobles and the armies Khusrau glorified in his chronicles' could destroy life, happiness, property; they could inflict great suffering. This was not something that impressed Khusrau or appealed to his imagination. It was necessity, the moralist would say, necessity created by not a little greed, that made Khusrau the eulogist of noblemen and kings. Really he belonged somewhere else; to another court, to another people.

What history tells us about is the political and military activity of the Turks who established their rule in India. I would distrust any computation that would place their number above 20,000

families. Not all of these Turks were professional soldiers, and those who were would have realised, for more clearly than historians would have us believe, that they were a small minority in a vast country. I do not wish to belittle their ideas and their achievements. I only wish to emphasise that these ideas and achievements had a social background, and with this our historians have not yet learnt to concern themselves. They forget that the whole country was not involved in political rivalries, that it did not participate in campaigns. There was peace, goodwill, understanding, reinforced by powerful spiritual tendencies.

Perhaps the most important single factor in the social background of India of those days was the influence of the Sufis, the mystics, particularly of the Chishti order. We are now inclined to question their social value, because they had no plan, no programme of any kind of philanthropic activity. They had no concrete aims. They just sat somewhere, prayed, talked to people; they gave spiritual advice, and sometimes indirect practical guidance to those who asked for it; they had no political ideas or interests; and if wrongs were openly committed, they prayed for a change of heart. We cannot now realise the effectiveness of this apparent inactivity. The sufi began to be called Shah or king. His seat became a throne

and at the times when people came to visit him, the etiquette of the court was observed. A king could kill a thousand innocent persons; that would be an evil fate. But he risked his throne if he took action of any kind against a sufi.

Amir Khusrau belonged to the intimate circle of the great Sufi, Shaikh Nazamuddin of Delhi, whose influence, once established, was far greater than that of the most powerful kings. And this remarkable and enduring influence was always exerted to promote fellow-feeling, tolerance, reverence for all beliefs sincerely and steadfastly held. The example of the saint opened out to Amir Khusrau a vast field for the exercise of his intellectual and artistic powers. Nothing was alien to him, nothing without meaning and interest. He seems to have been completely at home in the village, to have seen how men and women lived and felt and behaved. He seems to have studied several languages, and there are still extant scores of couplets where he plays charmingly with words. His teacher had forgiven him his worldliness. He smiled at the liberties Khusrau took with ideas and beliefs, at all his poetic images, even when they inclined to be erotic. In Khusrau's lyrics, the saint figures everywhere and in all aspects, as the proud hero, as a woman of loveliness beyond description; as the master of the winehouse, dispensing spiritual



intoxication in the form of the supremely handsome, and cruelly indifferent Turk. The saint did not mind. He must have been really pleased when Khusrau abandoned the current literary language and its style, and explored the possibilities of a new medium, which he calls Hindi. The mystics believed in cultivating the spoken language and were the first to make the people's speech the means of expressing lofty spiritual ideas. Khusrau took over from folk poetry the form of depicting the woman as the lover, and nothing that has come down to us from that period is more delightful than the mixed Persian and Hindi lyrics of Amir Khusrau. But, judging from quantity alone, these expressions of love in Indian style would seem to be literary excursions. The achievements of Amir Khusrau which have made his name endure are lyrics that he wrote for singing at gatherings where music and poetry were used as stimulants to religious fervour, to spiritual ecstasy. Many of these lyrics express beliefs that are, from the orthodox Muslim point of view, heretical. But this heresy had the full support of a sufistic tradition of humanism, of an interpretation of religion which, while it intensified religiousness, also released the believer from the bonds of orthodoxy. It gave to the Muslim poet complete freedom as well as a peculiar spiritual status. It made the blending of

intimacy and reverence, of beauty and sorrow, of poetic adventure and deep spirituality an outstanding feature of Muslim culture. The genius of Khusrau represents this quality of Muslim culture almost at its best. Khusrau has become a legend. He was called the Indian songster by his contemporaries, who thought his Persian compositions rivalled the best poetry of Persia. He was master of Indian music, the originator of particular styles of singing. He was supposed to have frolicked with village women, to have amused and confounded them with his riddles and hit wit, to have so mixed-up Persian and Hindi in his speech as to make people laugh and feel at one with each other. A song that is sung when the bride is leaving her home, something entirely and utterly Indian, is said to have been composed by him. A glossary of Hindi and Persian words and phrases, a masterpiece of scholarly frivolity, is believed to be a literary exercise of his. Whether one wishes to laugh or to make love, to study philology or folklore, to sing or to induce spiritual exaltation, Khusrau is there as the archetype. With him tradition becomes suddenly rich, versatile, exquisite. For centuries he was looked upon as the creator of Indo-Muslim culture. And even now we have to recognise him as the source of much that we cherish. ■

## Obituaries

### **Maulana Syed Hamza Hasani Nadwi (1950-2021)**

Maulana Syed Hamza Hasani Nadwi Vice-Rector Nadwatul Ulama, member, All India Muslim Personal Law Board, an accomplished journalist, an able administrator and a scion of Hasani family passed away after a prolonged illness on May 20, 2021 in Lucknow.

He was son of Maulana Mohammad Sani Hasani and nephew, son-in-law and close confidant of Maulana S.M.Rabey Hasani Nadwi, Rector Nadwatul Ulama, Lucknow and President All India Muslim Personal Law Board.

Born on December 15, 1950. He had his elementary education at home and got his higher education in Darul Uloom Nadwatul Ulama, Lucknow. He was kindhearted, self-conscious and righteous. He possessed sturdy intellect and sturdy commonsense. He always kept himself away from name and fame. He spoke little, but when he spoke, he spoke with authority and finality. He never stopped from expressing his views what he thought proper and right.

He was a prominent journalist. He had been made editor of 'Rizwan' (Monthly) in 1974 and continued it till his passing away. He was also a good writer. He wrote various books like Seerat Ummahatul Mumenin, Tazkira

Sahabiat etc. and also compiled Maktubat-e-Abil Hasan in five volumes. Besides, he took keen interest in social, religious, reformative and academic activities. He became member of Sunni Central Waqf Board twice consecutively.

After the death of Maulana Syed Abul Hasan Ali Nadwi, he was made General Secretary of Nadwatul Ulama in 2000 and made Vice-Rector of Nadwatul Ulama in 2018. He dedicated his whole life to the cause of Nadwatul Ulama. He played constructive role in Nadwa's progress and development. His personality proved boon to Nadwa. His remarkable contributions and achievements in the cause of Nadwa will always be remembered.

On his demise various condolence meetings were held in and out of India in which glowing tributes were paid to him.

No doubt, his death is a great loss for Nadwatul Ulama and for the community.

His funeral prayer was led twice. The first funeral Prayer was led by Dr. Saeedur Rahman Azami Nadwi at Nadwa and the second was led by Hazrat Maulana S.M.Rabey Hasani Nadwi at Takiya Kalan and was buried in his ancestral graveyard at Takiya Kalan, Raebareli, U.P.

**Maulana Nazrul Hafeez Nadwi Azhari (1940-2021)**

Maulana Nazrul Hafeez Nadwi Azhari, HOD Department of Arabic Language and Literature Nadwatul Ulama, a well-known Islamic scholar, an accomplished writer and a noted journalist passed away after a brief illness on May 28, 2021 in Lucknow.

He was born at Malmal, district Madhubani, Bihar in 1940. He received his basic education and memorized the Qur'an at Madrasa Kafiatul Uloom, Partapgarh. His father Qari Abdul Hafeez was a good teacher of Arabic and a noted poet of Urdu. He came to Darul Uloom Nadwatul Ulama in 1955 and did Alimiya in 1962 and Fazilat in 1964 from Nadwatul Ulama. During his stay at Nadwa he derived immense benefits from Maulana Syed Abul Hasan Ali Nadwi. Allama Nadwi was a constant source of inspiration and encouragement to him throughout his life. He left an endurable impact on his life.

After completing education, he taught one year at Jamiatur Rashad Azamgarh, U.P. After that he was appointed teacher in Nadwatul Ulama in 1966. In 1975 for further studies he went to Egypt and got admission in Jamia Azhar from where he did his M.A. in Arabic literature and did B.Ed from Ain Shams College, Egypt.

In 1983 came back to India and again joined Nadwa and served there till his demise. He was made HOD, Department of Arabic Language and Literature Nadwatul Ulama after Maulana S.M. Wazeh Rasheed Nadwi in 2006.

He was an accomplished journalist. He carved a niche in the field of journalism. He had profound and deep knowledge of western media particularly Jewish media. He was one of those Indian Islamic scholars who realized the gravity of danger of western countries and thwarted their nefarious designs and disruptive efforts made against Islam.

He was also a prolific writer. He authored several books like Western Media, Abul Hasan Nadwi Katiban wa Mufakkiran, Majalis-e-Ilm wa Irfan and the like. His book 'Western Media' got much popularity which was translated in many languages including English and Bengali. Truly speaking, he was an erudite scholar. He was conferred President Award for his outstanding contribution in the field of Arabic language and literature in 2005.

He left a galaxy of students behind him who impart education in their respective areas. No doubt, it is an everlasting tribute to him.

His myriad contributions in the arena of education will always be remembered.

**Athar Hussain (1933-2021)**

Athar Hussain, Director of Finance, Nadwatul Ulama, former principal Ameeruddaula Inter College, Lucknow and a prominent academician passed away after a brief illness on May 6, 2021 in Lucknow.

He was a man of transparent heart and a noble qualities. He was a paragon of morality. He never showed egotism, pride and haughtiness. He met every one cheerfully. He performed his duties with honesty and integrity. Even Maulana Syed Abul Hasan Ali Nadwi could not help without being impressed by his sense of devotion and talent.

Born in a middle class family of Sitapur U.P. in 1933. He did his High School and Inter Mediate in Sitapur and did B.Sc and M.Sc (Math) from University of Lucknow. He was appointed Lecturer in Ameeruddaula Inter College, Lucknow. Later on he became principal of the same college. He took retirement before two years of his tenure in 1993 and dedicated himself to Nadwatul Ulama, Lucknow. He came in contact with Maulana Syed Abul Hasan Ali Nadwi in 1950 and derived considerable inspiration from him.

He held various posts in Nadwatul Ulama like Director of Examinations, Secretary, Majlis Sahafat wa Nashriyat, Member Executive Committee and became Director of Finance Nadwatul Ulama after passing away of professor

Wasi Ahmad Siddiqui in 2010. He held the post till his demise.

Maulana S.M. Rabey Hasani Nadwi Rector Nadwatul Ulama led his funeral prayer and buried in Aish Bagh Graveyard, Lucknow.

**Maulana Raisus Shakiri Nadwi (1943-2021)**

Maulana Raisus Shakiri Nadwi, Librarian Department of Arabic Language and Literature Nadwatul Ulama and a noted poet passed away on May 4, 2021 in Lucknow.

Born on January 1st 1943 at Ali Abad Rudauli, Faizabad, U.P. He had his primary education in his locality. After that he took admission in Darul Uloom Nadwatul Ulama where he did his graduation in 1963. He served as an Imam in Idghah Masjid of Haleem Nagar for about three decades. He also associated with Rahman Foundation, Lucknow for a couple of years. In 2008 he was appointed at Nadwatul Ulama and served till his death.

He was a noted poet of Urdu Ghazal and Na'at. He earned considerable fame in this genre. He wrote many poems and won several accolades. His collections of poems are as follows: Hira, Payaam, Ilqa, Kausar, Khairul Umam Ki Bargah Mein and Muhammad Jab Yad Aaye etc. His passing away created a vacuum in the arena of Islamic poetry. ■

*(Obaidur Rahman Nadwi)*

## For God' Sake Be Human!

- Obaidur Rahman Nadwi

Today, the entire world is passing through the stage of degeneration. No doubt, the prevailing Covid-19 pandemic is also the result of people's inhuman acts and bad doings. The holy Qur'an says: "Mischief has appeared on land and sea because of the meed that the hands of men have earned, that Allah may give them a taste of some of their deeds in order that they may turn back from evil." (S.30,A.41) The moral fabric of the society has been torn to shreds. Materialism has overshadowed the finer aspects of life. Corruption of all kinds has now become a way of life. In this context we may recall T.S. Eliot, one of the greatest poets of the twentieth century, who composed a famous poem named "The Waste Land" after observing the then prevailing moral degeneration, abjection, abasement and beast like behavior in Europe. He described Europe as a waste land on account of the sins committed by its people. He further threw light on the disillusionment of a whole generation pointing out spiritual degeneration and prevalence of lust in contemporary Europe. The recent spate of Israeli airstrikes which claimed hundreds of Palestinians' life show candidly their inhuman and barbaric attitude against humanity. It also makes us realize that humanity has reached its lowest ebb. The sanctity it carries has vanished. Reportedly, more than 230 Palestinians have been killed including 61 children and 36 women. Nearly, 450 buildings, 50

schools including six hospitals and nine primary care health centers in the Gaza strip have been destroyed the UN humanitarian agency said. More than 52,000 Palestinians have been displaced by airstrikes, the UN aid agency has said, while rights group Amnesty International said Israeli air raids on residential buildings might amount to war crimes.

It is time all Muslim countries and UNO must come forward and take serious steps to extinguish the fire of unending Israeli airstrikes, atrocities and oppressions in Palestine. Besides, we all pray to God for peace in Palestine. In the words of Pandit Jawaharlal Nehru: "Even so, there is something else which we consider is of greater importance. That is peace. Without peace our dreams vanish and are reduced to ashes (India's Foreign Policy, p,218) After all, as human beings, it is imperative for us to feel the pain and suffering of all human beings regardless of caste, creed, religion, and region. Here, noted Islamic scholar Syed Abul Hasan Ali Nadwi's thought-provoking words are worth quoting. He says, "If man loses the ability of sharing other's suffering, he will become bankrupt. Even if a nation is blessed with the wealth of America, administration of Russia and petrol wells of Saudi Arabia, even if rivers of gold and silver flow in it, and even if wealth showers over its land like rain, it will still be truly pauper if its stream of love is dried. He further says: "The heart which doesn't feel pain of others is not a human

heart; it is the heart of lion. The eye which doesn't become wet is not a human eye. It is the eye of a daffodil. The forehead which doesn't become wet with the perspiration of penitence is not a human forehead; it is a piece of rock. The hand which doesn't move forward to serve humanity is virtually paralyzed and lifeless. The claw of a lion is better than that hand of a person which cuts the throat of another human. "(Islam An Introduction, page.153)

To sum up the argument it will apt to quote the prophet Muhammad (PBUH) "God shows His mercy on those who show mercy to others". Maulana Hali has beautifully and aptly composed the above Tradition of the prophet in this couplet. "Karo mehrbani tum ahle zameen par Khuda mehrban hoga arsh-e-bareen par" (Be kind to man on the earth God will be kind to you on the empyrean.)

All said and done solution of all problems lies in revering human beings. ■

### **Hindu doc recite Islamic Prayer to Sinking Patient**

Praises and blessings are pouring in for a Hindu woman doctor who recited the Islamic prayer for a Muslim patient on the latter's death bed at a private hospital in Pattambi in Palakkad.

The patient, who was suffering from Covid pneumonia, was on ventilator for more than two weeks and her relatives were not allowed in the ICU. "The patient was taken out of the ventilator on May 17 as her conditions worsened. As doctors felt that there was very little they could do in such a condition, we informed the situation to the relatives," Dr Rekha Krishna, who is working at Sevana Hospital and Research Centre, said.

"As I approached her, I felt that she was having some problems in leaving the earthly abode. Then, I slowly recited Kalima (La Ilaha Illalla, Muhammadur Rasululla) in her ears. I could see her taking a few deep breaths and then she flatlined," said Dr Rekha.

"My act was not planned. It happened at the spur of the moment. I was born and brought up in Dubai and I knew the customs and practices followed by Muslims," she said. The doctor said she only returned the respect and consideration she got in the Gulf.

"I was never discriminated against because of my faith when I was in the Gulf and I returned the respect when I got a chance. I was brought up in a surrounding where every faith is respected," Dr Rekha said.

"I don't think mine is a religious gesture; it is a humane act. A major problem with Covid-19 patients is that they feel lonely and isolated. Health workers are the single point of contact for them without their family around and we should do all we can help the patients," she said.

## Around the World

### **Bashar Al – Assad Re – Elected As Syrian President for 4<sup>th</sup> Term**

Bashar Al – Assad has been re – elected for a fourth term as President of war – torn Syria. He has been in charge since July 17, 2000. He is also commander-in-chief of the armed forces.

### **UN body to probe ‘crimes’ committed in Gaza conflict**

The top UN human rights body passed a resolution aimed to intensify scrutiny of Israel’s treatment of Palestinians, after its chief Michelle Bachelet said Israeli forces may have committed war crimes and faulted the militant group Hamas for violations of international law in their 11-day war this month.

The 24-9 vote, with 14 abstentions, capped a special human rights council session on the rights situation faced by Palestinians. The resolution was arranged by the Organization of Islamic Cooperation countries.

The resolution, which will almost certainly go unheeded by Israel, calls for the creation of a permanent commission of inquiry (COI) - the most potent tool at the council’s disposal to monitor and report on rights violations in Israel, Gaza and the West Bank. It would be the first such COI with an “ongoing” mandate. The commission is also to investigate “all underlying root causes of recurrent tensions”.

### **World leaders call for cleaner, greener planet**

World leaders called for more action and inclusion of all countries in the global drive towards a cleaner and greener planet at a climate summit hosted virtually by South Korea.

South Korea, which recently announced plans to cut finance for international coal projects, is seeking a bigger role in the global initiative to go green.

“South Korea will play a responsible role as a bridging nation between developing and advanced nations,” said President Moon Jae-in as he opened the 2021 Partnering for Green

Growth and the Global Goals 2030, or P4G, summit.

The two-day summit is the second of its kind following the inaugural meeting held in Copenhagen in 2018, and is focused on public-private partnerships, especially in developing countries.

Advanced nations have laid out ambitious emissions-cutting goals in recent months, as well as plans to ultimately go carbon neutral by 2050.

German Chancellor Angela Merkel called on the countries to phase out their dependence on fossil fuels, warning that the climate crisis is threatening people’s lives and the economy as much as the Covid-19 pandemic.

### **Opposition nears deal to oust Bibi**

The head of a small hard-line party said he would try to form a unity government with Prime Minister Benjamin Netanyahu’s opponents, taking a major step towards ending the 12-year rule of the Israeli leader.

Following the development, Netanyahu, as known as “Bibi” across Israel, said that a coalition government without him was a “danger” for Israel’s security, according to AFP. In an address, Yamina Party leader Naftali Bennett said he has decided to join forces with the country’s opposition leader, Yair Lapid.

“It’s my intention to do my utmost in order to form a national unity government along with my friend Yair Lapid, so that, god willing, together we can save the country from a tailspin,” Bennett said.

A unity government would end the cycle of deadlock that has plunged the country into four elections over the past two years. It also would end the record-setting tenure of Netanyahu, the most dominant figure in Israeli politics over the past three decades.

In another development, Israeli and Egyptian officials held talks in both countries aimed at bolstering the ceasefire that ended the latest round of violence between Israel and Gaza’s Hamas rulers. ■

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