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The Fragrance of East

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Value of Love

The excellence of man lies in his love and mercy for others: one person is pricked with a thorn but another person feels the pain. Man is gifted with tears which fall from his eyes when he sees a widow's head uncovered in helplessness, a poor man's kitchen, unlit, and a sick man in distress. If such a drop of tear is put in a sea of transgression, it will cleanse it. If it falls on a forest of sins, it will burn it and fill the space again with the effulgence of virtue. The angels can bring forward anything, but they cannot present this drop of tear. The angels do not sleep due to their cognizance of Allah's being and attributes, but their vigil does not have the excellence of man's inability to sleep due to the sufferings of others.

The quality of love permeating through the human heart is a very precious gift of Allah. When something stirs it, it assumes a strange power. It rises above the considerations of religion, community, nation, and motherland. It then only sees another man's heart and feels its suffering and is drawn to it by nature as is pulled an iron chip toward a magnet.

(S.Abul Hasan Ali Nadwi)

Wisdom of Qur'an

"O Believers! Fasting is enjoined upon you, as it was enjoined upon those before you, that you become God fearing". (Al-Qur'an- 2:183)

Commentary:

This verse of the Holy Qur'an tells the believers not only the obligatory nature but also the real intent of fasting in the holy month of Ramadhan. It in fact conveys three important facts: (1) that Allah enjoins upon the believers fasting in the holy month of Ramadhan; (2) that fasting is not something new for them as it was enjoined upon the earlier peoples as well, and (3) that the real intent of fasting is *La'allakum tattaqoon* (so that you may become God-fearing).

Fasting in Ramadhan is mandatory, not optional. Each and every Muslim man and woman must fast during this holy month if he / she is adult, sane and physically well.

Like Salat (Prayers), fasting has been an essential duty for the followers of earlier Prophets. The Bible says that Jesus Christ fasted for forty days (Matthew 4:1-4, Mark 1:12-13 and Luke 4:1-4). In Peter 2: 21 the followers of Christ are enjoined to fast as the Prophet did. Even the Vedas and the Puranas prescribe fasting. Thus earlier peoples fasted though with a difference in the number of days and the prescribed time of fasting.

Fasting in one of the main sources of inculcating and nurturing piety. It is a month- long training course, in which the believers abstain from eating, drinking and intercourse from dawn to dusk. •

Pearls from the Prophet Muhammad (PBUH)

Fasting and Taraweeh

It is related on the authority of Abu Hurairah that the Apostle of Allah said: All the previous sins of the bondsmen will be forgiven who will keep the fasts of Ramazan with Iman and Ihtisab (I.e.with faith in Allah and confident expectation of Divine recompense); and, in the same way, all the previous sins of the bondsmen will be forgiven who will observe Nawafil (i.e, taraweeh and Tahajjud) in the nights of Ramazan with Iman and Ihtisab; and, in the same way, all the previous sins of the bondsman will be forgiven who will offer Nawafil in Shab-i-Qadr with iman and Ihtisab"

Commentary:

It shows that the fasts of Ramazan and the Nawafil on its nights, particularly of Shab-i-Qadr, are an unfailing source of the remission of previous sins provide that the fasts and Nawafil are observed with Iman and Ihtisab which are typically religious terms and signify that whatever good act is performed it should be motivated by no other thought or sentiment than faith in God and the Prophet and in their assurances and warnings and in the hope of the Divine reward promised on it. It is through Iman and Ihtisab that the link is forged between our deeds and the Almighty. The two attributes are life and soul of our entire conduct, of all our doings. Without them, even what appear to be our greatest acts are hallow from within, and, Allah forbidding, will avail us nothing on the Day of Requit. With Iman and Ihtisab, on the contrary, a single deed can be so precious in the sight of Allah that sins of many a long year are forgiven the means of it. •

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Auspicious Ramadhan The great Divine Endowment for Muslims

The month of Ramadhan is an immeasurable religious and spiritual wealth from which Muslims derive enormous benefits and advantages. Besides observing various tenets, holy rituals are performed meticulously.

It is an auspicious period for mutual sympathy, commiseration and co-operation and for self-audit of sentiments and feelings of human beings. Accordingly, after passage of a certain period of Ramadhan in accordance with prescribed procedure, a believer may be purified from remorse, peevishness and turbidity of character, as a result of proper worship.

A fasting person has to shun all acts which turn mankind away from fair attitude and good nature. On the other hand, he gets full chance to accomplish the responsibilities of obedience before his Sustainer and on the other, he has to discharge the duties of sympathy and encouragement for his fellow beings.

At this juncture, the purification of soul and sacrifice of physical comfort also takes place. A marked change has been prescribed in daily schedule of eating and drinking and time gap between intake of food and drink is extensive. The time for having meals is such when normally nobody would eat. Eating time is fixed approximately two hours before sunrise, whereas normally meals are taken according to appetite, but in this month eating or drinking during those times is prohibited. Again, as soon as the sun sets not only is eating allowed but is considered an act worthy of reward.

This routine continues for one month, when during extended hours, eating and drinking are totally banned. In this way a fasting person has to live in a state of hunger and thirst at the behest of his Lord. These restrictions are unique to Islam, no similar comprehensive coverage existing in any other religion.

In Islam these restrictions are not limited merely to eating and drinking but cover all acts such as mutual sympathy, fraternity and help for the needy. Backbiting, mentioning shortcomings of others, telling a lie, uttering indecent words and committing acts of vulgarity, categorized as nefarious deeds. Consideration for the needy, feeding

the hungry and spending for catering to the needs of others, are noble acts on which there is great emphasis during this holy month.

Apparently, fasting would seem to be only an act of a few restrictions on eating and drinking. But in fact it is an act of several restrictions covering self-abnegation, politeness, sympathy and fraternity. The sacred month of Ramadhan indeed is one of a series of months, earmarked for expression of obeisance before the Sustainer of the universe, rotating after a span of eleven months, every year.

In order to get the pleasure of Allah, a Muslim moulds his life in deep obedience and carries out His commandments by observing fast. Its significance can be gauged from the fact that Allah Himself has decided to bestow its reward upon His bondsmen. The splendour of fasting is apparent also from the fact that the believers are saved from evil and mischief.

Apart from fasting, this month is related to various important Islamic qualities and features. The Holy Qur'an which is a comprehensive and final divine message, was revealed as a guide for mankind. There is a very intimate and special relationship between this month and the holy Qur'an. Allah Himself mentions the revelation as a distinctive feature of this month: "Ramadhan is the month in which was sent down the holy Qur'an, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong)" - [2:185] Each and every word of the holy Qur'an is the word of Allah and it is absolutely in its original form till date. For mankind, to hear and to utter these words is such felicity that hardly any felicity can be equal to this noble act. The sign of this good fortune is that on reciting an alphabet of this holy book ten rewards can be obtained. It does not rest on it that Muslims may utter these sacred words; on the hearts and souls, through these words of Allah: "Cure and guidance are in it for all mankind." (S.M. Rabey Hasani Nadwi)

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brothers. Their common love for Allah and the Prophet washed away all bitterness from their hearts and they started feeling ashamed their past.

When once the Ansar (residents of Madinah) and Muhajireen (emigrants from Makkah) accidentally picked up a quarrel at a water well, the Prophet gave his historic call to them by saying, "Kick out such a dirty thing" and reminded them of the blessings of unity and mutual love. With Islam and with the training of the Prophet the Muhajireen and Ansar as well as the warring tribes of Madinah were so much transformed that in a battlefield an injured Muslim died thirsty insisting that another wounded Muslim breathing his last next to him be given water first. The true love for Allah and the Prophet created in them such a sincere love for one another that for example, the Muslim residents of Madinah gave equal share to the Muslim emigrants from Makkah in their shops, fields and all other kinds of property.

Malice a Serious Evil

The thing that the Prophet of Allah, blessings and peace be on him, has denounced most after Shirk (ascribing partners to Allah) is malice. It is related in a Tradition that in the Night of Deliverance in which Allah generously forgives the sinful, three kinds of people are not granted forgiveness: persons disobedient to their parents, habitual drunkards, and those who nourish ill-will and a malice for other Muslims. The Prophet, blessings and peace be on him, has specially instructed Muslims to remain mindful of the rights of relationship on one another. It comes in another Hadith that Allah had ordered him to do nine things, one of which was "that I establish relationship with him who severs relationship with me, forgive him who offends me, and give him who withholds from me." It is not really a matter of credit that one should treat those courteously with whom he has good relationship. Islam urges upon its adherents that they treat even those with courtesy and goodwill who hurt them. •

Mutual Love and Cooperation

S.Abul Hasan Ali Nadwi

Allah reminds the Muslims that although they were divided into bitter opponent camps before Islam, He by His grace united their hearts and made them love one another like brothers. The verse in the Qur'an bearing this reminder has a reference to a real situation in the Prophet's time.

When the Prophet of Allah, blessings and peace be on him, proclaimed the message of Islam in Makkah, the people there opposed him and his mission so severely that worshipping Allah in Makkah became difficult. The Makkans did not realize due to their ignorance how sincerely the Prophet wished them well. He wished to take them out of the depth of ignorance and raise them as a nation which would spread light of love through a faith all over the world. He wished to promote love in the world so that disputes and differences throughout the world might come to an end forever. He wanted to establish that man was created for a purpose and that in the absence of man's realization of that purpose his best faculties were grossly misused. One nation was fighting with another nation, one country was opposing another country, one community was inimical to another community. Mutual trust and love had ceased to inspire human relationships and disobedience to Allah was common. Man hunted man as mercilessly as he hunted animals in the forest.

When it became impossible for the Prophet and his Companions to follow Islam in Makkah, they emigrated to Madinah for their faith was dearer to them than the birth place. On arriving Madinah, they saw that the people there, specially the Aws and the Khazraj tribes, were sharply divided and had been shedding one another's blood on petty issue for long. They did so because they did not have any noble aim in front of them. When the Prophet and his Companions introduced to them the message of Islam, the members of the warring tribes of Aws and Khazraj saw the beaming promise of love and tolerance beckoning upon them. They accepted Islam, buried their long-standing hatred for ever and were united as loving

deeds, regard for promise and trust, sacrifice, forbearance, repelling the evil with the good. The evil of anger. During discussing or argumentation and talk with the enemies, one should be careful about etiquettes, not to talk ill of the deities of the polytheists. Decision should be based on justice and equity, even the enemies should be dealt with justly. It is bad to lay an obligation on the person whom you give zakat or charity, damnation of shouting; hatred against impiety, reprobation, prohibition of robbing, looting and seizing the wealth of another through deceit, fear, piety of heart and the evil of pretending to be pious, dignity in walking, good conduct and behaviour in the meeting, benevolent treatment with the weak and aged persons, women-folk, obeying the husband, fulfilling the right of the wife, the evil of taking false oaths, prohibition of back biting, taunting, slandering. Cleanliness and purification of body, dress, and soul, covering the private parts of the body, prohibition from rebuking the beggar and oppressing the orphan, expression of Allah's favours and rewards, refraining from suspicion, hypocrisy, ostentation, showing off; to be merciful to all, lending, giving up the debt: perseverance, steadfastness, courage and valiance, the evil of showing cowardice by fleeing from the battle-field in the thick of battle, prohibition from drinking, gambling, the good of feeding the hungry, refraining from indecent, foul and immodest talk openly and privately, doing good without any selfish interest, freeing the heart from the love of wealth and property, forbidding oppressing, refraining from sin and vice, and rude or indifferent treatment towards the people, exhorting one another to adhere to the truth, truthfulness and integrity in dealings.

A Short Description of the Ahadith Concerning the Moral Conduct and Behaviour

Besides the teachings of the Holy Qur'an, there is vast literature of moral conduct and behaviour based on the sayings of the Holy Prophet (peace and blessings of Allah be upon him) and interpretation of the verses of the Holy Qur'an as mentioned in the books of Ahadith. Kanz-al-A'mal which is the collection of such Ahadith extends over 187 pages of big size in small print. As regards the number of Ahadith, it comes to 3906. They are divided into 250 chapters and under different topics concerning morals and manners and cover almost all the aspects of moral conduct and behaviour of

Universality of Moral Principles of Islam

S. Sulaiman Nadwi

Muhammad (Peace and blessings of Allah be upon him) was not sent for a specific time to a particular people or nation. So the Divine Book containing the moral code was not sent to a particular nation or country for guidance for a limited time but it is a universal message and guidance for the whole humanity. It forbids all evil and vice and explains what actions and deeds are virtuous and good in the sight of Allah. We give below a brief detail of those actions and deeds which please Allah and those inviting His displeasure; we must refrain from them.

The virtue of speaking the truth, the evil of telling a lie, condemnation of knowledge without practicing it, forbearance and forgiveness, contentment, patience, gratefulness, steadfastness in the cause of truth, Jihad in Allah's cause, exhortation to alms-giving; generosity, evil of miserliness or avarice, evil of squandering and extravagance, benevolent treatment with the relatives, kith and kin, orphans, the poor and the needy and neighbours and helping the wayfarers, beggars; kindness to slaves, captives, evil of pride and haughtiness, honesty, fulfilling the promise, regard for the treaty, truce, peace, paying Zakat and charity, enjoining good, mutual love, evil of talking ill against anyone and taunting, prohibition of calling by bad names, obeying and serving the parents. Mutual well-wishing and greeting with Assalamu Alaikum, supporting the truth, loving justice, truthful evidence, adverse effect of false evidence on the heart, evil of walking exultantly and proudly on the earth, amicability, unity, fraternity of mankind and brothers-in-Faith, lawful livelihood, earning by dint of one's own labour, trading, prohibition of begging, enjoining the good and forbidding the abominable (evil), infanticide, prohibition of illegal killing of a person. Bringing up the orphan and safeguarding his wealth and property properly, giving full weight and measure not disturbing the peace of the land, abstaining from obscene, immodest-talk, adultery which is a heinous crime, lowering ones gaze, it is not allowed to enter another house without taking permission, star (covering the part of the body which must be covered according to the Shari'ah) and hijab (veiling), the evil of dishonesty, deceit, accountability in respect of eyes, ears, heart. Doing good and virtuous deed and shunning vain and evil

human-kind and we reproduce below only those topics which have been mentioned in Sahih Bukhari, Jama' Tirmidhi and Sunan Abu Dawud.

Keeping union among the blood-relation, benevolent treatment to parents, tenderness towards children, loving the younger and respecting the elders, liking your brother as you like yourself, benevolent treatment towards the neighbour, kindness with the servants and pardoning their mistakes, bringing up the family, and looking after the needs of the poor and the needy, orphans and widows, helping the blind, sympathizing with the common man, kind treatment with those who are under debt, redressing the grievances of a person who calls for help, wishing well for the Muslims, mercy on animals, thankfulness for your benefactor, fulfilling the right which one believer possesses over the other, visiting and serving the sick, forbiddance of nursing mutual jealousy, mutual hatred and mutual hostility and the evil of exulting over the other's misfortune, valiance and courage, condemnation of fleeing from the battle-field. Obedience to the Imam or leader, constancy in actions and deeds, doing your own works yourself, sweet talk, cheerful, amiable nature and generosity, refraining from foul and abusive language, hospitality, modesty, politeness and dignity, controlling the anger, forbearance and forgiveness, patience and perseverance, condemnation of being proud of one's ancestral superiority, evil of being suspicious, forbiddance to enter the house of another person without taking permission, and peeping into another's house, wishing well for others, gentleness and politeness, contentment and satisfaction, forbidden to beg, condemnation of publicizing one's sins, forbiddance to tell the faults of your brother, prohibition from back-biting, slandering, carrying tales, nursing hatred, grudge, malice and spying, the evil of divulging one's secrets, merit of humility and hospitality, honesty, the evil of using abusive language, forbiddance to praise anyone in his presence, forbiddance to curse, and to indulge in vain and frivolous talk, condemnation of greed, niggardliness, squandering money and extravagance, pride and arrogance, mocking, jeering and making fun of anyone; sanctity of human life, forbiddance to oppress anyone; to

be just and fair in dealings and not to be partial or prejudiced, prohibition from fanaticism, harshness or rigour is not permitted, sympathy and compassion towards the afflicted. The evil of avarice, showing patience over the fate, forbidden to mourn (as it was done in the Day of ignorance), forbiddance of gambling, bidding against the other (for raising the price), exhortation to adhere to truth and not to tell a lie, forbidden to quarrel, give false evidence, the merit of joining the ties of friendship, relationship, forbiddance for a Muslim to have estranged relations with another Muslim beyond three days and without any reason of the Shari'ah. It is forbidden to perpetrate atrocity upon a Muslim, to humiliate him, Lo insult him, and inviolable is his blood, honour and wealth, condemnation of a hypocrite and one who pays a double game, forbiddance to break the promise, prohibition from dishonesty, deceit, drinking, adultery, theft, the merits of purity and cleanliness, greeting the friends, relatives with Assalamu 'Alaikum and embracing and shaking hands and observing the etiquettes of meeting eating, drinking, dressing, sitting and dispersing, house-keeping and the special rules and etiquettes relating to moral conduct and behaviour which need to be observed in the case of women.

As man in by his very nature evasive and in the habit of making lame excuses it is necessary that every aspect of moral conduct and should be explained clearly and in detail to elucidate this point. Further we quote here one or two examples.

Sadaqa and Zakat are tremendous works worthy of immense reward in the Hereafter; but the Torah has confined it to 'ushr and Zakat only and no mention of another charitable act has been made therein. According to the Bible giving away everything to the poor and leading a life of poverty is a virtue. The Holy Prophet (peace and blessings of Allah be upon him) has combined both these teachings and removed the deficiency by clarifying them further. It had not been made clear in the Torah on what quantity of grain or weight of gold and silver and number, cost of other things 'ushr and Zakat were to be levied as an obligatory duty. The Shari'ah of Muhammad (peace and blessings of Allah be upon him) has fixed the time, quantity,

weight and number of surplus wealth on which 'ushr and Zakat are payable. He has also explained the nature or kinds of expenditure on which this income can be expended. It has not been ordained that you should spend everything in the path of Allah and become poor and destitute. Instead of this, the Holy Qur'an says:

They ask you what should spend. Say: What you can spare. (2:219)

But from the moral view-point the believer has been exhorted to suspend his own need and take the pain to fulfill the need of the other person which is the most excellent of moral virtues. Allah says in the praise of Ansars who put themselves into trouble to alleviate the sufferings of the emigrants (Muhajirin):

But rather prefer (the fugitives) over themselves though they are in want. (59:9)

The Holy Qur'an says praising the companions: And feed with food, the needy, the orphan, and the captive for love of Him.

The Holy Qur'an exhorts us again and again to spend in the cause of Allah. Some people give those things in sadaqa (charity) and Zakat which are useless, rotten or bad. The Holy Qur'an has forbidden it as it indicates the vanity and impurity of heart and does not fulfil the real purpose i.e. purification of heart and soul for which charity and Zakat are given. It has been said in the Holy Qur'an:

Ye will not attain piety until ye spend of that which ye love. And whatever ye spend, Allah is aware thereof. (3:92)

It has been said in verses of the Holy Qur'an:

O ye who believe! Spend of the good things which ye have earned, and of that which we bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourself save with disdain; and know that Allah is Absolute, Owner of Praise. (2:276)

They ask thee (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatever good ye do, lo! Allah is Aware of it. (2:215)

The Messenger of Allah (peace and blessings of Allah be upon him) said: Giving of Sdaqa is essential for every Muslim. It was said (to him): What do you say of him who does not find (the means) to do so? He said: Let him work with both his hands, thus doing benefit to himself and give Sadaqa. It was said to him: What about him who does not have (the means to do so)? He said: Then let him assist the needy, the oppressed. It was said: What do you say of one who can not even do this? He said: Then he should enjoin what is reputable or what is good. He said: What about him if he cannot do that? He said: He should then abstain from evil, for verily this is sadaqa on his behalf. He (Allah's Messenger) said on another occasion: Enjoining what is good and forbidding from evil is a sadaqa; leading a stray person to the right path is a sadaqa; helping the blind, the poor and the needy is a sadaqa; removing stone, or thorn, or bone from the path is a Sadaqa; pouring water of his bucket into another's bucket is sadaqa, a good word is a sadaqa. The significance and the broad sense in which the word, sdaqa and Zakat have been used in Islam can be understood from the above ahadith.

It has been said in the Holy Qur'an;

O ye who believe! Render not vain your almsgiving by reproach and injury like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. (2:264)

A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement. (2:263)

If ye publicize your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is informed of what you do. (2:271)

And pay not (their contributions) save reluctantly. (2:54)

And the likeness of those who spend their wealth in search of Allah's pleasure, and for strengthening of their souls, is as the likeness of a garden on height. (2:265)

And whatsoever good thing ye spend, it is for yourselves when ye spend not save in search of Allah's countenance; and will be repaid to you in full, and will not be wronged. (2:272) •

System of Education for Muslims In India*

S.M.Rabey Hasani Nadwi

The topic of the day is of paramount importance for the entire humankind and, belonging as I do, to the cadre of madrasas as all those present here, it is my privilege to join in the cause for propagation and promotion of education.

Mankind has the status of Allah's deputy on earth and is thus charged with the responsibility of walking in all commandments and justification and to establish a system of leading life strictly in accordance with the directives of his Creator, for with purpose proper education and guidance is the basic requirement. In fact , since the very genesis, learning was ordained as a must. Word of Allah in the Holy Book is eloquent: "And Adam was taught about the nomenclature of all the exists.....", an emphasis on the superiority of humankind over the Angels, by virtue of learning and knowledge. It has also been made clear that there is a well defined mode of life prescribed for the man, whatever be the span of his sojourn of earth, which is not to be whiled away in pleasantries. Development of mental faculties and character traits of a person are initially moulded by the environment in which one is nurtured since the very inception. An infant brought up in a jungle with animals as the only companions, would imbibe all habits and demeanour of animals, deprived as it would be of any sort of planned education or guidance or even human example. Such cases are on record, not only in ancient history but quite recent ones.

As already mentioned, in the development of a person, the first influence is of environment, not only domestic but also contiguous surroundings. It is a matter of common observation

* Speech delivered in Urdu before a congregation at Adarat-ul-Shabab-al-Islami, Maihoon wala Maafi, Dehradun on March 03,2001.

that a person by virtue of innate human faculty, without any formal education, is well versed in the language of his clan and also develops similar habits and behaviour. Next influence is of the system of schooling, leading to canalization of natural talents and attainment of higher capabilities, which would not be possible by unguided observation and imitating examples.

However, the quality of environment, parental guidance, character and habits of elders are the basic imputes for the nascent brains, in the absence of which no orchestrated system of education would really be on value.

All nation entitled to the sobriquet of 'developed' have a clear concept and have a well developed and organized system of education, treating an uneducated person as utter liability and parasite to the society. So much so that parents in Europe, neglecting this aspect are liable to face prosecution. Someone has narrated a case of a person convicted of a heinous crime. Facing execution, who desired to see his mother as a last wish, apparently in filial affection. As the mother came close, the son bit off her ear in disgust, affirming that it was she who neglected his education through overindulgence, which launched him on the path of crime.

Though it may be a fable, the moral is good enough for hammering in the pertinent point.

Muslims, on the contrary, fell from their exalted position by and large, upon relegating the need for character building and education to the lowest slot in the list of priorities.

The constitution of our country, through a secular system, guarantees not-interference in religious matters and also the freedom to each community for arranging education to their masses in line with their own faith and philosophy. The institution run under state control do impart education free of

any religious hue, in principle at least. Yet there is a sinister design at foisting the tenets of one religion over all others. Considering government managed institutions inadequate for this purpose, schools have proliferated with syllabi laced in Hindu mythology. Economic help is provided to lure students in larger number, who are brain-washed methodically, to transform their faith and concepts. History holds enough testimony to the fact that by lack of proper guidance and teaching, the next or may be the one after, generation would undergo a sea change, becoming oblivious to Islamic faith and character. A case in point is that of the area which was once Turkestan, where perennial absence of preachers has rendered people almost totally ignorant of Islamic beliefs and principles.

Whatever adherence and devotion to Islamic principles and mode of life persists in our country is the outcome of efforts and attention of our progenitors, whose life was spent in preaching as well as setting personal example. Educational institutions, large and small, aided by congregational discourses have been instrumental in sustaining at least some semblance of true religion, despite disruptive tendencies. If the present generation do not carry on the mission in word and deed, the future, to say the least, may be bleak. In some areas, groups of Muslims, entirely confused and ignorant of tenets, already exist. It is none of their faults but of those preachers and men of knowledge who failed to reach into those pockets. Instances of people mixing idolatry with Islamic practices, adopting non-Muslim names and devoid of even basics of religion, abound.

The task of passing on the correct message and its implications for perpetuating the true spirit is specially daunting

n our country. Mere wishing and hoping for the best would be a mere dream. The style of teaching and syllabi adopted by a majority of the institutions aim at weaning away the pupils from Islamic faith and culture, while the rest are, at best, in different to this aspect. It is high time that Muslims take a cue from the Jews of America, have a firm grip over economy and administrative machinery, the main reason their highly organized system of education.

Maulana Ali Mian (RAH) would often quote an example from Hazrat Yaqub, who on his death bed summoned all his sons and inquired as to whom they would worship after his departure. This is a loaded query, coming as it does from a holy prophet, addressed to a group descended from three generations of prophets, as it emphasizes the intensity of adherence to Unity of God and that prophet Yaqub would ensure adherence to it before going into eternal resting place. In Hazrat Maulana's opinion, the faith should be so ingrained that a person, even in his dream seeing someone trying to sway him, would wake up in awe and offer apology to Almighty.

To sum up, the need of the hour is to arrange and organize and propagate proper education and training for the future generations, from grass root level upwards, for which establishment of madrasas is the main requirement as these form the nursery for inculcating the true beliefs and act as a solid foundation. The reward is with the Almighty, ours is to act. •

Jewish Control over Media

S. M. Wazeh Rasheed Nadwi*

In 1869, the Jewish Hakham "Rosharon" said in Prague emphasizing the importance of controlling media: "If it is our priority to control the stocks of gold in order to have a control over the world, then the next priority goes to controlling the media".

In 1897, Theodore Hertzfel said in Balle, Switzerland, that the "establishment of the State of Israel is not possible until they get complete control over media particularly journalism".

In protocol No.12 of the Zionist Elders, it is written: how would we control the press: "We will control the journalism as to direct it to our wishes"; "We will not let our enemies to get involved in it, with which they could place their words"; "No news should reach the public without our source and mediatic consent"; "We must have our newspapers, whoever it approves, comes into view; whoever it disapproves, gets disgraced; the government that we approve will be approved by the public, and which we disapprove will be disapproved by the public, whenever we like we will raise a trouble and disturbance, and whenever we like we could suppress it".

To achieve these objectives, Jews obtained control over the prominent journals of America, Britain and France and entered their own people in the international news agencies and also established institutions for teaching and training in journalism. The leading Jewish businessmen invested their money in it and among them the most prominent is the Murdoch family.

As a result of the Jewish control, if any newspaper or columnist writes anything against Jews or anything supporting Arabs, it faces the anger of public opinion and its publication is reduced.

* Director Studies, Nadwatul-Ulama-226007

To explain the efficiency of the journal, the statement of a Jewish lady, Sarah Yaherman, is sufficient that, in 48 hours time the Jewish controlled newspapers turned the American public opinion in favour of Jews, which was, previously, against Jews regarding the destruction of Iraq's nuclear reactor in 1981. These newspapers made this action pro-humanity and a blessing in favour of Europe. (For further detail, refer to: (Jewish Control over International Media)- by Fwaid bin Sayyidur Rahman Alrifayi)

Professor Naom Chomsky has made clear indication towards media propaganda in his book entitled "Control on Information Media". He has unveiled the control and domination over media and the predominant elements in the media and its efforts of lying, fabrication of lies, cheating, forgery and distortion of facts; he writes: "In the present time, the propaganda work at state level had started during the administration of President Wilson, who was elected as President of USA in 1916. This propaganda had started in the election campaign by the slogan of "peace without victory", during the middle of the First World War.

During the time the American population was very much peaceful and peace-loving. Therefore, they did not see any reason in joining the European War. Secondly, there were some restrictions of Wilson Administration with regard to war. So it was necessary to take action in this regard. Therefore, the Wilson administration formed a committee by the name of "Creel" for the sake of official propaganda. This committee did a marvelous job war based sentiments in the peace-loving people. They developed a sort of frenzy to destroy everything that had any connection with Germany.

The methods used to change the tendency of peacefulness, also included fictions and dramas showing oppressions and ruthlessness of Germans. And all the methods of cheating,

deceitfulness, lying and fabrications were used in it. For instance, some pictures of Belgian children were hired who were experts in deceitfulness, cheating and counterfeiting. Therefore, these people developed such terrifying and horrid reports which sent a wave of horror in the American public. After the end of World War, Europe took steps to finish the communistic system and to destroy Ottoman Caliphate of Turkey; they initiated an appellation calling Turkey "The sick man of Europe". Americans used identical policy to arouse the sentiments of uneasiness, restlessness and rebellion in Asia, Africa and Europe against Turkey. They plotted schemes against Turkey and instigated various elements in it. In order to create collision among Turkey, Arabs and other nations, writings and journalism were presented in this way. Of over 70 years of the 'Cold War' between communism and European capitalism, the media had worked with this mentality and made full use of literature, journalism, radio and even rumours to horrify Western Europe with the danger of communism; rumours and propaganda played a vital role in it. The communists also used the media as a weapon and showed its opponents as an enemy of the entire humanity. This opposition may be on religious grounds, political grounds, financial grounds of social and cultural grounds, this negative and destructive propagandas brought about large scale massacres and carnages; and those countries who held communistic policies, their liberties were confiscated, a number of Arab and Islamic countries also included in it. After the downfall of 'Soviet Union' and after the final retreat of the enemy of Europe which had never let them a restful sleep, a new enemy showed up which is the revival of Islam. In this the media is being used very forcefully. The Iraq war was fought with at the strength of media. It is media alone which caused to show Jews as the only tyrannized people and created a feeling of sympathy for them.●

It is related by Abu Hurairah that the Apostle of Allah said:

“Allah has not need for him to go without food and drink who cannot shun evil and falsehood even during the fast”.

(Baihaqi)

A Perspective on Muslim Education in India

Ali Ashraf *

Education in India is an uphill task for all its citizens, and for Muslims it is a little more complicated. In a country with about 35% literacy, about two thirds are steeped in illiteracy and poverty. Even for these lucky ones who take advantage of educational facilities, many drop out or are eventually thrown on the scrapheap of unemployment. The system is so distorted that majority of those who seek higher education are unfit for it, and the brighter ones who finally make it stay in the cities or go abroad. We follow such a laissez-faire policy of education that we are confronted simultaneously with the glut of unemployed youth and the lack of manpower to serve our people in the villages and slums. Thus we have an educational system that lacks a social function or purpose consciously planned or pursued.

In such a context the Muslims are as much part of the problem as other communities. Literacy and employment programmes are of as much significance to Muslims as to others. Thus the problems of Muslim education cannot be isolated from the national problem of augmenting educational resources and facilities and making them useful to the society at large without distinction of any kind. Muslims in all educational systems or institutions must also learn the virtue of citizenship to perform their duties as Indian citizen and enjoy their rights as equal and free citizens of India. It is no less but more important for the Muslims to contribute their share to the success of Indian democracy because this is the guarantee of their civil rights.

Beyond this the matter of Muslim education has some problems of its own. The first is: how to preserve and improve their identity of distinctness in a multi-ethnic society and its educational

* Former Vice- Chancellor, JMI, New Delhi.

nstitutions. India is traditionally pluralistic and committed to social pluralism. Muslims are not the only minority: Christians, Sikhs and Scheduled Castes and Scheduled Tribes, and the linguistic groups claim special protection for their own cultural rights. And indeed these rights guaranteed by the Constitution of India. There are hundreds of Muslim and Missionary schools providing education to not only the minorities but also to the general population. In fact, the Missionary schools are considered the model of good education and are the darling of all, regardless of religious affiliation. Convent education is sought by all who can afford it, and is the envy of others.

This is an important matter as it indicates the preference of the higher sections of the society and thus represents the demand for a special class of society. If those who are affluent or upward mobile seek this convent or public school education in ever increasing numbers, it indicates a trend that must be kept in mind while considering the problems of Muslim education. The question of identity through such schooling is important and urgent, in spite of the fact that the number of Muslim boys and girls studying in public or convent schools is not yet very large. But numerically small though this section of students may be, it is a dominant minority in all communities. And this is also the trend of the future education development.

The government funded or aided schools are often poorer in the quality of education they offer. Disregarding their general problems, there are two issues that are important from the point of view of Muslim education, In the first place government schools have no provision for religious education and this is as it should be in a secular system. The general educational institutions are not supposed to cater for religious education, and other method has to be devised to fulfil the need of religious education for these who want it. A second difficulty arises from the medium of education. This is a linguistic problem that touches Muslims as well as others in certain

states of the country. The three language formulae does not solve the problem for linguistic minority where the mother tongue is not English, Hindi or the regional language. Urdu not being the regional language, except in Jammu and Kashmir, its speakers are the worst sufferers. Every language is dear to its speaker, but the Urdu literature is the most significant treasure of the composite culture of India to which Muslims are specially attached. The preservation of Urdu as a cultural asset is of special importance to the Muslims.

The Muslims have to find a solution to the problem of alienation from their own culture, (which includes their religion and language) that their sons and daughters face in public or government schools. The goal of national integration, otherwise desirable and necessary, does not dispense with the need to solve this problem of alienation. Our aim should be to achieve national integration along with or on the foundation of our integrity in terms of our culture and religion. How to do it.?

The Madrasa education as it exists today or even after its improvement is no substitute for general education in institutions of modern learning. The purpose of Madarsa education is to impart if not exclusively, at least primarily and largely, religious study meant to take care of religious needs. The content, i.e. the syllabi, the approach and the organization are often archaic and obsolete even for the purpose for which these institutions are set up. There is hardly an attempt these institutions are set up. There is hardly an attempt noticeable to bring even subjects like logic. Philosophy and history up to date and in tune with the recent developments in these disciplines. There is equally no attempt to contemporary life and its needs. The impact of science, technology, industrialization or urbanization on social life is not discussed and no Madrasa includes sociology as a subject of study. Topics like ecology or environment, pollution, population or health and nutrition, deforestation and green house effect; problems of peace and disarmament or international organization or multilateralism do not figure in the Madrasa curricula. It may be argued that Madrasa education is concerned with higher

and loftier matters and not with mundane problems of the world. However, an education that does not open the eyes of its students to the problems of life in this world must be a very inadequate education even if the aim is theological and not secular. On the one hand it is claimed that Islam does not make a distinction between the sacred and the secular, on the other hand Islamic education is built on complete separatism between the theological and the secular concerns of life.

Thus the problem in Muslim education is not only that modern education involves alienation from Muslim culture and religion, but also that theological education involves alienation from the problems of the existential world. The Muslim student is accordingly faced with alienation of one kind or the other, and the Muslim education is generally incomplete, inadequate and unsatisfactory to meet the needs of both culture and employment, or tradition and modernity. What we need is a synthesis of both the strands in a composite system of education. The degree of specialization more in modern subjects like economics, science and computers, and the madrasas specializing in theological subjects. But if madrasas continue to avoid economics or electronics, their students can hardly relate theological concerns to contemporary life or meaningfully discuss the religious aspects of modern society. It may be argued that such knowledge of science is irrelevant to the practice of religious observance. But, before, what reason did Islam enjoin upon Muslims to acquire knowledge even if it meant 'going to China' or travelling long distance. The pursuit of knowledge must be understood in a wide sense to include all the branches of knowledge. An individual can not have the versatility or pursuing all the branches of knowledge; but a community must do so. It was the holistic approach and the love of learning encouraged by Islam that enabled the Muslim to make their remarkable contribution to all fields of knowledge sciences and sociology as well as philosophy and medicine.

Muslims have to think of both success in this world as well as salvation in the Hereafter. The two aspects are integral parts of a

coherent, integrated life. In the Indian context there are three aspects of education of Muslims education for a Muslim, for a citizen of India and for employment. It is fair that the primary concern of Madrasas should be for the purpose of religion and culture. The only provision is that such education rests with other systems of education. The madrasa syllabi must have other components so that its own students may take to modern professional courses, and also be equipped with knowledge of the wider society, economy and government with which they have to deal with as citizens of a country.

The students of common schools, whether government or public, are denied opportunities for religious or cultural education. Madrasas can and should introduce short-term courses to enable students of common schools to learn of their own culture and religion. But designing courses for such students is a challenging task and the academic staff of madrasas will have to undergo an orientation for themselves. But such endeavours are necessary if we want to end the alienation between the moral and material realms of the Muslim social and cultural life. The qualities of flexibility, adaptation and resourcefulness are required for this purpose. The millat however is preoccupied with issues of control rather than improvement and use of its educational institutions to meet the urgent and pressing needs of the community which faces disintegration and disorganization. Did we learn that a people who are unworthy of God's trust are replaced by another more worthy? Does the madrasa education prepare us for such learning? This is the challenge that must be met.

It is not often that Muslims turn to self appraisal and examine or review their own institutions and organizations. Education is one area which is considered vital for the development of the people, but the Muslims educational institutions, whether traditional or modern, are often in disarray. These suffer from internal problems of intellectual inertia, academic orthodoxy or organizational conflicts and tensions. •

It is related by Ayesha that the Apostle of Allah said:

“Seek the Night of Power in the odd nights of the last ten days of Ramazan.”

(Bukhari)

The Spiritual Discipline of Fasting

Obaidur Rahman Nadwi

Ramadhan is the month of peace, tranquillity, piety, righteousness, generosity and bestowal. Of the five tenets of Islam, fasting in the month of Ramadhan is a must every year. During fast one must abstain from eating, drinking and smoking including inoculation and injections from dawn to dusk. In this context the verses of the Holy Quran which ordain for fasting as an obligatory duty for Muslims are as follows:

"O ye who believe! fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint." (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number should be made up from later days. For those who can do it (with hardship), is a ransom, the feeding of one that indigent, but he that will give more, of his own free will, it is better for him, and it is better for ye that ye face, if ye only knew". (S.2, A.183-184)

Ramadhan's significance can be gauged from the fact that "the Quran was revealed to prophet Muhammad (PBUH) in this month as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong). So every one of you who is present at his house during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; he does not want to

put you to difficulties. He wants you to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. (S.2,A.185)

Needless to add that like salat (Prayers), fasting has been an essential duty for the followers of earlier Prophets. The Bible says that Jesus Christ fasted for forty days (Matthew 4:1-4, Mark 1:12-13 and Luke 4:1-4). In Peter 2: 21 the followers of Christ are enjoined to fast as the Prophet did. Even the Vedas and the Puranas prescribe fasting. Thus earlier peoples fasted though with a difference in the number of days and the prescribed time of fasting.(Radiance)

It should be kept in mind that this particular month has been considered sacred even from pre-Islamic days too. Ibn-Hisham states that the Qurayesh in the days of ignorance spent one month a year on Mt. Hira, practicing penance (Tahannuth). Before instituting fasting of Ramadhan Muhammad (PBUH)evidently observed fast on the tenth of Moharram". (History of the Arabs, p.133)

During Ramadhan evil conceals itself while good comes to the fore and the whole atmosphere is filled with piety and purity. The holy prophet says: "The deed of son of Adam is increased several times (in Ramadhan) and the reward is increased by ten times to seven hundred times. But Allah says that fasting is exclusively for Him and He himself will deliver its reward (to His bondsmen) as he abstains from eating and controls his desires only for Him. There are (two instances) of happiness for the fasting Muslim, one is

at the time of breaking his fast and the other at the time meeting his Lord. And verily to Allah, the smell of fasting person's breath is the best and cleanest. "The prophet of Islam also says: There is a door of paradise called Rayyan towards which only the fastings will be called. Only the fastings will enter it and those who enter it will never feel thirsty.

It is related by Abu Hurairah that the Apostle of Allah said: "When the month of Ramzan' comes, the Gates of Heaven are thrown open, and the Gates of Hell are shut, and the devils are put behind the bar." (In another report, the "Gates of Mercy" are mentioned in place of the "Gates of Heaven." (Bukhari and Muslim)

"Salman Farsi narrates that the Apostle of Allah delivered a sermon on the last day of Sha'aban in which he said: "O my people! You are on the threshold of a month of great solemnity and blessings. It is a month whose one night is better than a thousand months. God has prescribed fasting in this month and make Taraweeh prayers optional Whosoever willingly and with good intentions does one good act in this month will have the merit of having done an obligatory act in other months and one who does a prescribed act in this month it will be equal to seventy prescribed act of other months. This is the month of endurance and the reward of endurance is paradise and this the month of sympathy with and care of the needy men of the community".(Mishkat)

It is related by Abu Hurairah that the Apostle of Allah said: "Whoever omits even a single fast of Ramazan without the legal concession of a journey etc.

or (a valid excuse like that of illness), amends cannot be made for the thing that is omitted even though he observes fasting throughout the life." (Tirmizi)

It is needless to add that fasting is a shield against sins, crimes, vices and other un-Islamic acts. The prophet says: "Fast is like a shield for protection from satan's attack. Therefore, when one observes fast he should use this shield and abstain from quarreling. If anybody abuses him or quarrels with him, he should simply say: Brother, I am fasting do not expect me to indulge in similar conduct (Bukhari & Muslim)

To restore real spirit of fast, it is incumbent to observe it with prescribed rules and regulations. The noble prophet said: "If one does not give up speaking a lie during fast, God does not require him to give up eating and drinking (Bukhari). On another occasion, he said: "Many are the people who fast but who gain nothing from their fasts except hunger and thirst: and many are those who stand praying all night but gain nothing except sleeplessness (Darimi)."

To sum up the fasting according to Islam, is a spiritual discipline and as a consequence it inculcates moral discipline. It imparts moral strength and leads to the promotion of virtues of piety. •

Darul Uloom Nadwatul Ulama Services and Requisitions

Darul Uloom Nadwatul Ulama needs no introduction. It has completed more than hundred years since its establishment.

By the grace of Allah it has played a leading role in the field of education and reformation. It enjoyed patronage and guidance of Late Maulana Syed Abul Hasan Ali Nadwi (RAH) for quite some time. It acquired a prominent and prestigious position as an Islamic centre during his life time. After the demise of Maulana S. Abul Hasan Ali Nadwi (RAH), his successor Maulana S. M. Rabey Hasani Nadwi has been ably carrying on the same mission. Faculty members and students of Nadwatul Ulama keep themselves involved in disseminating Islamic teachings according to their calibre.

Presently besides Indian coming from different states students from Thailand, Africa, Saudi Arabia, England, Australia, Nepal and other countries are pursuing their studies here.

Students hailing from various Islamic countries show keen interest in getting enrolled here. But due to want of space they are refused admission. Number of Students is on an increase every year.

New Statistics

The number of students of D.N.U.	3000
The number of students Section Hifz including Mahad Sikrauri and Mahpat Mau.	297
The number of students Mahad Sikrauri Mafat Mau And Makatib-e-Shahar- (City Branches)	1940
Total number of students	= 5237
The number of teachers including Mahad Sikrauri, Mahpat Mau and Makatib-e-Shahar.	179
The number of Staff including Junior employees along with Mahad Sikrauri, Mahpat Mau and Makatib-e-Shahar.	
The number of staff administrative office including Unit Dawat-wa-Irshad, Media and Internet.	25
The number of staff Deptt. of Construction & Development Including representatives and employees	

of constructions.		23
Total Staff including Juniouir employees	=	227
Daily wage workers-		45

Now Mahad Darul Uloom has been shifted in 1420 (H) ot Sikrauri 11 Kilometre away from Darul Uloom Nadwatul Ulama, Luckonw. Where the construction work of classrooms, hostels, staff quarters have been completed. But Library Hall and a Mosque are still under construction.

Staff quarter

Staff quarters have been built for teaching and non-teaching staff in the premises of Darul Uloom Nadwatul Ulama. But with the increasing number of students, more staff has been added and for them more quarters are needed.

Shibli Nomani Library

The Library is housed in a grand five-story building equipped with lift. The library is reputed for its collection of books on Islam. Total numbers of books are about 1,50,000. Research scholars of various universities of India and universities around the world visit it.

Department of Preaching and Instructions

Preaching Islamic teachings, thoughts and culture is the basic responsibility of Nadwatul Ulama. Besides its main plank is to improve doctrines in Muslims and keep them away from un-Islamic practices and customs and to make them present true picture of Islam before non-Muslims. This unit distributes religious books, brochures and pamphlets and convenes reformative meetings and organizes workshops to fulfil this work.

Keeping in view the present scenario of the world, this unit assumes significance. Today Islam is confronted with various trials, invasions and attacks. Disruptive forces and anti-Islamic movements are gaining momentum.

Department of Social Reforms

Un-Islamic Practices have permeated in Muslim Society leading to show off, Profligacy and exhibition of extravaganza all culmination into wasteful expenditure. It is harbinger of devastation and doom. It attracts the wrath of Allah jalle Shanuhu. Apprehending this danger Nadwatul

ulama under the guidance of late Hazrat Maulana Abul Hasan Ali Nadw (Rah) considered its inevitable moral duty to undertake the task of education of the masses making them aware of the evil in such practices and thus bring about the reform in Muslim Society. It has a central office at Nadwatul Ulama campus and various branch offices in numerous cities.

Department of Darul Qaza Wallifta

The need for a "seat of Justice" to guide the Muslims in the matter of their religion and society (**millat**) and to decide their individual conflicts as per the Sharia was felt since long. **Alhamdulillah!** A building for it has been constructed and the Board has started functioning. The Board comprises of eminent scholars of the institution.

In this department Islamic law and its applicability is taught and it answers the queries received from all over the world. The queries are answered with the references from various books and similar instances in the past. Training of upcoming students as Muftis and Qazis of future is also done in this department.

Academy of Journalism and Publicity

Academy of Journalism and Publicity brings out a monthly and a fortnightly journal in Arabic. The monthly journal is called **Al-B'aas-al-Islami** in which articles by well-known writers of religious and spiritual integrity from India and the Arab world are published. Apart from the Indian subcontinent, the journal commands readership in the Arab countries also where it has acquired a respectable status. Al-B'aas-al-Islami now ranks among the first-rate religio-cultural magazines of the Middle East countries.

The fortnightly journal "**Al-Ra-id**" is published regularly for a long time. News regarding Muslims in India abroad, reports of the activities of Islamic institutions and associations, particularly Nadwatul Ulama, and other useful and instructive articles on the current situation are published in it. A fortnightly journal in Urdu has also been started in 1963. It is called "**Tameer-e-Hayat**" which in addition to the news regarding various activities of Nadwatul Ulama, publishes valuable articles on religious and cultural topics. Now a Hindi monthly "**Sachcha Rahi**" and an English monthly "**The Fragrance of East**" have also been added in the list of its publications.

Department of Journalism and Languages

A two-year Journalism course has been introduced, where English, Hindi, Urdu and other languages of students are also brushed up.

Stipend is also given to students of Journalism so that they may get education well and get involved in Dawah work as well.

Computer Section

Internet has now become a convenient tool to spread Islamic teachings and to combat anti-Islamic literature. By the grace of Allah religious services have been done through internet with elan. The computer education centre set up for students, is an added attraction for them.

Media Research Centre

Maulana Abul Hasan Ali Nadwi (RAH) was of firm view that Media plays an important role in the society. On his initiative Media Research center was established in 1994.

The Media Research Center is also responsible for collecting, collating and disseminating information relevant to Islamic thoughts and culture.

Dr. Abdul Ali Hospital

For the benefit of faculty members, non-teaching staff and students who live in the premises of Nadwatul-Ulama a hospital has been established on campus. The hospital named after one of its illustrious Nazim, Dr. Abdul Ali. The hospital is well-equipped in all respect and stores medicines also. Besides two Dormitories it has several rooms for consulting physicians, dispensary, operation theater, dressings rooms.

Services of Physicians of modern medicine, Unani and Homeopathy system have been sought. Most of them service without remuneration.

Appeal

Now after these descriptions and accounts, we request all philanthropists and social activists to come forward for this noble cause and enjoy blessings of Allah. There is no other better way of doing charitable work than to help save religious castles in India.

Those of you who attended the 85th anniversary of Nadwatul Ulama may recall that addressing the gathering Late Maulana Abul Hasan Ali Nadwi (RAH) pointing out the honoured foreign guests said: "These golden birds will fly away. We and you will remain here.

You may not comprehend that you became free. We will not give you up. Our representatives will call at your doors because your meager amount is quite precious to us.”

By the grace of Allah we stick to the noble principles of Nadwatul Ulama for which it was established i.e. propagating Islamic ideology and thoughts in an effective way in modern time. Compendium of religion and world, striving to enjoy education and spiritualism, combating the menace of irreligiousness and mental apostasy, reposing on Islam and steadfastness on Shariah.

The above mentioned bojectives have more singificance for us as compared to finances, budget and splendid buildings.

With the above explanation of the issue, now it does not need more introduction. We again request all philanthropists and social activists that they may comprehend this work and regard it as their own.

We believe that if philanthropists show their inclination annd interest for this noble cause under the guidance and patronage of Maulana S. M. Rabey Hasani Nadwi, our message will spread not only in India but in every nook and corner of the world.

Maulana S.M. Wazeh Rasheed Nadwi
Mutamad-I-Talim

Prof. Wasi Ahmad Siddiqui
Mutamad-I-Malyat

Maulana Muhammad Hamza Hasani Nadwi
Secretary

Note

The amount (s) of donation paid to Nadwatul Ulama, Lucknow are exempt from Income Tax under sectin 80 G of Income Tax Act, 1961 vide Income Tax commissioner's order No.58-59/74/2004-05/Tech/CIT Lko/48 27.9.2005 valid upto 31.03.2010

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Around the World

More Muslims in Germany- Study

A government survey has found that there may be some one million more Muslims living in Germany than previously thought, meaning that they make up about five percent of the total population. The Federal Office for Migration and Refugees had previously estimate that the Muslim population was between 3.1 million and 3.4 million in a total population of 82 million. A new study by the Nuremberg based office, however, found that the Muslim population in Germany is likely 3.8 million and 4.3 million- meaning Muslims make up between 4.6 and 5.2 per cent of the population. The survey said 2.5 million to 2.7 million of Muslims in Germany or about 63 percent report Turkish heritage.

Muslims anxiously await Gitmo detainees

Palau is among the smallest countries in the world, with some 20,000 people scattered over 190 square miles of tropical islands. A third of the popuation is foreign, mainly Filipinos. About 450 Bangladeshis live in Palau and the vast majority of them are Muslim. At the call to prayer, the men turn one by one down a narrow path through the jungle, marked only by a towering coconut tree. Hidden at the end of the dirt track island stands the sole mosque in Koror, home to more than two thirds of people in Palau, the tiny pacific nation that has agreed to take in a group of Chinees Muslim detainees from Guantanamo Bay. The mosque is perched on bamboo stilts and held together by a patchwork of corrugated metal. For the small group of about 500 Muslims in this predominantly Christian nation, this is a spiritual sanctuary.

UK Muslims to unite against Evangelical Ignorance

British Muslims are gearing up for a new initiative that has been launched to counteract Islamophobic misconceptions about Islam which have led to the continued alienation of Muslims from

the wider community. "We are not a political organization, but rather we are a charity organization that aims to establish a mass movement in Da'wah through training and mobilizing a network of Islamic missionaries will aim to clear the misconceptions about Islam," explains one of the founders of iERA. The IERA – the Islamic Education and Research Academy was set up by two well known reverts to Islam. One of the project is called the "New Muslim Project," and its aim will be to help new Muslims or reverts who often need a support system as they make changes in their lives. iERA will aim to employ and train people to give Da'wa, people who will be the most gifted and able.

US envoy to Muslim world

The United States State Department announced the nomination of Indian born Farah Pandith as a new envoy to deal with the Muslim world. Pandith will be responsible for executing the administration's efforts to engage with Muslims around the world on a people to people and organizational level, the department said. Pandith immigrated to the United States as a child from Indian Kashmir's summer capital, Srinagar.

Gaza's Female Lawyers Asked to wear Hijab

Gaza's Supreme Court Chief Justice has ordered female lawyers to wear headscarves when they appear in courts. Chief Justice Abdul-Raouf Halabi says he issued this headscarves order to conform with Islamic law, which says it is forbidden for a woman to show her hair in public. Hamas came to power in Gaza in June 2007 and has taken a series of steps in recent months that aim at implementing Islamic Sari'ah. •

Our Representatives Abroad

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