



THE FRAGRANCE OF EAST

Vol. XX No. 11


November 2018

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Islamic Culture

S. Abul Hasan Ali Nadwi

The Prophets of Allah do not only call people to the religion of Islam by presenting tenets of the Islamic Faith and its codes of law; they also pioneer a new culture, a new civilization, and a new way of life. Such a culture can aptly be called "Ibrahimi Culture". This culture has certain fundamental principles and characteristics which distinguish it from other cultures based on ignorance. This distinction may be seen in its spirit and principles as well as in its outward manifestations and details.

The first distinctive characteristic of the Islamic culture is the authentic religious beliefs, social ethics, and moral values on which it is based. This factor is commonly shared by Muslims all over the world, irrespective of their nationality, language, and dressing style. Due to this common feature Muslims from different parts of the world look like members of a family, easily identifiable as representatives of the same culture. Thus, the Muslims of the world have a specific culture of their own which could be best called the "Ibrahimi Culture". ■

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The Qur'an

And hold fast, all of you to the rope of Allah, and 'do not separate. And remember Allah's favour to you in that you were enemies, and He joined your hearts together, so you became brethren by His favour. And you were on the brink of a pit of fire and He rescued you from it. Thus Allah expounds to you His revelations that perhaps you may remain guided. (Āl Imrān 3:103)

Commentary– We should always remember in our minds the message the above verse imparts. For it speaks of the great divine bounty with which Allah has blessed Muslims.

Mankind was steeped in ignorance and error. We were ignorant of such life-enriching concepts as monotheism, messengership and the Hereafter. Nor had we any idea of moral values and religious teachings. We were engrossed in superstition. We were in the clutches of tyrants. Humanity was at its nadir. Mighty rulers and clergy had claimed divinity for themselves. The poor masses were forced to pay tribute to them, as is mentioned in the Qur'an: They had taken their priests and their monks for their lords, besides Allah. (al-Tawbah 9:31)

As Islam appeared on the scene, it illuminated the whole world. Islam was meant for everyone. So to speak, it was like long-awaited rainfall that makes no distinction among its beneficiaries. Islam revived life and moral values everywhere. No blessing is greater than that of Islam. It is even more valuable than life itself. Without the life-giving message of Islam premised on absolute monotheism, life would have been utterly miserable. Man would have landed himself in Hellfire had he not been blessed with Islam. We must thank Allah profusely for having conferred this great blessing upon us. We are indebted to the Prophet Muhammad (peace and blessings be upon him), his mission, his call and his striving, which rescued us all. ■

Hadith

Sufiyan bin Abdullah Saqfi has related to us that, once, he asked the Prophet, "O Apostle of God ! Tell me an all-encompassing thing about Islam so that, after you, I may not have to ask from anyone in this regard." The Prophet replied, "Say, I believe in God, and remain true to it," – *Muslim*

Commentary– It is enough for a man to make himself the faithful bondsman of God by affirming faith in Him as the Lord and Creator of the Worlds, and, then, to make the conscientious fulfilment of the duties stemming from it his characteristic behaviour and way of life.

This Tradition is included among the "all-embracing sayings." The sacred Prophet has summed up the fundamental meaning and purpose of Islam in a few words. Faith in God and constancy and steadfastness in it constitutes the pith and essence of Islam. The significance of faith in God has already been explained in the commentary of the Tradition placed at the head of the present compilation while steadfastness means to pursue faithfully and unchangingly the Straight Path and to persevere in it at all times. Strict observance of the Divine injunctions, positive as well as negative, is, so to speak, the name of constancy in Faith. Some of the leading Sufi-saints have remarked that "steadfastness is better than a thousand supernatural deeds," Once a person has learnt the lesson of steadfastness, he has learnt everything. After it, there is left nothing for him to aspire for. At various places in the Quran, felicity has been associated with faith in God and steadfastness. Take the following verse, for instance.

Lo ! those who say : Our Lord is Allah, and afterward are upright, the angels descend on them saying : Fear not nor grieve, but hear good tidings of the Paradise which ye are promised. (xli : 30)

Seeing that the Traditions of the Prophet were based upon Quranic teachings it can be said that the reply to Sufiyan bin Abdullah Saqfi was in the light of the verses like the one reproduced above. ■

Fear of God

It is our daily experience that whenever we take up any job we do it under the pressure of threat or do it in the hope of getting reward. Recently we have come across a book "Peace lies in the commands of God." The author Dr. M. Mohsin Ali has nicely described the situation with proper references to Tradition. We reproduce below some extract of this book:

These days one question is frequently arise; "Why earth quakes or other natural calamities occur?" The answer is that natural calamities will not occur if majority of people purify their souls.

Frequently natural calamities are attacking our country (India). Because of these our country suffer a huge loss. For instance, Gujrat earth quake made us a loss of 20,000 crores, Orrisa floods and cyclone made us to suffer a loss of rupees 10,000 crores, Andrapradesh floods cost us 700 crores loss. Will making earth quake proof houses will protect people from the natural disaster? We need to see the root cause of it. If majority of the people are good, honest and purified, then God cannot punish us, He never punishes the good people. It is clear from the Qura'n that He has only punished the bad people till now and ever. There may be some good people in that area who are cleaned and purified but that is not enough, majority of the people should be honest, cleaned and purified. When good people become a silent viewers of the bad deeds, and do not take any step to stop these sins, the punishments affect the good people too.

The Prophets apprehensions at the time of a storm:

Hazrat Aishah (with whom Allah is pleased) relates that whenever a strong wind bringing dense clouds started blowing, the Prophet (peace be upon him) turned pale with the fear of Allah. He became restive and would go in and out with perturbation, and would recite the following; " O, my Allah! I ask of thee the good out of those wind, the good out of that which is in this wind and the good out of that which is the out come of this wind. I seek refuge in thee from the evil of this wind from the evil out of that which is in this wind and from the evil out of that which is the out come of that"

She says; And further when it began to rain, signs of delight appeared on his face. I said to him once, O Prophet of Allah when clouds appear everybody is happy as they foretell rain , but why is it that I see you so much perturbed at that time?" He replied, " O Aishah ! How can I feel secure that this wind does not portend Allah's wrath? The people of A'ad were punished with the wind. They were happy when they

beheld the gathering dense clouds, believing that they brought rain; but actually those clouds brought no rain but utter destruction of A'ad"

The Prophet's weeping the whole night

The Prophet (Peace be upon him) once kept weeping the whole night through, repeating again and again the following verse .

“ If Thou punish them, they art Thy slaves; and if Thou forgive them, Thou only art the Mighty, the Wise.”

It is said about Imam Abu Hanifah (Rahmatullah alaih) that he also once wept the whole night, reciting the following verse of the Qur'an in Tahajjud:

“But a vaunt ye, O, ye guilty, this day.”

This verse means that on the Day of Judgment, the guilty will be asked to separate themselves from the good, and will not be allowed to mix with them as they were doing in the worldly life. Why should not the people with fear of Allah in their hearts weep in anxiety regarding which class they will belong to on that Day?

Man, born to live on the planet earth, has been endowed with free choice, but he is not the master of his destiny. The most crucial aspect of life is that he is accountable to God Almighty for all his deeds. There is no escape from this accountability. After a brief span on earth, he is destined to face his death and find himself before God for his fate to be decided in the form of eternal hell or eternal paradise. The greatest of man's concerns is that he should prepare himself for the world to come. The present world is like a great examination hall, where man's only task is to pass the divine test set by God, so that he may save himself from divine punishment in the next world, and be held deserving of God's rewards in the form of paradise. In paradise there will be no fear and no regret.

Everyone is heading towards a fateful leap into the next world. Only those who can pass the divine test are the successful ones in this life and the next. This is the goal towards which people ought to strive. (Qur'an 37:60)

S.A.

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U.S. Generosity Fails to Get Sincere Friends

- S. Abul Hasan Ali Nadwi

Brothers and Sisters,

It makes me very happy to be with you here in Washington, the capital city of the United States of America, which may be described as the hub of the world. Today its influence is felt everywhere, and in all spheres of life, social, political and economic. We may like it or not, but no one can deny it.

What is lacking here ?

How did America acquire that position and what part has the skill, industry, unity of interests and capacity to organise and act jointly with one another of the American people, and their scientific, industrial and technological progress played in it, and how much of it is due to our own negligence and shortcomings is a very complex question, and, I am sure, you will agree that it will be out of place to try to discuss it here. Thinkers, political scientists and historians have analysed it from various angles and offered their explanations.

From the material point of view, this country is a paradise on earth, and, excuse me, this is what has brought you to it from your native lands, India, Pakistan, Syria, Egypt, Saudi Arabia, and, so on. There is no harm in it either,

** This speech was delivered at the Islamic Centre of Washington on June 25, 1977.*

for don't the pieces of iron collect around the magnet or the thirsty people rush to the place where water is found? I have seen America from coast to coast, both as an ordinary tourist and a student of the Quran and history, and the thing I have found wanting here is exactly what has been alluded to in the Quranic Verses we have just heard.

May God bless the learned friend who recited the verses from Sura-i-Kahf and reward him bounteously in both the worlds. He has brought us face to face with a world of truths and realities, and, at least, rendered a great service to me. I was wondering what I was going to say at this meeting. There are, of course, so many things one can talk about, but the difficulty lies in the choice. I was thinking what message could I deliver to you in the States, what would you like to hear from me that, suddenly, the Quran came to my rescue as it always does, and I felt that a wonderful portrait of the Modern Age, which had reached the pinnacle of material development, had been drawn in these verses.

For one of them We provided two gardens of grapevines. Both the gardens gave their fruit and withheld naught thereof And We caused a river to gush forth therein. And he had fruit. And he said unto his comrade, when he

spoke with him: I am more than thee in wealth and stronger in respect of men.

—(XVIII : 33-35)

Can a better portrait be possible of modern America ? Gardens of grape-vines ! Take any part of this great land and does it not present a spectacle of luxuriance and plentitude ? What is lacking in it ? What fruit is not found here? All the gifts of the Lord are abundantly available in this country. Still there is something that is sadly wanting and to which attention has been drawn by the thoughtful and believing friend in these words:

When thou entered the garden,
why did thou not say : That which
Allah willeth (will come to pass) !
There is no strength save in Allah !

—(XVIII : 40)

Only Masha Allah, laa quwata illa billaah (that which Allah willeth : there is no power but in God) is missing. This Masha Allah, laa quwata illa billaah can turn the dust into gold, elevate materialism into worship of the highest order, and tame the rebellious horse of the carnal self so that it became a blessed mode of transport for taking man to his destination. It is the master-key that can open any lock. If the Western World does not possess anything, it is this. On the face of it, these are just a few words which we utter frequently in everyday life. Masha Allah,

when did you come? Masha Allah, when you had this new suit made ? And, so on.

In fact, we have lost appreciation of the ocean of eloquence and profundity that is contained in this short, pithy expression and the marvellous power it possesses of subduing the materialistic aspirations and conceit of man that lead him into the deception that whatever is happening around him is of his own choice and making, That is why, we utter it mechanically, without the faintest idea of its intrinsic significance. What Masha Allah denotes, in sum is that whatever takes place in the world is at the command of God and by His power and authority; the credit for it does not go to man, nor does praise belong to him.

Praise be to Allah, Lord of the Worlds.

—(I : I)

And :

But His command, when He intendeth a thing, is only that He saith unto it : Be ! and. it is.

—(XXXVI : 81)

What has been set forth in the two aforementioned verses and the supremeness that has been affirmed in Allah is He who raised the heavens without any pillars, (XIII : 2) have got compressed into the single phrase of Masha Allah, laa quwata illa billaah. Only that which Allah willeth will happen. He

is the Author of all things, the Creator of all things. There is no power save in Allah.

Today, America is a living example of He hath loaded you with His favours both without and within, (XXXI : 20), and Abundantly supplied with sustenance from every place. (XVI : 112). Wealth is springing here from the earth and pouring down from the heavens. Then, why is it not giving the message of peace, good understanding and security to the world?

America has no sincere friends

The United States can claim to be the benefactor of the world, and, may God forbid, with many people it is the Great Provider of the daily bread. But how many countries feel sincerely grateful to it? America is giving food, money and arms to scores of nations and aiding them in the implementation of their development plans. But what is it getting in return?

A number of countries feel protected against external aggression because of their defence pacts and other arrangements with America. For them its friendship is the greatest guarantee of peace and the preservation of their sovereignty. Yet, no one is giving thanks to it. On the contrary, they never miss an opportunity to denounce it. An undercurrent of hatred is found everywhere against it. America has no

sincere friend, no true well-wisher in any part of the world.

Do the leaders of this great country not feel it ? Are its thinkers blissfully unaware of this reality? No, they must be knowing that for all its dollars what America is getting back is a kick here and a let-down there. But have they ever cared to go to the root of the matter? If they do a little self-introspection, they will find that at the base of it all lies America's own insincerity. Its entire concept and mechanism of aid and assistance is devoid of earnestness. Its generosity is a cloak for the exploitation of the weaker and the poorer nations. It gives, but not to enable them to stand on their feet. Its magnanimity is aimed at the perpetuation of their dependence upon it.

The Apostles and their followers served mankind with sincerity and they came to be loved

The Prophets devoted their time and energy to the service of mankind and gave it the priceless gifts of faith, truth, sincerity and universal brotherhood, and, as a consequence of it, nations and communities became their slaves. The Egyptians, Syrians and Iraqis renounced their languages, cultures and ancient civilisations, and willingly accepted the rule of the Arabs, or, rather, of the Muslim Arabs, and even their tongue. Nowadays, a campaign is being carried on in our Eastern tries

against the English language, so much so that it is being erased from the sign-boards, but so far not a voice has been raised against the Arabic language in the Arab World. In fact, no reaction or hostility against the Islamic Civilisation or the Arab-Islamic culture is felt in the Arabic-speaking countries while, perhaps, a feeling of disgust and intolerance is building up against the European Civilisation in various parts of the world and the day is not far off when they will throw it out and revive the Eastern or their own indigenous civilisations.

America is unblest with true Faith

There is everything in America save the effulgence of the Book of God and Divine Guidance. The belief that it is God who is directing the affairs of the world, He has power over all things and all that we have achieved is by His grace and we should spend what we possess according to his Will and Command and in His path is not to be found in this mighty land. If anything is wanting here, it is this.

It has Gardens of grape-vines, but not *Masha Allah laa quwata illa billaah*, and the owner of the earthly paradise can only be he who has been indicated in the Quran. In the parable of two men, the possessor of the gardens is a plain materialist, a rebel, an ungrateful soul, and an egotist while the other is a truthful Believer : he is weak, he does not

possess Gardens of grape-vines, but he is a Believer and God has blessed him with faith.

Both the Gardens withheld nothing. They poured out all that they had, like a spring gushing forth from the earth. Abundant was their produce.

Now, the turn of the other brother comes. He says, "Very well, but why did you not say : That which Allah Willeth will come to pass; there is no power save in Allah, when you went into the garden? You should have avowed that it all was by the grace and benevolence of the Lord, and a manifestation of His Might and Mercifulness."

Had America been religious-minded

America is not saying that all this is the gift of God. But why? It is a long and distressing story, and, also, shameful for you and me. It is long because it goes back to hundreds of years; distressing because had it been otherwise, had America been blessed with the wealth of faith and had it been religious-minded, the world would have been presenting another picture, the history of mankind would have been different, the danger of war would not have been hovering over our heads and the nuclear energy would not have been causing fear and suspicion in the minds of men; and shameful because we, the Muslims, failed in our duty to carry Islam to this part of the world. The Lord gave us many opportunities. Muslims came

to this land when it had begun to raise its head like an infant; all the portents were there of its enormous potentialities, but we were caught in deep slumber; and even before that when we ruled over Spain we should have striven to instill the message of Islam into the heart and soul of Europe instead of building Al - Hamara and Al-Zehra and erecting stately mansions and magnificent mosques, and the evangelists and preachers of Islam should have spread over the Continent. But it was not to be. Hence I say that the story is, also, shameful. However, what was to happen has happened. If this country needs anything now it is that a living bond is forged between it and Apostleship. But Christianity cannot do that.

Failure of Christianity

Christianity had proved its powerlessness a long time ago. If you read the history of Christianity you will find that either it was not content with anything less than monasticism or there was so much of stagnation and prejudice in it that it felt compelled to push back the rising tide of knowledge and critical investigation. Christianity was not equipped to lend guidance to this great land. It did not possess the strength to show the path of moderation and comprehensiveness to the eager, ardent and enterprising peoples of Europe and America. It could not say, Show us the Straight path; or Our Lord

Give us good in this world, and good in the Hereafter. Christianity was not willing to say: Our Lord ! Give us good in this world... ...because it believed in the renunciation of the world.

Islam is the religion of balanced and comprehensive teachings

It was left to our precursors to tell that they, alone, could do so. Now, it is our duty to present such a balanced and comprehensive image of Islam that the people of the West realised that it, alone, could lead them along the right path. If the bond is established between America and Islam, the doors of Divine Mercy and Benevolence will open for the whole world, the clouds of war will disperse, hatred will disappear from the hearts, and man will cease to be a hunter of man: he will become a man in the true sense of the word, and live only as an enemy of Satan. This only Islam can do, and whenever it is going to happen in America, it will be through Islam.

Christianity had lost its soul centuries ago when it had stepped out of Palestine and made its way into the Roman Empire. I feel proud to say it here in America which is the most powerful country in the world, today, that Christianity, as it is, is not the religion of the Apostle who had been raised up by God with the message of peace and love. It is the creation of St. Paul and the product of his ingenuity. It is the

Christianity of St. Paul, and of the Middle Ages, and it would be futile to expect it to guide the steps of a dynamic country like the United States or an impatient generation like the present one. It possesses neither a comprehensive programme of life nor the moral strength to uphold the values related to the inner existence of man.

A word to the Americans

Oh, citizens of the United States ! My best wishes to you. I don't grudge you your attainments. I don't look at your progress with contempt. What I ask you most earnestly is only to add Masha Allah, wa laa quwata illa-billaah to what you have. Subordinate your worldly possessions and phenomenal achievements to the will of God. Place it all under the control and authority of the Divine law. Use it for the rebirth and redemption of mankind and the generation of an atmosphere of equality, fraternity, justice and freedom from fear in the world. Let there be no distinctions of race, colour or wealth between man and man. Use your enormous resources for reconstruction of the world. You will, thus, be helping yourselves as well for, without it, your civilisation cannot survive. Its days are numbered. As Iqbal has put it :

The arrant intellect that laid bare
the treasures of nature,

In its own nest is threatened by
the lightning it has released.

Deliver the message of Islam

The Muslims, on the contrary, are fortunate to have been blessed with a unique comprehensiveness. They realise the worth and singificance of this world, but, at the same time, regard it only a transitional stage in man's onward journey. With them the real and permanent abode is the Hereafter. Their attitude towards life is governed by the Quranic verse which says :

And for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The (good) sequel is for those who ward off (evil).

—(XXVIII:83)

In the end, I thank you that you come here out of love for a Muslim brother and gave him a patient hearing. May Allah protect you and your faith, and your next generation, also, be a believer in Islam.

Die not die save as Muslims.

—(II :132)

My fervent prayer is that you remained true to this commandment.

May you be bowing your heads low before God. offering up Namaz regularly and adhering steadfastly to the Kalima as long as you live in this world, and when you depart from it, the radiance of Faith may be in your hearts and the Kalima of Laa ilaaha illallaah, Mohammadur rasulullaah on your lips!■

Educating Muslims – Some Problems

- S. M. Rabey Hasani Nadwi*

Education is a necessity for the civilised man just as food is for health of the body. The concern of the Western nations for education and better management of the educational system, the progress made by them in this field and the far reaching benefits achieved by them is common knowledge. Inspired by their example Eastern countries too were attracted to improve the system of education and management of their educational institutions. They established institutions for imparting current subjects of study. This process requires immense resources, great skill and dedication to the cause. Unfortunately Muslims are lacking in these qualities and have not yet realised their importance well enough. How to collect the resources and meet the demands of establishing educational institutions and remove impediments in the implementation of the programmes? These questions call for special attention of Muslim intellectuals for sincere deliberations.

Among the Muslim educational institutions one set consists of these institutions which are exclusively devoted to and concerned with the teaching of religious knowledge, preservation and propagation of faith.

These institutions meet their financial needs from public contributions. Muslims who have the means and are motivated by religious fervour make generous contributions according to their means. Small amounts contributed by common men are no less valuable. These institutions produce doctors of religious learning who guide the Ummah in matters of faith. Their role in preserving the faith and making the Ummah true followers of the religious teachings is important and they do perform their duties well in their own way.

Some people find fault with the exclusive concern of these institutions in teaching of religious learning. But the objection is not valid. Even in the institutions of current educational disciplines, some are exclusively meant for specific subjects. For example some institutions are exclusively meant for vocational and technical education, some others with medical education, yet some others with engineering and so on so there is nothing wrong with some institutions concerning themselves exclusively in producing specialists in religious learning, Fiqh (Islamic law) and preaching of faith and providing guidance in religious matters. In fact such educational institutions of specialist religious learning are very

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much needed for Muslim Ummah. It worth noting that these institutions are run at low cost and they raise their funds from public contributions made by people of their free will, the sole motivation being religious fervour and pleasure of God. On the other hand, those institutions which cater to the current subjects are costly affair, they need more funds, technical and special equipment, and more elaborate management. They call for greater attention and more deliberation.

One of the important problems of such institutions is the question of their recognition by the Government and after recognition, running them within the constraints of Government rules while at the same time preserving the distinctive character of the Ummah and maintaining their independence. Collection of funds for these institutions is also a great problem, for large amounts of money are required for the equipment and maintenance of these institutions. Muslim population is dispersed throughout the country and not concentrated at a few places, such institutions are needed in large numbers at many places to meet the needs of the large population of Muslims. These can be established with the help of the government and the rich persons of the Ummah. Government grants and assistance carry strings with it and there is a great risk that the institutions may lose their special character of the

Millat. The Millat itself has therefore to rise to the occasion and make the arrangements on its own. Government grants and assistance may be availed of but cautiously, guarding against the risks and ensuring that the purpose of establishing the institution and special features of the Millat are not lost.

India being a secular country the rights of minorities guaranteed by the constitution make it possible that the educational institutions of Muslims imparting current subjects may be run under their own management and according to Muslim precepts. The financial assistance that may be given by the government could be of great help for running these institutions. But it depends on the will and ability of the Muslim management of these institutions to determine the policy of their respective institutions and implement these policies and streamline the performance. The management has to be constantly vigilant and attentive. But all the attention and endeavour by the management can be fruitful only if the persons on the managing committee are aware of the problems of educational institutions and are conscious of the need of the Millat for maintaining the distinctive identity of the Muslims while expanding education. They have no answer to the question why is a Muslim institution required when other institutions are already there in the locality and in the country? Is it only to

add to the number of institutions? Or the proposed institution will be run on different lines and, if so, what is the different line, its distinctive features and purpose?

The establishment of a Muslim institution is not merely to add to the number of institutions. It is for the preservation of its culture and language and for educating the children of the Millat so that they take a distinguished place in society. The management has to grasp this basic concept. Then alone they will be able to fulfill the purpose of the institutions and run them well.

It is a fact that when the government gives any grant to any institution, it imposes certain rules which have to be complied with by the management and prescribes the syllabus. Within these limitations the Minority institutions have the freedom to run the institutions as they deem proper. This right stems from the secular constitution of the country. The minority character of these institutions gives an opportunity, in spite of the limitations just stated above, to run them according to the special identity of the Millat and educate Muslim students and develop their talent preserving their cultural identity. The prime responsibility, therefore, rests with the managing committee to avail of the opportunity in the best possible manner. If the management does not avail of this

opportunity with care and attention then it would be of no significance whether the management committee consists of Muslims or other.

As for the difficulties facing the Muslim's educational institutions, there are two difficulties worth special mention; first is that the members of the managing committee sometimes find it difficult to mould their personal opinions and perceptions in harmony with each other and to work together in pursuit of the common goal, the greater cause and larger interests of education and progress. The difference of opinion among the members sometimes turns into personal animosity, the primary interests of the institution are damaged and the objectives are lost sight of. The institution recedes far away from achieving its goal. The other problem is that care is not taken to preserve the distinctive temper of the Millat and exercise foresight. The institutions are not able to develop among the students those qualities which may qualify them to be the true example of the sons and daughters of Islam.

Besides, the problem arising from the weakness and negligence of the management; like those mentioned above, there are other problems arising from want of resources, specially financial resources. Being minority institution they do not get government grants in adequate measure. They have

to fall back upon the donations from well-to-do persons among their community. Unfortunately these well-to-do persons are not motivated enough to realise the extent and intensity of the needs of the Millat so as to rise to the occasion and meet the demands of the financial requirements of the modern educational institutions. It is necessary to create an awareness and motivation among the well-to-do of the community. For this purpose the management of the institutions need to develop contact and rapport with those who have the capacity to lend a helping hand. There are men in the community who have the capacity to donate large amounts of money. What is needed is that they may be made aware of the immense good that their little help can bring to the Millat and they be get interested in the task.

The educational system deserves to be deliberated by the intellectuals who are responsible for organising and running the educational institutions. It should be so modelled that the teachers may be constantly aware of their responsibility to make special efforts to build up their young pupils to be fit for competing with their compatriots. Children of minorities need to work harder than others for excelling them in the competition. They have to devote themselves exclusively to studies.

Syllabus to be adopted in Muslim institutions is a matter of great

importance. The current syllabus commonly in use in all institutions of modern education is a legacy from the colonial days. In spite of superficial and peace meal reforms it has not been replaced even after fifty years of independence. It was designed to serve the purpose of the foreign masters. It produced clerks or officers for manning government offices or earning and making material gains for themselves. It did not address the problems of developing in the young minds right-thinking and a sense of belonging to the rich cultural heritage and of producing from amongst them capable leaders and protectors of the Islamic identity. There do appear on the social scene men who distinguish themselves in society. But their achievements are rooted in their grooming at home where they imbibe the high values that take roots before coming to the educational institutions. The institutions and the syllabus do not make much contribution in their growth and development. The syllabus is void of all such ingredients as are needed for a young Muslim boy or girl for developing his/her personality as a Muslim. To meet this demand of the hour it is necessary to prepare a syllabus, especially for language, literature, social sciences and general subjects which are categorised as humanities, and to write books in these subjects according to the syllabus. Until this is done let the educationists screen

the book in vogue and point out the spots where these contain anything incompatible with the faith and values of the Millat so that the impressionable young minds may not be polluted and are guarded against any harm from wrong indoctrination. Educationists who do the screening have to be men or women who are knowledgeable and committed to the right perception of Islamic faith and Muslim cultural heritage. We have many educationists eminently qualified for this work and they are conscious of the task. Some co-ordination among them is needed to bring forth results.

Our educational institutions must keep themselves abreast of times and well informed of the progress in various fields of knowledge. Knowledge is expanding and leading humanity to multi-dimensional progress. Our institutions need to have an awareness of these developments all over the globe, so that we do not lag behind others. A new spirit and enthusiasm has to be infused in the Millat and the rich persons have to be motivated to provide resources for these activities.

The institutions run under Muslim management have the responsibility of producing such persons who may lead the Muslims in all walks of life, raise their standard and quality of life in their thinking and deeds. History bears witness to the glorious days in the past.

When Europe was passing through darkness and ignorance of the middle ages, Muslim world was producing scholars, thinkers, educationists and eminent masters of physical and social sciences. European writers have quite often acknowledged that for six hundred years Europe learnt and benefited from the researches and treasures of knowledge of the Muslims before commencing on their march to progress. Our educationists and educational institutions need to keep this glorious past before them and to inform the younger generation about it so that they develop confidence and a zest for progress. It would not be surprising if Muslim young men and women not only compete well but excel others.

The younger generation should also be made conscious of the fact that Europe and the West have only materialistic progress as their goal and they have given a licence to their mind for the pleasure of the temporary and superficial life of this world. On the other hand, Muslim culture lays great stress on inculcating human wealth and preserving moral values while making progress on the materialistic side and that the source of knowledge is the teachings of the Qur'an and Hadith and the example of the holy Prophet's life. These teachings guide Muslims to play a leading role in all walks of life as their ancestors did. ■

Present Space Age And The Glorious Qur'an

The Glorious Qur'an is characterised with many exceptional qualitative features. One of them which is most relevant to the times is that it discusses the matters and issues of every epoch. It can thus be referred as everlasting book of discernment and wisdom which has taken care of incidents that may occur till the Resurrection Day. This has equipped it with providing guidance to the mankind for all times. It appears up-to-date in every era. It never turns old or obsolete. Allah Himself refers to this characteristic of His Book.

Indeed, We have sent down for you (O mankind) a Book in which is your Reminder i.e., your story. (Anbia: 10)

Zikr and Tazkira are the words that have been used at several places in the holy Book. These words stand for reminding' happenings, issues etc. Since in the scripture of nature there is reference to such things that are pointed by modern sciences and issues, they gain special significance with respect to the modern scientific achievements. This divine manifestation thus indicates that this Book has been revealed by One Who is All-knowing, All-powerful and All controlling. Nothing is hidden from him. The frequent reference to reflect on the

- Mohammed Shihabuddin Nadwi

text of the Book is for drawing the attention to decipher the deep meaning of the text and to unravel the mysteries of nature.

An Important Feature of the Holy Qur'an

The modern times are referred as the Space Age. The holy Qur'an meets the demands of this Space Age also. The study reveals that the claims of the holy Book as to its reference to certain fundamental problems and issues of every epoch stands valid in case of the space age even. Thus a picture of a few fundamental problems and issues of the present space age is obtained simultaneously along with a description and critical evaluation of the present materialistic philosophies of the modern times. The reference and the review of these problems is uniquely meaningful. The most characteristic feature of these descriptions is their compactness and use of choice words, phrases and terms. These may even have double meaning and are figurative. This speciality makes them meaningful in every epoch and does not turn them quizzical or puzzling. The only thing that happens is, as times move on, hidden facts would be revealed and mysteries unravelled thereby providing fresh understanding of the nature, its creator

and its inhabitants.

Traveling in Space—The Qur’anic View

Rocket building has gained unparalleled importance in this space age. There is reference to this at several places in different context and with different meanings. At places the Jinns and humans have been addressed thus:

O assembly of Jinns and men! If you have power to pass beyond the Zones of the heavens and the earth, then pass (them). (Rahman: 33)

A similar point has been made out at another place thus: Or have they the dominion of the heavens and the earth and all that is between them? If so let them ascend up with means (to heavens). (Sad: 10)

Both these verses explain each other. They have direct pointer towards rockets building. In fact there is a hint that man can travel to or reach to the other stars. At another place after referring to moon, it is said in very clear terms that:

You shall certainly travel from stage to stage. (Inshiqaq:19)

Review of the Modern Attitude

The building up of rockets and reaching the other planets is one phase of the discussion. Let us concentrate on

the materialistic tendencies and attitudes that are being developed. Their curb has to be thought of. Methods have already been suggested 1,400 years ago. The predictions made then are being proved now. The perusal of these verses indicate that these verses have not been revealed fourteen centuries ago but only recently. For example, take the case of the first voyage into the space by the Russian spaceman Yuri Gagarin in 1961. When this pioneer returned to earth after going up only 165 miles above the surface of the earth in space ship, then he and the then premier of Russia Mr. Khrushchev declared unabashedly: “God has not been seen anywhere in the Space.” The purpose of the space travel or space research was definitely not to search for or prove the existence or non-existence of God. By making this awkward claim they have proved the Qur’anic prediction that:

And even if We opened to them a Gate from heaven and they were to continue all day ascending therein, they would surely say: “Our eyes have been (as if) intoxicated. Nay, we are a people bewitched”. (Hijr: 14-15)

It must be noted that according to a statement made by the spaceman himself he could not observe moon anywhere in space although he tried his best to have a glimpse of it. Obviously when he could not view the bright and

brilliant moon even after trying hard then how could he have deciphered the most transcendent Being! In spite of this situation, he still has passed such meaningless remarks which clearly reveal the attitude and psychology of the non-believers.

Positive Arguments Required

A very pertinent question arises at this moment. What is it that this spaceman has seen in the space by which he has to deny the existence of God? Did he procure any positive proof or argument on the basis of which he could make such a long and loud claim? He has made only a negative statement. On the other hand the holy Qur'an demands that if anyone has a positive proof then it is certainly an achievement as can be seen in the following verse.

Or have they a stairway (to heaven) by means of which they listen (to its secrets)? Then let their listener produce some manifest proof! (Tur: 38)

This verse also pertains to the present Space Age. Here the word Sullam which means a 'stairway' is pointing to the rocket. This is again a positive proof, like of which the disbelievers of Truth can never produce, not even till the Doomsday. This is so because no positive or logical proof can be made up or produced on the denial of God. The only thing they can produce will be mere conjectures. On the other hand everything and even the existence of man himself is forcefully and positively declaring the validity of the existence of God. ■

“Read in the name of thy Lord who created - created man, out of a leech like clot: Read and thy Lord is most bountiful, He, who taught the use of the pen, taught man that which he knew not”,

(Al-Quran, S. 96, A-1-5)

Islamic Law Transplanted In Asian Countries

- Masaji Chiba*

I want first to express my cordial thanks to the organizers of this symposium for their invitation to me. In fact, I have a doubt whether I am amply qualified to attend the Symposium. I am not more than a scholar studying law in general form sociological and/or anthropological point of view, not specifically interested in Islamic law, nor a Muslim, unlike most of other participants. On the other hand, I think of my positive qualification, too. What I have been seeking for in my scholarly life since more than half a century ago is the intrinsic value of non-western law which has been unreasonably underrated by the overwhelming western jurisprudence. Among many non-western laws I treated, Islamic law is without doubt the most important one with the widest prevalence in the world as a result of tough struggle and accommodation with western law both in theory and practice. This fact drove me to conduct a research, collaborated by thirteen Japanese scholars, into hidden facts related to Islamic in Asian countries to edit and publish the results in a Japanese book in 1997. The book is left out of concern by most Japanese legal scholars who believe the transplanted western jurisprudence to be the only universal one to rely upon, while I am conceived of its value to have

revealed some important facts on how Islamic law is prevailing in Asia. If my achievement in this book forms the reason why the organizers invited me, I think to have to dissipate the initial doubt and participate in the Symposium with great pleasure and thanks. What is spoken below is a result of the research.

1. In Japan, 'East Asia,' one of the main factors in our topic, is often used to mean Far East excluding South-east Asia. Such a usage may be reasonable for other purposes, for instance, to focus on the Cultural Region of Chinese Character, or to particularly characterize Asia from a Japanese perspective, or else to differentiate Asian regions from the European eyes. Our purpose here must be, different from them, to make a general view of Muslim world in an Asian region, geographically remote from the home region of Islam. It requires, I understand, to mean both Far East and South-East Asia by the term 'East Asia'.

'Muslim world,' the other factor of our topic, may be first roughly divided into two: 'home countries' of Islam locating in and neighbouring to Arabian Peninsula and 'transplanting countries' of Islam including the other Asian countries in the East of the home countries, together with African

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Countries in the West. The 'transplanting countries' are again divided into 'majority countries' where Muslims occupy a greater part of the whole population of each country and 'minority countries' where Muslim population is of a smaller part.

As far as concerned about Islamic law, I think it reasonable to group Asian countries into three. One is 'home countries' located in west Asia, all of which are 'majority countries' having mainly relied upon Islamic law availing transplanted western law. Next is 'transplanting countries in near and middle Asia, which include both 'majority countries' such as Afghanistan, Pakistan, Bangladesh, Seychelles, Uzbekistan and others, including a unique exception of Turkey, and 'minority countries' such as India, Sri Lanka, Nepal, Bhutan and Myanmar. Among such a mixture of the two types, another feature of law is found in preserving a variety of indigenous laws, as represented by Hindu law, in addition to Islamic law and western law.

Last is 'transplanting countries' in East Asia with the following features. There are some countries where their windows have been kept shut on the world for their Socialist policies and information of their Islamic law is lacking to us, such as North Korea, Laos, Cambodia and Vietnam. Two countries also lack of the information concerned supposedly for their last percentage of

Muslim population: Japan and, Korea. The number of 'majority countries' is not more than three: Indonesia and Malaysia with some information concerned, and Brunei with rare information. And, Islamic law is uniquely developed in each of the other three 'minority countries' is not more than three: Indonesia and Malaysia with some information concerned, and Brunei with rare information, And, Islamic law is uniquely developed in each of the other three 'minority countries' Thailand, Philippines and China.

What I report on the contemporary prevalence and problems of Islamic law in East Asia is thus limited to the data obtained by my collaborators from two 'majority countries' and three 'minority countries' before 1996.

2. I begin with Indonesia, one of the two representative majority countries in East Asia containing the biggest Muslim population in the world. In fact, the legal circumstances of the country are complex as a phase of its multi-racial and religious society constituted of indigenous peoples and immigrants from surrounding seas. After independence in 1945, the legal target of the Muslim majority was to elevate customary Islamic law to official law. The advancement of the movement faced a difficult course, for conflicting requirements of various peoples of different racial and religious origins had

to be taken into consideration. Their target may be said to have been realized, when one sees it to be a success that a new marriage law was enacted in 1974 to admit Islamic marriage and that a Religious Court was authorized in 1989 for Muslims. The realization of the target is however known to be on the way, because an official project in codifying Islamic law still remains unrealized, which started in 1985 but is continuing due to the conflicting pluralism of various laws, each based on different religious or secular origins, whether indigenous or transplanted.

Malaysia is another majority country in East Asia made up of multi-cultural ethnic groups similar to Indonesia but unique in preserving the former Sultan System in her regime. It is symbolized by two constitutional principles: 1) the status of Islam as the national religion and 2) the authority of the king as the supreme Islamic ruler, for the king, elected from among the Sultans of constituting nine Islamic states, also rules the other five states which are governed by secular Governors. The Islamic principle is thus permeating into every phase of such official systems of the law as political, court, administrative, educational, as well as personal law and marriage. It should not be overlooked, however, that Muslims, being a little more than half of the total population, are facing difficult problems in achieving further

accommodation with other powerful minorities including the Chinese Malaysians.

Two of three minority countries in East Asia to be here mentioned seem to share some typical features of Islamic law in minority countries in the other regions of the world. Thailand represents the countries where a small number of Muslims enjoy a specific official protection, unlike Japan with no official protection specifically afforded. Thailand is truly the representative country of Theravada Buddhism. Her population however contains four percent of Muslims, living in the areas of the capital Bangkok, the old capital Chiangmai with more Chinese immigrants, and four southern prefectures bordering upon Malaysia with many Malays. This has been a result of the policy of Buddhist Kings since the seventeenth century to protect Muslim merchants in the then capital Ayutthaya. After the officialization of Buddhist Sangha in 1902 together with religious freedom in their modern Constitutions, the policy was developed by the following Kings, finally to the establishment of the Mosque Committee in 1945.

The Philippines is the country where the minority Muslims of five percent of the total population living on Mindanao and neighbouring islands have acquired an official institutionalization of Islamic law and after

tough struggles against the government. After independence in 1946, Muslims, who had pushed forward the movement to legally elevate the status of unofficial customary Islamic law to official law, finally succeeded in reaching the goal by having the government intact the Code of Muslim Personal laws of the Philippines in 1977, and establish in 1990 the autonomous region in Muslim Mindanao together with Shari'ah Court. While some activists still complain of the unsatisfactory results of these new policies, Muslims are generally privileged to choose either governmental law or Islamic law for their legal identities.

China is a country to be here mentioned lastly but featured with an astonishing fact of Muslims and Islamic law that is, containing nearly 20 million Muslims almost equal to the total population of Afghanistan or Iraq. They are dispersed throughout the country but occupy a majority population in each of the 127 local areas with a self-government authorized by the central government, ranging from the biggest autonomous districts of Sinkiang Uygur and Ningsia Hui, through many provinces, prefectures, cities, to the smallest villages. Such prevalence of Islam is the outcome of a long history of a considerable number of Chinese Muslims having indigenized transplanted Islam, as seen in their contemporary home-born denominations, special forms of

schools and mosques, various daily practices against traditional Confucianism, Taoism and Mahayanist especially during the Cultural Revolution from 1966 to 1977.

The current Chinese regime admits freedom of religion in the Constitution but places particular administrative restrictions on Muslims originating in its socialist policy. For instance, the Chinese central government prohibits the Shari'ah Court, religious education and marriage, and organizational activities including liaisons overseas except for those specifically permitted. Muslims are allowed by local legislations, on the other hand, to observe their percepts of specific foods and drinks as provided by their local governments, religious festival days, burial instead of regular cremation, and other daily practices including the five virtuous deeds. The Muslims' behaviour thus waivers between Islamic law and Chinese law. As a result, there are found routinized conflicts, together with accommodation, between both laws, including Muslim practices with no visits to mosques, only irregular serve or total unserve of five daily worships, festival days and Ramadan.

The above is all I am capable of reporting on the given topic. I hope that the report is meaningful in containing some new findings of Islamic law in East Asia and suggesting the audience to try to seek for further findings on the topic. ■

The Other Miracle of The Qur'an

- Mahmoud Dhaouadi

Language sign of humanity

Language in its spoken and written forms is a unique distinguishing feature of the human race. One can say in a Cartesian formula: I use language, therefore, I am human. This ought to be loudly celebrated in the very last divine revelation to humanity. According to social sciences perspective, without language humans cannot be cultural beings having minds, the skills for learning science and knowledge and the ability to develop them. Such distinctive features make the human race the only legitimate candidate for God's Caliphate on earth. Thus, language is the master piece for the special distinct status of humans among all creatures. It deserves rightly so to be applauded by the divine as well as by humans. This is fully found in the Quran's revelations. The Quran's use of Arabic could be interpreted as having two aspects of miracles (E'ajaz): the manifest and the latent: 1- the manifested traditional one is represented by its beautiful eloquence (Balaghah) of expressions styles in its verses throughout the Qur'an's 114 Surats/chapters and 2- the latent miraculous side is conveyed in considering language as the top human symbol per excellence for the making of the very humanity of the human species, as stressed above (I use language, therefore, I am a human).

The Qur'an's double purposes

Consequently, the Quran's use of Arabic appears to reach out for a double target: to challenge, on the one hand, the Arabic speaking population in the art of the Arabic language perfect eloquent use, and to show, on the other hand, that the hidden miracle of the Quran's Arabic is folded and signaled in strongly drawing the full attention of humans to the highest importance of language as the most noble human symbol which legitimately offers humans their very unique humanity which distinguishes them from the rest of the living species and give them overwhelming superiority and control (Khilafa) on the rest of the creatures on earth. In other words, language is the first source for making Adam a full blown cultural being who is privileged to have knowledge and science which even the angels do not have as the Qur'anic verses explicitly state: "Behold, thy Lord said to the angels I will create a vicegerent on earth. They said: Will Thou place therein one who will make Mischief therein and shed blood? while we celebrate Thy praise and glorify Thy holy (name). He said: I know what ye know not. And He taught Adam the names of all things; then He placed them before the angels and said: Tell Me the names of these if ye are right. They said: Glory to Thee: of knowledge We have

none, save what Thou Hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom. He said: O Adam tell them their Names. When he had told them their names, Allah said: "Did I not tell you that I know the secret of heavens and earth, and I know what ye reveal and what ye conceal. And behold, We said to the angels: bow down to Adam". (Al-Baqarah , verses 30-34)

The Concept of Cultural Symbols/CS

Language in its spoken and written forms is the key for knowledge acquisition and production among humans. In order to grasp the meaning of this we need to know the system of what I call Cultural Symbols/CS (language, thought, religion, knowledge/science, myths, laws cultural values and norms). My cultural thesis (humans are cultural symbolic beings by nature) is based on a set of five observations/concepts. To my knowledge, my demonstration of the centrality of CS in the human identity, as illustrated in the drawing below, is utterly new and innovative in contemporary social sciences. My conceptualization of culture and its place in Human's identity has practically no match in those social sciences. Here is how I have been led to develop this fresh conceptualization of culture:

1-The process of the human body growth and maturation is slow compared with those of other living

beings. For instance, on average human babies begin walking at the age of one year, while animal babies may walk right away or within few hours or days after their birth.

2- In general, humans have longer lifespan than most animals.

3-The human race has an uncontested dominant role on this planet.

4-Humans are privileged by what I have already called CS.

5- In my own conceptualization, the human identity is made up of two parts: the body and CS. Thus, it is fully a dualistic identity which is often referred to in religions and philosophy as an identity made of body and soul.

CS Insightful Explanation

The slow human body growth and maturation could be accounted for by the fact that human global growth and maturation involve two fronts: The body front and that of CS. In short, the growth and maturation of non-human species are uni-dimensional (body) because of their lack of CS in the most complex human sense of the term. In contrast, the growth and maturation of humans are bi-dimensional. They involve two levels: the body level and the CS level. So, this process of two levels is seen to be behind the human slow body growth and maturation. That is, the process of the human body growth and maturation is slowed down, so to speak, among humans because humans are involved

in a second process of growth and maturation represented by CS. This interpretation has an insightful quality and certainly a lot of novel spirit which are more likely to promote its scientific credibility. To my knowledge, I have never encountered this idea in the literature of contemporary social sciences: why the walking of human babies is delayed compared with that of the animal babies and how CS/culture can offer a sound explanation to this phenomenon (Dhaouadi 2013). The following drawing describes the central position and role of CS in the making of the human identity.

Language the Mother of CS

Based on the concept of CS, it is quite legitimate to look for the origin of human culture which distinguishes the human race from the rest of the other species. The human spoken and written language appears to be the most likely human factor behind the emergence of the phenomenon of CS/culture. It is hard to imagine the existence of the remaining elements of the CS system like religion, science, thought without the presence of the spoken language at least. This is why I consider language as the Mother of all CS. Given the central role of spoken and written language in the birth as well as in the making of the CS system/culture as defined by anthropologists and sociologists in particular, it becomes strongly appropriate to endorse the widely cited description of philosophers

and social thinkers who have seen Man as a speaking animal. As such, human language is not only the source on which depends the emergence of human culture, but it is also at the origin of the human race's Khilafa/domination over the rest of the living species through the human sophisticated and complex cultural system. The debate on the origin of culture is widely discussed today by social scientists. Though there are small differences between them, yet there is a consensus that language is the first determining factor for the emergence of human culture (Dortier: 2005-2006:26-94).

Language is Humanity sealing

As argued above, language in its spoken and written forms is a distinct human quality which is the very source for the origin of human culture which makes humans different from the rest of the species and gives them domination over them. As such, the second miracle (Ijaz) of Arabic the language of the Qur'an is not seen only in the Qur'anic Arabic per se, but especially in the use of language per se; the most noble sign of Man's Humanity in the last divine message to the human race. This is what I referred to earlier as the double purpose intended in the Qur'an's divine revelation in the Arabic language. One can claim that the second latent miracle of the Qur'an is superior to the first manifested miracle because language is the sealing privileged sign of Humanity. ■

The Key To Success

- Obaidur Rahman Nadwi

The Arabic dictum ‘ *mann jadda wajada*’ (Who strove found) and English adages ‘No pain no gain’ and ‘where there is will, there is a way’ show clearly that nothing is impossible in the world. In the words of well-known Islamic Scholar of twentieth century S. Abul Hasan Ali Nadwi, “One may become everything except Allah and Nabi (Prophet). So, one should strive to achieve one’s goal of life in every possible way. To get success in life three things are most important. One is determination, second hard work and third proper application of time.

Determination, no doubt, is prerequisite to get success in life. History bears witness that one who resolved to do a task, definitely found the same. For attaining aim of life determination and resolution is *sine qua non* accordingly.

Broker T. Washington (1856-1913), a famous educationist of USA and a great Negro leader says, “He was very poor. However, he had the will to study. He made sincere efforts. He faced hardships in his early life. Finally, he got success. His success was due to his firm determination.”

The hard work paves the path to success. It is a key to success. Without it, no one can succeed in life as it is the

secret of success. Nelson Mandela says, “The struggle is my life”. There is no substitute to labour. One must be prepared to undergo a continuous and ongoing struggle to make one’s dream come true. For an industrious person there is no word like impossible. B.R. Kishore has rightly said: “Nothing is so despicable as laziness and lethargy. It is only industry, which leads to success in all walks of life. Without constant and earnest efforts, one is likely to become a shuttle-cock of circumstance and a rudderless ship tossed about on the rough seas of life. The famous US inventor Thomas Edison had failed 1,350 times in creating an electric bulb and yet he persevered and was finally triumphant. Once, great scientist and thinker Albert Einstein said, “I think and think for months and years. Ninety-nine times, the conclusion is false. The hundredth time I am right. “Remember Rome was not built in a day. Struggle and labor are sweet in the end and what a wonderful word is “Persistence”.

The proper application of time is another secret of success in life. Success belongs to man who makes the best use of every valuable minute. Time is money, nay it is much more than money and treasure. Moreover, we know famous proverb “Time and tide wait for none”. We may

attain everything after losing it but time. Time that is lost is lost forever. Therefore, it is imperative for us to spend time thoughtfully and wisely in the pursuit of our career-goals. To make the right use of time we have to avoid certain bad habits. One of them is unpunctuality.

Punctuality plays an important role in every walk of life. It is said, "Punctuality is the politeness of kings." This means even a king should be punctual. A punctual man gets a lot of time to perform his duties. A punctual man is loved by all. But an unpunctual man digs his own grave and suffers very much in his life. Hence, one must make a well-planned daily timetable and stick strictly to schedule.

Moreover, one should not put off a thing for tomorrow. For procrastination is almost as bad as unpunctuality. Remember, tomorrow never comes. 'It is always 'today' and yesterday is past and dead and so let it lie. There is no use for repenting over follies and past mistakes. It is worthwhile to quote here celebrated poet of Romantic Age P.B. Shelly (1792-1822) 's thought provoking lines.

We look before and after

And pine for what is not:

Our sweetest laughter

With some pain is fraught:

Our sweetest songs are those

That tell of saddest thought.

In his tragedy 'Macbeth,' William Shakespeare (1564-1616) opined similar views.

Tomorrow and tomorrow, and tomorrow,
Creeps in this petty, pace from day-to-day

To the last syllable of recorded time;
And all our yesterdays have lighted fools
They way to dusty death.

To sum up all great men and women have been great economizers of time. It is apt quote here Rudyard Kipling (1865-1936) 's didactic poem "If"'s last stanza in which he advised his son for proper use of time.

If you can fill the unforgiving minute
With sixty seconds' worth of distance run.

Yours is the Earth and everything that is in it,

And –which is more- you'll be a Man,
my son!

These lines make it clear that progress and prosperity depends on correct use of time. The crux of matter lies in proper application of time.

Hence, if we really wish to get success in life, we will have to keep the above-mentioned principles in mind and follow them in letter and spirit■

A Page From The 1857 Rebellion

- K.A. Wagner*

Sometime during the summer, a warning note was found attached to a garden gate between Sialkot Cantonment and the town:

'This order is addressed to the English blackguards.

Beware that when we advance towards Lahore you will find it difficult to escape. The Punjabee Troops will join us. Rest assured the Punjab shall never know that your bones will be reduced to powder in this country.

If you wish well to yourselves, fly immediately to your country. You may then perhaps escape, but you are powerless. God has misled you. You can do no good.'

Though obviously fanciful in its depiction of the political situation, the note nevertheless reinforced the pervasive sense of vulnerability amongst the Europeans at Sialkot. Spurred on by the rumors and threat of Indian conspiracies, Gordon and the Americans finally managed to borrow some money from Captain C. M. Fitzgerald, which was not the first time this officer had helped them out. With these funds, they could rent two carriages to send the women and children to Lahore—one carriage drawn by bullocks, and one by coolies. Since a man was required to accompany the women, and

Gordon's little son was still desperately ill, it was decided that he should go while Hill, Stevenson and the two Indian converts, Swift and Scott, remained behind to look after the mission compound.

Due to the heat, Gordon and the women and children would have to travel at night and they aimed to make the journey in two days, stopping halfway at the dak bungalow at Gujranwala. Before leaving Sialkot, Gordon wrote to the Hunters, asking them to join their small party on the journey to Lahore—Thomas and Jane, however, declined the invitation. Late in the evening on 11 June 1857, the Americans set out on their own for what they expected to be safer quarters. Travelling in the dark, at a snail's pace and through an unknown countryside, Gordon was too concerned about his precious charges to be afraid himself:

' . . . these mothers, with darling babes in their arms!—how could they thus cast off fear? As I moved down the road towards Gujranwala with my precious charge, in the solemn stillness of that fearful night, it was most painful to witness the forebodings of approaching danger from which some of our little company continually suffered. A Persian-wheel creaking in the distance, the hoot of some lonely owl, a bat flitting by in the air, would cause them to quake. Imagination transformed almost every object that met

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the ear or eye into a murderous Sepoy; and it was difficult often to persuade them that these imaginary enemies were not actually pressing upon us.'

Twice during their journey, the fearful party was overtaken by Indian troops, whom they expected would attack, but nothing happened. After two days of travel they finally reached the safety of Lahore. Gordon had spent fourteen hours in the saddle during the final leg of the trip, holding on tightly to his revolver the entire way. The spacious fort at Lahore offered a welcome change from their previous situation at Sialkot: hundreds of Europeans had also sought refuge there and the presence of British troops provided a much-needed sense of security. Having effectively abandoned the mission he had originally founded, Gordon was now at pains to explain himself to the elders of the church back in Philadelphia:

'Had it not been for the sake of the women and children, none of us would have left the Mission premises to come so far—seventy miles—but having heard of the horrible manner in which women and children have been abused, tortured, and murdered, by the rebels at Delhi and some other places; knowing also that the mutiny is every few days breaking out in some new place, and that our families would be quite helpless in case it should break out at Sialkot, we unanimously concluded that we ought to take them to the nearest place of safety.'

The Americans who had remained

behind at Sialkot, however, did not last long and after more alarming rumors reached Sialkot, they hastily joined their friends at Lahore. Before leaving, one of the missionaries, Stevenson went by the Hunters to persuade them to join the party, but they declined as Gordon later recounted:

'They offered no good reason for not yielding to his entreaties. They had a small bundle of clothing and other necessary articles in readiness. Even the nursery lamp for baby and a supply of such articles of food as it would require, were placed every night by their bed-side. They were just "biding their time," as poor Mr. Hunter said, and holding themselves "in readiness to start at five minutes' warning."

Mr. Stevenson still urged them to come along with him, and insisted that if it should come to a matter of only five minutes' warning, he feared it might then be too late. Failing finally, to accomplish the object of his visit, he reluctantly bid them farewell...

Although they were now all safely gathered at Lahore, the American missionaries felt guilty for having fled. As Gordon put it: 'I always felt as if it were wrong for us all to leave our post while some civil and military officers remained at theirs. It appeared like affording the enemy an occasion to reproach.' To stay or to flee was really a spiritual question for the missionaries who regarded the Indian rebels as the forces of evil incarnate. Thomas Hunter, however, was adamant

in his decision to stay in Sialkot with Jane and their baby, as he reported to his church back in Scotland:

‘My earnest desire has been to preach the Gospel among natives, directly and widely. Just as my way seems clear, all the doors are unexpectedly closed. I forebear laying before you our positive danger—about fifty Europeans to defend us against more than 1200 sepoys. We have hot followed example of almost everyone, and taken refuge in the Fort of Lahore. We hope still to continue at our post. May the Lord be our Keeper !

Remaining at their post, as Thomas and Jane Hunter did, was not only an act of solidarity with the military personal who had no option but to stay, yet it was also an affirmation of faith: they had not been sent into the world to spread the word of God only to flee and abandon their work in the face of danger. While everyone else was leaving, they saw it as their divine duty to stay.

Dr Graham and his daughter had also remained behind, though for very different reasons. ‘This station is deserted, nothing but empty houses,’ the Doctor noted as he and Sarah found themselves increasingly alone as Sialkot slowly turned into a ghost-town. The daily correspondence with Graham’s nephew at Landour offered some respite from the sense of isolation and Sarah described in one letter why she had not yet left:

‘We keep quiet here still, altho’ one

does not feel quite so comfortable now the Europeans have all left us, with the exception of thirty sick men who could not be moved and a guard of forty for them. I have not gone to Lahore after all. I was twice on the point of going Papa thinking it better for me to do so, but the parties with whom I was to have gone viz. Mrs Fitzgerald and Mrs Graham both changed their minds, thinking we might as well remain until there was some cause for alarms, but nearly all of the ladies have taken flight, but the accounts of the barrack’s life at Lahore is so dreadful that I feel quite glad I am not there, altho’ I had an invite from Capt. Lawrence, but every lady I believe is obliged to sleep in the barracks, and after all one is as safe here as there where they seem to have been in an frightful state of alarm, altho’ they have had up to the present moment such a number of our guns, and only allowed to go to their houses from 6am to 6pm and then alarmed to do so. William on arrival went to [Mian Mir] but could only see one European who was ready armed for an attack with revolvers etc., so I intend to enjoy the comforts of life quietly as long as I can, but the best of natives are not now to be trusted.’

With the dangers of the unfolding rebellion reaching Sialkot only through letters—and thus never personally experienced—Sarah found the idea of life at Lahore, shoulder to shoulder with people that might have been of a lesser social standing than her, abhorrent and ultimately chose comfort over safety. Life

at Sialkot was nevertheless beginning to wear on her nerves: 'This station looks so deserted—not a buggy or a single individual scarcely to be seen in the evenings.' The exception was Friday nights when, keeping up the pretense of normality to the point of absurdity, the band of the 46th still played cheerful tunes for what remained of the European community. What Alum Bhag and the other Indian NCOs of the regiment, who attended these semi-social gatherings, thought of such occasions can only be imagined.

The more vulnerable their position in Sialkot became, the greater powers Dr. Graham seemed to attribute to the near-mythical figure of John Nicholson, whom he described as 'just the man for the crisis now existing.' Where others had found solace in the Bible, Dr. Graham instead indulged in histrionic fantasies of revenge which he outlined in his letters to his nephew:

'I fancy you will ere long hear of some sharp and decisive punishments amongst the mutinous prisoners at Lahore, Ferozapore and Peshawar. Mercy to them is out of the question; firmness and decision, and the fate of our empire all require the last penalty, and die they must. Maudlin humanity and over indulgent sentimental feelings have placed us in our present position. Had we been rigid, stern and unhesitating in our rule our present difficulties would never have shown themselves, but it is folly now to speculate, for change our ways we must. The only

good order I have yet seen is that of hanging the authorities, and burning the villages at all places where the electric wire had been cut or injured. Had the 19th and 34th regiments received their reward—sharp and short as the cannons roar, we would have had no massacres to chronicle. Humanity and forbearance in this country are put down to fear! Might is right, and when not exercised is put down to pusillanimity. Our timid conciliating orders and policy are a lasting disgrace to our rule and will be so recorded in history.'

Brind's cautious and conciliatory attitude towards the sepoys at Sialkot, which Graham was railing against, were indeed becoming a rarity as the uprising slowly spread across northern India. With every mail bringing new stories of mutinies and massacres, few Englishmen any longer pretended that British governance could maintain its veneer of benevolence. Maintaining control of Punjab was of utmost importance to re-establish British rule to the southeast, and as regiment after regiment broke out in mutiny, the colonial state unleashed its entire arsenal of exemplary force. On 9 June, the British for the first time took recourse to a particularly brutal form of execution by blowing two sepoys of the 35th from the mouth of a cannon near Lahore. An artillery officer witnessed the gory spectacle:

'On the 9th of June, at Anarkullee, two sepoys of the 35th were tried by a drum-head court-martial for mutinous language, and sentenced to be blown away from

guns. The execution was a terrible one. Having been directed to carry it out in my battery, I was close to the wretches, and could watch every feature; they showed the most perfect apathy: one man merely saying that he had some money in the hands of the non-commissioned officer of his company; the other never uttered a word. (Since this execution I have seen many men hung and executed in various ways. They all evinced the same indifference as to life or death; one man bowed his head to me as he was being tied to the gun and said, "Salaam, Captain Sahib, Salaam, gora log," "Good-bye Captain, good-bye Europeans.") This was the first tragedy of the kind carried out, and must have struck awe and terror into the minds of all who witnessed it '

This scene would be repeated many times over as the British fought to regain control over northern India—only a few days later some twenty-four sepoys of the 55th BNI were executed at Peshawar in the same manner. Moral outrage was quickly replacing the soft rhetoric of Evangelicalism and Utilitarian reform, and colonial officers such as John Nicholson, whom one writer has described as an 'imperial psychopath', rose to prominence during this time, embodying a new and militant ideal of vengeful Christianity. There was much self-fashioning on the part of Nicholson, who was said to have expunged the word 'mercy' from his vocabulary, and who at one point proposed a bill 'for the flaying alive, impalement, or burning of the murderers of the women and children...

'When asked to report on the different types of punishment he had inflicted on captured rebels, Nicholson's reply was allegedly curt and concise: 'THE PUNISHMENT FOR MUTINY IS DEATH!' Such anecdotes played well to the likes of Dr. Graham.

While it seemed that the rest of the world was going up in flames and people everywhere else were either killed or killing, the strain was beginning to show at Sialkot. 'Our Padre Boyle', Dr. Graham noted of the priest, who had been on edge ever since May, 'is the greatest of the horror stricken here.' Boyle was in such a state that Sarah found it difficult to hide her contempt:

'The poor padre here sets us all a very bad example. He ought to be ready to die but he is in such an excited and alarmed state. He came to call on us the other morning with his leather belt with two pistols on. He went to Lahore under the pretence of escorting Mrs. Baker and Bouchier over, but in truth trying to try and get ordered with the moveable column as its chaplain. He telegraphed Sir John Lawrence to know what he was to do, when the reply was to do as he liked. In the meantime he had an order from the Brigadier here to return immediately, asking him if he was not the chaplain of Sealkote. He has now applied for the chaplaincy of Fort William... '

Boyle was clearly desperate to get away from Sialkot and go anywhere large numbers of British troops might be found,

even if it meant joining the siege at Delhi. Dr. Graham and his daughter nevertheless carried on the bluff of Empire, as the doctor himself described it: We continue quiet here only occupy our own homes, but take our drivings [sic] morning and evening as if the whole country was serene.' The whole country was clearly not 'serene', and yet the father and daughter went through the motions as if an adherence to the routine of everyday life might in and of itself bring about the sense of normality that was so evidently Missing. On the last days of June, the rains broke, offering some relief from the relentless heat.

By early July, Thomas and Jane Hunter were beginning to waver in their conviction and the tone of his letters had become desolate rather than hopeful: "Two months ago the country seemed profoundly tranquil, and bright schemes for the future were formed. How these are doomed to disappointment is now apparent ... We are very anxious; the season is far advanced and the heat becomes excessive.' After their friends had left for Lahore, Jane, the ever-devout evangelical, wrote to Gordon and the other Americans and confessed her fears and growing doubt, couched, as always, in religious language: 'These texts have been constantly in my mind: Lord, increase our faith.' She ended her letter with another Biblical reference: 'Soon the day will break and the shadows flee away.' A few nights later, Jane had a disturbing dream 'in which she saw the dead bodies of her husband

and baby lying before her,' which she took to be a warning from God. This was apparently the final straw, and the couple began to prepare to leave for Lahore immediately. Having been warned against undertaking the journey on their own, they arranged to leave the very next day, 8 July, along with Rev. Boyle, who had managed to get attached to the Movable Column at Amritsar. Unfortunately, the letter confirming Boyle's new assignment had not arrived in time, forcing him to postpone his departure. Though they were desperate to leave, the Hunters agreed to wait until they could travel with Boyle. This unexpected delay at the eleventh hour was a hard blow to the couple: 'When Mrs. Hunter heard that it was impossible to leave Sialkot, she picked up her baby of eleven months, and holding it to her bosom exclaimed "O do let us escape at once from this horrible place!" 'By the time Boyle received his orders with the morning mail on the 8th, it was too late in the day to leave, and so the anxious missionaries were yet again persuaded to postpone their departure until the following day.

The situation at Sialkot, however, was about to be overtaken by a dramatic turn of events. On the 8th, Dr. Graham unexpectedly received a letter marked 'secret' from an acquaintance at Gujrat, thirty-six miles west of Sialkot. The 14th NI at Jhelum had apparently mutinied the day before, and at Gujrat they had been hearing the distant thunder of artillery for a while. Other than those brief details, the

correspondent had no further information, but Dr. Graham expected his adored Nicholson to save the day, as he wrote his nephew:

‘It is not improbable that this affair will lead to the disarming of all other native regiments in the Punjab. Nicholson and his movable column will make a desperate effort to cut these rascals up. Mercy is not a word to be found in his vocabulary.’

In his obsession with vengeance and retribution, Dr. Graham seemed certain of the ultimate outcome of the struggle and noted, almost in passing, that ‘the 46th here. . . appear all right.’ It is nevertheless possible to detect a creeping sense of doubt at the very end of the same letter—while most others had fled, he and Sarah had perhaps waited too long at Sialkot: ‘At present I feel it impossible to decide on what I shall do. The chances for and against going are equal, showing the mutability of all human schemes!’

The outbreak at Jhelum had, in fact, been the outcome of a botched attempt to disarm the sepoy there, and although the mutiny was quickly contained, the fallout proved disastrous. For some time already, the detachment of the 14th stationed at Jhelum had been suspected of being on the verge of mutiny, but as there were no British troops nearby, nothing could be done. By early June, the situation was nevertheless deemed to be critical and three guns and 285 British soldiers of the 24th, along with a number of newly recruited Punjabi troops, were dispatched

to disarm the 500 sepoy. The plan was for the British troops to arrive during the early morning when the sepoy were on parade, but the appearance of the column sent the sepoy into a panic and they immediately armed themselves and retreated to their lines. The sepoy were able to hold back the British troops with a sustained fire and although the artillery was brought to bear on the men ensconced in their quarter guard, the encounter lasted for several hours before the mutineers were driven out of the cantonment. The fleeing sepoy were pursued through the countryside and offered a determined resistance from a village to which they had retreated. The encounter lasted into the night and at one point the sepoy even managed to capture one of the guns. In the end, however, the survivors dispersed. The British troops suffered severe casualties during this confusing engagement, but that was nothing in comparison to the fate of the sepoy of the 14th: 167 were killed during the fighting, 25 drowned while trying to escape across the nearby river, and of those later captured, 108 were promptly executed. Out of the 500 sepoy who resisted disarmament at Jhelum, only 39 managed to get away. While the outbreak at Jhelum was thus quickly contained, the concern was that any fugitives might reach Sialkot, was on the direct route to Delhi. In the absence of any British troops, the fragile trust that Brigadier Brind had maintained with the 9th and 46th might easily be upturned by the fallout of the

mutiny at Jhelum.

When Boyle received his orders to join the Moveable Column in the morning of the 8th, he had also received an invitation to join Mr. Jones, the Assistant Commissioner, for dinner at Monckton's house in the Civil Lines, where Captain McMahon was also staying. Boyle thus went home to house in the cantonment and made the final preparations for his departure along with the Hunter family next day. The Reverend then went to the civil lines and spent all afternoon and evening in the company of the officials. Just as he was about to leave at 8pm, Jones said to him: 'You are not to return to-night; you must sleep here.' Boyle protested but his hosts insisted and despite the fact that Brigadier Brind had 'bound them to secrecy,' they eventually told him of the outbreak at Jhelum, to convince him to stay at the house. 38 Boyle, who had long been on bad terms with Brind, later described his response in a letter to his wife:

'The Brigadier from the first has made wonderful mistakes. He never disarmed the force, and for two months we have been as it were waiting the pleasure of these brutal devils to put us to death. When the Brigadier heard of the mutiny at Jhelum, and of the escape of the survivors of the 14th, he became alarmed, but not before, having miraculously maintained confidence in the Sepoys. When the danger was hinted at I could no longer contain myself. "The Brigadier's policy from the first," said, I

"was wrong. He has put too much faith in the villains. He ought to have made a stand against all the Queen's being taken from us by the authorities. Before they went the Sepoys should have at least been disarmed. I was aware, I said, he did not approve, but that was not enough, he ought to have made a stand and I now assert, and if he and I live shall say it, that he alone will be anywhere responsible for all the blood that, in my opinion, will be shed tomorrow." After thinking and cooling down as became, I hope, my clerical character, I said to Jones, "Good God, are the women and children to be butchered; are the valuable lives of God's creatures to be lost, lost without one word of caution? Must no hint be given? Cannot they be brought away in the night to the fort?" "No, the suspicions of the Sepoys are not to be raised, and he wishes all to be kept quite."

Boyle wrote this almost a week later, when the benefit of hindsight allowed him to pretend a greater level foresight than he really possessed. The truth was that although the Brigadier had forbidden any officials to speak of the news, last-minute precautions were being taken. On the eve of their departure, Thomas and Jane Hunter, and their baby, were in a particularly precarious situation, according to Gordon:

'Their house was in the south-east corner of the military Cantonment. South-west of them, between their house and the city fort, lay the Chief Bazar [Sudder

bazaar), with a large native population. Should they even succeed in reaching the City in safety, they could enter the Fort only after passing through several narrow streets, which were thronged with natives. Along the north border and down the west end of the cantonment were the Sepoy lines; and when once these armed Sepoys should begin their bloody work, escape would seem almost impossible.'

Captain McMahon accordingly invited the Hunters to move out to Reverend Hill's house, that had stood empty since the Americans had left for Lahore, which was a quarter of a mile west of Monckton's residence and just next to the police lines. Since the police consisted of local Punjabi recruits, they were thought to be more reliable than the Hindustani sepoy. Moreover, with Monckton, Jones and McMahon virtually next door, they would be able to warn the missionaries in case of trouble. By the evening of the 8th, an outbreak seemed imminent. Staff-sergeant Greenwood, who had the administrative oversight of the Sudder bazaar, had for several days heard rumors in the bazaar 'to the effect that there would be a rising in the near future.' He duly reported this to the Brigade Headquarters, but this information was disregarded as unreliable and the sergeant was ridiculed for his efforts. Rumors ran rampant among the Anglo-Indian communities throughout northern India, and many at Sialkot had become inured to their increasingly alarmist content;

Jones, for instance, mentioned the 'dozens of rumors, most of them more or less true, of the bad state of the troops here.' Yet just as rumors could spark a panic if they reinforced pre-existing anxieties, they could as easily be dismissed if they did not align with what people wanted to hear. Brigadier Brind, who had for so long maintained his faith in the sepoy, was certainly not going to let 'bazaar gup' shatter the pretence of normality. The nuns at the Convent, however, were explicitly warned by Indian friends during the evening of the 8th that 'they would do well to leave the place as promptly as possible with their pupils, as the insurrection was to commence the next morning at break of day, and the insurgents had resolved to kill every European.' As a result, the nuns began packing up their belongings in several carriages, prepared to leave at any moment. Meanwhile, in the military lines, everything seemed as calm and quiet as usual. The seventeen-year-old Lieutenant Arthur H. Princep of the 9th BLC, who was on guard duty, found nothing unusual to report:

'On Wednesday night [8July] it was my turn for duty at the guard, and accordingly I went down after mess, went through the lines, and, having found all quiet, took off my jacket and lighted a cheroot. I had a long talk with the native officer and troopers on guard, who were all very cheerful; after which I turned in and went to sleep.' ■

Appeal Regarding Construction of New Hostel

Darul Uloom Nadwatul Ulama is progressing well under the patronage of Hazrat Maulana S.M. Rabey Hasani Nadwi in disseminating knowledge of Islam. Because of heavy rush of students the institution is facing problem of the accommodation. Because of this Nadwa had to restrict the flow of students and many good students are deprived of admission. The Executive Committee of Nadwatul Ulama has since decided to build a new hostel. Foundation stone of which has already been laid by Hazrat Maulana S.M. Rabey Hasani Nadwi with the hope that heavenly aid will come.

New hostel will be a three-storey building with 36 rooms and two big halls so the students may live there and enjoy recreation.

A sum of rupees 3, 61,74,600 are estimated to cost this project. About four and half lakh rupees will be spent on one room.

We hope you will come forward to help Nadwatul Ulama in this project. We have firm belief that Allah will help us in achieving success in this project.

S.M. Wazeh Rasheed Nadwi

Motamid Taleem, Nadwatul Ulama

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