

THE FRAGRANCE OF EAST

Vol. IX No. 7

July 2007

**Academy of Journalism and Publicity
Post Box No. 93
Lucknow-226007**

Ph. No. : 0522-2740406
Fax : (0522) 2741231

e-mail: nadwa@sancharnet.in
Rs. 10/-

The Fragrance of East

Founder : **Syed Abul Hasan Ali Nadwi (RAH)**
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Our Representatives Abroad

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- U.S.A.** : **Dr. A.M. Siddiqui**
98-Conklin Ave. Woodmere,
New York 11598

Annual Subscription :
Rs. 100 (per copy Rs. 10) in India
\$ 25 (USA, UK, Asian Africa and European Countries)

Cheques and Drafts may please be marked to:
"The Fragrance of East"
and sent to, P.O. Box 93, Tagore Marg, Lucknow-226007 U.P. India
Out-station cheques will not be accepted.

Editor's Note :

TOLERANCE IN ISLAM

In the recent past India has been the target of terror attacks: Maoist insurgency, Naxal violence, LTTE and other terror outfits operating from across the border. Much of this violence can be seen in the context of events which have put a wide area of the world on fire. Sectarian violence, civilian strife and political unrest have gripped most of the countries in the world. Particularly the crusade launched by western powers against Islam is quite disturbing and there appears no early solution of the problem. The second world war (1939-1945) was considered to be the last human tragedy but soon after its end the creation of Israel by ousting Palestinians from their land gave birth to a long drawn war against Muslims by Jews supported by Christian dominated powers. The next target aimed at was Afghanistan. The invasion by America on this country in the name of clearing it of so called fundamentalist Muslims was the most unwise step. Even after the loss of thousands of human beings the unrest continues there. The Middle East which always had been the cause of envy because of its prosperity and Oil wealth could also not escape the evil eyes of Western powers. The destruction of Iraq, and constant threats to Iran speak volume of the expansionist policy of so called powerful nations.

In the name of the terrorism after 9/11 Islam is being projected as the most violent and aggressive religion and its followers are branded as "Terrorist". Quite contrary to this view Goerge Bernard Shaw writes That : "I have always held the religion of Mohammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being anti Christ, he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that world bring it the much needed peace and happiness" (The Genuine Islam Vol I)

So is it not a baseless accusation that Muslims are aggressive and intolerant ? How a follower of the Prophet Mohammad can go astray of the path marked out for him. Whatever violence we see today is the reaction of the "Crime" which is committed against the Muslims all over the world. A false notion given wide publicity that Islam is a creed which helps in the promotion of violence and disturbance has always been denied not only by Muslims but others also. De Lacy O' Leary writes in his book "Islam at the Cross Roads" (London 1923 P.8) "History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered

ances is one of the most fantastically abused myths that historians have even repeated.”

Sarojini Naidu, a prominent freedom fighter and poetess of eminence is on record that: “Sense of Justice is one of the most wonderful ideals of Islam, because as I read in the Quran I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world”. (Speeches and writings of Srojni Naidu, Madras-1918 p. 167)

Imam-e-Kaabah (Holiest mosque of Muslims) Sheikh Abdur Rahman Al Sudaiis, in a recent statement in Islamabad has said that there is no room for differences and intolerance in Islam. Emphasizing the unity among Muslims he said that “it can foil the conspiracies of anti-Islamic elements, There is no room for differences and intolerance in Islam. Muslim Ummah (nation) should follow the teachings of the holy Quran to prove that Islam is the only religion that gives the message of love, brotherhood, harmony and peace.” Imam-e-Kaaba reiterated that Islam as a religion, as alleged, preaches violence is a blatant lie. Islam teaches love and peace, Al-Sudaiis asserted.

We fondly remember late Syed Abul Hasan Ali Nadwi (Rah) on this occasion. He strived hard to bring unity amongst different sects of Muslims and extended his mission of love and brotherhood through “Payame Insaniyat”. It is heartening that now Maulna S.M. Rabey Hasani Nadwi, Rector of Nadwatul Ulama through his writings, and speeches is keeping that spirit alive.. ■

S.A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers.

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shariq_alavi@yahoo.com

LIVE TO LEAD : A CALL TO INDIAN MUSLIMS*

S.Abul Hasan Ali Nadwi

In the name of Allah, the Merciful, the Compassionate.

Call to mind when ye

Were a small (band),

Despised through the land,

And afraid that men might

Despoil and kidnap you;

But He provided a safe asylum

For you, strengthened you

With His aid, and gave you

Good things for sustenance”

That ye might be grateful. (S. VIII. 26)

Dear friends and brothers in Islam !

The Quranic verse from the chapter “Al-Anfal” That I have just read to you descended upon my mind here and now. I felt as if an unseen power whispered to me, “Look at this large throng of Muslims, a gathering in hundreds of thousands, which has been drawn to this small place today in the name of Islam.” In the first century of the Hijra is now have occurred even to a person of extraordinary wisdom, ambition, and foresightedness that such a large number would ever come together just for the love of Islam in a small place like this, situated so far away from the Arabian peninsula and so different from it in regard to language, culture, law and national and racial heritage.

Friends ! Ponder again on the above Quranic verse and recall the circumstances in which Muslims of the first century of the Islamic Calender had to live in Madina.

They were, as this verse informs us, only a handful then not more than a few thousand in all. Weak and vulnerable, they suffered from a constant fear that the enemies of Islam might suddenly fall upon them, seize them by force, and do away with them (here the word takhattuf has been used in the Quran which means ‘to snatch away something by forcibly grabbing it’). At that time Muslims were an easy prey to non-believers. No superpower was needed to destroy them; the tribe of the Quraish alone was sufficient to blow out the light of Islam for ever.

In the Quran the simile of the light being put out by a blow of the mouth has been

*This speech was delivered on the eve of the 100th Anniversary of Darul Uloom of Deoband, India, held in March 1980.

used in this context :

Their intention is

To extinguish God's Light

(By blowing) with their mouths : (S.LXI.8)

This allegory has, of course, literary gracefulness, but more than that it presents a very realistic picture of the situation of Muslims in the early period of Islam. The light of Islam, to use the Quranic imagery, could have been extinguished then very easily merely with a blow of the mouth-no strong blast of wind was wanted. Allah has used this expression in the Quran at two or three places to portray realistically the circumstances in which the early Muslims lived.

Then, as Allah says further :

But He provided a safe asylum

For you, strengthened you

with His aid, and gave you

Good things for sustenance:

That ye might be grateful, (S.VIII. 26)

He helped the early Muslims with divine protection and support against odds and blessed them abundantly with things beneficial and clean in nature. So that they might be thankful to Him. The expression tayyibat used in the Quran at this place is wide and comprehensive and includes all divine blessings, such as the power of law and administration, the pleasure of freedom and independence and the honour of leading a respectable life. The aim of the Lord behind this favour, again, was that Muslims should be thankful to Him.

Today when I am standing in front of such a large gathering of Muslims here, I am reminded of the early time when the above Quranic verse was revealed to the Prophet mentioning the increase of Muslims in number which was merely a few thousand at that time – as His special favour. In this context it is, of course, such a great favour of the Almighty that a call in the name of Islam has drawn today such a large number of believers to such a small place from different and distant corners of the world. This gathering presents the picture of 'Arafat- if it be no irreverence to make such a comparison for the power which attracts hundreds of thousands of Muslims to Arafat for the annual pilgrimage has drawn a large number of them to this village today.

And proclaim the Pilgrimage

Among men : they will come

To thee on foot and (mounted)

On every kind of camel,

Lean on account of journeys

Through deep and distant

Mountain highways; (S. XXII.27)

Whether Muslims gather in Makkah Mukarramah, the center of Islam, or they assembly in an Islamic institution such as this Darul-Uloom of Deoband in India, the common drawing force is the sunnah of Prophet Abraham and that of Prophet Muhammad (peace be upon them). Even today the call of the Islamic faith has such a tremendous power that the strongest government or any other form of organization of the temporal world can not even aspire to attain. Even if the United Nations dies a hundred times and is reborn, even if the powerful nations like the United States of America and Soviet Union of Russia die and live and die again, they will never be able to win the hearts of people as Islam has won them. The call of the true Islamic faith (iman) which draws the hearts of Muslims unfailingly is like a magnet that pulls iron chips towards it. Nothing in the world but faith (iman) has such a power.

I have told Arabs on different occasions that Allah raised them up from a state of insignificance to a state of eminence through Islam. I say the same to you now and wish to say it as strongly as possible that you too were worth nothing in the past and that you own virtually everything you now take pride in now to the religion of Islam. Thank of your past. What did you use to worship in India? You used to bow in worship even to things as humble and helpless as trees and stones. Who took you out from the deep darkness of such gross ignorance and indignity? Undeniably, it was the redeeming call of the prophets of God, which was perfected in the message of Prophet Muhammad (peace be upon him), the last in the line of prophets. If Arabs should be thankful to Allah for the favour of Islam once, you should do so a hundred times. I very often address Arabs and try to critically analyse their situation to draw their attention to it. I am full of praise for their open-heartedness and broad-mindedness; for whenever I tried to awaken them, they listened to me attentively; whenever I called them, they responded eagerly; whenever I pointed out their weaknesses to them, they showed magnanimous tolerance. I realise I had no right to do so, for I am myself a humble Muslim benefiting from the fountain of faith that flowed first from their land. But being one of you, my countrymen, I have a right to think from what depths Islam has elevated you.

Friends and elders! Try to understand the secret of your prominence and distinction. What has helped you in maintaining your characteristic Islamic features in this world of change, although the challenge has been so trying for you? Take, for example, the case of India. This land has been called "a melting pot of nations" by Altaf Hussain Hali a renowned Muslim scholar. The nations which migrated to this land gradually lost their distinctive characteristics and were completely dissolved in the mainstream of the country. Neither the Aryans nor any other nation is an exception to this process of absorption. But what are the protecting forces which have shielded you against this phenomenon of change and helped you live with your Islamic identity intact? These are, first, belief in the unity of

God and, second, sincere adherence to the precept and example of Prophet Muhammad (peace be upon him). Your sheet-anchor in this tumultuous sea was your declaration of the supremacy of Allah, with the total negation of all other so-called powers, and your deep love for the Prophet of Islam.

These were the factors which made it possible for us to see such a large gathering of Muslim present here today. We have with us today a number of Arab guests. We have invited them here to tell them that we remember so dearly the lesson of the Islamic faith that we received from them through Muhammad Bin Qasim Al-Thaqafi and through other pious preachers (whether they came from Arabia directly or through other countries). We have called them here to witness how Islam has been a living force for us, and I am sure that they are witnessing this fact here and now in this exemplary large and enthusiastic gathering. We have called Arab scholars here not to relate to them the history of the Darul-Uloom of Deoband, nor to recount to them the contributions of this Islamic center of learning; we, instead, want to read to them the verses of one of their famous poets, Abu Firas Hamdani, for his words speak for us best:

The ventures undertaken by persons of nobility and excellence are now shining bright;

The tree planted by persons of kindness and capability is now bearing abundant fruit.

We were like arrows; when the archer set us in the bow-string and shot at a target, we hit the center;

Praised be the arrows, but praised also be the archer.

Gentlemen! I invite you to make a decision that you shall live in this country with your distinctive qualities as Muslims. We are Muslims and we shall live in this country with our Islamic characteristics: this should be our determination.

Friends and elders! What is the philosophy of Islamic migration (hijrah) ? Under what circumstances does Islam enjoin migration? As we know, when Muslims find it impossible to practice Islamic injunctions in a land, it becomes obligatory for them to migrate from there. We can not live in this country at the cost of the characteristics that distinguish us as Muslims. We never shall agree to sacrifice anything which relates to our faith in Islam. We are not ready to lose in any form and to any degree our love for the hallowed practice of our Prophet Muhammad (peace be upon him).

For myself, declare in explicit terms and wish you also to declare clearly and unequivocally for yourselves that Muslims are not prepared to accept a degenerate mode of life, to be fed and sheltered even as animals are. We, Muslims, reject once for all such a mean and despicable status in this society. We Shall live in India with our prayer-calls and prayer-performances. We are not ready to give up any Islamic practice, much less our

obligatory devotions. We shall dearly hold to heart every single tradition of the holy Prophet (peace be upon him). Our only idea will be to follow the example of the best exemplar, the Prophet of Islam. Friends and elders ! Today the selected leaders and scholars of Islam are gathered here. We see here much jurists today whose verdicts are honoured in the Islamic world. In their presence I appeal to you that before you leave this gathering you make a firm resolve to live in this country as Muslims and never to relinquish this position of yours.

Brothers in faith! Know your own strength. Do justice to yourselves. The question of the day for you is nor to the validity of a school of thought nor to the completion of some construction plans and projects. Today the main challenge for you is to protect your Islamic identity and the sources of Islamic knowledge which form and inform Islamic character. The question that you have to answer relates to the leadership of this country. You have not been raised here to passively follow in the footsteps of others, to attend and wait on others, or to take a cue from others. Your responsibility, in fact, is to diagnose the ailments of the present society of this country and to offer remedies. We do not believe in any sweeping spate of nationalism. We believe only in the Islamic stream which urges us on to guide and lead the world.

Gentleman! This country seems bent on committing suicide and plunging into a ditch of fire. It is about to sink under the morass of immorality and homicide. No one but you can save this country. You pronounce the word of Allah and His Prophet and offer the rareland redeeming values in the market to go to the highest bidder. You are the rarest of goods and Allah alone is your buyer. I say it openly-I wish I could hammer it into your minds and hearts – that you alone have the belief in the unity of God and in the equality of man. You possess a complete system of collective justice. You have faith in the Hereafter and believe that its bliss is for the God-fearing. You are not of those who are tempted by might and power and in whose view all that matters is wealth and property and support of the majority. Nor are you of those who regard success in election and access to parliament as their highest achievement.

Friends and elders! Those who believe in the gospel of Mammonism and hail the rising sun are bound to meet annihilation. Nobody can avert their doom. It pains me to say that the Arabs do not see the real danger of this mode of life either. I am not saying it in Urdu, a language unintelligible to them, out of any fear.

I have said to them in their language so many times :

“I am not afraid of impoverishment of you. I rather apprehend that the world may be given to you in abundance as it was to the people before you, and then you begin to compete with one another for winning it as they did, and be destroyed by it as they were.”
(Hadith)

I have said it in Makkah and Madihan and have given the call wherever I could that only that nation shall survive which lives by the faith in Allah and His Prophet, accepts the Islamic Law as eternal, and reposes trust in Allah's promise of succour and triumph. If Indian Muslims inculcate in themselves the true Islamic qualities, the fire of Namrud, symbolically speaking, shall once again turn into a garden as it did for Prophet Abraham.

Dear friends ! I say with full conviction that Maulana Muhammad Qasim Nanutwi, the founder of the Darul Uloom of Deoband, and Shaikhul Hind Maulana Mahmoodul Hassan, Maulana Ashraf Ali Thanwi and Maulana Husain Ahmad Madani, all staunch supporters of this institution, had the same message for the Muslims of India. They reminded Indian Muslims, each in his own way, that they must preserve their religious identity, take the Quran as guide, and stand as one body united by belief in the unity of God and in the sanctity of the practice of the holy Prophet. This is the message of the Darul Uloom of Deoband and this has been its hallmark. This center of learning has always tried to preserve our Islamic heritage and avoided bringing controversial issues to the forum.

Let us all understand that the Darul Uloom of Deoband is, in fact, an heir to the legacy of Shaikh Ahmad Sirhindi. And a true successor of Shaikh Sirhindi was Shah Waliullah of Delhi. Our men of piety and eminence agree that this Darul Uloom of Deoband is a rose-garden of Shah Waliullah's school of thought. I think, wherever in India there are educational institutions dissemination their light of guidance, they derive it from the work of Shah Waliullah.

Gentleman! Realize that your role in this society is that of a guide and a leader. It is intolerable for me that others dare to tell Muslims how they should lead their lives. Who on earth there come another prophet after the Prophet of Arabia? Shall there be revealed another book of guidance after the Quran? Shall there be made another laws for us in place of the law of Muhammad (peace be upon him)? The Prophet of Allah alone is our guide, and Allah's revealed Book, the Quran, and His Prophet's example our only companions. Dear Muslims ! Be determined before you leave this place that you shall live in this country as true Muslims, holding Allah's Book and the Prophet's practice dearer than your own lives and be always prepared to make any sacrifice in face of a challenge to this life-style. If this is your decision, a life of honour and eminence awaits you.

"So lose not heart,

Nor fall into despair:

For ye must gain mastery

If ye are true in Faith." (S. 111 : 139)

A number of the graduates of this Islamic institution who will be awarded degrees today as an acknowledgement of the successful completion of their studies are present here. To them I wish to mention some distinctive characteristics of this Darul Uloom of

Deoband. I hope these will serve them as guidelines for the future.

1. The most prominent characteristic of the Darul Uloom is that it has always tried to unite Muslims on the commonly agreed principles of Islam, such as the oneness of God and the traditions of the Prophet (peace be upon him), and has kept away from debatable questions among the Muslims as far as possible. It has set for itself this line of action as a result of the influence of Shah Waliullah of Delhi, Shah Ismail Shahid of Delhi, and Sayyid Ahmad shahid of Rae Bareli and has sincerely adhered to it to this day.

2. Another remarkable characteristic of the Darul Uloom is its adherence to the traditions of the Prophet (peace be upon him).

3. The Darul Uloom has always tried to engender among Muslims a concern for developing a strong relationship with Allah, His recollection in the heart, remembering Him with the tongue, and examining their own conduct as Muslims.

4. The Darul Uloom has always stood for presenting the word of Allah to the people with dignity, concern and determination.

The persons associated with this institution have demonstrated these admirable qualities in their character, and I hope that the graduates of this year will maintain these glorious traditions.

The general Muslims should not have an impression that the above obligations are limited only to the graduates of the Darul Uloom. You too, my brothers, have a very important role to play. To you my call is that you protect cautiously your faith in the oneness of God (tawhid) against the influence of polytheism and innovation which are so common everywhere today. You all should have a sincere desire to follow the ideal of the Prophet (peace be upon him) and be mindful of your obligatory religious duties. You should try your best to inculcate in your heart a deep love for your Lord and establish with him such an intimate relationship which exists between the rememberer and the remembered, the lover and the beloved, the creature and the Creator. ■

Abu Darda reports a hadith that the Prophet (S) said, "A Muslim who protects the honour of a Muslim brother (from calumny and backbiting) he has a claim on Allah to keep off from him the fire of Hell on the Day of Judgment)

IMPORTANCE OF SECTARIAN UNITY

S.M. Rabey Hasani Nadwi

Muslims as compared to others have a greater capacity for establishing rapport, sympathy, brotherhood, unity and spirit of national integration that unites them as a whole. But it is unfortunate that presently they have developed slackness in keeping up their traditional virtues and are divided in different sects.

Needless to add that brotherhood, fraternity and natural love as ordained by Almighty Allah helped Muslims to be one among themselves and obliterated any difference and confusion within in them. Any untoward incident that occurs in any part of the east or the west has an effect in other parts of the Islamic world. This is the spirit which we have inherited from our forefathers who have been following the tradition of the Prophet Muhammad (PBUH) : "A believer is like a strong building sharing its roof with other believer. Similarly, if any part of his body feels pain, other parts of the body share its agony."

Unfortunately Muslims pay scant attention to this sense of larger bonding that they share with Muslims of the world. In the past such negligence caused irreparable loss to them. If they had not made such mistake, the horrible events of their dethroning from Spain would not have taken place. Despite their radiant history in Europe this event occurred there.

It should be noted that causes responsible for the decline which Muslims fell prey to in the last days of Spanish Government, are reflected amongst present day Muslims as well.

Muslims are confronted with the enemies of Islam. It is felt by them that they are prone to be divested of their Islamic glory, pomp and show. The main aim of opponents is that Muslims may give up their own culture and civilization even their thoughts and ideologies and their hearth and home, and live some where else. They are being subjected to oppressions, atrocities and violence. No stone is being left unturned by opponents of Islam to achieve success in their plans. But Islam (which is an ever lasting religion) is a miracle of this nation. Islamic spirit and religious passion has infiltrated in the hearts of Muslims and it does not allow them to bow down before these perils. On the contrary they set an example of patience and steadfastness and put up with these atrocities and oppressions hoping for Allah's guidance and His aid. As soon as flames of oppressions and violence disappear, the dormant spark of religious spirit flares up. Islamic governments in Soviet

Countries are living example of it. True Muslims have always practiced Islam. They did not only carry out the ordinance of Allah and divine Shariah which the Prophet Muhammad (PBUH) brought with him for guidance of people but they kept always this trust in their hearts.

Look at Muslims of Chechnia and Bosnia, they proved themselves bold and brave and stood as rock before their enemies. Muslims demonstrated time and again unity and concordance in such a way that it reinforced in solving different issues of Muslims throughout the world.

By grace of God due to this unity of Muslims of Palestine, Afghanistan, Somalia and so on, Muslims hailing from other parts of the world developed courage and audacity to combat scores of difficulties and endured hardness and stiffness to achieve this goal.

In fact, Arabs rendered praiseworthy services and made extraordinary contribution in the way of their steadfastness, reinforcement and stability. Because of their strength and stamina a host of oppressed persons who were deprived of their rights, were competent to perpetuate on their Islamic identity and distinction.

This is the result of these efforts that a wave of Islamic awareness and awakening started surfacing in Muslim community particularly in civilized sections. Besides they began to regard the book of Allah (the Quran) and sayings of the prophet Muhammad (PBUH) precious assets of their lives. They started searching these essences in the light of guidance. They treated these sources as if they were religious luminaries and pious Muslim scholars who are playing a constructive role in assimilating Islamic passions and feelings and providing religious and spiritual provision.

Efforts are being made by western countries to tarnish Islam and its followers. With the result that an effective reaction is seen in Muslim educated youths. This mutual co-operation, sympathy and good treatment of the followers of Islam will indeed provide more strength, and awakening throughout the world. The wide range of their co-operations will bring good result in the entire Islamic world.

This fact is not hidden from any one. Today Muslims are pulverizing in the whirlpool of imperialist forces. Their main purpose is not only to annihilate Muslims but to obliterate Islam and its distinctions and identities as a whole. This is the biggest peril and greatest challenge of the modern world. The need of the hour is to combat this menace. In fact it is a bounden responsibility of all of us. There are two ways to perform this call. The first method is that moral resources should be used to face the mental and ideological prevalence and power of the opponents. The second is that basic teachings of Islam should be imparted amongst Muslims to such a great extent that they may easily face the challenges and ideological invasions of enemies of Islam.

We should not shirk from this fact for a while that the ratio of fascist forces is

several times more than that of Muslims. Hence if Muslims will not come forward to combat these imperialist forces with wisdom and shrewdness, it is impossible for them to get rid of these menaces which are confronting them from all sides since long. ■

Translation : O.R. Nadwi

UNFULFILLED WISH OF AN EMPEROR

Shankar Kumar

Celebrating 150 years of the 1857 movement without remembering Bahadur Shah Zafar is impossible. It was only after declaring the last Mughal emperor as their leader that hundreds of lesser kings, landlords and thousands of youths revolved against the British in 1857, Zafar, who died in exile in Rangoon, couldn't get his last desire fulfilled even though 60 years have passed since India's Independence.

His body, buried in Rangoon's Shwedagon Pagoda, could not be brought back to New Delhi's Mehrauli-based Zafar Mahal. The last Mughal emperor had died in 1862 and had wished that his body be buried near his father Akbar Shah II in Mehrauli. But if experts are to be believed, Bahadur Shah Zafar's body has become a complicated diplomatic entanglement.

India, which has been sending funds to Myanmar for the Zafar tomb's upkeep for years, has found in Pakistan yet another claimant of the last Mughal emperor's remains. Islamabad argues that Zafar being a Muslim migrated in large numbers to Pakistan and so the last Muslim king belonged to Pakistan.

The military junta of Myanmar, as per experts, is finding itself in a sticky situation over the issue of Zafar's remains. To avoid the issue from snowballing, successive ventral governments have opted to keep it under wraps. But freedom fighters are not convinced. They say that when the government is spending Rs. 150 cr to commemorate 150 years of India's first battle of independence, any argument that the remains of the last Mughal emperor can't hold no water.

The freedom fighters led by Shashi Bhushan have written a letter to Prime Minister Manmohan Singh seeking his intervention to shift the Mughal emperor's grave and remains to India. "All the freedom fighters desire that in the year when we are observing the 150th anniversary of the First War of Independence, the last known wish of Bahadur Shah Zafar should be fulfilled," the letter said. The missive proposes that the last Mughal's grave and remains with the surrounding earth be shipped to Kolkata and then driven to Delhi. Whether these suggestions would ever be addressed or not, it is true that not only the nation but the entire subcontinent owes 'do gaz zamin to the hero of the 1857 revolt.

(Sahara Time)

SIGNS OR SCIENCE

Syed Shahid Ali*

“We (Allah) will soon show them Our signs in the universe and in their own souls, until it will become quite clear to them that it is the truth”. (Quran 41: 53)

The Holy Quran is the last and preserved message of Allah. The Quran is the book of guidance for whole mankind. It highly encourages “thinking”, because it is the only way towards the truth.

Different Prophets were given diverse miracles. These were according to the development of their age. The Quran is the miracle of Prophet Muhammad (pbuh). Today is the age of Science, And the Quran has many verses about scientific discoveries. Infact, the Quran is not a book of Science but a book of Signs. The aim of such verses is to inculcate, sustain and increase the belief of mankind. Some Quranic verses, those are fully harmonized with established science are as follows:

“Those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement.” (Quran 4:56) This verse indicates to the recent discovery of Science that the feeling of pain is related with the skin of man, not the flesh.

“We have made of water everything living”. (Quran 21:30)

According to Science, everything is born of water. The first living thing – Ameba – is created from the water. Which was the one cell organism. Moreover, every living thing has almost 75% water in its components. The change over the land is occur due to water (e.g., origin of mountains, exploding volcano's, appearing islands).

“And of everything We have created pairs that you may be mindful”. (Quran 51:49)

“Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know”. (Quran 36”36)

It is proven fact that everything on the earth is divided into pairs, either plants, or animal, or birds etc. etc.

This is amazing that an Atom also have opposite spin of Electron and Proton.

“Do not those who disbelieve see that the heavens and the earth were closed up but We have opened them”. (Quran 21:30)

“His command, when He intends anything, is only to say to it: Be, so it is”. (Quran

36:82)

Regarding the origin of the earth, the Science says that earth and heaven were a single unit, then a big bang taken place and the evolution of all things started. According to Big-Bang theory about 20,000,000,000 years ago, the universe began with an explosive expansion of a single extremely condensed state of matter, which the Quran states "the heaven and earth were joined together".

"Then He directed Himself to the heaven and it is a vapor (smoke), so He said to it and to the earth: come both, willingly or unwillingly. They both said: We come willingly". (Quran 41:11)

The Science says: this universe was made of Helium and Hydrogen based gases. Which was moving around. In the beginning, the universe was only a combination of gases. These gases can be seen even today, these are also making different planets.

"(Allah) made the moon therein a light, and made the sun a lamp". (Quran 71:16 / 10:5)

Every luminous object has its own light. The lamp always has its own light. According to Science, the Sun has its own light, but the Moon has not its own light, its light is the reflection of Sunlight.

"And the Sun runs on to a term appointed for it; that is the measuring of the Mighty, the Wise." (Quran 36:38)

The Science gave three theories about the Solar System: Ptolemy introduced the first in 200 A.D. It was Geo-Centric (The Earth is in the centre and all Planets of Solar System are moving around the Earth). The Second theory was given by Nicholas Copernicus, which was Helio-Centric (The Sun is in the centre and all Planets of Solar System are revolving around the Sun). Then third theory was discovered by Herschel in 1800 A.D. According to him the Sun is in the center of our Solar System and all planets revolve around the Sun. And the Sun is traveling towards a unknown destination (16-Epics) with the speed of 24000 miles per hour. This fact is already given by Quran that Sun is running for a appointed time.

"And He it is Who created the night and the day and the Sun and the Moon; all (orbs) travel along swiftly in their celestial spheres". (Quran 21:33)

The Science declares: the axis of Earth is 23 1/2 degree and the Earth is revolving on its axis with the speed of 1000 miles per second. The Earth has the speed of 68000 miles per hour around the Sun. The earth takes twenty-five days (approx.) to complete one rotation.

"Do they not see that We come to the land to reduce it from its out lying borders". (Quran 21:44 / 13:41)

According to Science, in the beginning a big star passed near the Sun. A part of Sun separated from it and having revolves, later on it changed into the Earth. In the beginning the temperature of the Earth was equal to the Sun. With the passage of time the Earth cooler and is being continuously. The surface of Earth was thicker when it was much hot. As much as it cools, it gets reduced in size.

“Have We not made the earth as a wide expanse, and the mountains as pegs.” (Quran 78:6-7)

The Science proves that the earth is like an Orange. The upper part of earth is called “Crust”. The inner part of earth is made from “Magma”. And the last soft part is “Core”. The mountains reached in Core and save earth from moving and make balance. Amazingly, the mountains work as pegs on earth.

“And you see the mountains, you think them to be solid and they shall pass away as the passing away of the cloud - the handiwork of Allah, Who has made everything thoroughly”. (Quran 27:88)

The Science confirms: the moving Magma under the earth causes earthquakes and eruption of the volcanoes. This process changes the location of mountains and makes new mountains as clouds. Mountains have hard sediments that are deeply buried in the ground, like the roots of trek. They play a very significant role in stabilizing the earth. The discovered fossils of sea animals in Himalayan region proved that once Himalaya Mountain was a sea.

“He it is Who shows you the lightning causing fear and hope”. (Quran 13:12)

This is a scientific invention that the thunder of clouds mixes the Nitrogen with the Oxygen found in air. This process makes Nitrate (NO_3), which increase the fertility of soil. As we all know that NO_3 is the food of plants. So the Quranic verse already pointed out that the lightning in the sky causes hope for better crops.

“The Hour has drawn near, and the moon has been cleft as under”. (Quran 54:1)

The people of Makkah asked the Prophet Muhammad to show them a sign (miracle), so he showed them a miracle of the cleaving of the moon. The moon-walkers scientists saw the crack in moon.

“And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky”. (Quran 6:125)

The Science verifies: As soon as we travel upward in sky, the Oxygen (O_2) reduces. This lack of Oxygen brings suffocation in chest. This secret has already been opened in Quran 1400 years ago.

In conclusion, we should know that Quran did not reveal to teach Science. Such kind of science related verses of the Quran are to erase doubt of man about God's message.

It should also be remember that whenever in the future, due to the advance development in the field of science, if any theory change, it does not mean that Quran is wrong, it only will show our wrong implication of the verse on that theory.

Furthermore, The science cannot be a judge for Quran. Because inspite of huge development in the field of science, the discoveries are very few in the context unlimited universe and the complex mechanism of man, One Scientist has rightly said: "We know more and more about less and less". According to the Encyclopedia of Ignorance "Increase in knowledge has only increased our ignorance". Infact, without the help of God's message, man is unable to find the answer of his existence i.e., why he is born? ■

Superiority of Friday

It is related by Abu Hurairah that the Apostle of God said : "Of all the seven days on which the sun rises (i.e. of all the days of the week), the best and most superior is Friday. It was on Friday that God created Adam, and a Friday on which he was admitted to Heaven, and a Friday on which he was taken out of Heaven and sent down to the world (where the human race originated from him), and the Hour (of Doom) will, also be on a Friday." (Muslim)

POSTMORTEM OF SEPTEMBER 11 EPISODE

Nazrul Hafeez Nadwi*

The American intelligence agencies (mainly those operating inside America) have denied Usama bin Laden and his organization "al-Qaida's role in September 11 attacks. Moving a step further, the French and the American scholars have proved beyond doubt that none but America itself is responsible for these attacks. The gist of the evidences provided by these scholars is that the propaganda made by America and the world media about the attacks is a transparent lie, a big fraud. It was, in fact, a mutiny of the high military officials themselves with the agenda to compel President Bush to change his policies.

It has often happened in the American history that impartial and unprejudiced scholars have solved many a problem and unraveled a lot of scandals with their honest efforts. The same thing, once again happened with respect to September 11 attacks. A team of American researchers reached the conclusion that the accusation that the Arab youth were responsible for plane hijacking was nothing but a part of the conspiracy already hatched against Muslims. Surprisingly enough, none of the accused Muslim youth was among the passengers or the hijackers of the hijacked planes. The whole world is wonder struck how such a historical event took place without the American intelligence agencies having any prior information about it. Hence, quite expectedly, the Americans were greatly agitated and highly disgusted with their government when later on it was admitted that it had prior information about the attacks. As a result the American politicians and the relatives of victims laid the responsibility on the government itself.

It is noteworthy that when, during seventies of the past century, the graph of the incidents of plane hijackings was on increase in America, the Pentagon discussed the matter thread-bare with the experts who then devised such a system that could control a plane from the ground. Two companies were assigned the job. Hence a system called (JPLS) was evolved which could control and suspend the whole working system of a plane and could force it to land anywhere leaving the pilot utterly helpless. This system was totally concealed from the airline officials and even from the pilots. After thirty years of constructive use, this system was exploited by criminal-minded officials for hijacking planes and for attacking stronger and safer buildings. Despite such a strong evidence indicating the ill

designs of American officials in September 11 attacks, it is strange to accuse Usama bin Laden and Al-Qaeda without any definite proof against them. One wonders over the fact that why passengers (70-80) boarding the hijacked planes did not raise any voice while witnessing their death with open eyes, as nothing is recorded in the voice box. The fact is that all the instruments were already rendered non-functional through remote control. It is also thought – provoking that only twenty four hours after the attacks, the American government attributed the act to Usama and Al-Qaeda and the only substantial evidence in favour of this claim was allegedly recovering of an Arabic guide book meant for teaching to hijack a plane. How strange it is that such an extra-ordinary event is probed only with the help of a small pamphlet deemed to have been written in the Arabic language. According to experts even an experienced pilot, having the required training for hijacking, could not be expected to hijack the kind of planes which were hijacked on September 11, then how could this act be performed by Arab youths still undergoing training.

According to Mr. Lawrence's findings no Arab name could be traced out from the passenger list. To him the whole record was mysteriously hidden. How strange is the airlines companies report that the whole record had got burnt inside the planes! Do they maintain record in the planes?

Mr. Londone, a Democratic Party Presidential Candidate has said that the attacks were the result of a great conspiracy and it was nonsense to say that it was handiwork of a handful of 'Arab terrorists'. How could it happen without the support of high level experts and responsible personalities from within the system itself ?

The American researchers have raised many more questions on this issue. They ask why the intelligence agencies were not interrogated for their fault. How could it have been possible to destroy the towers so skillfully and completely unless strong explosive material already placed inside them.

One of these scholars, Mr. Marshal, questions, why within only twenty-four hours after the attacks the rubble was ordered to be cleared away and immediately melted nothing of any investigation was conducted on it.

On July 24, 2001 (ie. Day before the attacks) Mr. Landone, during a lecture in Washington, had already cautioned his nation about the presence of such elements in America who are engaged in sowing seeds for the third world war which, as they have planned would occur between Islam and the West.

Those who ask why Americans wanted to destroy their own country should read James Bomford's Body of Secrets wherein the author has mentioned a lot of incidents to substantiate his claim how there are elements in America who want to exploit national

policies for their own interests. John F. Kennedy fell victim to one such incident. The CIA has planned to attack Cuba after getting approval from the Pentagon. It planned that many American military personnel would attack their own planes and ships and would destroy them wearing Russian uniform, in order to have opportunity to attack Cuba in 'genuine reaction'. When it was placed before John F. Kennedy, he refused to approve it and as a consequence had to pay the price.

AGENDA OF THE ATTACKS

The intentions of the real culprits and the basic purpose behind the September 11, 2001 attacks can be well imagined from the above description where it is evident that the foremost agenda of the doers of this heinous act was to root out Muslims and their religion. In a stepwise programme, they first targeted Madrasas (Islamic religious educational institutions) by presenting them as hub of terrorism. Secondly, they malign Islam in the guise of targeting Taliban and Usama bin Laden.

Not only the Jewish but the Indian media, as well, is rendering its services to this anti-Islamic cause. One can fully understand all this by considering the American President's own words, when he termed the attacks as clash of civilizations by which he meant that Uncivilized Islamic World had waged war against the Civilized West.'

Muslims were warned in plain terms either to remain with America or else face the charge of being terrorists. The enthusiasm of the antagonists of Islam can be understood from the words of Henry Kissinger who perpetrated great atrocities in Vietnam and other countries saying that even if it was not clear about Usama to be the real terrorist behind the attack, still America should act against his whole network and must attack all those countries where his network has its roots. And if other countries did not go hand in glove with America, it must take the step on its own without wasting time. Apart from political personalities, the general public expressed their sentiments more vehemently. To them *destroying Tehran and Damascus*, killing and shooting the Muslims indiscriminately, cutting them into pieces, and even poisoning them, when needed, were the necessary retaliatory steps. The media projected what America was not bound to any customary law. Even the American intellectuals dealing with the Muslim world suggested bombarding Makkah and Madinah. While on one hand America was practicing barbarism in Afghanistan, its media continued to distract the world attention by spreading rumors that Usama was a magical personality too difficult for America to trap. He and his Al-Qaeda were projected to be powerful enough to strike American interests any time anywhere. In order to lead people of the world especially those criticizing American hegemonistic attitude into the world of fancies where they could no longer be able to take note of American carpet bombing on

Afghan soil, the American Defence Minister, Donald Rumsfeld, openly expressed his contention that they could never trap Usama bin Laden. Through this statement he also intended to make American people believe that they were fighting a terrible enemy and so they should not get stricken by the pitiable condition of Afghan innocent children, women and the sick. Moreover, with the purpose of keeping American general Public away from trying to know the reality behind the attacks, the rumors about anthrax were vehemently spread. Fake news about overcoming Usama's nuclear power was set afloat for two months in different versions so that, in its guise, secret investigation on the atomic capabilities of Afghanistan and Pakistan could be conducted. On the other hand it was intended to know the personalities who played vital role in building atomic capabilities of both these countries so that they could easily be eliminated.

One more agenda behind the attacks was to stop Islamic Da'wah (propagation) organizations striving through the world in general, and in America and Europe in particular and to compel the Muslim students studying in Europe and America to flee away or put them behind bars.

Still greater was the purpose to shatter the economy of the Muslim world as a whole than that of the Gulf countries and warn them to face Afghanistan like situation in case they supported people like Usama.

One of the fundamental causes of September 11 attacks is the hegemonistic intention to grab the Gulf countries' natural resources of gas, petroleum, gold, silver, steel and other valuable minerals and ore so that these countries could not use oil as weapon. Since this purpose could be realized only by aggression against Afghanistan and the Central Asian region along with the Caspian Sea, therefore the attacks were made to subdue Afghanistan first. That would also stop religious enlightenment of the Central Asian Muslims. That is why Russia and China supported America in this cause.

One more basic intention of the attacks was to get justification for launching aggressive campaign against Madrasas to get them closed so that people like Taliban would not come out of them to become a danger for America. The meanest inhuman treatment being meted out to the Afghan Mujahidin at the hand of American military personal is an aspect of the terrible psychological war against the whole Muslim world in order to continue and crush them from within.

America wants to continue this war (against Islam) for a long time. That is why Usama's fable is being repeated time and again. But what has America gained from this war, so far remains to be seen. The situation within America surprisingly reveals that the result has proved to be much more beneficial to the Muslims themselves than to America itself.

The aftermath of the attacks has shown that economic, military and political potentialities of the antagonists of Islam, particularly America are gradually declining. Not only America but other European countries like Japan, Taiwan, Mexico and Brazil are facing great financial crisis. Almost one million people in America have lost their financial crisis. Almost one million people in America have lost their employment so far. Big companies, because of their financial bankruptcy, are bent on ousting many more of their employees. Manufacturing companies have also become bankrupt. America is facing terribly increasing unemployment and is, now, rapidly losing its image in the world fora. Its military as well as political majesty has lost its reverential awe too. Contrary to this, the Muslims with America and Europe have got benefited in many respects. After the attacks, the Muslims are back to their religious life with new fervour. Now mosques are seen filled with worshippers. After America started its systematic war against Islam in the name of terrorism, not only have the Muslims taken keen interest in studying the Holy Quran and other Islamic literature but the American and European non-Muslims have also been impressed to purchase and study Islamic literatures.

America alone has witnessed thirty percent increase in such purchases. English translations of the Holy Quran have been sold to such a great extent that book-shops and stalls have fallen short of space for Islamic literature. According to American news agency reports as many as fifty thousand copies of the Holy Quran were sold within a month, a record sale making the Holy Quran the highest selling book after September 11. In addition to this, yearning for knowing about Islam after September 11. In addition to this, yearning for knowing about Islam among the non-Muslims has greatly increased. They would, now visit mosques and Islamic centers in great numbers, to seek answers to their queries on Islam. Heads of some Islamic centers said that each one of them had to give as many as eight interviews a day to media persons. The Muslims themselves pre-emptively extended their contacts with sources of communication. Islam is spreading fast. According to a latest report thirty thousand Americans have embraced Islam from September 11 to the Second week of December 2001.

If the American Muslims would spend crores of dollars on introducing Islam to their fellow countrymen, the result would have not been as encouraging as it stands now. Even their very existence was at stake and was nowhere felt. Now the people have begun to ask them about their religion, civilization and history. They are invited to meetings in churches to talk about Islam. This ultimately has lead the Christians to Islam. Another benefit to the American Muslims was that American media began to give greater attention to their statements than before.

Political parties too pay attention to them with keen interest. Members of higher

echelons of the American congress gave statements in favour of the Muslims and communicated their emotions and sentiments to them. American President. G.W. Bush himself admitted the fact that different Jewish organization had faxed anti-Muslim messages to him to such a great extent that they overpowered him. Even the American deputy Defence Minister (a Jew) played a wicked role in this respect. After the attacks the collective consciousness of the Muslims has increased. They have given up their state of disappointment and are enthusiastically providing literature to their co-religionists.

According to the USA Today, the American people began taking extraordinary interest in studying Islam. In this September 17, 2001 issue, it writes that Islamic literature was sold to such a great extent that a week after the ugly incident almost none of the book shops in America was in a position to provide even a single Islamic book. It is strange to know that the Americans used to remain away from their Muslim countrymen until the attacks took place. But now they come to ask them about Islam, the Muslims and about issues related to the Middle East. Such a drastic change has occurred due to two reasons :

One, the Americans seriously thought that how a single person could launch such a great attack.

Secondly, almost 70% of the American people consider American media to be partisan. 55% of them don't trust their media sources, considering the news merely a false propaganda.

Even some of the editors of American newspapers and journals protested against this policy of yellow journalism. That is why the American people were hardly influenced by the propaganda against Muslims. When the American government came up with documentary evidences, the American journalist themselves were the first to reject them as sheer fraud and falsehood. ■

Anas reports a hadith that the Prophet (S) said, "When the meal is served put off your shoes, for putting off your shoes gives much relief to your feet." (Mishkat)

ISLAM AND SCIENCE

Obaidur Rahman Nadwi

In "Mizan al Amal" Al-Ghazzali says: "Whoever thinks faith alone is enough, he is ignorant of its meaning."

From the Islamic point of view knowledge means to uncover the truth and strengthen the faith of a believer. The first revelation of Allah to Prophet Muhammad (PBUH) is as follows : Read : in the name of your lord who created, created man from a clot of blood. Read : Your Lord is the most Bounteous, who has taught the use of the pen, has taught man that which he did not know" (Al-Quran 96: 1-5)

Allah could have said to His prophet to worship Him as He is his Creator and the Creator of the Universe too but He did not do so.

It is obvious that proper knowledge is necessary to recognize the Creator. Knowledge is an essential instrument for uncovering the secrets of life. In Islam to unearth secrets of nature is considered a religious obligation and it is equivalent to prayer. The holy Quran says : "Even so only those of His servants fear God who have knowledge (Q : 35:28) "God will raise up in ranks those of you who believe and are endowed with knowledge (Q: 58:11) "Are the wise and the ignorant equal?" (Q: 39:9)

The holy Prophet said: "The man who leaves his house for seeking knowledge is in the way of Allah till he returns."

"A scholar is superior to an ascetic" "The scholars are the heirs of the prophets who do not leave behind them dinars and dirhams. Knowledge is their inheritance and one who acquires it gets the largest share (of inheritance)".

The Prophet Muhammad (PBUH) laid great emphasis on acquiring knowledge. He said : "Seeking knowledge is incumbent upon every Muslim man and woman". Seek knowledge from cradle to the grave" "seek knowledge even if one has to go to China." "Wisdom is the goal of all believers, acquire it from any source" "Take the knowledge even from the lips of an infidel."

One of the distinctive features of Islam is that it forged a close and pious link between religion and knowledge. There is no denying the fact that it is Islam which for the

first time made education obligatory for its followers whereas no other religion attached so much of importance for acquiring knowledge.

The holy Quran carries a number of verses on different branches of knowledge- Cosmology, Astronomy, Astrology, Physics, Mathematics, Geology, Botany, Zoology, Agriculture, Biology, Physiology, Sociology, Economies, Anthropology, History and the like.

Needless to add that the Arabic word for science (ilm) in English corresponds to 'knowledge' or 'learning'.

An eminent writer Ahmad Fariduddin writes: "In the Quran matters relating to science have been referred to at 750 places whereas matters relating to law have been mentioned at 250 places" (An Encounter with Islam).

Islam says that nothing is useless in this cosmos. The holy Quran says : "Our Lord! not for naught has thou created all this. Glory to thee : give us salvation from agony of fire." (S. 3A. 191)

Islam stands for its adherents to acquire knowledge and study whatever lies in the heavens and on the earth as stated in the Quran: " Say : behold all that is in the heavens and on earth" (S. 10, A, 101) The holy Quran further says : Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding". (S. 3, A-190)

It should be kept in mind that at the very outset due attention was paid to science by Muslims. No doubt, contributions and achievements which Muslims made in the field of science have no parallel in the history of the world. Even caliphs had also shown their keen interest in developing science. Accordingly Caliph Al-Mansoor, Caliph Haroon Rashid and his able son Al-Mamoon and later other caliphs also played a constructive role in promoting science in various ways. Caliph Al-Mamoon had established a great research center in the name of Baitul-Hikmah (The house of wisdom). A number of books had been rendered into various languages and brought out from that center.

In his book "Islam at the Crossroads" Mohammad Asad has rightly said : "What the Arabs had done was for more than a mere revival of old Greece. They had created an entirely new scientific world of their own and developed until then unknown avenues of research and philosophy. And this they communicated through different channels to the western world: and it is not too much to say that the modern scientific age in which we are living at present was not inaugurated in the cities of Christian Europe, but in such Islamic centers as Damascus, Baghdad, Cairo, Cordova, Nishapur and Samarkand."

It should be noted that Islam has never been a barrier in progress and development.

History can not cite any instance from other religions of the world that has played a leading role in the field of science and technology as Islam did. In the words of noted Islamic scholar late Syed Abul Hasan Ali Nadwi. "There is not a single sector of European revival which is not indebted to Islamic thought. Islam imparted a new glow of life to Europe." Similar thoughts are expressed by the Marquis of Duffering, he says: "It is the Musalman science, to Musalman art, and the Musalman literature that Europe has been in large measure indebted for its extrication from the darkness of Middle Ages."

Strangely despite this genuine fact when we hear the word "Science" our attention is surely be drawn to the west. There are two reasons behind it. One is that biased historians ignored most names of Muslim scientists. Even if they mentioned some of them, that too in distorted form. Take for instance, Abu Ali Sina is known as Avesina, Zakariyyah Al-Razi (Rhazes) Jabir Ibn Hayyan (Geber) and so on. What to speak of non-Muslims even educated Muslims do not know that Avesina, Rhazes and Jaber were from Muslim community.

It is time we must bring contributions of Muslim scientists in focus so that our new generation may learn of their achievements and derive benefit out of the works of these doyens of science.

It is unfortunate that today scant attention is being paid to education by us. While other people are being benefited by our ancestors scientific achievements. A poet has rightly said: "*Niamate sab le gaye ahle gunah, Ham Khuda ke Khawf se darte rahe*" (All blessings were snatched by non-believers, we kept on fearing the fury of God). The need of the hour is that we must impart our children good education and adorn them with sublime qualities and norms only then our past glory may again come back. Besides we may act on the first revelation which Almighty Allah sent to His last Prophet Muhammad (PBUH) for creating a new civilization. ■

It is related by Jabir that the Apostle of God said : "The key to Heaven is Namaz and the key of Namaz is ablution."

(Musnad-i-Ahmad)

SHOO AWAY RACISM AND FANATICISM

Anis Ahmad Nadwi

In this age of armament, materialism, enmity, hate, racism and infighting the importance of love, universal brotherhood and communal harmony increases manifold. The racism, fanaticism and casteism have penetrated in our veins so much so that we have turned into a racist nation. We have started seeing others with a biased prism. They have done untold damage to the society. The famous columnist Burkha Dutt has rightly observed that "our temples have cast barriers: our homes have separate glasses for the men and women who mop our floors and clean our bathrooms: we think all men who grow beards and wear skull caps may be terrorists; we treat the north-east like a separate country, and when it comes to finding brides for our sons, we insist that fair is lovely."

Though we claim to be a mature nation but in fact we have lost the tracks of true democracy. Happenings of discrimination, pride and prejudice appear in newspapers daily. Dalits, Muslims and STs are victims of bias and discrimination. They suffer humiliations and are victimised at the hands of racists. They are harassed, tortured even sometimes their young daughters are raped and murdered brutally but not even a modicum of anger is worked up by the governments. No one bothers to take action against the guilty of racism. Infact racism as well as fanaticism has spread its tentacles very deep into our society. It is spreading more rapidly than HIV/AIDS and more dangerous than it. Thousands of innocent lives are sacrificed every year at their altar. After Sachar Panel's findings it has become evident that Muslims have been pushed in to the deep chasm of deprivation due to loathesome bias of the ruling community.

As a civilized society we have failed in curbing Nithari like incidents. We have failed in Hashimpur, Bhagalpur, Ayodhya, Mumbai and Gujarat where racists and fanatics have played the "Holi" with blood of innocent men, women and children. Likewise the scenario in international politics is not better as well. We see blood gushing out of injuries of a particular community which is targetted and victimised continuously. They are killed mercilessly, driven away from their own land and abundance of inhuman acts are committed against them by the racists. Palestine, Lebanon, Iraq and Afghanistan are the blatant examples of growing racial hatred and fanaticism. It is a matter of sorrow that the UNSC and the Human Right Commission (HRC) which pose them selves as saviours and messiah of oppressed people do not express even a little displeasure over all these barbarities against the humanity. Do they not name it violation of human rights? Why do they not start

the diatribe to stop the barbaric killings in Iraq? Why do they not make hue and cry on the fake encounters of Kashmiris?

People of Iraq, Iran, Sudan, Somalia and Afghanistan are more innocent, lively, and tolerant than the people of the country, which smite, harass and victimise them.

It should be kept in mind that there are three basic elements of fair governance in a democratic set-up. Democracy, Secularism and Socialism. Only through practising democratic norms, and providing freedom of religion as well as equal rights and opportunities to every citizen, the real goals of true democracy could be achieved. Unluckily almost all the three elements of good democratic governance are forsaken while ruling over masses. Biased regulations are formulated, prejudiced stances are taken in favour of the beloved people and community.

Unfortunately, destructive forces nefarious designs are tearing apart the fabric of peaceful co-existence of our society. The true secularism and real democratic values which are on the decline must be practised. We should strive hard to checkmate the unholy plans of unsecular forces at home as well as abroad. The initiative must be taken to stop senseless killing in Iraq and somewhere else. It is high time to fight evils of racism and fanaticism to prevent another pogrom like Gujarat at home and like Iraq abroad.

Bias, prejudice, racism, casteism and fanaticism are the most harmful menace for the co-existence of a composite society and culture. These malices lead towards turbulence and intolerance which consequently cause uncontrollable damage to the existence of a multi-cultural society.

In a nutshell we must shoo away racism, casteism and eradicate fanaticism to bring in universal brotherhood and peaceful society. The great thinker Allama Iqbal rightly had said : "your wings are polluted with dust of colour and race. So o garden bird, you must flutter your wings convulsively before flying." ■

It is related by Jabir that the Apostle of God said : "Between a bondsman and apostasy there is only the giving up of Namaz." (Muslim)

SCIENCE AND TECHNOLOGY IN ISLAMIC PERSPECTIVE

Mohammad Shahabuddin Nadwi

Islam is the only religion which comprehensively deals with both spiritual as well as material aspects of life and calls upon man to reap the benefits of both the worlds alike. No other religion provides such a comprehensive concept of life. Viewed objectively, some religions like Judaism advocate only the temporal benefits and neglect the spiritual aspects completely. Thus there is no clear concept of the hereafter in Judaism.

Contrary to this, certain other religions condemn this world and its mundane aspects, and plead only for the spiritual achievements. Christianity is one such religion, according to which it is the original sin that started life on the earth. For this, man is condemned perennially. Indian religions also lack the concept of veneration of man and his vicegerency on the earth. Buddhism presents a negative ideology of life. This supporting civilization and developing it apart, these religions either ideas of condemnation, Islam is the only religion which elevates man to his real status and considers him as the most revered creation of this earth abode and stresses the importance of seeking worldly benefits along with the spiritual ones. The Quran asserts:

“And now have We given honour to the children of Adam: by land and by sea do We carry them: We provide food for them of goodly things and have made them to excel many of those whom we have created.” (Quran 17-70)

According to Islam, man is the crown of the certain and is the leader in this world the whole universe with all its manifestations has been created or his benefit alone.

“It is He Who created for you all things that are there no earth.” (Quran. 2:29)

Islam and Science

Man has not been created as an accursed being, as reprobate or as a slave. Blessed with the freedom of will and choice, he has been bestowed a central and responsible position on earth. This concept has been expressed in the Quran through the term vicegerency of earth. This is the reason why when Adam was created as the vice gerent on earth, was acquainted according to the Divine Plan with all the beings of universe immediately after his creation so that he should not remain ignorant with any of the natural phenomena.

The celebrated commentators of the Quran has rightly pointed out while explaining the verse “And He taught Adam the name of all things.” (Quran, 2:31) that Almighty

Allah characteristics of all the things present on earth. To quote a few of them, Ibn Kathir states that Allah had taught Adam all things and their characteristics.

According to Imam Zamkhkshari, besides the names Adam was even taught the connected things as well as their spiritual and mundane worth.

And according to Imam Razi, Adam was taught the names of all things including their characteristics and definitions.

To sum up, the science of names was bestowed with that was the first knowledge the human race was conferred with through the First Man. The significance of this science is more vivid and prominent in the present days rather are called as the Natural Sciences these days are nothing but the Science of Name in the Quran terminology which was imparted to man immediately after his creation. The main purpose of this dissipation of knowledge was to enable man to accomplish the task of vicegerency on earth and establish a just and honourable rule in accordance with the Will of the Almighty. Addressing Prophet Dawood (peace be on him) Almighty Allah says in the Quran.

“O Dawood ! W have made you our vicegerent on earth. Judge, therefore, aright between men and yield not to any inclination of your own lest it cause you to turn aside from the way of Allah.” (Quran 38”26)

Man’s Vicegerency

It is thus the fundamental concept of Islam that man is the most respectable and dignified creation of this universe and that after his appointment as the vicegerent on earth, he was bestowed with the Science of Name so that he comprehend the true value and status of every being and behave with it accordingly and establish divine justice by eliminating suppression, cruelly, internecine rivalry and rebellion from among the nations and individuals and ensure a peaceful atmosphere for the fuller growth of the whole mankind.

Respectedly citing the death and destruction of the previous nations due to their disobedience, the Quran has warned man to keep in view in any case the basic object of his creation and vicegerency on earth and not to deviate from the divine will. Accordingly, Allah warns man in the Quran :

"Generation before you We destroyed when they did wrong : there messengers came to them with clear signs, but they would not believe !

Those who sin ! Then we made heirs in the land after them, to see how ye would behave !" (Quran 10:13-14)

Let us examine the Islamic concept of technology. In simple words technology means knowledge about industry, arts and crafts. The difference between science and technology is that while the former makes a study of the materials in the universe with reference to their composition, structure, properties and materials in the universe with refer-

ence to their composition, structure, properties and changes, the latter utilizes this knowledge to practical ends. Thus, it makes use of the inherent utilitarian values of the materials.

Viewed objectively, there are two stages of deriving benefits. First is the true recognition of the materials. Second is the stages where this knowledge is put to practical purposes to derive benefit and safeguard one self from its damaging characteristics. As far as the first stage is concerned, Islam accepts the concept of acquiring knowledge about things keeping in view the vicegerency factor. In fact, it encourages the human beings to strive to secure detailed knowledge about everything under the sky. It is evident from many verses in the Qur'an:

“Verily, in the creation of the heavens and of the earth and in the alteration of night and day are signs for those gifted with understanding.” (Qur'an, 3:19) “Cannot they mark the working of the heavens and the earth, and of the life of everything that Allah has created.” (Qur'an, 7:185)

These and similar verses were revealed basically supporting divinity and contradicting, it is very much apparent that they encourage the study of the nature and scientific developments in the first place. Even the second level of learning has been advocated in Qur'an:

“Do you not notice how Allah has pressed to your service all that is in the skies (in the space) and all that is in the earth and has been bounteous to you of His favours (so as to benefit you) both seen and unseen.” (Qur'an, 30:20)

Different exegeses of the Qur'an have attributed different meanings to the 'seen' and 'unseen' favours here. “But a comparatively better explanation has been provided by Imam Zamakhshari. He says: By 'seen' meant every favour that could be observed, and by 'unseen' is meant any favour or blessing that could be realized through inference or that which need not be understood at all. Even the human body is blessed with innumerable such favours which man does not know.”

The above explanation about the seen and unseen blessings is one perspective. However, taken as a whole, the possible right meaning of the seen favours that have been known understood right from Adam to the present times; and the unseen favours would include all such benefits that lays hidden in the material things.

From this point of view, the unseen favours include the hidden, mysteries of matter and energy and the benefits that could be drawn from them as a result of advancement in science which the present-day man in utilizing such as electricity, steam, atomic energy and various chemical compounds that are associated with the production of artificial foods, medicines, fertilizers and other things.

It has become amply clear that Islam stands for the advancement in science and

technology and developing culture. Viewed objectively, it is the only religion that has not only established the true relationship between religion and civilization, but has also drawn attention towards the study of theoretical and practical sciences alike urging the Muslims to explore and subjugate the universe. As an example consider the following verse:

“Allah it is Who has subjected the sea to you that ships may traverse it at His command (or in accordance with the laws of movements on water fixed by Him); and that you may seek His bounty and be thankful (to Him). And He has subjected to you all that there is in the heavens and all that there is in the earth. Everything is from Him. (Qur'an, 45:12=13) ■

Five Goodwills

Tamim Dari reports a hadith that verily the Prophet (S) said, 'Religion is the name of goodwill'. He repeated this statement three times to me." (The Sahaba) asked him, (Sire) For whom is this good will meant?" The Prophet (S) said, 'This goodwill is for Allah, for His Book, for His Apostle, and for the imams (rulers and ulama) and for all the Muslims.'

ALLAH'S GLORY

Meraj Ahmad*

Behold the skies gleaming with starry splendour
And the crystal moon set like a silver bark
In the Azure of boundless firmament
The planets glimmering in the sombre dark
Of the unfathomable spatial extent
All reflect Allah's glory and grace
In the distant celestial space

Behold the dazzling torch of the sun
Which illumines the entire expanse of the earth
And the patches of clouds playing hide and seek
And the frolicking birds in their joy and mirth
Across the multi-coloured rainbow streak

All reveal Allahs's beauty sublime
In wordly image, rhythm and rhyme

Behold the verdant meadows and pastures green
And the lovely flowers tossing their heads with grace
And the colourful butterflies dancing around
To have a closer glimpse of their beauteous face
In blooming gardens, sprawling ground.

All are manifestations of Allah's art
For discerning eyes and discriminating heart.

* 226/72, Subhash Marg, Lucknow-3

Book Review

MOHD. SANAULLAH : THE ARAB – ROMANCE PARNASSUS*

Masoodul Hasan

As a colonial fall out, critical studies of European literature by scholars in India have been almost exclusively Anglo-centric in content, though variegated occasionally by the centennial celebrations of some continental masters. But Mohd. Sanaullah's romance with the literature of Southern Europe is enduring, less sporadic and wider in range. He was led to it by his first love- Arabic literature – which also ignited his passion for comparative study. He began with a competent study in Urdu on Dante's debt to Islamic thought (2002) followed by an ambitious English sequel, *The Arab Legacy in Latin Europe* (2003), covering the literary and intellectual developments in Spain and Portugal. The present volume completes the trilogy, and focuses on the courtly love poetry in the native language of southern France, known as the Occitan or the Provençal. He locates the new cult's source in the courts of Muslim Spain, and charts with Scholarly ease the maze of Saracens' military and political engagement with the Christian powers of region over the centuries. The consurors's superior culture encourage syncretic trends, and fertilized the Franks' native traditions of art and literature.

The Arab had a rich tradition of poetry since the pre-Islamic times, and a well-developed theory of poetry existed in the early centuries of Islam, as represented in the works of Ibn Mquaffa (d.760) and Ibn Qutaida (d.889). Aristotelean inputs were introduced mainly through Avicenna (d.1037) and Spain proved worthy inheritors and promoters of the Arab legacy. Ibn Hazm's celebrated and influential treatise on love *Tauq al-Hamama* (1023) remained a major, generative text for long. Sanaullah cites scores of other rhetoricians also. He elucidates the salient features of the two major schools of Arab classical love poetry – the Udhurite, characterized by self-restraint and absence of erotic innuendos; and the sensuous Umarite school, abounding in libidinous elements. While the former, supplemented by Ibn Arabi's (d.1240) ideal of spiritual love shaped the conventions of courtly love poetry, the other school contributed to the vogue of amatory epyllia in medieval Europe. The thesis is well-argued, but in the latter case the longstanding classical legacy of Sappho, Ovid, Catullus and the epithalamists is bypassed. The Saracenic literacy

* (Department of Arabic, Aligarh Muslim University,

scene is summed up ably, and its thematic and prosodic features and innovations are highlighted adroitly. Understandably, two Arabic sub-genres of love – poetry – the elitist *mawashshat* and the colloquial *azjal* – popular among the Andalusians are kept in focus, as they affected the native verse in a rich measure.

About the close of the millennium the hegemony of Latin began to abate, allowing the low-brow regional languages larger literary space. Provençal, the Romance language of Southern France, imbibed the Arab influence, and transmitted it to other European languages through the troubadours or the itinerant minstrels. Sanaullah analyses incisively and illustrates their love-songs mainly from 1050 AD to 1300 AD, identifying some echoes and parallelisms of Andalusian poetry in them. On the etymology of ‘troubadour’ he adopts the traditional view that the term derives from the occitan word *trobar* (meaning ‘to find’, ‘to invent’), and defines the ‘troubadour’ as the inventor of a new style/poems. But an equally plausible alternative etymology is overlooked. As pointed out by Robert Graves in the *Oxford Addresses on Poetry* (1961) the Arabic word *TRB* (Meaning excitement, intense joy or grief) and its derivative *ta rabub* (the lute-player) could be the likelier root-word. It may be recalled that a variety of troubadours (*jongleurs*) were singers as well as performers. They composed and recited love-songs, long, allegoric, amorous narratives (e.g. *Roman de la Rose*) and heroic narratives (eg. *Chanson de Roland*, *Chanson de geste*). The Arabic association of the troubadours and their metrical romances had been accepted much earlier by a succession of literary historians led by Thomas Warton, the younger (d. 1790). In the present study the allegoric and heroic compositions may have been omitted on the assumption that the martial narrations were the preserve of the *trouvères*. But, even so, they deserved some space here, as the central metaphor Parnassus (used in the title) covers poetry in general, and is not exclusive to love poetry.

A new image of the beloved (and an enhanced status of woman) emerges in Provençal poetry which the author attributes to the influence of Udhurite love and Islamic mystical philosophy of Unity of Being. The chapter on the early Provençal poets is informative and worthy of serious notice, and taps sources not easily accessible. These early poets’ indebtedness to Arabic poetry is made out convincingly, even though the role of common psychological phenomena may not be denied. But the actual presence of some Arabic words in the Provençal texts and the parallel scansion-pattern, pointed out by the author, clinches the issue. A few specimens (with English translations) from the Andalusian poetess and trendsetter, Walladah (d. 1087) provide a direct feel of the moving *mawashsha* poetry, and feminine sensibility strikingly modern in tone. The chapter on women-poets of the period is well-researched, and dispels the popular notions about women’s cultural backwardness and intellectual infertility. Sanaullah lists twenty of them, and offers brief comments on

some of their compositions along with English translation. Pervasive Arabic influence is easily recognizable in them, as also on German love-poetry of the period.

In a study on this ambitious scale, indebtedness to miscellaneous secondary sources was inevitable and the debt is acknowledge meticulously in dense foot-notes and references, though the same cannot be said about the numerous verbal borrowings. The multi-lingual bibliography is impressive, but the index is rather sparse, and under-represents the admittedly rich text, which could have been stylistically livelier without so many Latinisms. In substance the work is an authentic statement of research and deep scholarship worthy of serious notice on a variety of counts. While the general reader may find it highly informative on some salient aspects of South-West European poetry, the Arabist may discover here fresh evidence of the benevolence of his preferred culture is alien lands. The serious student of English literature may gather valuable insights into the early sources of European Renaissance without which his favourite blooms of themes and Avon would have remained unfoliated. Sanaullah's erudition is transparent, and his expertise in the field rests on firm grounds. ■

'Abu Saeed reports the hadith that the Prophet (S) said, "If you have started beating your servant (for valid reasons) and he says please leave me for the sake of Allah, then you must stay your hand (from beating)." (Tirmizi)

MAULANA NASIR ALI NADWI PASSES AWAY

Maulana Nasir Ali Nadwi Shaikhul Hadith Darul Uloom Nadwatul Ulama, Lucknow met with a road accident and died on Friday June 1, 2007.

His sad demise is an irreparable loss for Nadwatul Ulama. He was a paragon of morality. Besides he was an embodiment of all sublime qualities and virtues, necessary for a good scholar.

Right from the beginning Maulana proved himself as an intellectual, laborious and punctual person. No doubt, his scholarship and punctuality had brought him to the prestigious post of Shaikhul Hadith. After passing away of Maulana Ziaul Hasan Nadwi Shaikhul Hadith Nadwatul Ulama, he assumed this post and held it till his last breath. He dedicated his whole life to academic pursuits.

Nadwatul-Ulama provides knowledge to students coming from the families of different thoughts. Maulana helped them to understand Islam of their concept in his unique way.

Maulana Rabey Hasani Nadwi Rector Nadwatul Ulama led the funeral Namaz. He was buried in the graveyard of Daliganj, Lucknow. May Allah adorn his grave with luminosity and refulgence and grant peace to his soul. Ameen !

In a condolence meeting held in Nadwa, Rector Maulana Rabey Hasani Nadwi, Dr. Saeedur Rahman Azmi Nadwi, Mufti Mohammad Zahoor Nadwi, Maulana Wazeh Rashid Hasani Nadwi, Maulana Burhanuddin Sambhali paid tributes to the departed soul and prayed for the peace of his soul. ■

(O.R. Nadwi)

It is related by Abdullah bin Masud that the Apostle of God said : "Whoever consoled or comforted a person in distress, for him is the same reward as for the distressed one." (*Tirmizi and Ibn-i-Maja*)

It is related by Jabir that "I heard the Apostle of God say only three days before his death that everyone of you should die in the condition that he has a good assumption about God." (*Muslim*)