

THE FRAGRANCE OF EAST

Vol. IX No. 10

October 2007

**Academy of Journalism and Publicity
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The Fragrance of East

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

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Editor's Note:

THE LEGACY OF ISLAM

Recent serial bomb blasts in Hyderabad and some such incidents in other parts of the country have again provided a handle to bias media and anti-Islam forces to malign the community. Instead of tracking down the perpetrators of the crime innocent and unharmed students of Madrasas in Hyderabad were harassed. Time and again it has been proved that Islamic seminaries and Madrasas do not indulge in any such anti-national and anti-social activities. Even the senior BJP leader L.K. Advani as deputy Prime Minister and Home Minister had said that so far no Madrasa in the country was found involved in any subversive activity.

After September 11, 2001 when the World Trade Centre buildings were attacked and hundred of lives lost, Islam became as hot as a piece of coal for its followers. Yet it had more followers than ever before and they were spread all over the globe. However, Muslims everywhere appeared to be in turmoil and felt themselves in the dock, accused of belonging to a terrorist, fanatic and extremist religion. Islam it seemed was under siege. The war on terrorism that President George Bush declared after 9/11 threatens to stretch into the century. For many Muslims it appears to be war against Islam. For Muslim therefore on both a global and personal level this is a time of challenge and despair.

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

The political edge to Islamic expansion made it perforce accretive and adaptive. It is not without significance that Christians and Jews were not forced to convert in the recently acquired Islamic lands since this was not politically expedient. And Islamic law sanctified this. Linguistic conversions, i.e. speaking of Arabic language preceded religious conversions. After the demise of the Prophet this spirit of tolerance only intensified. Under the Ummayyad and later the Abbasid Caliphate the first cultural transformations that were noticed had more to do with

language than religion. Within one century Arabic became the official language of the state and its bureaucracy. Being Arab in the Islamic Empires implied a linguistic identity more than a religious or ethnic identity.

The spirit of accommodation was more than evident in the flowering of a rich Islamic scientific culture during the period of the Caliphates. Until the rise of modern science, no other civilization engaged as many scientists, produced as many scientific books, or provided as varied and sustained support for scientific activity as Islam. Religious discourses on science advocated its separateness from religion. As a result a value free or ethically neutral scientific knowledge that is not specific to any particular culture was able to develop. Islamic science inherited all the earlier pre-Islamic and Christian and Iranian scientific traditions and fused them into one new whole. Baghdad was at the center of this scientific activity. Here the Abbasi caliphs Harun-al-Rashid and Al Mamun patronized scientific activity of higher caliber. The latter started a programme of astronomical observations in Baghdad and Damascus. Along with Baghdad and Damascus many other centers also emerged. These were located in Shiraz and Isfahan in Iran. Scientists from Muslim Spain-Andalucia-travelled to these centers for training. And like in astronomy and mathematics in the realm of medicine as well Baghdad remained the dominant center for the production of the Arabic medical tradition. It was here that many Greek medical treatises were translated into Arabic. A worth mentioning fact here is that most of these centres of learning under the Muslim rulers had non-Muslim scholars and translators. They were given due recognition of their merits.

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

S.A.

ISLAMIC CULTURE AND WESTERN CIVILIZATION

S.Abul Hasan Ali Nadwi

Islam is a religion which cannot live and prosper in the absence of a culture congenial and suitable to its genius and conducive to its own atmosphere. It encompasses the entire gamut of human activity and aims at transforming human character and behaviour in accordance with its own framework of values emanating from truth and faith. It prescribes a complete system of mandatory religious services and social obligations, covering a greater part of one's life and time, with a set of stipulation and specifications: it has its own concept of cleanliness and purification; it does not equate purification with cultural refinement and decency with abstention from lawbreaking but gives them a much wider and deeper content. It cannot survive nor allow its followers to carry on with the Western civilization, which has, owing to its peculiar historical development, been brought up in a materialistic, anti-religious and a moral atmosphere. One who had studied the Western culture in depth in its own centres has described it in a verse which says:

“That the spirit of its culture lacks sanctity.”

The entire system of divine service in Islam is based on purification while the culture of the West knows no more than tidiness. Islamic culture demands an undefiled heart which puts bridles on every unvirtuous thought and action. Western culture pays regard merely to the legal sanctions and, at the most, socially accepted norms, but if anything is permitted by law and society, it sees nothing objectionable in it. Islamic culture tends to be corrective, reforming the individual and society so that they themselves feel at ease within the limits placed by the shari'ah. On the other hand, West had thrown overboard every constraint and inhibition on its freedom of action at the very outset of its cultural development. Islam does not look kindly to the free-mixing of men and women as it considers it to be a source of many a moral corruption while it is an accepted norm or the very understructure supporting Western culture.

Besides these fundamental differences between the two there are a number of things like pictures, dogs, wearing of ornaments and silken dress by men, lawful meat (kosher) and similar other matters of detail in which the two hold a different or

contrary view. Picturization of living creatures is not approved by Islam and the holy Prophet was averse to them. The Prophet is reported to have said: "Angels do not enter a house containing pictures, dogs and statues." But these are indispensable for a house in the West. A natural consequence of accepting Western culture is that one cannot follow the Islamic way of life demanding unostentatiousness, modesty and chastity nor can take after the sunnah of the Prophet.

It is not that these difficulties arise only when Western culture is accepted wholeheartedly; they are experienced at every turn and pass in Western cultural atmosphere, however short the duration of one's sojourn may be. One can experience these difficulties during a brief stay in the hotels furnished on the Western pattern whether they be in the East Asiatic or Arabian countries or even in the holy cities. It becomes difficult to follow the rules of purification in these places and one is often forced to break them.

It is therefore essential that apart from adopting the creed, acts of service, sunnah, remembrance of God and the Islamic norms of behaviour dealt with earlier, those who go through this book should also try to ensure that their homes maintain the Islamic atmosphere. They should avoid, as far as possible, the characteristic features of Western civilization (like free-mixing of sexes, photography, particularly cinema, television, singing and dancing, dogs, use of doubtful beverages etc.); observe purdah and modesty; follow the Islamic rules of cleanliness and purification by careful about the injunctions about decency in dress and other articles of daily use and ensure religious education and training of their children. Heedlessness in this regard would make it difficult to observe the obligatory religious duties, let alone maintaining the way of life recommended by the holy Prophet. The process of weaning away a people from its own culture, developed in a particular religious climate, of restricting that culture to the observance of religious rites and duties tantamounts to severance of its present from the past. Such a process gradually leads to alienation of its followers from its faith and way of life which results in intellectual confusion and apostasy. Such a society falls a prey to social anarchy, disruption of family life and moral wickedness, and then it takes to wine and drugs like the Western society. All this can be seen in several Muslim countries which are blindly following the West. ■

ISLAMIC AWAKENING AND WESTERN CALLOUSNESS

S.M. Rabey Hasani Nadwi

Islam had to undergo a turbulent period time and again. Disruptive forces and nefarious elements always came in its way with their conspiracies, devilish tricks and frauds.

***"Sateza kar raha hai azal sey ta amroz
Chiraghe Mustafa sey shararey bulahbi"***

(From the very beginning till date light of the prophet had been the target of Abu Lahab's blows.)

But Islam stood the test of time, remained adamant to its principles and played a radiant role from the very outset despite of many hurdles and obstructions.

Now Islam is under attack again from all sides. The menaces emerge some time in the form of oppressions and atrocities and some time in the guise of confrontation, war and clashes.

But these trials assume significance. For inspite of their darknesses and glooms, they are like that of a messenger which brought this good tiding that Muslim community is rising from its deep slumber to awakening. A bright future awaits for the restoration of their diminishing power, sinking pomp falling dignity and honour.

***"Jahan ne naw ho raha hai paida wah alamepeer mar raha hai
jisey firangi mukamero ne bna diya hai qumar khana"***

(A new world is coming up and the old one is dying which the gamblers of the west have made a gambling den.)

It is an admitted truth that if Muslims would not have been careless, western nations could not have surpassed them, while they were going astray in the deepest caves of ignorance and superstition. The leadership of the world was in the hands of Muslims. They were distinguished in every field of life. Be it research, discoveries, inventions, arts, science and technology. Their position was that of a caravan – leader. They were well equipped with all kinds of tools of strategy. They were re-

spected everywhere.

It should be noted that thirsty for knowledge came to Islamic universities and quenched their academic thirst from these seminaries. They were astonished with Muslims glorious arts, sciences, learning, excellency, and trimness from civilization and culture. It is unfortunate that lethargy, slackness, negligence and carelessness overshadowed them instead of making further progress in the field of arts and sciences. They remained in the state of stagnation till more than four centuries. This is such a period which was sufficient for any other nation's awakening and development.

Hence young western graduates of Islamic universities came forward and gained power and strength and began to lead the world.

Needless to add that people hailing from various schools of thoughts and communities joined this new group of Europe. Because of their animosity, hatred, malice and hostility against Islam, they came together to malign Islam and its adherents. They started wringing the last drop of blood from the veins of Muslims. They concentrated their energy in obliterating Islamic norms and values. They behaved with Muslims in such a way which can not be expressed. But it would be sufficient to add that the thinkers of west did not only paralyse their power but they used their wisdom and reason to efface the achievements and contributions made by Muslims.

Besides they shattered the unity of Muslims and infused the feeling of cowardice, weakness, ignominy in them and made them to fall prey to inferiority complex and deflected their attention from their radiant past. Moreover, Muslims future planning and passion for progress and development were also thwarted by Europe.

It goes without saying that the callousness of Europe is obvious. Here a white man is considered respectable and reverend and non-white particularly blackman is regarded no more than an animal. Ancestors of European nations behaved with their slaves in the same way. Even today civilized Europe and America treat Blacks shabbily.

After all, Europe succeeded in extripating Muslims ideologically and led eastern nations like a flock of slaves and animals and used them in achieving its end some time under the pretext of trick, ruse and evasion and some time with oppressions and atrocities.

Europe was benefitted from resources of eastern countries particularly Islamic countries. With the help of Muslims wealth, Europe made great strides in the

field of science and technology.

A part from it Europe left no stone unturned in discovering hidden resources from earth and made use of natural sciences and arts. It regulated them in achieving progress and prosperity and in enhancing their civilization and culture. These resources brought grist to the mill. Even they began to throw up scaling ladders on the stars with the help of these discoveries and inventions. Due to their developments it seemed that Europe would hold the leadership of the world and the position of the remaining nations would be so crushed that they would reduce to non-entity. But according to everlasting law of nature every nation awakens from its slumber. Accordingly Muslims also began to find out the way of future on the track of their past glories. They developed a sense of reaction against oppressions, atrocities, defamation and disgrace. To achieve success, a wave of awakening started penetrating in their veins.

All possible efforts are being made to subdue the wave of Islamic awakening by elements of imperialism. With the result that the tussle is gaining momentum between Islamic awareness and western callousness. As a reaction of this, the entire world of Islam is confronted with various trials. But these trials will not go vain. they are creating more impetus and convulsion in Muslims. Due to its impact, signs of defeatism and repulsion began to emerge in the ranks of western power.

In fact, Muslim Ummah will turn in to gold by warming themselves from this forge of trials.

***"Islam ki fitrat men qudrat ne lachak di hai
unta hi woh ubhrega jitna ki dabawo ge"***

(Almighty has given flexibility and elasticity in the nature of Islam. So you press it, it will come up.)

The time of development, progress, prosperity, elevation and exaltation of Muslims has come. They will soon obtain their lost glory again. They will occupy the same dignity, honour, power and pomp which were their distinctions and excellence in their past.

Now their efforts will be spent in digging out the stores of knowledge and wisdom. Once again they will foster the distinctive norms of humanity and guidance proving themselves as the best nation. They will lead the oppressed people towards the light of oneness of God by extricating them from darkness, ignorance and seduction. At last opponents of Islam will be defeated and humiliated and the

lamp of Islam will continue to spreading light despite storms, cyclones and sunamis.

***"Hawa Hai go tandotez lekin Charagh apna jala raha hai
woh mard wo darvesh jisko haq ne diye hain andaz-e-khusrowana"***

(Even if wind is stormy but the lamp continues to spread light by the man and beggar whom the Divine truth has conferred the style of Khusru.) ■

Translated by : O.R. Nadwi

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said : Allah will say on the Day of Resurrection :

Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade.

It was related by al - Bukhari (also by Malik)

ISLAM YESTERDAY AND TODAY

Sh. Abdur Rashid

It is essential to have an intelligent and sympathetic understanding of the needs and fears, of hopes and aspirations of different human groups struggling, some mastery and others for bare survival. Only by such understanding can we achieve co-existence, which we so glibly but insincerely talk of and thus avoid the impending doom which will be co-annihilation.

The topic is a vast one both in regard to the span of time between the Islam of Yesterday and the Islam to Today and the wide and far-flung regions where Islam has played a significant role in history in the past and is likely to play a more compelling and determining role in the future. There is a further complication which makes the topic still more difficult to discuss in a short talk permitted to me. A pertinent question may be asked, what is exactly meant by Islam in the context of the present lecture? Islam is a religion, a political system and a civilization. It is a way of life in which its religious aspect encompasses man wholly. In dealing with Islam I will be dealing with all the three aspects of it, which for a Muslim constitutes the different facets of a single whole but which may seem confusing and irrelevant to a Westerner. But all these aspects have to be accepted and understood in order to appreciate the challenge Islam poses and the promise it holds out for mankind in the future.

Islam as a Religion

Islam literally means submission, complete and without reservations, to the will of God, the Creator and the Lord of the Universe. The attributes of God on which stress is laid are Providence (Rabubiyat) or lordship. Providence implies creation, right order, correct measure and guidance. The second attribute is mercy. God is merciful to man—there are over three hundred references to Divine Mercy in the Quran. Man is thus enjoined to show mercy to his fellow beings. The third attribute of God is justice (adl). The punishments to be meted out to man for transgressions are not arbitrary. The essential belief, the bedrock of Islamic faith, is in

one God, the Provident, the Merciful and the just. Those who believe in and submit to Him are called Muslims. Muslims resent being called Mohammadans or their religion Mohammadanism, as Muslims do not worship their Prophet, for he was a human being and like all other human beings, answerable to God for his acts. The Prophet never permitted his people to make him an object of worship. He never claimed the ability to perform miracles or to have possessed the gift of prophecy. His only claim, which exalted him over other human beings, was that he was the Prophet (nabi) and the Messenger of God whom God, out of His infinite Mercy and Wisdom, had chosen as a messenger to convey the Divine Message to mankind. He was never exalted into deity or a "participant in God's glory". All this is pithily but clearly summed up in one single sentence. "There is no god except Allah and Mohammad is His messenger". In no other faith, it is submitted in all humility, is the affirmation of faith and the affiliation to it so brief, so clear, so logical and so cogent. Acceptance of Mohammad as the Prophet and Messenger of God means accepting his guidance with complete confidence in his ability to guide mankind throughout the ages. Amongst the believers there has consequently been an earnest and sincere desire to so order their lives as to conform and approximate to the life of the Prophet in deed and thought, he being the Perfect Man, the Insan-i-Kamil and so the perfect model to emulate. This idealisation never degenerated into idolisation. Whatever shortcomings one may find in an average Muslim's belief of practice, in deviation from orthodoxy or laxity of life, there has been no decrease or abatement in the ecstatic devotion to or almost childlike emotional, passionate, love for the Prophet. When-ever his name is mentioned by any Muslim of any sectarian affiliation in any part of the world it is followed by invocation of the mercy of God, on the Prophet, members of his family and his companions. This again is a unique feature of Muslim attitude to the Prophet.

Mohammad was born in 570 in the noble family of Banu Hashim in the honored tribe of Quraish. He was brought up as an orphan by his uncle and as he grew up he built for himself a reputation for honesty, integrity and probity of character. He was known as the Truthful and the Trustworthy. He was probably engaged in trade during his early but won some sort of economic freedom after his marriage with a will-to-do, well-connected lady the name of Khadija. He spent most of his time in solitary meditation in a cave near Mecca away from the madding crowd. The call came to him when he was in his fortieth year after a long period of considerable heart-searching and spiritual anguish. When it came, he dedicated himself with his characteristic energy and earnestness to propagate the Message he had received from God. At the outset of his ministry the people of Mecca did not take

him seriously and he won converts only from amongst the members of his own family and the humbler elements in the city. During these years the emphasis was on the Unity of God, of brotherhood of man, and equality of all human beings, and the rejection outright of numerous family gods and goddesses as false. The Meccan upper classes were now alarmed by the social and political import of his message which assailed their social institutions and their vested interests. Opposition against him grew up steadily.

He was persecuted and humiliated and was forced to leave Mecca and migrate to Medina in 622. This migration or Hijrat was a turning point in his career. The Muslim Era dates from this year. At Medina the atmosphere was more congenial and it was here that Prophet emerged in the diverse roles of a religious guide, of law giver, soldier, statesman and administrator. It was here that the new community of believers transcending the man-made barriers of race, of colour, of language, and of geography was organized and poised for a world revolution. After 8 years the Prophet was able to go back in 630 and recapture Mecca. By the time of his death in 632 nearly the whole of Arabia had accepted this call of the Prophet. The Islamic revolution was well on its way. It was a one-man revolution and urban in its character. It aimed at a classless society in which the status of man was based on what he was and not on the accident of birth. It recognized no privileged class, no priesthood, no distinction of birth or wealth, but everyone had well-defined and obligations.

Mohammad did not contemplate a break with the other well-established world religions, particularly Judaism and Christianity. Like other attempts at syncretism, he did not say that there were some elements of truth in every religion but asserted that all revealed religions were true. These religions had been corrupted by their followers. He did not deny them but reaffirmed and restated them in their original uncorrupted form in the latest revealed religion, Islam. All the Prophets were to be equally respected by all Muslims and their names uttered with due respect. This is in painful contrast with the opprobrious epithets used by the Christians and Jews when speaking of the Prophet. The following verses from the Quran contain injunctions in this behalf:

According to the Quran, God has sent His guidance to all people; says the Quran "And there is not a single people to whom a warner has not been sent". In another place it says:

"And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged". Again, "Say (O Muslims): We believe in God and that

which is revealed unto us and that which was revealed unto Abraham, and Ismael and Isaac, and Jacob, and the Tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them and unto Him have we surrendered”.

Islamic Civilization

Islamic civilization is a synthetic civilization combining as it does in a distinctive entity the best elements of all the civilizations to which Muslims, by their conquests became heir-the Hellenic, the Byzantine, the Iranian, the Egyptian, and the Indic civilizations. There is a saying of the Prophet of Islam, “Select what is good and reject what is bad.” There has thus been a continuing process of selection, adaptation, adoption, and assimilation. All these borrowings were accepted and covered with an Islamic patina, and in the course of time became part of Islamic civilization. Side by side with this readiness to borrow there went a stubborn desire to eliminate foreign modes of thought and foreign scales of values. Elements of material civilization as well as military and political institutions and administrative techniques were welcome; ideology was rejected. Usefulness remained the ultimate criterion of acceptability. Culture has been defined as “the underlying experiences that give a race or a nation its peculiarities.” So conceived, it covers religion, customs, traditions, etc., to be studied in terms of social achievements and the life experience of a social group.

“We recognize (civilization)” says Frankfurt, “in a certain coherence, a certain style which shapes its political and its judicial institution, in art as well as its literature, in religion as well as its morals.” It is these various aspects of life which constitute the ingredients of Islamic civilization.

Islam recognizes the inevitability of change from generation to generation. This consciousness of change was strong in the classical age of Islam as change was necessitated by the urgency of integrating heterogeneous populations as expansion went on. It was facilitated by the absence of codified law. The process of growth, of proliferation and cross fertilization went on. Later, intellectual apathy, fear of fragmentation, and the changing adverse political and economic situation made the Muslims afraid of change and the petrification of Islamic society in the prison moulds of its own making set in.

The Western world is gradually recognizing its debt to Islam for the preservation and transmission of Greek learning to Europe and making valuable original contribution to human thought. Briffault, in his delightful book, *Making of Humanity*, thus summarizes Europe’s debt, and indeed of the world, to the Muslim Arabs. I will briefly quote a

few passages from it. "Roger Bacon, the apostle of Muslim science and method to Christian Europe.....never wearied of declaring that knowledge of Arabic and Arabic science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method.....are part of the colossal misrepresentation of the origins of European civilization.....Science is the most momentous contribution of Arab civilization to the modern world.... What we call science arose in Europe as a result of new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs."

In the early stages the main effort of the Arabs was directed to the discovery and translation of important works in Greek, Sanskrit, Syriac, and Persian. This movement reached its apex in the time of al-Mamun (813-833) who built in his capital a Bait-ul-Hikmah (House of Wisdom) which was a library, and academy and a translation bureau. Scholars were invited from all parts of the world and the dean of translators and director of the Bait-ul-Hikmah was a Nestorian Hunyan ibn Ishaq (803-873). Works of Aristotle and other Greek philosophers and the medical works of Galen were translated into Arabic, Thabit Ibn Qurrah (836-901), a Sabian, translated into Arabic, works on Greek astronomy and mathematics including the works of Archimedes, Apollonius, and Euclid. These works were later transmitted to Europe, "there to provide an impulse for Europe's intellectual renaissance; a renaissance the blessings of which Europe still enjoys." This was followed by a period of creative activity and original contributions for which Arabic was eminently fitted, "for expressing the finest scientific thoughts and highest philosophic concepts." The Muslim contribution to science, medicine, history, philosophy. Philosophy literature was in many ways incomparable. Hunayn ibn Ishaq is credited with having produced the earliest extant text on ophthalmology. Al-Razi (Latin Rhazes 865-925) was the first to state the distinction between small-pox and measles, al-Majusi (d.994) presented a conception of the capillary system while Ibn-al-Nafis (d.1285) contributed a clear conception of the pulmonary circulation of the blood. Crushing of the stone in the bladder, operation for cataract, vaccination against small-pox, the use of artificial limbs were practised by Muslim surgeons. Ibn-al-Khatib (1313-1374) recognized the danger of plague by contagion. Similar advance was made in the fields of alchemy and botany. Jabir (10th century) introduced many improvements in the methods of evaporation, sublimation, melting and crystallization. Al-Khawarizmi, in his Al-Magest first measured the length of a terrestrial degree. In the 12th century Umar Khayyam, made familiar to the West by Fitzgerald, in his

Rubayeat produced a more accurate solar calendar than the Gregorian one. His calendar leads to an error one day in 5000 years as against the Gregorian which leads to the same error in 3300 years.

There is no field of human activity in which the Muslims did not interest themselves and make original and lasting contributions. Architecture, painting, music, ceramics, textiles, jewelry and all those minor arts, which embellish life and lead to gracious living found expression in the exuberant fluorescence of Islamic culture. Our collective institutions, political and educational, our code of laws, the elaborate system of ultimate ends or norms of life, those ultimate moral values by which we judge every object, every action, every principle of life, or briefly the "sense of ultimate values" which we have and according to which we Muslims want to shape our lives, constitute the rich contents of our culture. "The culture of Islam," writes Pickthall, "aimed not at beautifying and refining the accessories of human life. It aimed at beautifying and exalting human life". Of all the material coordinates of our culture our architectural monuments in those parts of the world where Islam was once predominant evoke nostalgic memories of the past and constitutes a link with it. Mosques, forts, palaces, tombs schools and caravanserais (the motels of yesterday) evoke exhilarating memories when one sees them in the glow of early dawn, in the full light of the day, the varied hues of the setting sun, in the silence of the night proclaiming not the transitoriness of human glory but the permanence of the achievements of the human mind. This poetry of brick and mortar, this frozen music, these poems in stone as the great architectural monuments have been styled, give us a history of the state of society in which they were built as architecture has served the purpose of a printing press throughout the ages. It is no wonder then that the Muslims are constantly looking back to recapture the past glory and at the same time trying to reach the start in this world of relentless endeavour and competition.

Islam and the West

Dr. Johnson observed, "when the world of Islam was all light and learning Europe was all darkness. When Christianity was Queen of night Islam was shedding the noon-day light." Speaking of Muslim historiography H. E. Barnes observed, "in many ways the most advanced civilization of the Middle Ages was not a Christian culture at all but rather the civilization of peoples of the faith of Islam. Likewise some of the ablest medieval historians were Muslims, And the greatest of them, ibn Khaldun, completely out-distanced any Christian historian of the Middle Ages in his fundamental grasp of the principles of human and cultural development."

Between about 1600 and about 1800 there took place in Western Europe a

general cultural transformation with far reaching implications not only for Europeans but also for the world at large. By about 1800 Western Europeans found themselves in a position to dominate overwhelmingly most of the rest of the world and in particular, to dominate the Islamic lands (Hodgson).

The Asiatic world was rapidly caught up in world-wide political and commercial system, the rules of which were made by and for the advantage of the Westerners. The British conquest of Indo-Pakistan subcontinent presents the classic case of outright European occupation and rule of a major area of Islamic Culture (Hodgson).

The Sixteenth century is a century of great men and great political events—a period of “realignment of political forces” all over the world, of religious ferment, and of cultural, economic and ideological renewals on an extensive scale. New and basic problems affecting the social, political and economic institutions of Muslims were posed and new adjustments made in them to meet the new moods, new tensions, new needs and new aspirations. During this century the Muslim world saw the rise of three great empires which between themselves constituted the most active, the most articulate and the most closely-knit segment of the Muslim world-community. The Osmani Turks established themselves in Western Asia and later penetrated into Eastern Europe. The Safawis occupied the old heartland of Central Asian Muslim world, Iran, while the Chaghtai Turks swooped into Pakistan and India and founded the Mughul empire, which at one time extended from Kabul to Assam and from Kashmir to the tip of the peninsula in South India.

In Europe Islam had suffered reverses in Spain, Portugal and in the Volga basin, along the coast of Western Africa and in the Southern seas during the period commonly known as the Age of Discoveries. These losses were partially compensated by the advance of Islam in Hungary and south-east Asia in what is now Indonesia and Malaysia. These three Muslim empires gave new form, a new content and new vigour and vitality to “international outreach” of Islamic civilization. In all these empires stable and strong centralised governments were established, peace and security of life and property assured, arts and crafts, trade, industry and agriculture were promoted, education, secular and religious, patronised, and a certain level of prosperity extending to all classes of people was attained. The Osmanis and the Mughuls were throughout this period faced with the perennial challenge of non-Muslim majorities within their empires whom they could neither render fully ineffective nor win their emotional loyalty, in spite of the policy of generous toleration and freedom of religious worship accorded to them. The Safawis hemmed in by

their Sunni neighbouring states, in their eagerness to establish a Shia state and to promulgate Shia doctrines, were potentially hostile to the rest of the Sunni world. All the three empires were in course of time drawn into the vortex of European imperial and colonial politics. The prosperity, power and prestige of these empires lasted through two centuries when the Central authority was strong enough to maintain its cohesiveness and meet internal commotions and external threats to territorial integrity of their empires. By the eighteenth century decline and disintegration set in all the three empires. The last vestige of Mughul power was swept away in the tragic holocaust of the rebellion of 1857-58. The Safawis and Osmanis succeeded after many convulsions and vicissitudes in maintaining their sovereignty in truncated any less prosperous and extensive empires. By the beginning of the nineteenth century European powers had come to occupy key positions in the political, cultural and economic life of the people of Asian and African countries. As a result, since the beginning of the nineteenth century, Islamic peoples have had to face new challenges in response to which new religious and social revivalist movements came into being. The problems posed by the onslaught have been the same in all these countries but the responses have varied with the resources, the past historical experience and the national character of the people who were faced with these challenges.

The eighteenth century for the Islamic people, in regions where Islam had once been dominant, was a century of decadence of political eclipse, of cultural barrenness and of economic impoverishment. Even the expansion of Islam, which had been more or less continuous in early centuries, had slowed down. "There had been," writes Dr. Hodgson, "no century with such a dearth in the achievement of high cultural excellence as the eighteenth; the relative barrenness was practically universal in Islam." This period of decadence coincided with a period of Europe's creativity, which later gave her the leadership of the world. The age of modernity opened with a wide imbalance between Asia and Africa of the past, and Europe and America of the present and the future.

It is not possible here to discuss the causes, which gave Europe greater social power in economic life by increased production and control of production, in intellectual life by the new experimental science and philosophic independence and in social life by the breakdown of privileges. This all exploratory happened when the Asio-African countries had slid back into a state of torpor. The age which in the West saw the establishment of the new American Republic, the Industrial Revolution in England, the struggle for liberty, equality and fraternity in France and liberalism in Europe saw the occupation of Islamic lands by the Europeans, some by

outright conquest and others by reduction by subtle diplomacy to a position of helpless subordination. That was how Islam was made to face modernity. The onslaught was a new version of the Crusades. It came perilously near completely enveloping and destroying not only the independent existence of various Muslim states but the very soul of Islam-religion, state and civilization alike. Soon the full significance of the new confrontation was realized and the Islamic peoples in different parts of the world felt the need of setting their house in order, of adjusting laws and customs to the needs of the changing world around them and the re-evaluation of their social, economic and political institution. As a result, we see during the eighteenth and nineteenth centuries, new movements arising within Islam, some merely purist and purifications and other more activist and revolutionary to revitalize the Muslim society in order to ride the stream of history rather than be carried away by it.

The social, economic and political chaos, and the "psychological disorders and conflicts, dislocation of old loyalties, social stresses and tensions" arising out of Western impact produced three kinds of reactions and schools of thought to meet the challenge. There were some who advocated a complete break with the past and acceptance of Western civilization lock, stock and barrel. A second school of thought advocated going back to the Quran, of ridding Islam of all superstitious accretions which had gathered round it and to ignore or reject secularism, modernism and Westernism. These were the conservatives and the activists of the 19th century. The conservatives, whose ideology was expressed in action in such movements as the Wahabi movement in the heart of Arabia, the Sanyusi movement in Libya, the Mahdawi movement in Sudan, and the movement of Shah Waliullah in India were not anti-Western. They were merely purificationists and anti-feudal in the initial stages and it was only later that they were drawn into an open conflict with the West. The significance of these movements lies in the fact that they created an awareness of the danger from within and without and emotionally and psychologically prepared the younger generation to face the challenge of the West and modernity, the latter an illusive term for which the West stood.

The third school was that of the gradualists or "the middle of the round group" who without breaking with the past advocated the way of the earlier Muslims to select, adopt and assimilate the best and the most useful elements of Western civilization. They believed that would be better equipped to march ahead and recover their position in the modern world. The sanction for their reformist programme they found in Islam itself which, according to the understanding of it, "was equipped from the very beginning with the elasticity to enable the Islamic society to evolve normally without casting side its basic principles." For every new revolutionary idea or discov-

ery of Western science, the germs of the idea in embryonic form were traced back to the Holy Writ-Darwin's theory of evolution, Pasteur's theory of bacteria, sanction to change a reasonable rate of interest, birth control, the use of contraceptives, monogamy, prohibition of slavery, had all been foreseen and provided for.

The reformers never touched the main theological concepts in their programme of reforms, The fundamentals of Islam-the Unity of God, the Prophethood of Mohammad, of Quran being the word of God, prescribed Praying, Fasting and Haj were not disputed. The discussions ranged round social, political and economic institutions of Islam, which could be and had to be modified in the light of new scientific and technological knowledge. The scope and the range of education, the position of women, laws about marriage, divorce and polygamy, laws regarding human affairs and directives in regard to them could be restated, modified any even passout without violating the essentials of Islam. It was realized that it was not mere imitation of the West that could meet the situation but the "grafting of Western science and scholars on the tree of national or Islamic society" was a prerequisite of success. It is the last group, which is now dominant in all Islamic countries, but the influence of the 'conservative back-looking theologians' is still to be reckoned with. The intellectual rapprochement between East and West and the working out of a relationship of mutuality is hindered by this last group as it is partly by the conduct of the Western politicians, businessmen and missionaries.

When we study the literature of Islam, which has been steadily increasing in volume about modernity, one notices an agreement as to the causes of the malaise, which had overtaken Islam and made it vulnerable to Western influences, and a growing unanimity as the means to be adopted to deserve the Muslim community from dismemberment and extinction.

1. That Islam is not static or progress. The Ulama or the Muslim theologians had in the past looked all change with suspicion as any deviation from the strait and narrow path of Shariat (Muslim canon law) might lead to heresies and innovations, which would weaken and destroy the solidarity of the Ummat (Muslim Community), weaken the faith and bring about inner disruption. What they did not see or had not the courage to admit was that change and evolution were implicit in Islam. In the words of Dr. Sir Mohamed Iqbal, "the ultimate spiritual basis of all life as conceived by Islam is eternal and reveals itself in variety and change as an active participant in the revolutionary movement of history."

2. That Islam could provide a solution for all the problems, social, economic and political, if it was interpreted in the light of reason and modern scientific knowledge and

principles of interpretation, as this was implicit in the teachings of the Quran.

3. That it is not by the rejection of the revealed faith but by the acceptance of it that Muslims could find a new strength and a new inspiration to withstand the bludgeoning of foreign ideas.

4. That Islam supplied the moral basis of life in society with its social ethics, which teach charity, peace amongst nations, social service and constructive philanthropic work. Familiarity for the rising generation with the essentials of Islam, and with its past history particularly the life and teachings of the Prophet and his companions and the ethics of Islam are considered more essential than mere ritualistic, mechanistic, formal, hair-splitting theology. For right action and right conduct the source to which Muslims should turn and are turning is the Quran and the Hedith. The following may be cited to give you an idea of the ethics of Islam. Says the Quran:

“Make peace between your brethren, be pious before God, so that upon you there may be compassion.” (Sura IV)

“It is not righteousness that you turn your faces to the east and to the west. But righteous is he who believes in God and the Last Day, and the Angels and the Scripture and the Prophet, who for the love of Him giveth of his wealth to kinsfolk and orphans, to the needy and the wayfarer and those who ask, for it for freeing slaves; he who observes prayer and pays the poor tax; those who keep their promises which they make and are patient in tribulation, adversity and in time of stress such are the truly sincere and God-fearing.” (Sura II)

I will quote three sayings of the Prophet as illustrative of the Islamic spirit of brotherhood.

“All creatures are the family of God, and the most beloved by Him are themost useful to His family”. “Do you love your Creator?

Love your fellow being first”. And again, “Shall I tell you what is better than fasting, prayers or charity? Peacemaking among the people.”

5. That there are more than one threats to which Islam was exposed - Western Secularism, irreligiousness and internal corruption At some stages amongst some people it was not only the Western imperialism and internal corruption but other religions which Islam revitalises in the case of Muslims of India. The Muslim revolutions in modern times have been negative and positive, defensive as well as well as offensive. Another reaction has been against the activities of the missionaries whose activities in promoting education, of combating ignorance, poverty and disease are appreciated, but they have also been the advance guard of Western imperialism,

colonialism and economic exploitation.

The reactions to these threats mentioned above have been evolutionary. Of the evolutionary movements we have those associated with the names of Mohammad Abduhu, Taha Hasan of Egypt and Sayyad Ahmad Khan of Indo-Pakistan, the founder of the Aligarh Movement. Amongst the revolutionary reactions may be listed activist religious groups. Western educated youth of Pakistan, Turkey, and Egypt.

Turkey started with a violent break with its Islamic past. In 1924 the Turks abolished the Khilafat followed by the abolition of Ministry of Religious Affairs. The theological schools were closed; the wearing of fez was prohibited; a statue of Atatürk was installed, the reference to Islam as the state religion was deleted from the constitution of 1928. The Quran was to be intoned in Turkish and not Arabic as also the call to prayers from the mosques. All these ordinances sent a wave of horror and protest throughout the Muslim world. The Turks, it was said, had repudiated Islam. But the Turks claimed that it was not Islam that they had repudiated but its ritualistic, mechanistic accretions. In recent years the pendulum has swung back and Islamic spiritual values are again operative in the lives of the Muslim Turks.

In case of Pakistan its creation is an event of great significance in the history of modern world and illustration of how ideals can be actualised. Smith regards it as the most exuberant and brilliant revolutions of the modern Muslim world. Pakistan literally began its existence from trash and through years of trials and tribulations has emerged as a nation determined to take its stand amongst other nations with confidence in its future and pride in its past heritage of Islam particularly in the subcontinent to which it claims to be the heir. Dr. Smith in his characteristically incisive way thus compares the two revolutions-Turkish and Pakistani.

“In one basic way revolutionary reaction of Pakistan has been just the opposite of Turkey’s. The Turks may be said to have modernity in search of religion. They have a modern state, they are trying now to reformulate Islam in terms that will be relevant to their new life. The Muslims of Pakistan, on the other hand, have religion in search of modernity. They have created their state on the basis of Islam and are now trying to make it a modern state; they are feeling their way, pushing ahead in the face of opposition and cross - currents. The Pakistanis’ problem is how to get modernity without losing their religion. The Turks’ problem, with the new revival of Islam, is how to let religion back in without losing the modernity.”

Islam-Democracy, Communism and Nationalism

To understand the attitude of Islam to democracy, communism and nationalism one has to bear in mind that Islam is not only a religion but a socio-political

entity. Islam recognises no dichotomy, which the West does, between state and religion, between the individual expressing himself in religious terms to God and his relationship to his family and social and political organization of which he is an active and responsible participant. Theoretically there is no place in Islam for the political tenets of any ideology, Islamic system being sufficient for itself.

Islam and Communism are poles apart. Islam's beliefs run counter to the principles of dialectical materialism. Communism is the negation of Islam-of the belief in God, of the mission of the Prophet, Quran as a revealed book, the recognition of the right of private property and the position of the individual in the state. There is, therefore, no danger of Communism as an ideology claiming the allegiance of any large sections of the Muslim community not directly under the political dominance of Communist governments. There are areas where Communist ideology comes near to Islam-the classless society, a society without privileges, the fight against poverty, of equality of opportunity and equality before law of fair distribution of wealth-concepts, which are basic to both. But Communism does not come from outside; it is within every society and is born of poverty, ignorance and discontent. For the Communists Islam is a means to an end, "the reserves against capitalism," as Lenin styled them, as the Communists put it. The only things, which can save Islam from the indivious creeping caressing Communist propaganda is the strengthening of the religious foundation of Islam, of raising living standards of the people and the spread of education. If the negative forces in Islamic society get the ascendancy it will be a tragedy for Islam in particular and mankind in general.

In regard to Islam's attitude to democracy of the Western type one must distinguish between democracy as a state of mind, as a way of life as the philosophic and ethical basis of social life on one hand and the institutional forms of democracy. As for the philosophic and ethical concepts of democracy, the same are implicit in Islam. "Islam has been the most successful of religions in eliminating barriers of race, colour, and nationality". The concept of social justice dominates Muslim outlook both in the private as well as the communal spheres. A profound equilibrium exists between the rights and obligations of an individual in society. In Islam perfect conditions exist for Democracy which is inherent to it. On the other hand, conditions do not exist in many Islamic countries for a democracy the forms of which have been prescribed by the West. In the words of former Prime Minister of Pakistan the remedy for the morden ills of Islamic society "lies neither in communism nor in capitalism, but rather in Islamic socialism with emphasis on democracy, social justice and universal brotherhood."

The concept of nationalism is something foreign to Islamic thought. Islam envisages a world-wide Muslim community transcending time and space and this unity and universality was achieved in the first century of Islam but late the Muslim society as it became multi-racial and multi-lingual, it began to break up into regional units but the idea of a universal brotherhood of believers was still cherished as an ideal though all political unity was lost. The idea of nationality came to dominate the minds of the people in the 19th century. For Afro-Asian countries it was either a great political wrong or a historic tragedy, which provided the ground for the idea to be operative in the struggle for self-expression and self-preservation and lifted it to the plane of an ideal. This explosive idea soon captured the minds of the Muslims in spite of the opposition of the Muslim divines. Attempts to found a Pan-Islamic movement proved abortive and between the two world wars Islam slipped into national groups on the basis of geography, race, languages and past history. There is no possibility of recreating a unified Muslim society on Pan-Islamic basis but if ever it is achieved it will be an event of world importance. In the words of Toynbee:

“Pan-Islamism is dormant-yet we have to reckon with the possibility that the sleeper may awake if ever the cosmopolitan proletariat of ‘Westernized’ world revolts against Western domination and cries out for anti-Western leadership. That call might have incalculable psychological effects in evoking the militant spirit of Islam-even if it had slumbered as long as the Seven Sleepers-because it might awaken echoes of a heroic age. On two historic occasions in the past, Islam has been the sign in which an Oriental society has risen up victoriously against an Occidental intruder. Under the first successors of the Prophet, Islam liberated Syria and Egypt from Hellenic domination, which had weighed on them for nearly a thousand years. Under Zangi Nur-ad-Din and Seladin and the Mamulks, Islam held the fort against the assaults of Crusaders and Mongols. If the present situation of mankind were to precipitate a ‘race war’. Islam might be moved to play her historic role once again Absit omen”.

The Chairman of the Board of Governors of The Middle East Institute while inaugurating the Fifth Annual Conference of Middle East Affairs in 1951 made the following remarks. “You will recall” said he, “John Hancock’s remarks at the signing of the Declaration of Independence (American) ‘It is too late to pull different ways. The members of the Continental Congress must hang together’”. And then Benjamin Franklin’s replies: “Yes, indeed, we must hang together, or assuredly we shall all hang together.” These remarks if applicable to the world situation in the early days of this country are certainly vastly more applicable to the world situation now. ■

CLONING TESTIFIES RESURRECTION

Mohammad Shihabuddin Nadwi

*Man has confirmed the Islamic belief by this
experiment and refuted materialism*

Does a buried man be raised again? Is the resurrection possible when all the parts of the dead body have been either scattered, destroyed or have turned into dust alone? -Right from the yore to the present day, all men who do not believe in God and His powers have been refuting the very idea of resurrection as it was advocated by religion. The atheists and the materialists have been condemning this concept as mere human fantasy and religious innovation. They claim that they have no rational basis at all.

Resurrection is Inevitable Truth

A great blow has been hurled on to the claims of these so-called rationalists. Cloning has successfully produced a replica of an animal through a process, which does not involve any sexual intercourse. This development of a cell into a full-fledged living entity does provide an irrefutable proof of the claim of resurrection by religion. Whatever might be the purpose and aim of such an experiment, none can dare dismiss the happening of the Resurrection Day now!

Sowing Human Beings

The possible happening of the Doom's Day has been made light of or even laughed at by scientists themselves and others enamored by science equally! Reviving a dead after complete destruction was a far-fetched myth. And now when the Scot scientist Ian Wilmut has produced a carbon copy of the mother by taking a cell from her and developing it in the laboratory, they are holding their breath! Such successful experiments have been carried on frogs and monkeys too! It is now possible to manufacture an exact replica of a human being by developing the cell in a laboratory and then implanting it in a fetus taken on hire. And all this would be without involving any sexual process. Ian Wilmut does claim that production of such human beings might be possible in about another two years.

The 'Clone Ewe' has been christened as Dolly. It is seven months old while

its cell is claimed to be six and a half years old. This means the cell was obtained 61/2 years ago and preserved in the laboratory to be developed into a living body later. Cloning thus does not involve any sexual intercourse at all! This newly developed process of Genetical Engineering is highly complicated and costly process involving millions of dollars.

What would be the moral and social effects of such a development? Hot discussions have started all around. That these experiments should not be extended to humans is the view propounded and propagated by religious bodies. In fact experiments have been banned even in some of the western countries. But for how long?

Basic Biological System

The production of the exact replica of man from a single cell indicates that innumerable persons can be brought out from the cells present in his body. Cells, as is known, are the building units of all living bodies. Each of these units function as an organised factory since a dynamic matter namely protoplasm is present in it. In addition chromosomes and DNA presents in them constitute genetic material. One of the characteristics of these genetic matter is the preservation of parental and species characteristics. And these characteristics pass on from parent to the progeny. It is for this reason that the offsprings have close resemblance in colour, facial features and other physical characteristics as well as their behaviour and actions. It can safely be surmised that the complete personality lays hidden in the tiny cell. The formation of the child starts from two cells-one of which will be the contribution of the father and the other belongs to the mother. When these tow unite the process of ferillisation starts through continuous cell division within a matter of minutes and this process leads to the formation of the embryo in about 120 days within in the womb of the mother.

Copying Divine Creation

So now man has become successful in deciphering the process of *creation*. Starting from a single cell without the help of any sexual process, he has discovered the process of artificial creation. Although for him this whole process has been a conscious effort, unknowingly he has produced irrefutable proof of the resurrection of the life on the Doomsday. The materialistic scientists have, thus, themselves certified the veracity of the teachings of the great Prophets. Of course this they have

done unconsciously. So now it is established scientifically that even if a single cell of a body survives after the death, the person can be revived. Revival of life, thus, is not an impossibility.

Revelation through a Tradition

Arriving at the truth scientifically, let us go back to the study of a few Traditions of the holy Prophet (PBUH). This will shed light on the revival of life from a fresh angle and certain new facts would be revealed. According to certain Traditions, when the whole body is perished-flesh and bones and all, on burying of the dead under mud, everything is perished except the coccyx through which the recreation takes place. (Sahih Bukhari, V.6, P.79 & Sahih Muslim, V. 4, P. 2271) In another Tradition this vestigial bone is described to be as big as mustard seed. (Ibne Hajar Asqalani, Fathul Bari, V. 8, P. 552) This indicates that it is a very tiny body. Being a devoted student of biological processes I was bold enough to equate this body to a 'cell' and had discussed in detail in some of my earlier books the resurrection of life utilizing this cell. The present discoveries have established my conjecture as a fact. What this author had conjectured nearly ten to fifteen years ago has turned out to be a reality, i.e., the same person can be brought out alive from the single surviving cell. From this count a great revolution is contemplated in the field of philosophy and thought and that will be the Islamic Revolution. It would be an extraordinary revolution which would bury all old theories, corollaries and material philosophies for ever.

A New Life after Death

How does the single cell survive for ages together? New light has been thrown on this aspect by modern researches. As is known, various bacteria are single cell bodies that remain alive lying dormant physically for thousands of years under unfavourable conditions and then suddenly rise alive when favourable conditions become available. These microscopic bodies have their existence spread all over in earth, water and atmosphere. Similar single cell systems are also present in all animals and plants. Every living body is conglomeration of innumerable tiny cells. Bacteria are single cell bodies. Insects comprise of hundreds and thousands of cells. Bigger animals have millions of these cells, while still larger animals like tiger, sheep and even man do possess billions and billions of these cells. These facts lead to the conclusion that the cell system is similar in the whole of biological world and

that there will be a continuous process of fragmentation and synthesizing taking place all through. The human cell resembles bacteria in form and constitutes a single unit of life.

According to modern researches certain bacteria would live buried dead under heavy and for thousands of years and then get revived as soon as favourable conditions become available. The bacteria are said to be under "dormancy" during this period and are referred as Spores. (Vide Encyclopedia Britannica, 1983, V. 10, P. 893)

The Dead in Dormant Condition

This condition is a great witness on the resurrection. Even if one cell, which resembles a bacteria, gets preserved without undergoing decaying, it is possible to reproduce the man who will be the exact copy of the first. This means, 'death' is only an apparent condition. In reality it is in a dormant condition which is akin to deep sleep. Referring to the resurrection, the glorious Qur'an and the holy Traditions relate that when the men are raised alive again, then everyone would feel that he has waken from deep slumber.

"The trumpet shall sounded, when behold! From the sepulchers (men) will rush forth to their Lord! They will say, 'Ah! Woe unto us! Who hath raised us up from our beds of repose?' (A voice will say) 'This is what (God) Most Gracious had promised. And true was the word of the apostles!' It will be no more than a single Blast. When lo! they will all be brought up before Us! " (Qur'an, 36:51-53)

Divine and Human Creations

Cloning involving the production of a replica of an animal is not a simple or ordinary affair. It is quite complex and complicated. For example, to get the above clone of the sheep the experiment had to be repeated about 300 times i.e., 300 embryos were destroyed to obtain one clone. There is no such 'waste' in case of the creations carried out by the Creator of the universe. His one single commandment is enough to make the whole creation to rise up, as is seen in the above verse.

The reference to coccyx in the holy Tradition quoted earlier is only for the reflection of man. The Creator is not bound by anything for expression of His powers. It is only He who creates things from nothing, For Him is only enough to utter "Be" and that thing happens.

"And whenever He willeth to create anything, He simply ordereth it, 'Be' and there, it is. So glory be to Him Whose hand holdeth sovereignty over everything and to Him shall ye all have to return." (Qur'an, 36:82-83)

The successful creation of whole animal from a single cell clearly unravels the nature of resurrection. It has also come to be known that man can repeat this process a number of times. Then will the Creator of the heavens and earth fail to revive His creations? The fact is that this successful experiment of cloning by the scientists has certified the veracity of the belief in the Resurrection Day!

This process of Creation through a single cell is a common observance for man, since he comes across it in the form of embryo formation. Similar would be the creation of man through the single cell on the Resurrection Day.

"And ye certainly know already the first form of creation will. Will ye not then reflect that you will be raised again like this. " (Qur' an, 56:62)

Has Man Become God?

Apart from the religious faith, let us view this unique achievement of man through another angle. Has man become God through producing this clone? Is this human achievement a reflection on the divinity of God? Some persons do feel that man has superseded God. Such thinking is merely a fallacy. In reality these achievements strengthen man's faith in Almighty God because although this production appears to be a miracle, it is certainly not unnatural. The scientists have only studied the principles of nature more closely and deeply and have merely repeated the natural process. They have imitated the process of divine creation. If man were to perform this feat starting from dead bodies of mud, it would have certainly been a great miracle. He has now taken a cell already created by God and produced the clone. When he is not the creator of the cell, he cannot be the creator of this cloning also. He can never reach the realms of creation. He can only be an 'imitator'.

Challenge from the Glorious Qur' an

The Glorious Qur' an challenges in very clear terms that even if all men of the world or the false gods join together, they can never be able to create even a fly: "O people! an idea to ponder on is set forth to you. Pay heed to it. Note that they whom you invoke beside god, cannot create even a fly though all of them join to do it."(Qur' an, 22:73)

This parable was then applicable to the false gods of the polytheists. But now it is true of the scientists whom the common man elevates to the status of gods. The present day belief is that scientists can achieve anything! If science does think or claim that it can occupy the berth of creation, let it perform such a feat taking dead bodies. It can never accomplish this task! Hence the creator of this whole universe is only one and will remain so for ever! "Such is God, your Lard, the

Creator of all things. There is no god but He: Then how ye are deluded away from the Truth." **(Qur' an, 40:62)**

Bungling with Divine Creation is Satanic

This process cannot be taken as a 'creative act'. It can well be referred as a 'destructive act' since it bungles with divine creations. This fact was placed before the humanity by the All-knowing God right at the time when Satan was cursed and abandoned from the heavens when the devil declared: -

..... I will command them to disfigure God's creation. **(Qur' an, 4:119)**

The verse is followed by:

Satan makes them promises, and creates in them false desires (hopes). But Satan's promises are nothing but deception. **(Qur' an, 4:120)**

The word used here is Ghuroora, which indicates that one is prone to deceiving others and to raising false hopes. The present action by being devilish in character is akin to deceiving humanity rising in them false hopes. In this there is hidden threat for the entire humanity.

Moral and Cultural Impact of Cloning

When is the solution for social problems and complications that would arise because of this process? To find the solution would be the responsibility of the persons who might be bent to commit the crime of reducing the best of the creations to the lowest of beastly level and to transgressing all the levels of morality. They might turn men into guinea pigs. All this would be for the simple reason that man has forgotten his Creator and Master, has sought refuge in materialism and looks for solace through indulgence in material pleasures. For him nothing but matter exists. There is no room for the existence of any supreme power in the universe before whom he is answerable. Hence he has become his own master and overlooking the divine cues, he has closed his eyes from the hard facts of life. He feels quite independent and never allows anyone to restrict, reprimand or advice him.

However it is time that he can no more overlook God, Soul and Belief in the Doomsday. There is no go but for believing in Islamic faith and commandments. God willing, He will be presenting miraculous proofs of His existence repeatedly.

"Soon will We show them Our Signs in the (farthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth." **(Qur' an, 41:53)**

End of Material Philosophies

Cloning is going to bring a great revolution in the realm of philosophy and

thought, which would prove the veracity of religion and religious thought and end all materialistic and atheistic philosophies. This is so because scientists themselves, thought their successful experiments, have hit hard on the material philosophies which propagate that religion is a farce and declare that all knowledge that is not obtained through senses has no standing at all because only such knowledge has a standing which based on the outcome of 'naturalism' and 'experimentation'. Materialism, rationalism, scientism, logical positivism etc. are all brain children of such thinking process. But now, after the successful outcome of 'cloning', all these philosophies are proved out of date. The veracity of religious declarations has been proved. It has been established that knowledge is not merely the one that is arrived at through sensory experimentation but also that which is got through 'revelation' and 'inspiration'. Is it not strange that 'human knowledge' itself is testifying and proving the validity and truth of 'Divine Knowledge' and 'Revelation' through its experiments, researches and activities. What would be more exciting and surprising than contradicting its own declarations! Such a contradiction of 'words' through the 'actions' does not stand the tests of 'rationality' itself!

"And He shows you (always) His Signs: then which of the Signs of God will ye deny?"
(Qur' an, 40:81)

Stop and Ponder!

Do the above arguments not prove the existence of an All-powerful and Supreme Being in the universe Whose knowledge is perennial and events are happening in accordance with His planning? And that the Day of Judgment would be an inevitable and irrefutable fact wherein the whole humanity, after resurrection, would be gathered for final interrogation and judgment.

"The coming Event (Judgment) is drawing nigh: There is none beside God to ward it off. Do ye wonder at such an announcement, and laugh and weep not, and continue trifling (with the thought of it)? So in utmost humility, bow down before God and pray to Him." (Qur' an, 53:57-62) ■

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)

VIEWING OF THE INSIDE

Obaidur Rahman Nadwi

One has rightly said that the glory of Islam is as clear as the noted poet Al-Mutanabbi has said in his couplet : "If the daylight needs proofs of its existence, then there is nothing that can be understood."

To present the realities and true spirit of Islam before others we must be fully equipped with our store of knowledge. The message conveyed to the Prophet and his Traditions need to be adhered strictly. They should be followed and presented to others in a pleasant manner.

It is unfortunate that due to our own shortcomings we lag behind in disseminating the universal message of Islam to others in a more effective way.

The holy Prophet said : The excellence of Islam is that a man gives up every privility." Once he said: "No body can be a Muslim unless his heart and tongue have also submitted and he can not be a believer unless his neighbour is not secured from his misdemenaur." Abdullah b. Mas'ud who relates it, asked the Prophet, "What is meant by misdemeanour?" the Prophet replied, "Excess and oppression" The Prophet further said: "A Muslim is one from whose hands and tongue other Muslims feel secure and a believer is one from whom the life and Property of others remain unthreatened." "None of you can be a believer unless he is desirous of that for his brother which he wants for himself." Narrated Abu Musa: "Some people asked Allah's Apostle, "Whose Islam is the best ? i.e. (Who is a very good Muslim?)" He replied, "one who avoids harming Muslims with his tongue and hands." Narrated Abdullah bin Amr : "A man asked the Prophet, "Whose Islam is good?" The Prophet replied, "One who feeds others and greets those whom he knows and those whom he does not know." "He who hurts a "Dhimmi" (non-believers living in Islamic state) hurts me and he who hurts me annoys God." "One the day of Resurrection I shall denonce him who oppresses a dhimmi or violates his strength or takes something away from him." The fourth Caliph of Islam Hazrat Ali said : "The blood of the dhimmis is like the blood of Muslims."

On account of these attributes, beauties and grandeurs, Islam had earned a good reputation within a short span of time as compared to other religions of the

world. Besides Islam made great strides in every field. In the words of 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." Noted columnist Asghar Ali Engineer has rightly said : "The early Islamic society was quite progressive and dynamic but since the early 13th century, it began to stagnate. Besides theology, early Muslims achieved great heights of knowledge in natural sciences and secular philosophies. Any one could be proud of these achievements. In fact Europe we passing through dark ages when Islamic society was thriving with knowledge. Europe learnt from Arabs. Most advanced universities of the world were located in Baghdad, Cairo and other Plaecs."

We are the followers of the same religion i.e. Islam. But find ourselves humiliated and disgraced today. Where we fall short of compared to other faiths? The reason is that we are not perfect in our deeds and do not make teachings of Islam our beacon.

Look at the life of the Prophet, the most striking aspect of the holy Prophet's life is its Practicability. He always practised what he preached. He abominated people who told lies and did not keep their promises. He said, "The signs of hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always break it (his promise)
3. If you trust him, he proves to be dishonest."

The holy Quran warns those who do not keep their words. It says: "O ye who believe! Why say ye that which ye do not? Grievously hateful is it in the sight of Allah that ye say that which ye do not". (S.61, A, 2-3)

Anas narrated that Prophet Muhammad (S) said: "I saw several men in the night of meraj (Ascension) whose lips were being clipped by scissors of fire. I asked Gabriel, "Who are these people ?" He said, "These are the sermonizers of your Ummah who asked other people to do good but did not follow it themselves" (Mishkat)

It is time we should introspect and amend our habits and conduct. We should lead an exemplary life which should be pathbreaking for others and allure them towards Islam.

The honestly, integrity, sincerity and selflessness projected to other are sure to bring waywards closer to Islam.

"Lo! Allah is with those who keep their duty unto Him and those who are doers of good." (11:123) ■

DARUL ULOOM NADWATUL ULAMA

Services and Requisitions

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

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

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

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

New Statistics

The number of students of D.N.U.	3000
The number of Students Section Hifz including Mahad Sikrauri and Mahpat Mau .	297
The number of students Mahad Sikrauri Mafat Mau and Makatib-e-Shahar- (City Branches)	1940
Total number of Students =	5237

The number of teachers including Mahad Sikrauri, Mahpat Mau and Makatib-e-Shahar.	179
The number of Staff including Junior employees along with Mahad Sikrauri, Mahpat Mau and	

Makatib-e-Shahar.	48
The number of staff administrative office including Unit Dawat-wa-Irshad, 10 preachers, Media and Internet.	25
The number of staff Dept. of Construction & Development including representatives and employees of constructions.	23
Total Staff including Junior employees	275
Daily wage workers –	45

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

Staff quarter

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

SHIBLI NOMANI LIBRARY

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

Department of Preaching and Instructions

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

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

Department of Social Reforms

Un-Islamic Practices have permeated in Muslim Society leading to show off, Profligacy and exhibition of extravaganza all culmination in to wasteful expenditure. It is harbinger of devastation and doom. It attracts the wrath of **Allah Jalle Shanuhu**. Apprehending this danger Nadwatul ulama under the guidance of late Hazrat Maulana Abul Hasan Ali Nadwi (Rah) considered its inevitable moral duty to under take the task of education of the masses making them aware of the evil in such practices and thus bring about the reform in Muslim Society. It has a central office at Nadwatul Ulama campus and various branch offices in numerous cities.

Department Darul Qaza Wallfta

The need for a "seat of Justice" to guide the Muslims in the matter of their religion and society (**millat**) and to decide their individual conflicts as per the Sharia was felt since long. **Alhamdulillah!** A building for it has been constructed and the board has started functioning. The board comprises of eminent scholars of the institution and it sits in the after noon where separate arrangements are made for ladies and gents. This method of resolving the mutual differences is gaining popularity.

Department of Fiqh and Ifta (Islamic Law and Question and Answer)

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

Academy of Journalism and Publicity

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

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

Department of Journalism and Languages

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

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

Computer Section

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

Media Research Centre

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

The media Research Centre is also responsible for collecting, collating and disseminating information relevant to Islamic thoughts and Culture. A monthly English Journal "The Fragrance of East is published regularly.

Dr. Abdul Ali Hospital

For the benefit of faculty members, non-teaching staff and students who live in the premises of Nadwatul-Ulama a hospital has been established on campus.

The hospital named after one of its illustrious Nazim, Dr. Abdul Ali. The hospital is well-equipped in all respect and stores medicines also. Besides two Dormitories it has several Rooms for consulting physicians, Dispensary, Operation theater, Dressing Rooms.

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

Appeal

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

Those of you who attended the 85th anniversary of Nadwatul Ulema may recall that addressing the gathering Late Maulana Abul Hasan Ali Nadwi pointing out the honoured foreign guests said : "These golden birds will fly away. We and you will remain here. You may not comprehend that you became free. We will not give you up. Our representatives will call at your doors because your meager amount is quite precious to us."

By the grace of God we stick to the noble principles of Nadwatul Ulema for which it was established i.e. propagating Islamic ideology and thoughts in an effective way in

modern time, compendium of religion and world, striving to enjoy education and spiritualism, combating the menace of irreligiosity and mental apostasy, reposing on Islam and steadfastness on shariah.

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

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

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

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

Prof. Wasi Ahmad Siddiqui
Mutamad -I- maliyat

Maulana Mohammad Hamza Hasani Nadwi
Secretary

Note

The amount (s) of donation paid to Nadwatul Ulama, Lucknow are exempt from Income Tax under section 80 G of Income Tax Act, 1961 vide Income Tax commissioner's order No. 58-59/74/2004-05/Tech/CIT Lko/48 27.9.2005 valid upto 31.3.2008

Cheques, D.D. M.Os. issued in favour of "Nadwatul-Ulema" may be sent on the following address:

Nadwatul Ulama
Tagore Marg, P.O. Box No. 93,
Lucknow-226007

Please write the nature of Donation.
on the back of Cheques & Drafts.