

The Roundtable on Issues and Perspectives

Quote, Unquote

By
Shahzado Shaikh

Mission Unto Light International

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**The Roundtable on
Issues and Perspectives**

Shahzado Shaikh

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Publisher's Note

Allah Almighty says, "And he unto whom wisdom is given, he truly hath received abundant good."

(Quran : Al-Baqra - 269).

Mr. Shahzado Sheikh has been endowed with wisdom which he feels obliged to share with all whom he can reach or who can have access to his ideas. His earlier monumental works - Pure Truth, Gateway to Quran, and Know Your God - are only a testimony to Mr. Sheikh's sanguine searchings into Sophia through the eternal message of Allah. This book, 'The Roundtable on Issues and Perspectives', is only in continuity to same searchings.

The very title of the book suggests that the author is only too eager to put forth what he thinks and feels so as to ignite and invite the readers' thoughts on the same subject in order to tread further for new dimensions of the subject.

We, therefore, hope that this capsule of wisdom shall arouse much greater interest in unfathomable oceans of Quranic wisdom and, thereby, seeking truth in all the explored and those yet to be explored dimensions of this universe.

ACKNOWLEDGEMENTS

I can not express my feelings of humility and gratitude for the Grace of Ever All Beneficent, Merciful God, for providing me material for yet another book, from the cut-piece of the main book *Know your God*. I am indebted to my loving mother, who always encourages and prays for me. My lovely flowers, daughter Saroop Gul, sons Sarwan Gul and Mehran Gul provided all technical, moral, and intellectual support.

Professor Shaikh Muhammad Yusuf, Principal Cadet College, Larkana, as always, provided solid support for compilation and publication of this book. Mr. Noor Ahmed Memon of Sindhica Academy, not only provided some valueable books, but always rendered precious advice and encouragement.

Mr Nadeem Ahmed Solangi of Sindhica Academy has put in enormous effort in compilation and formating for final printing of this book.

I am grateful to all these friends and all other well wishers.

May Allah *Subhanahuu wa ta-a'laa* accept this small token of service from us all, for the good of mankind.

Islamabad, August 31, 2009

Shahzado Shaikh

Preface

The Roundtable On Issues and Perspectives - Quote, Unquote, is basically collection of *cut-piece*, that became available during compilation of the main book, *Know your God*. Therefore, it became necessary to provide *Bibliography*, of that book (*Know your God*), at the end of this work also.

Some of the material could be presented more precisely, yet it has been reproduced, because of

- (i) importance of statements and references,
- (ii) special position and stature of authors,
- (iii) degree of authenticity,
- (iv) subtle variations and opinions,
- (v) argument, expression and articulation,
- (vi) my own deficiencies in relevant fields.

The notes do not provide close ended answers, but encourage reflection and reasoning.

An attempt has been made to present different approaches and perspectives. Yet, many issues need to be elaborated. Material has been compiled in such a manner that each subject can be expanded even into a book. Views of various scholars have been reproduced and arranged so that they present a sort of interconnected discourse on different aspects of the subject.

Shahzado Shaikh

Islamabad, March, 2009

Information, Knowledge and Wisdom

Elliot said "Where is the *wisdom* that has been lost into *knowledge*?" and "Where is the knowledge that has been lost into *information*?" In spite of differences, these terms are sometimes misunderstood for *intelligence*. Being closely related, these are confused, one for the other. Information can be utilized, not just by being well-informed but through knowledge of its application and purpose. Knowledge has no value if it has no application. Information cannot deliver, just by itself, what knowledge can. Knowledge can not deliver without wisdom. Similarly wisdom without knowledge can not work well and knowledge without information is not possible. They support and strengthen each other in an intricate relationship. (Also see Dr Mirza Arshad Ali Beg, *Gaining Knowledge, Losing Wisdom*)

Islam is based on knowledge of God and His Oneness, with commitment to righteousness. The Quran repeatedly invites man to use his intellect, ponder, think, know and strive for the Truth. Quran and Hadith also emphasize importance of knowledge, and to seek wherever it could be found.

"He (Allah) has taught you that which you knew not."
(2-239)

"Seek knowledge from the cradle to the grave." (Hadith)

"Verily the men of knowledge are the inheritors of the prophets."

Prof. Muhammad Rafi says: "The Quran applies the term knowledge, neither to something which mere intellect produces,

nor to sense perception, nor to data, but to the product of processing of data by senses and intellect. For wisdom-power, the Quran uses one word "*hikmah*."

"He (Allah) grants wisdom-power (*Al-Hikmah*)

to whom He pleases;
and he to whom wisdom-power is granted
receives indeed a benefit overflowing; but
none will grasp the Message except
men of understanding.." 2-269

It is not only the big, but even the infinitesimal contains treasures of knowledge. In '*The Reconstruction of Religious Thought in Islam*', Iqbal says: "For purposes of knowledge the Muslim culture fixes its gaze on the concrete and the *finite*."

Plato thought philosophy makes wise, hence his prescription of *philosopher-king*. Western philosophers, because of approaching everything with skepticism and doubt, were not encouraged initially in Muslim society. There were more of physicians, astrologers, mathematicians and scientists rather than pure philosophers.

Barani, an Indian historian of 14th century, cites an Indian scholar of his time to have advised kings to expel philosophers and ban teaching of philosophy. He claimed that if Ibn Sina "had fallen into the hands of Sultan Mehmud of Ghazni, his contemporary, the Sultan would have ordered him to be cut into pieces and his flesh given to vultures". Sultan Salahuddin's complicity in execution of philosopher Shihab-ud-Din Suhrawardy, at mere thirty-six, becomes conspicuous because he was tutor of Sultan's son.

Some Muslim rulers, like Muhammad bin Tughluq, were, however, patrons of philosophers and sages. A savage warlord Halaku was tamed by Khawaja Nasir-ud-Din Tusi into patronizing establishment of an institute of higher learning in Persia.

Abu Yaqub al-Kindi defined philosophy as "the knowledge of the reality of things", believed in primacy of the Quran;

regarded the Prophet (Peace be upon him) superior to philosophers as "a knower of the divine world"; and held reason subservient to faith. He opposed philosophical interpretation of the Quranic teachings.

Some Muslim thinkers called philosophy *hikmah* (wisdom) and a philosopher *hakiim* (wise). Al-Hakiim is the Name of God and also of the Quran. *Al-Haakim* (The Ruler), another Name of God, is also from the same root. By using terminology of *hikmah* for philosophy, inspiration is derived from the Quran and the Sunnah.

Islamic philosophy (*hikmah*), like any other intellectual exercise, was eclectic in its expansionary and formative years. Many Muslim intellectual circles gave higher place to philosophy. Conquest of Iraq in mid 7th century CE exposed Arabs to Greek philosophy in Syriac language which they got translated into Arabic. Arabic words *falsafa* for philosophy and *faylsuuf* for philosopher are derived from Greek *philosophos*.

Around middle of 6th century, Jundishpur in Persia offered a safe haven for Nestorian thinkers and scholars, from Greece, Rome and Syria who were on the run following Christianization of Roman Empire. Jundishpur was also populated with Indian sages. Muslims inherited Persian and Indian thought when Persia and Sindh came under their sway.

Al-Kindi founded Mashshai (peripatetic) school which was amalgam of Islamic tenets, Aristotelianism and Neoplatonism. *Ikhwan al Safa*, brethren of purity, drew heavily on Aristotelianism and Neoplatonism. Because of his logical skill, Farabi came to be regarded as next only to Aristotle. With Ibn Sina this school reached its zenith.

Muslim world also produced independent thinkers like Razi and Misqawah. Razi, "the unsurpassed physician" valued independent thinking as all people, he argued, could think for themselves.

Philosophy in Muslim world suffered a serious setback when Seljuks rose to power. Peripatetic and Islamic

philosophical thought began to decline. Imam Al-Ghazali found that Muslim scholarship, swayed by "ideas and thoughts of early Greek philosophers had caused too much confusion in matters of faith and ideology."

Sufism initially worked well in spreading Islam in many Asian countries, but over a period of four centuries, lost philosophical touch, became more mystic, hazy, corrupted and problematic. Philosophy, however, flourished in Spain. Its chief exponent, Ibn Rushd, known for his skill in medicine and law, had far more influence among Jews and Christians than Muslims. He revived peripatetic school of thought. He was followed by Ibn Khaldun who, essentially a sociologist, in his *Muqaddimah* gave a philosophy of history which Toynbee acclaimed "as undoubtedly the greatest of its kind that has ever yet been created by any mind in any time or place". Ibn Khaldun tried to clear intellectual mess by presenting basic principles and percepts of Islamic philosophy. Suhrwardy's *hılanat al ishraq*, philosophy of illumination, stressed importance of intellectual intuition for a true philosophy. It made its impact felt in Persia, Turkey and Indian subcontinent. Safavid rule in Persia in 16th century founded school of *Isfahan* with which great thinkers like Mir Damad and his student Mulla Sadra were associated.

In India, Sheikh Ahmed Sarhindi (1563-1624), known as the Mujaddid (Revivalist) of 2nd Millennium, worked for spiritual, intellectual and social reform at a time when efforts were being made for integration of Muslim culture with Hindu culture during Akbar's period. He tried to put Sufism on the right path. Shah Waliullah (1703-1763) tried to bring Muslims closer to the teachings of the Quran, which very few Indians understood in Arabic. He translated the Quran into Persian and had to face the wrath of many ignorant Muslims for this. Even Persian was understood by a very few Muslims. His son Shah Abdul Qadir translated the Quran into Urdu. (*An Islamic Renaissance*, Prof. Mohammed Rafi, Dawn, 30.4.2004; and *History of Islamic Philosophy*, edited by Seyyed Hossein Nasr, and Oliver Leaman Routledge, London and New York, reviewed by Noor Ahmed Shah: *'In Quest of Truth'*, (Books and Authors) Dawn, November, 10, 2002)

Reason and Freedom

Reasoning is a human trait. Animals do not have this capacity. They use their instincts. Cave-dweller of the past and moon-conquering man of today belong to the same species, but the difference lies in level and use of intelligence. Consider e.g., 11-24, 39-9, particularly 47-24.

"...Al-Kindi believed that the highest existence was Reason and Intellect which proceeds from God by way of emanation and that our soul is an uncompounded, imperishable essence which was in the world of reason before its descent to the sensuous world. Thus it can have both sensible and rational knowledge. Al-Farabi also stressed the acquisition of knowledge of all things in the universe; its main aim being to realize God. Ibn-e-Sina contended that intellect enables man to know God. It is incumbent upon man to polish his intellect, acquire knowledge and develop his reasoning abilities so that he may ennoble his soul and make it perfect and may become a rational scientist and get the capacity of eternal bliss in the hereafter."

Renaissance made reason to dominate emotion, and establish truth through investigation. Man became free from dogma, earlier used by Church to suppress reason. In 17th century, science broke chains. Science does not develop on authority. It depends on rational and consistent method of describing physical world. Combination of science and technology on one hand and philosophy and reasoning on the other, led to industrial revolution and culture of freedom.

Islam integrates freedom with responsible conduct (17-15) and moral commitment. There is no freedom of choice without

responsibility; and there can't be responsibility without freedom. According to Spinoza one is free to the extent that he knows his limitation. In Islam freedom flourishes on principles of justice, equality, honour and security of life (5-32, 6-151, 17-33, 4-29).

People could always speak their minds in presence of the Prophet (Peace be upon him). He consulted them and listened to their views and counsel. He was friendly with them, with graceful humour, even:

"Usman will enter paradise laughing, because he made me laugh," said the Prophet (Peace be upon him).

The Messenger of Allah (Peace be upon him) saw Usman (may Allah be pleased with him) eating dates while one of his eyes was afflicted with ophthalmia and remarked, "What! Eating dates when your eye is afflicted?" Usman answered, "I am eating from the other side." The Prophet laughed heartily.

Strategy for battle of Uhud for defence of Madina was adopted on basis of advice of war council. In spite of consequent heavy odds, in revelations that followed, consultation and counsel was yet prescribed.

Islam guarantees choice in belief and freedom of will (2-256, 76-3); that is the way, Allah created man. Islamic state guarantees freedom of worship to its non-Muslim subjects.

Islam as faith and legal system (both combined, known as the Diin) recognizes freedom of thought. If one is forced to do something against his conviction or consent, it goes against his nature:

The Prophet (Peace be upon him) said:

"Consult your heart... even though people again and again have given you their legal opinions." (Ahmed)

Freedom of thought becomes meaningful only through freedom of expression and association, for betterment and development of society. Consider 49-11 & 12.

The Quran presents sustainable practical programme.

Acting with reason, it leads on the right path. Islam develops free and intelligent personality and people who think, judge and act, with rationality, and reject blind faith. Integration of process of thinking, reasoning and action evolves man to higher levels of humanity. The Quran mentions hearing, vision, cognition and action, together, at many places (e.g., consider 16-78). Any species that give up struggle (e.g., *jihad* along with *ijtihad* of Muslims for benefit of mankind) either stagnate or self-destruct at that stage, or sink (go into the hell: *jaheem*, in the Quranic terminology), and do not evolve further. It is chaotic, cancerous, and suicidal too. It is evident all around.

Earlier Islamic literature is derived along the time line; developed in historical time to deal with changing situations. The period of the Prophethood, compilation of the Quran, collection of the Tradition, institutionalization and expansion during early caliphate, and initial interpretation and development of Islamic jurisprudence, provide an insight into time line of history. Then scholarship lagged behind the rapidly changing world, powered by scientific force, economic power, and political outlook shaping culture and civilization. All these factors progressively and then radically changed state structures, relinquishing or delegating in certain areas, and increasingly acquiring invasive powers in others, e.g., recording not only people's and personal, but personality data, regulation, etc. But outdated framework of oppression, not good governance, from pre 17th century Muslim world continues to block the historical progressive process. (Also see Prof Ghayur Ayub, *The Essence of Religion*)

Muslims and Islam

Islam (*Salam*: peace) means 'submitting and surrendering one's will (self, selfness, selfishness) to the Ordainment of Allah, attainment of peace of body and mind, both in this life and in the Hereafter, submitting one's will to the way of God. Muslim is one who obeys laws of God in harmony with nature and attains peace.

"Islam" is not named after a person, e.g., Christianity, nor after any tribe, e.g., Judaism after tribe of Judah. It is not new name or new religion, either, but completion of the process of the Diin revealed through all Prophets, Islam: (5-3)

Also see 3-85, 3-67.

Nowhere in the Bible, Allah tells Moses, Christ or any other Prophet (Peace be upon them), for any religion as final. But the Quran declares this for Islam. (Hassan Farooq Lone, The true religion, Dawn - 17.10.2003)

Islam does not need us. It is for humanity. We need Islam for mankind. Allah does not need us. We need Him.

Attaullah Siddiki, mentioned in his lecture on Peace TV (of Dr Zakir Naik) that in a conference, a Western lady asked if it was possible to accept Islam without becoming a Muslim! This makes painfully plain the nature of the dilemma. It is through Muslim as a model that Islam is viewed in the West and elsewhere. It is the character as a Muslim that counts. This is what needs consideration and correction. It is even more dangerous that there is a wrong perception that Islam is in

danger and not the Muslim. Muslims are responsible for the dilemma and the downfall, not Islam. Malfunction of the machine is because it is not maintained according to the Manual, made by the Manufacturer. It is not realized that if faith is not functional in its form and format, it is no more than a fossil, which may be allotted an important shelf in history museum, and importance in research and study in anthropology and archaeology.

Karbala, Jerusalem, and Baghdad then, Chechnia, Afghanistan, Palestine, Balkans, and Iraq now, are some of innumerable examples of resilience, all over the world, that lies not in any membrane or molecule of a Muslim. Material for men is the same. There isn't any Islamic DNA, which makes the difference. Power pack is imbedded in every man, in his mind. Its the Code called the Quran which makes man a humane model, as Muslim. The code has been abandoned to remain coded. Instead of putting might of the miracle into making destiny of mankind, it has rather been made a mystery and myth. It is kept on shelf as a testimonial for being a Muslim, out of practice, since centuries. Glare dulled, glow died down and finally glory faded into ignominy, the process of which had started almost since first quarter of 12th century C.E.

Reason of resilience, that the faith could not be wiped out from minds, is that the Code itself could not be corrupted. It has been preserved in original Word, with back up in hearts and minds. Varied interpretations and even misinterpretations have not been able to take away its basic, unalterable message, based on the truth, the immutable law. Resilience in Islam emerges and re-emerges simply from the Book, and its practical presentation in the methodology and the model of the Sunnah. It is the inner light that could not be extinguished by winds of change (8-8, 9-32, 61-8, 9). It could not be altered simply because human nature (*fitrah*) could not be *hacked*, which carries the Code. The resilience has always been shown by those in whom this Code got activated.

Before the Book was removed from fields, factories and ruler's courts, wrapped in silk and put on high pedestals and

shelves, Muslims handled questions, like those raised by Galileo, Copernicus and others, applying human energies for human welfare. Early Muslim scholars worked on science, philosophy and theology at a time.

Greek was language of civilization and culture at the time of emergence of Christianity. Muslim scholars cultivated sciences, at that time, all together. Greek philosophy and knowledge reprocessed and blended in Muslim scientific enquiry, was re-exported to Europe. What could Europe be without Muslim Spain, requires research for understanding perspective of modern history. Foundation for modernist movement was laid in Middle Ages, when scientific method came to Spain. It was realized that what the church was teaching needed explanation and verification. This sowed seeds for slow revolt. Renaissance would not be possible if Muslims did not introduce method of enquiry and verification, to take stand on reason. The Quran developed a new culture of reflection, deliberation and reasoning. It invites to understand in order to believe, and believe to understand in order to apply (2-3). It promotes rationalism, forbids intolerance, abhors obscurantism, and bans extremism: ordains good and forbids wrong: (9-67)

According to Allama Iqbal, "As a cultural movement, Islam rejects the old static view of the universe and reaches a dynamic view."

Islam is scientific and revolutionary in every age. It is iconoclast. It demolishes false gods of orthodoxy, dogmatism, and wrong. Yet, for centuries, Muslim world has suffered stagnation and degeneracy in all fields. It has not taken any lesson from Renaissance; consequently missing Enlightenment, Science, Technology, and Modernity. Prof. Rafi is sure: "The Quranic social order shall be established in stages and not overnight."

"Verily the promised revolution is sure to come; there is no doubt about it, yet most of mankind believe not." (40-59)

(Translation: Prof. Mohammed Rafi, *Islamic Economic System*, Dawn - December 16, 2005)

Prof. Rafi has interpreted the word as-saa'at as *revolution*, which mostly has been translated as *the Hour*, e.g., by Abdullah Yusuf Ali: "The Hour will certainly come: therein is no doubt: yet most men believe not." (40-59)

For any progress and development, Muslim ummah must wake up to the *weltanschauung* with basic values of Islam for humanity. (Also see Prof Khwaja Masud, *Breaking Absolutism's Iron Grip*, The News 14.3.2005)

According to Robert Brifault "the light from which civilization was once more kindled, did not arise from any embers of Graeco-Roman culture smouldering among the ruins of Europe, nor from the living death on the Bosphorous. It did not come from the northern but from the southern invaders of Europe, from the Saracens (Arabs)."

The Cambridge history of Islam records: "Muslim civilization acted as a teacher to medieval Europe in virtually all branches of knowledge including philosophy and medicine, mathematics, astronomy and astrology."

French biographer Henry Comte de Boulainvillier, calls the Prophet (Peace be upon him) as the "fore-runner of the age of reason and enlightenment." (Also see Haider Zaman, *A Religion of Reasoning*, Dawn - July 19, 2002)

The Quranic Light (Examine 2-257.) gave humanity the optimistic belief that world is product of knowledge (Consider 2-31) and action (Consider carefully 53-39). It decried egotism. Selfish individualism makes people subordinate to blind mechanism of mere inter-play of individual interests given the name of groups and social forces, which never produce a coherently organized rational society rising above vested interest.

Muslim Contribution to Civilization and Sciences

With movement into Syria, Egypt, and Persian empire, Muslims came in contact with old centres of sciences. Greek learning cultivated in Alexandria was suppressed by Byzantines, who had burned its library, but its tradition of learning had survived. It was transferred to Antioch and from there to other cities like Edessa, by eastern Christians who stood in strong opposition to Byzantium and preserved their own independent centers of learning. Persian king, Shapur I, had established Jundishapur in Persia, a great center of learning, matching Antioch. He had invited Indian physicians and mathematicians to teach there.

Muslims made a concerted effort to translate philosophical and scientific works from Greek, Syriac, Pahlavi, and even from Sanskrit. This great movement of translation, beginning from 8th, continued till end of 9th century. Caliph Al-Mamun had established House of Wisdom (Bayt-al-hikmah) at the beginning of 9th century.

Important philosophical and scientific works of Aristotle and his school, much of Plato and Pythagorean school, major works of Greek astronomy, mathematics and medicine such as *Almagest* of Ptolemy, *Elements* of Euclid, and works of Hippocrates and Galen, were rendered into Arabic. As a result, Arabic became depository of much of wisdom and sciences, and most important scientific language of the world for many centuries.

Muslims did not consider these sources of knowledge as

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un-Islamic as long as they did not contradict the Oneness of God. They established public and private libraries; some cities like Cordoba and Baghdad boasted of libraries with over 400,000 books. They developed sciences further based on what they had translated, analyzed, criticized, and assimilated.

Seeking knowledge is obligatory for every Muslim, man and woman, as the best way to appreciate wondrous creations and know their Creator-Sustainer. Consider 14-53.

Inspired by phenomena mentioned in the Quran, Muslims took keen interest in astronomy. Muslims integrated knowledge of Indians, Persians, the ancient Near East and Greeks which opened a new chapter in astronomy from 8th century onward. Muslims made observations of heavens and discovered new stars. 'Abd al-Rahman al-Sufi's book on stars was translated into Spanish by Alfonso X el Sabio, which had deep influence on stellar toponymy in Europe. Many star names in English, e.g., Aldabaran, still recall their Arabic origin. The observations were contained in astronomical tables called *zij*, e.g., al-Battani's work, Al-Ma'mun's *zij* observed in Baghdad, Hakimite *zij* of Cairo, Toledan Tables of al-Zarqali and his associates, Il-Khanid *zij* of Nasir al-Din al-Tusi observed in Maraghah, and Ulugh-Beg's *zij* from Samarqand. They wielded great influence upon Western astronomy, e.g., Toledan tables were used by Copernicus, Tycho Brahe and Kepler.

Muslims established astronomical observatory as a scientific institution; e.g., observatory of Maraghah in Persia by al-Tusi. Astronomical observations had practical applications including, finding direction, devising almanac, lunar and solar calendars, calculation of time by sun, etc., *Jalali* calendar, was devised under the direction of 'Umar Khayyam, in 12th century. Many astronomical instruments were developed, e.g., quadrant and astrolabe. Mechanical astrolabe by Ibn Samh can be considered as ancestor of mechanical clock. Al-Farghani measured Earth's diameter and gave 'Elements of astronomy on the celestial motions'. The Alfraganus crater on the moon has been named after him. Navigational devices and maps led to advances in astronomy, and oceanography, most notably in Europe's period of exploration.

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Al-Battani, Abu'l-Wafa', Ibn Yunus and Ibn al-Haytham, developed spherical astronomy and applied it to solution of astronomical problems.

Muslim mind was attracted to mathematical sciences by many statements in the Quran. Muslims integrated Greek and Indian mathematics. Al-Khwarizmi is considered 'father of Algebra'. He authored first book on algebra. Abu Kamil al-Shuja' discussed algebraic equations with five *unknowns*. This was further developed, e.g., by al-Karaji. Al-Khwarizmi showed how to solve linear and quadratic equations. Omar Khayam (tent-maker), poet, philosopher, astronomer, and mathematician, classified by kind and class algebraic equations up to third degree. gave solutions of cubic equations, discovered binominal expansion, measured length of year to within six decimal points (as 365.242195), and mapped stars. In 1970, a lunar crater, and in 1980, an asteroid was named after him.

Muslims excelled in geometry as reflected in their art. Banu Musa brothers were geometers, in 9th century. Their contemporary Thabit ibn Qurrah used method of exhaustion, providing basis for integral calculus. Muslim mathematicians, e.g., Khayyam and al-Tusi dealt with fifth postulate of Euclid and related problems of Euclidian geometry.

Trigonometry was established as a distinct branch of mathematics by al-Biruni.

Latin translation of Al-Khwarazmi's treatise brought Arabic numerals and mathematics to the West. Guarismo (figure or digit in Spanish), and algorithm, are derived from his name. Arabic numerals, zero (*sifr*: cipher), 'x' symbol for *unknown* quantity, i.e., variable, and decimal system were organized. Muslim mathematicians made significant progress in number theory. Al-Khujandi discovered a particular case of Fermat's theorem that "the sum of two cubes cannot be another cube." Al-Karaji analyzed arithmetic and geometric progressions.

Muslim mathematicians excelled in geometry, as can be seen in their graphic arts. Al-Biruni established trigonometry as a distinct branch of mathematics.

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Their own creativity, observation, experimentation, and discoveries, were transmitted to Europe, which prepared stage for Renaissance. Many scientific and medical treatises, translated into Latin, remained standard text and reference books even as late as 17th and 18th centuries.

Imam Ghazali wrote *Tahafat-ul-Falsafa* (Refutation of Philosophy). Ibn-i-Rushd wrote *Tahafat-ul-Tahafa* (Refutation of Refutation). Mohammad Arakoun, Islamic historian and philosopher, is of the opinion that mental space in Muslim thought has been confined since death of Ibn-i-Rushd at the end of 12th century. (Also see Prof. Khwaja Masud, Islam, *Tolerance and Pluralism*, Dawn, 30.6.2003) Muslim world was influenced by Imam Ghazali, which continues, so that philosophy is not much popular there. Bertrand Russell says: "The influence of Ibn-e-Rushd in Europe was very great, not only on the scholastics, but also on a large body of unprofessional free-thinkers." (Also see Prof Ghayur Ayub, *The Essence of Religion*)

Muslims paid great attention to geography. The Holy Quran encourages travel to see Allah's signs and patterns. (Consider 29-20.) Wide spread Islamic polity enabled scholars, traders, and explorers to compile vast information on geography and climate. Ibn-i-Khaldun and Ibn-i-Batuta are renowned for their written accounts. In 1166, Al-Idrisi, who served Sicilian court, produced maps, including a world map with continents, mountains, rivers and famous cities. Al-Muqdishu was first to produce maps in colour.

Ibn-i-Khaldun's view of history, Ibn-i-Maskawaih's theory of life as evolutionary movement and al-Khwarizmi's shift from arithmetic to algebra, show that Muslim scholars believed in dynamism and progress.

They also excelled in natural history, geology, mineralogy, etc.

The Prophet's (Peace be upon him) Traditions contain many instructions about health, known later as "Prophetic medicine" (*al-tibb al-nabawi*). Muslims cultivated medicine with the knowledge available in Greek, Persian and Indian sources.

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At first great physicians in Muslim world were mostly Christians. By 9th century medicine developed with appearance of major works by Al-Rhazes, e.g., on anatomy, smallpox, antiseptic, psychosomatic medicine, etc. The Paradise of Wisdom (Firdaws al-hikmah) by 'Ali ibn Rabban al-Tabari, synthesized Hippocratic and Galenic traditions of medicine with those of India and Persia. His student, Muhammad ibn Zakariyya' al-Razi (Latin Rhazes), emphasized clinical medicine and observation. He was master of prognosis, psychosomatic medicine and anatomy. He was first to identify and treat smallpox, to use alcohol as an antiseptic and make medical use of mercury as a purgative. His Kitab al-hawi is the longest work ever. He was recognized as a medical authority in the West up to 18th century.

Ibn Sina was called "the prince of physicians" in the West. He synthesized medicine in his major masterpiece, *al-Qanun fi'l tibb* (The Canon of Medicine). It was considered as authority in medical matters in Europe for nearly six centuries and is still taught at some places. Ibn Sina discovered many drugs and identified and treated several ailments such as meningitis. His great contribution was in philosophy of medicine. He created a system of medical practice in which physical and psychological factors, drugs and diet were combined. He authored 450 books, and presented 'The Canon of Medicine'. ***Knowledge was taken in its entirety.***

After Ibn Sina, medicine divided into several branches. Egypt remained a major center for the study of medicine, especially ophthalmology which reached its peak during the time of caliph Hakim. Cairo possessed excellent hospitals which also drew physicians from other lands including Ibn Butlan, author of the famous Calendar of Health, and Ibn Nafis who discovered pulmonary circulation of blood.

Western lands of Islam including Spain, witnessed appearance of outstanding physicians such as Sa'd al-Katib of Cordoba who composed a treatise on gynecology. The 12th century Abu'l-Qasim al-Zahrawi's (Latin Albucasis) medical masterpiece *Kitab al-tasrif* was well known in the West as *Concessio*. Ibn Zuhri family produced several outstanding

physicians; e.g., Abu Marwan 'Abd al-Malik. Well known Spanish philosophers, Ibn Tufayl and Ibn Rushd, were also outstanding physicians. Medicine continued in Persia and other eastern lands, with appearance of major Persian medical compendia such as Treasury of Sharaf al-Din al-Jurjani and commentaries upon the Canon by Fakhr al-Din al-Razi and Qutb al-Din al-Shirazi. Even after Mongol invasion, medical studies continued as can be seen in the work of Rashid al-Din Fadlallah, and for the first time there appeared translations of Chinese medicine and interest in acupuncture among Muslims. Medical tradition was revived in Safavid period when several diseases, such as whooping cough, were diagnosed and treated for the first time and much attention was paid to pharmacology. Many Persian doctors, e.g., 'Ayn al-Mulk of Shiraz travelled to India, which ushered in golden age of medicine in the subcontinent.

First hospital was built in Baghdad in 706 AC. They used camel caravans as mobile hospitals. Major cities had hospitals, teaching and specialized. Ottoman hospitals were noted for high hygiene standards. The Ottoman world was also an arena of great medical activity, especially known for creation of major hospitals and medical centers, including units for psychological ailments. Ottomans received influence of modern Europe in medicine and pharmacology. All major cities had hospitals; e.g., in Baghdad were teaching hospitals. Nasiri hospital of Cairo had thousands of beds for patients with almost any type of illness. Hygiene in these hospitals was greatly emphasized and al-Razi had written a treatise on hygiene in hospitals. Some hospitals also specialized in particular diseases including psychological, e.g., Cairo had a hospital specialized in insomnia.

Muslims became heir to pharmacological knowledge of Greeks as contained in works of Dioscorides, and vast herbal pharmacopias of Persians and Indians. They also studied medical effects of many drugs, especially herbal. Great contributions came from Maghribi scientists, e.g., Ibn Juljul, Ibn al-Salt and the 12th century scientist, al-Ghafiqi, whose Book of Simple Drugs provides descriptions of medical properties of plants. Medicine combined dietary considerations

and lifestyle derived from teachings of Islam.

Alchemy comes from Arabic *al-kimiya*. Muslims mastered Alexandrian and Chinese alchemy. Alchemist, Jabir ibn Hayyan (the Latin Geber) lived in 8th century. This led to much experimentation with various materials and in the hands of Muhammad ibn Zakariyya' al-Razi became science of chemistry. Certain chemical instruments, e.g., alembic (*al-'anbiq*) still bear Arabic names. The mercury-sulphur theory of alchemy remains as foundation of acid-base theory of chemistry. Al-Razi accumulated a vast body of knowledge of materials, divided into animals, vegetables and minerals. Alchemy was not studied and practiced in the West before translation of Arabic texts into Latin in 11th century.

Studies of anatomy and physiology enabled development of surgery. Al-Razi is known in the West as Rhazes. He stressed empirical observation and clinical medicine. He was unrivalled as a diagnostician. He wrote a treatise on hygiene in hospitals. Khalaf Abul-Qasim Al-Zahrawi, very famous surgeon in 11th century, was known in Europe for his work, *Concessio (Kitab al-Tasrif)*. (Also see Dr Abu Ameenah Bilal, *Islam and Modern Science*, The News - March 11, 2007)

Euclid thought that light emanates from eyes and falls on object producing vision. Muslim scientists verified experimentally that when light, reflected from an object, enters eye, an image is created on retina, which came to be known as "camera obscura". Ibn Al-Haitham dissected eye and found its shape to be very similar to "*adasa*" (Arabic word) which, upon translation into Latin, later, was identified with lenticum whence arose the word "lens".

Muslims introduced "calibration" (qalib: form or mould).

In physics Muslims made contributions, especially in measurement of specific weights of objects and study of balance following upon earlier works. In this domain writings of al-Biruni and al-Khazini stand out. They analyzed theory of projectile motion and tried to quantify. The critique of Abu'l-Barakat al-Baghdadi, Ibn Bajjah and others led to development of the idea of impetus and momentum and played

an important role in the West up to early writings of Galileo. Ibn al-Haytham (Latin Alhazen), in 11th century, worked on optics. Ibn al-Haytham's main work on optics, the *Kitab al-manazir*, was well known in the West as *Thesaurus opticus*. He studied properties of lens, and explained why sun and moon appear larger on horizon. His interest in optics was carried out two centuries later by Qutb al-Din al-Shirazi and Kamal al-Din al-Farisi. Qutb al-Din gave the first correct explanation of formation of rainbow.

Muslims are credited with having developed what came to be known later as the experimental method.

The vast expanse enabled Muslims to develop natural history based not only on Mediterranean world, as was the case of the Greek natural historians, but also on most of Eurasian and African land masses. Knowledge of minerals, plants and animals was assembled from areas as far away as the Malay world and synthesized for the first time by Ibn Sina in his *Kitab al-Shifa'* (The Book of Healing). Such major natural historians as al-Mas'udi intertwined natural and human history. Al-Biruni likewise, in his study of India, turned to the natural history and even geology of the region, describing sedimentary nature of Ganges basin. He also wrote on mineralogy.

In botany, important treatises were composed in 12th century in Spain with appearance of the work of al-Ghafiqi. This is also the period when Arabic work on agriculture, *Kitab al-falahah*, was written. Muslims showed much interest in zoology, e.g., in horses as witnessed by classical text of al-Jawaliqi, in falcons and other hunting birds. The works of al-Jahiz and al-Damiri are famous, which deal with literary, moral and other dimensions of study of animals as well as purely zoological aspects of the subject. This is also true for whole class of writings on the "wonders of creation" of which the book of Abu Yahya al-Qazwini, the *'Aja'ib al-makhlukat* (The Wonders of Creation) is an outstanding example.

Muslims, in 9th century, began study of geography of practically the whole globe except Americas, dividing earth into traditional seven climes. They drew maps with features, e.g., tracing origin of Nile, not done earlier. Abu 'Abdallah al-Idrisi

worked at the court of Roger II in Sicily, who dedicated his famous book, *Kitab al-rujari* (The Book of Roger) to him. His maps are among great achievements in geography. With the help of Muslim geographers and navigators, Magellan crossed the Cape of Good Hope into Indian Ocean. Columbus used such data in his discovery of America. De Gama and Columbus had Muslim navigators on board their ships.

Muslims inherited millennial experience in various forms of technology from peoples who entered Islam. A wide range of technological knowledge, e.g., water wheels by Romans, underground water system by Persians, became available. Muslims brought paper from China and later transmitted improved technology to the West. They developed metallurgy, e.g., famous Damascene swords.

Muslims invented new techniques of preparations of dyes, techniques of weaving, technologies related to irrigation and numerous other technologies.

Islamic civilization emphasizes harmony between man and nature, also visible in traditional design of cities. Maximum use was made of natural elements and forces, built in harmony with, not in opposition to, nature. Muslims developed new architectural techniques of vaulting, methods of ventilation, etc. Some of Muslim technological feats such as dams which have survived over a millennium, domes which have withstood earthquakes, and steel which reveals incredible metallurgical strength, attest exceptional attainments in many fields of technology. Much of this technology was brought by Crusaders, back home, to Europe.

In architecture they combined technology with nature and art, e.g., Cordoba Mosque, Taj Mahal, etc. Gothic arches as well as interior courtyards of many medieval and Renaissance European structures remind of Muslim architectural examples from which they originally drew. Great medieval European architectural tradition is one of the elements of Western civilization most directly linked with Muslim world. Muslim architecture can also be directly experienced in Moorish style found not only in Spain and Latin America, but in southwestern United States as well.

Islamic universities, e.g., Al-Zaytunah in Tunis, and Al-Azhar in Cairo go back more than 1,000 years, which served as models for first European universities, such as Bologna, Heidelberg, and Sorbonne. Familiar ceremonial academic cap and gown originated at Al-Azhar University. Eleven hundred year old Islamic university of Fez, Morocco, known as Qarawiyyin, is still functioning. This old tradition of Islamic learning influenced the West greatly through Spain, where Muslims, Christians and Jews lived peacefully for many centuries. Translations of Islamic works, in 11th century, were made into Latin often through Jewish scholars. As a result of these translations, Islamic thought and even much of Greek thought became available to Western schools of learning. Islamic educational system was emulated in Europe.

But, today, although Muslims constitute about 22% or 1.5 billion of world population, they have produced only three Nobel Laureates, who pursued their scientific works in America, Italy and UK. Jews in the world are almost the population of Rawalpindi, about 1.4 million, (0.2% of world population) but have so far secured at least 166 Nobel Prizes. This is just one indicator of state of sciences and scientists in Muslim world. But most dangerous problem due to which they are facing not expulsion but extinction from certain areas is their self-destructive division within. They are increasingly being divided on basis of colour, language, race, nationality, politics, etc. There are problems of poverty, hunger, famine, drought, pollution, disease, security and what not. Some Muslim states are being termed as failed states, and some as ungovernable, others are even being abused openly as "rogue" and called "terrorist". Severity of these conditions often forces victims into adopting radical and nihilistic ways. These problems are, in fact, problems of humanity, least recognised, as such.

How long can Muslims languish in the past instead of moving into future?

Islamic Culture

Culture is an ever-renewing process. Modernity never stands still, in place or people, for a moment. God provides mankind anew every moment. (55-29) It is a dynamic process. It evolves with time. Culture blossoms in society of tolerance, striving for unity in diversity. Chinese say if you plan for thirty years, plant a tree; if you plan for hundred years, educate people. (Also see Prof. Khwaja Masud, *Islam, Tolerance and Pluralism*, Dawn, 30.6.2003)

Prophet Muhammad (Peace be upon him) granted charter to Christian monks of Sinai, based not only on goodwill but actual love. He gave Jews of Medina, as long as they were faithful to the charter, precisely the same treatment as to Muslims. He adjudicated under their laws. He neither initiated nor committed any act of aggression. Analysis of each battle and each episode of entire course of war, shows that they were fought on grounds of enemy's treacherous and cruel conduct against human dignity, and process of peaceful development of human society. That is the strength of Islamic culture, even in environment of adversity.

Prophet Muhammad's (Peace be upon him) reception and treatment of Christians and Zoroastrians, among others, is on record. He never forced People of the Scripture to change their religion.

Jewish and Christian communities flourished in Muslim realm, notably in Spain, North Africa, Syria, and Iraq. Their places of worship enjoyed special sanctity under Muslim rule.

Muslims and Christians even used same places of worship, under one roof, without partition walls. (Irfana Aziz, *Islam and Tolerance*, The Sun International, 3.9.2000)

During Muslim rules in Baghdad, Spain and elsewhere Christians, Jews, Zoroastrians and others participated on equal footing with Muslims. In modern times *Western civilization achieved this kind of participation, but only on secular basis, the Muslims did it on basis of Islam*. Muslim rulers of India during Mughal period forbade 'practice of Satti among Hindus, who religiously burned alive widows along with dead bodies of husbands. (Also see Prof Mohammed Rafi, *Need For Inter-Faith Ties*, Dawn - January 3, 2003)

Religious tolerance places culture at highest calibre in scales of history. Christendom regarded outside world as damned eternally. As some Muslim do today. But there were good Christians also who did not believe that any people should be damned eternally and wished to save them by the way they knew - conversion to Christian faith. Western nations became more progressive when they broke away from religious rigidity and became more tolerant. Muslims went down when they fell apart from their religious teaching and declined in tolerance.

Islamic Civilization

Civilization developed its roots when man learned to live organized life. It is generally defined as advanced stage of cultural evolution which develops literature, sciences, architecture, philosophy and arts. Civilizations are interlinked, influencing each other, and transmitting legacy and heritage to new comers.

At the time of birth of Prophet Muhammad (Peace be upon him), there was virtually no civilization in Arabian peninsula. Roman and Persian empires, destructively engaged in wrestling, had dehumanised their state organs. Chinese civilization was under its own process of dissolution behind the Great Wall, on its huge land mass. Indian civilization had remained fragmented by its vastness and variety of geographical and historical features.

Emergence of Islamic civilization emancipated and evolved humanity by organizing the *best moderating and balancing civil society* (3-110, 2-143). Its edifice was erected on moral foundation, best suited to man's nature, human dignity, equality. and unity of mankind. The Prophet (Peace be upon him) said:

"All mankind is the family of Allah."

Also see 49-13.

In matters of human relationship and inter-relationships weaving fabric of society, the Prophet (Peace be upon him) said:

"He who deceives is not from us."

The Quran ordains:

"And do no mischief on earth after it has been set in order..." (7-56)

In this regard, Islam presents sufficiently broad guidelines of dos and don'ts which Imam Ghazali terms as *Fazaail* (virtues) and *Razaail* (vices). These can make or mar personal character and culture of people. According to him, wisdom, courage, temperance and justice are cardinal virtues. Other virtues flow from them. Vices are unethical form of natural propensities of man. They become harmful when they engender love for world at the expense of humanity and spirituality. Islamic civilization envisages a *society that enforces good, and prohibits bad as way of life*. (22-41) (S.M. Moin Qureshi, *Islamic Civilization*, Dawn, 26.5.2000)

Historiography

Historians continue to re-write and re-interpret history. Philosophers and scholars prepare and process material of those who shape history. Leader guides in a direction, determined by history and ideology. Great leader rises above occasion to give direction to history. Statesman changes its course. The great difference lies in gradient in their stature.

Some present history in pieces, thesis and anti-thesis. Marxist view of history developed along parallel lines, as two halves of Marx's thesis. Most Marxists wanted to change world with force of labour and socialist movement. Its momentum increased since 1950s, and remained strong till 1970s, before massive political and ideological reaction was organized by allied forces.

Interpreting history is interpreting world and humanity. History does not open up in a mind set. It closes wide and side views on single track. It hides whole range and heights of Himalaya from narrow angle. It doesn't open up pages in between the lines before bias; doesn't tell the truth. It does not allow overview and drill down to the dull. It works only with willing worker.

Cosmos is open history. Scientist's eye can see history of billions of years from Big Bang, in a ray of light. It is not confined in class room. Archaeology is history wide open in wilderness. *Archives, if not cycled into food for thought, become food for moth*. Museums become tourism and entertainment vicinities, without searching minds. History is not only reading

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and writing; it is excavating, unfolding, drilling down, and looking up, closer and wider. It requires bigger canvass, wider view, and above all vision. If not reasoned in, it doesn't disclose reason behind happenings, and doesn't give any lesson. It doesn't increase unwise in wisdom. It doesn't forcibly teach the untaught. It *makes teaching material out of such people for others*. It teaches those who think into it, and reason out with it. It gets locked up in closed mind. Myopic vision may not be able to capture even minuscule from mammoth. It requires clean hands, clear mind and open options in multilateral approach. Instead of closed confessions and answers, it usually throws up more open ended questions. History may not be what writer wants to write or reader wants to read; it may be provoking. This challenges the belief that reality is all structured and self-explanatory, and needs scientific methodology.

Scientific developments have sidelined historiography. It needs to be brought closer to social sciences, human mind and feelings capable of not only recording chronology but explaining transformations of man and society.

There are barriers between what happened and our capacity to observe and understand in time, remotely, unable to penetrate beyond limitations of language. Course is too contingent for causal explanation, therefore, options in history are endless.

"The major immediate political danger to historiography today is "anti-universalism"...This emerges from attitude and appeal for various forms of identity group history, in which central issue of history is not what happened, but how the group feels it happened or it should have happened. What is important to this kind of *distoriography* (*distorted historiography*) is not rational explanation but "meaning", not what happened but what members of a group define and feel about it.

"The past 30 years have been a golden age for the mass invention of emotionally skewed historical untruths and myths. Some of them are a public danger...This produces endless claptrap on the fringes of nationalist, feminist, gay, black and

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other in-group histories, but it has also stimulated interesting new historical developments in cultural studies, such as what has been called the 'memory boom' in history."

"It is time to re-establish the coalition of those who believe in history as a rational inquiry into the course of human transformations, against those who distort history for political purposes - and more generally, against relativists and postmodernists who deny this possibility. Since some of the latter see themselves as being on the left, this may split historians in politically unexpected ways."

"However, the new perspectives on history should also return us to that essential, if never quite realisable, objective of those who study the past: "total history". Not a "history of everything", but history as an indivisible web in which all human activities are interconnected. Marxists are not the only ones to have had this aim, but they have been its most persistent pursuers." (Eric Hobsbawm, *In Defence of History*, The Guardian; Dawn - 16th January 2005)

History Viewed Variously

James Joyce's Ulysses said: "History is a nightmare from which I am trying to awake." This feeling emerges mainly from reversals in history, one's interpretation and worldview. History repeats itself. Others say, history never repeats itself. Both are true. It is analysts who try to find similarities between events and episodes.

"History", says Marx, "has no other way of answering old questions other than by putting new ones." We can not trace over history, and learn by copying it slavishly. We can learn if we can discover forces that move history. Croce says: "All history is contemporary history." It essentially includes analysing the past for dealing with situations we confront today.

History is not written, it continues to be re-written. It always remains in process of re-evaluation. History is always work-in-process. If it is not evaluated, mere recording does not give its worth. It primarily means interpretation. Facts may not always speak for themselves; they may, but when called upon.

Lord Acton, wrote in 1896: "Ultimate history we cannot have in this generation, but we can dispose of conventional history and show the point we have reached on the road from one to the other..." Sixty years later, Sir George Clark, instead said: "Historians of a later generation do not look forward to any such prospect. They expect their work to be supervised again and again. They consider that knowledge of the past has come down through one or more human minds, has been processed by them, and, therefore cannot consist of elemental and impersonal atoms which nothing can alter. The exploration

seems to be endless, and some impatient scholars take refuge in skepticism, or, at least the doctrine that since all historical judgements involve persons and points of view, one is as good as another and there is no objective historic truth".

Difference in views of Lord Acton and Sir George Clark reflect change in outlook during the interval between the two pronouncements. "Lord Acton stands for the positive, confident belief of the later Victorian age when the British empire was at its zenith and Sir George Clark echoes the confusion and disillusionment consequent upon the disintegration of the Empire."

History's view depends on one's position in time, space and society, and his worldview. But most Muslim (or more appropriately *sectarian*) historians, even today, have well entrenched positions in red hot war, as if to effect, what they believe, should have happened about fifteen hundred years ago. They stand bunkered in early periods of Mecca, Madina, Kufa, Damascus, Baghdad, and Cairo, splintering off in all directions, except the one straight (Consider 1-6.), to which the Quran and the Prophet (Peace be upon him) ceaselessly call, particularly in situations of schism and strife. (Consider 4-59.)

History, according to Ranke, consists of a corpus of ascertained facts. Facts need to be straightened before correct interpretation. Certain basic facts remain same, as backbone of history, whereas other data may undergo correction and remain under continuous refinement. Since there are many facts, and emerge at different, even distant, points in time, they need to be arranged in order. Consider this carefully against the fossilised sectarian view of Muslim history held by zealots and bigots.

According to C.P.Scott: "Facts are sacred, opinion is free." Therefore, interpretations can be as varied as free opinions and ideas. Interpretation does not mean intensification of one set of ideas but involves evaluation of all sets of opinions.

Without a philosophy of history, historian is likely to drown in sea of data, or be buried under their heap or be crippled by chronology, in an effort to give order. Facts are not

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available in totality and in pure form, being sifted and refracted through mind of recorder. "One has to steer clear of the Charybdis of the theory of history as an objective compilation of facts and the Scylla of the theory that regards history as the subjective product of the mind of the historian." Historian is a social phenomenon, as product of society and its spokesman.

A.J.P. Taylor writes: "The history of modern Europe can be written in terms of three titans: Napoleon, Bismarck and Lenin."

Bismarck said: "We cannot make history. We must wait while it is being made." But it is suicidal to wait till history is made. It is people who make history. History never stops. We stop, if we detach from its prime mover. The dead have no sense of history, that is living. It is always moving. It can be influenced only by moving its progressive forces. Problems arise, because we judge the past by the present, or vice versa. We owe a lot to the past. At the same time, we owe obligation to the future, which is over taking, over whelming, ever compelling, every moment. The past, we cannot change, except we impact its present state, and shape the future, only if we draw correct conclusions in continuum of time, i.e., understand nature of momentum of history, a moving force.

Marx said: "History does nothing,... It is man, real living man who does everything, who possesses and fights."

Lenin corroborates: "Politics begins where the masses are..."

Laws of history operate through people. Great men do not create history but act only as midwives of history, pregnant with great events. We live in an age where masses are irresistible force of history. *Let us learn from history, otherwise history will hold us as lesson for others.*

George Santayana says: "Learn from history otherwise you will have to relive it." (Also see Prof. Khwaja Masud, Understanding our History, The News, 28.7.2003)

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According to Tolstoy there are two basic modes of writing history, religious and non-religious. Religious view believes in the Omnipotent God, whose Will rules over all events: His laws govern events, subject to His Will, in a time continuum, spanning all existence from beginning to its inevitable end. It encompasses entire span of universe and within it, human history, laying standard for success and failure of people who are tested on these standards. Human beings enter the stage, already there, with necessary provisions, for appointed term, in a given historic situation. They act their parts and leave. This will continue till the day, the trumpet will be blown, to judge, with supreme equity and justice, for provisions and capabilities granted. Final success, however, rests on Mercy of the Most Merciful. Ultimate arbitrator of human affairs, according to this view of history, is not man himself but Creator.

Most obvious pitfall of religious view can be fatalism, which renders human effort useless. Ultimate real success, as bliss, lies beyond death.

Non-religious worldview assigns each event a set of values in a given situation; each event in its locale in time and space. It delimits history in time zones, with unending conflict between civilizations, where only the fittest survives.

Secular view of history has gone through several radical transformations. In the past, its believers ascribed all events to will of some individuals, subjecting people to the will of these chosen persons. Direct participation of a deity in human affairs provided simple reason for all events: will of a hero was guided by deity, and collective will of people, was controlled by the heroes. "This is a sequential architectural edifice built upon Homeric tales by Virgil, Dante, Milton, and Goethe."

Modern secular historians maintain essence of these beliefs, but reject direct involvement of deity in human affairs. They present different theories. "Biographical historians turn to an Alexander or a Napoleon to narrate their story of civilizations, ascribing the historical process to the genius of their heroes."

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"Universal historians explain rise and fall of nations in terms of multiplicity of political, economic, and social factors. Ultimately, they also turn to a hero to explain historical change. Dialectical and cultural historians employ certain other criteria for evaluating progress or decay of nations."

Prof. Khwaja Masud (*Epochal Shifts in History*, The News, November 21, 2005) identifies four epochal shifts in world history of capitalism. "First came the age of discovery and conquest from 1492 to 1789. Capitalism emerged from the feudal cocoon in Europe, began its outward expansion, symbolized by Columbus' arrival in the Americas. This was the epoch of mercantilism and primitive accumulation i.e. enrichment by fair or foul means. Marx called it "the rosy dawn of the era of capitalist production."

"The second shift is the birth of industrial capitalism, the rise of the bourgeoisie i.e., the capitalist class and the forging of the national state. This epoch spanned what Eric Hobsbawm calls the age of revolution, capital and empire. It is keynoted by the French Revolution and the 18th century industrial revolution in England. This phase lasted from 1789 to 1900."

"The third epochal shift starts around the turn of the 20th century with the rise of the financial-industrial capitalism, intensified wars between imperial powers and the emergence of a socialist alternative. This epochal change is exemplified by World War I and the October Revolution (1917). Hobsbawm titles the history of the 20th century as The Age of Extremes. This age lasted from 1900 to 1970s.

"Today we are in the early phases of the fourth epoch of capitalism i.e., globalization. It is highlighted technologically by the microchip and the computer. It is the Information Age. Its main feature politically is the collapse of the 20th century attempt at socialism with the fall of the Berlin Wall (1989) and the disintegration of the Soviet Union shortly thereafter. At the same time, the defeat of the Sandinistas in 1990 elections symbolized the failure of a whole generation of Third World national liberation movements."

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We are not fully equipped and able to analyze all implications and impacts of new events, e.g.: when US went off gold standard in 1971, marking end of Bretton Woods currency agreements, emergence of transnational markets, financial and production integration, economic turbulences, Cancun Summit at Mexico in 1982, when core capitalist states, launched global neo-liberalism and structural adjustment programmes in Third World, along with deregulation, dollarization, privatization, coalition of Christian Right and Neo-conservatives, immanent demise of petro-dollar, increased pegging of currencies to euro, warming of oil as weapon through production-pricing policies, challenges and opportunities in the 'flat world' of Thomas Friedman and WTO, full scale understanding of unipolar single-power propelled planet, etc., etc.

Around turn of 20th century, large scale capital took hold, which Lenin called the system of monopoly capital, along with triumph of finance-industrial capital. These monopolies, concentrated mainly in Western Europe and USA, advanced their interests through nation-states. After World War II, seeds of current globalization were sown, in which GATT and European Common Market played important role. Scourge of wars within the West, due to competition between national capitals, was brought to an end. Transnational capital is now free to roam, tapping cheapest labour markets. Wages are undermined and standard of living of working classes has declined precipitously.

Global restructuring of capital and market lead to divisions like North-South, core-periphery, First and Third Worlds, etc. This entails socio-economic imperils, ever increasing poverty and marginalization along with considerable numbers of nouveau riche, with all inherent evils. (Also see Prof. Khwaja Masud, *Epochal Shifts in History*, The News - November 21, 2005)

History and Civilization

Toynbee considers history as study of civilizations, and not nation states, which are fragments of civilization. He considers civilization as network of society, which can not be studied separately. He uses Hellenic model, carrying analogies too far.

A strong stimulus initiates process to bring civilization into existence, described by Toynbee as interplay of challenge and response. Challenge is not as severe to completely stifle creativity, and there is appropriate and continuous creative response, otherwise process does not move and bears no fruit. Toynbee gives examples of abortive and arrested cases. He deals with genesis of civilizations, growing through an elan which carries them from challenge through response to further challenge, with both outward and inward aspects.

Process of disintegration of civilization takes place, due to schism, and infight completing its dissolution (Examine carefully 3-19.) - suicide rather than murder.

When a society is threatened from outside, Toynbee identifies two types of response: zealotism or herodianism. Zealot looks to the past and takes shelter in it. Herodian faces the present, by learning nature of threat and technique of meeting it. If forced to face, zealot resorts to the traditional. "The zealot is the fossil of a disintegrating civilization, when the Herodian is the mimetic of a living civilization and assimilates himself to it. Neither has anything creative to contribute to history."

Toynbee links old Western change to liberalism and rationalism. It "begins from the Renaissance. Europe's greatest centuries of Reformation, new philosophy of the 17th century and the Enlightenment are to him the Dark Age." Civilizations basically succumb to internal reason, not external cause. Incas were not destroyed by the Spanish imperialists; but, because their civilization had completed the cycle. (Examine 6-67) "Toynbee has put all civilizations in a straitjacket. All civilizations pass through similar stages: all flourish and decay according to the same general rules: all ultimately die. Some die suddenly, others linger on." (See Prof Khwaja Masud, *Toynbee: A Critique*, The News - March 05, 2007)

Some Examples of History Inexplicable?

Julius Caesar committed extreme brutalities. Brutus, his friend, beseeched but failed to make him mend his ways. He killed Caesar. Later, Caligula grabbed the throne. He proved even worse. He slew almost thirty thousand senators, that they did not prostrate before him.

Babur attacked India, fifth time in 1526 C.E, in bloodiest battle with Haemoon Kalani in Panipat. Indian army was about to win, when an arrow struck Haemoon, in his eye. He fell, a fatal blow to morale of his army. Babur won.

Babur entered India in 1526 C.E. The same year, Turks attacked for the last time, but lifted the siege of Vienna. Muslim history seems to take a decisive turn in that year. Mughals remained busy within Indian subcontinent, while Turks continued their down slide.

In Waterloo, Napoleon was about to carry the day, when he felt severe stomach pain and left the battlefield, losing it. Recently, Italian scientists have published a study on his mysterious death, that he was not poisoned, but he later died from stomach cancer. (Robin Pomeroy,, Reuter; Dawn, 13.2.2008)

Jews were persecuted in England, Spain, Russia, France and different parts of Europe. Hitler brutally annihilated them in gas chambers and Nazi camps. But they got a separate state, some where else, Israel.

In French Revolution of 1789, masses passed through

unimaginable miseries. Rights denied, people put behind bars, and their honour molested. When atrocities became unbearable, poor masses broke Bastille, and killed aristocrats and royals, publicly. The slogan 'Liberty, Fraternity, and Equality' became a reality. After only a period of nine years, Bonaparte Napoleon invaded France and set a new phase of barbaric despotism. (Also see Muhammad Tufail Chandio, *Reversal of Fortunes*, Dawn - September 10, 2006)

Some Examples of Explicable History!

Power and prestige of individuals, as well as of nations, are temporary phenomena, dependent on a certain conduct. (e.g., 2-177)

Mighty Aa and Thamuud constructed fortified palaces (e.g., 89-7, & 7-74), believing they would rule forever, yet they perished. Sumerians, proud and haughty, achieved dominance around 3500 BC, with technological excellence. They wheeled vehicles, invented numeral system based on multiples of six and 12, and cuneiform writing. Yet, they were wiped off. 31 dynasties of pharaohs ruled over Egypt for more than 1,600 years, but were destroyed (e.g., 2-50) leaving a reminder for subsequent generations. Assyrians, Babylonians, Hittites, Phoenicians, all were mighty powers, yet vanished (e.g., 6-6).

At beginning of 7th century, Rome and Persia were great powers, and in clash. (See 30-2 & 3.) In comparison Mecca and Yasrab were not worth any weight, from where the new world order engulfed Persian Empire, and reduced Romans to a minor force. Muslims were informed about consequences of the course of events and explained by the Prophet (Peace be upon him), in different Traditions, leading to these outcomes (Examine Surah 30, and Muslim).

At beginning of 13th century, Abbasids ruled over most of Arabia and Africa from Baghdad and Cordoba was at the height of its glory; 36 years later, Castile had won Cordoba, while 58 years later "Baghdad was merely a pasture for Mongol horses."

Muslim Historical Construct

As schism increased, different components of religion dominated different sects in different proportions, and ways. This created gaps not only among masses but later rulers used it in their own interest, and distanced themselves from masses. In these widening gulfs, rulers were besieged by self-serving sycophants who succeeded in influencing them to tighten imperial and tyrannical rule, with their oppressive apparatus.

The way a nation sees its history is not merely theoretical; it practically colours its present and foreshadows its future, in the distortions of its past. For Muslims, one of the most dangerous legacies of colonial past is the distortion of its view of history.

European imperialism may be the direct, but not the first cause of decline of Muslims. European powers did not become paramount in Muslim world till 19th century, whereas decline of Muslims in science and technology had begun as early as 16th century, even earlier. Western imperialism was not the basic cause, but consequence of extended failure of Muslims to maintain competitive edge with the West, and keep their own culture alive after 15th century.

Sack of Baghdad, in 1258, is usually mistaken for demise of the ummah, for fabric of "the ummah was not burnt with the 'City of Peace'. What changed in 1258 was merely a shift in socio-political structure, from the centralized state (ruled from Baghdad as the capital and seat of the caliphate since 750) to a decentralized state."

"...The Muslim counterattack against the Mongols came within two years of the destruction of Baghdad, leading to the first defeat of the Mongol forces in the battle of Ayn Jalut, north of Jerusalem on September 3, 1260. The caliphate was re-instituted in Cairo in June 1261, when an Abbasid prince was proclaimed caliph under the name of Al Mustansar. This institution remained in Egypt until 1517 when it was transferred to the Ottoman capital, where the caliphate remained until Mustafa Kemal abolished it on March 3, 1924. Long before its demise, however, most of the Muslim lands had been colonized by the West. It was during this colonized period that the concept of 'ummah' received its final blow."

"During this period, the concept of ummah went through a major transformation due to the dominance of the secular view of history. The colonial powers propagated the idea of nation states based on tribal, ethnic and linguistic affiliations, thus fostering regional and sectarian differences among the various people who constituted the ummah in the first place. Towards the end of their rule, these powers brutally institutionalized nation-states in the colonized lands, destroying the unity of the ummah, at least for the time being."

"The secular view of history has now firmly established itself as never before. In its new formulation, it proclaims that because of its superior socio-economic system as well as because of its mastery of science and technology, the West has an upper hand in the affairs of the world. It goes further and claims that the present world order is destined to remain virtually inviolable forever, having culminated all histories. This 'end of history' illusion is daily propagated by media in various obvious and not so obvious forms. It is regarded as an indisputable fact in the West, and the idea has also attained a degree of acceptance among some Muslims.

"A logical consequence of the acceptance of this erroneous notion is the continuation of a pseudo-independent existence of 1.5 billion Muslims in nation states being ruled by unrepresentative governments beholden to the West for their existence. This secular view of history inevitably colours the

present and taints the future; its tyranny binds the entire ummah in invisible chains, sterilising any power to change its present state."

"The religious view of history, on the other hand, has the potential to give hope to believers that the present world order is but a transient reality destined to change. It provides insights into the nature of power and renders the most powerful on earth powerless by drawing attention to the historical realities, such as the power of a Pharaoh or a Nimrod, which was destroyed by Allah's Will," (challenged by individuals, not governments or states.)

"The sacred view of history, therefore, provides Muslims with new insight into their present, and holds the possibility of a radical change in the world situation. It is the duty of Muslim intellectuals to re-interpret the current state of the world in the light of the Quranic view of history. This would show why the present world order is not inviolable or immutable. This reconstruction will also give hope to the masses, and will catalyse a movement with the aim of establishing a new world order based on Quranic teachings. This will not only dispel the erroneous views of history, but also liberate the ummah from its present bondage." (See '*Two Views of History*', quantumnotes@gmail.com; The News, June 2 & 16, 2006)
Arab Nationalism demolished the Caliphate and dissolved the Ummah, but Pan-Arabism could not consolidate Arab response to implant of Israel. Schism, characterised as cancerous 'cell division', continuous and contagious, deepening and spreading, is ceaselessly intensified by media onslaught and devastating 'pre-emptive' strike with far superior stealth technology.

Nature of Change

Before discussing ijtehad, it is necessary to understand nature of change which necessitates research and response.

Confucius said: "They must often change, who would be constant in happiness or wisdom."

Change is evidence of life. All heavenly bodies are in motion, a persistent form of change. All particles and wavicles are incessantly in motion. Chemical reactions and bonding show vitality and inevitability of change. Valence is capacity of accepting changes. Transfer of electron is imperative for chemical reactions and bonding to take place. Everything is in process of continuous change. Nothing remains same. World has been passing through transformations since creation. Change is inevitable, it can not be ignored, but it is hardly accepted when it first occurs. It is usually resisted.

Interaction of people, cultures and societies is a catalyst of change and prosperity, whereas insularity is a blockade. Progress of different languages testify that acceptance of positive changes is necessary for endurance. They communicate and exchange. Adapting and localizing them enhances their fecundity. People, cultures and societies benefit the same way.

Revolution is struggle for change. French Revolution of 1789, one of most important events in history of Europe, changed social, economic and political France.

Enlightenment was a philosophical movement of 18th century that brought change in age-old traditional, social,

religious and political ideas. Rousseau, Voltaire, Immanuel Kant, all participated in changing Europe's scenario from 'Dark Ages' to 'Age of Enlightenment'.

Education is a powerful agent of knowledge and change. Knowledge is in itself a change from unknowing to knowing. We make mistakes and correct them, a process of learning, and change. Learning is a continuous process of change in mind. With open mind, new ideas and inspirations emerge, and intellectualism flourishes.

A disagreement may become a means of change. Differences bring versatility in life which would otherwise be dull, but they must be understood and analyzed. Change helps formation of new opinions for finding most suitable solutions.

It is paradoxical that man strives for betterment, yet resists change. If things remain static or stagnant, without effecting any change, no betterment and nothing new can be produced or invented until changes occur. All inventions and discoveries are inspired forms of change. (Nazim Hussain, *Winds of Change*, Dawn - December 18, 2005)

Mathematics

Muslims are lagging behind in sciences and, consequently, in all fields, because of their deficiency in mathematics. Without mastering mathematics, it is not possible to grasp nature. When Muslims discovered, e.g., algebra, trigonometry and idea of function, they were leading the world in all spheres of life. Now, even if a dynamic idea emerges, it cannot blossom in schismatic static society. Reason and faith go hand in hand, strengthening each other. Mathematics is basically reasoning.

When Soviet Union sent Sputnik into space in 1957, Americans found that they lagged behind due to their deficiency in mathematics. They overhauled education system with mathematics and sciences. Soon they landed on the moon, a great leap forward. Even today, American academic circles are not satisfied with the system of education in mathematics for supporting their future vision.

Archimedes, great Greek mathematician, was killed by Roman soldiers while he was engrossed in studying a diagram drawn on sand. Whitehead concludes from this tragedy:

"The death of Archimedes at the hands of Roman soldiers is symbolical of a world change of the first magnitude; the theoretical Greeks with the love of abstract science, were superseded in leadership of the European world by the practical Romans. Lord Beaconsfield, in one of his novels, has defined a practical man as a man who practices the errors of his forefathers. The Romans were a great race, but they were cursed with sterility which is a consequence of practicality.

They were not dreamers enough to arrive at new points of view, which could give a more fundamental control over the forces of nature. No Roman lost his life because he was absorbed in the contemplation of a mathematical diagram." (Prof Khwaja Masud, *The Beauty That Is Mathematics*, The News - May 1, 2006)

Galileo said in 1623: "***Philosophy is written in that great book which always lies open before our eyes, the universe. But it cannot be understood unless one learns to understand the language and to know the letters in which it is written. It is written in mathematical language and its letters are triangles, circles and other figures. Without these means it is humanly impossible to understand a word of it, and it remains but an idle roaming through an obscure labyrinth.***"

It is faith which underlies all scientific progress (2-2). Faith demands strengthening by constant rational verification (49-6). Faith in science is the conviction that nature obeys laws (3-191) and that these ***laws can be formulated mathematically*** (55-5). ***Those who anchor their faith in reason instead of mystery, look at mathematics and sciences of creation and evolution, through history.***

Mathematics is not just simple numbers. God calls attention for deeper consideration (89-3). The Quran invites attention for re-search, not just apparent observation of adorned heavens (67-3 & 4). Man's mind has moved forward to study extended equations and logical systems, gradually, from small to large systems, from concepts to lofty abstractions. ***Mathematics developed as study of order and relation in creation, universe and its intricate working. It is thus not pure exercise of mind, like philosophy.***

Mathematics is a dynamic subject rejecting conventional: physical is not three dimensional, numbers are not real, axioms are not expressions of direct experience. Mathematics has to keep up with demands of sciences; difference between pure and applied mathematics is indistinguishably narrowing down. When theory of complex variables, based on square-root of minus one, first appeared in 16th century, it was called

imaginary. Today we know, for instance, its relation with rotation in plane, theory of alternating current in electricity. (Prof. Khwaja Masud, *Mathematician's Approach to Faith and Reason*, The News, 7.7.2003)

There could be a possibility of "a metaphysical lodging place for created non-embodied" entities in "metaphysical spectrum, less controversial than angels, namely, the truths of mathematics. There is a widespread conviction among mathematicians (which I share) that the pursuit of their subject involves discovery and not mere construction.

"Mathematical entities, such as the prime numbers and the Mandelbrot set, are 'out there' in some platonic world of mathematical ideas...this conviction of the mathematicians would point to an interesting aspect of such a metaphysics." (John Polkinghorne, *Faith, Science and Understanding*, p. 97-98)

Faith and reason are inextricably linked. Faith provides basis for reason about abstract. Reason develops faith in concrete. Mathematics is link between concrete and abstract, between reason and faith. Faith is reinforced by reason and reason is propelled by faith. Faith acquaints with realm of unknown and unseen (2-2), reason develops on known, physical and experienced. Mathematics links seen and unseen; known and unknown. ***The unknown cannot be understood without firmly grasping the known.***

Mathematics is a language of physical sciences, ***medium for expression of insights.*** It is the ultimate means to find and formulate the ***unification theorem*** (See notes on monotheism). Bertrand Russell remarks that mathematics possesses not only truth but supreme beauty. Mathematical beauty and its power lies in process of abstraction, that is in *stripping an idea of its concrete layers*. Copernicus believed in Greek conviction that ***nature is harmonious medley of mathematical laws.*** Galileo and Copernicus swept away superstition that veiled heavens. Kepler testified: "I have attested it as true in my deepest soul and I contemplate its beauty with incredible and ravishing delight".

For Kepler's three laws of planetary motion, posterity

conferred on him the title of "legislator of the sky".

Copernicus in a letter addressed to Pope Paul III dared: "If these babblers, who although completely ignorant of mathematics nevertheless take upon themselves to pass judgement on mathematical questions and improperly distort some passages of the scriptures, dare to find fault with my system and censure it, I disregard them to the extent of despising their judgement as misinformed".

Denouncing mathematics, is denouncing rationality, and consequently denying modernity. Mathematics appeals more to intellect than to emotions.

Whitehead says: "Nothing is more impressive than the fact that as mathematics withdrew increasingly into the upper regions of ever greater extremes of abstract thought, it returned to earth with a corresponding growth of importance for the analysis of concrete fact. The paradox is now fully established that the utmost abstractions are true weapons with which to control our thought of concrete fact."

We see only brick and marble in Taj Mahal, Mughal forts and Badshahi Mosque, but no mathematics, acoustics, and other branches of sciences in them. German professor of mathematics Felix Klein made a strong plea for a ***rigorous but humanistic approach to mathematics***, which holds the key not only to natural but social sciences also. It develops mind to view nature objectively and dispassionately.

Science and Technology

What Art was to the ancient world, Science is to the modern. Gifts of arts were mostly mental and spiritual. Science has given technology which has multiplied material endowment. Dr Salam says: "Science must precede technology." It is impossible to talk of technology, without science. Science is tree and technology, fruit. There is no option except developing science and technology. Generally our scientists suffer from rootlessness and anomie, corroding sense of purposelessness and growing feeling of unfulfillment. (Also see Prof Khwaja Masud, *The Renaissance of Science*, The News - 28.10.2004)

Science is knowledge-driven, and focused. Technology is application of science. Technology can mostly be market-driven, as it provides enhanced power to satisfy needs. At different times different engines have propelled and speeded up development, e.g. at present, Information Technology (IT), is in the driving seat. (Also see '*From Science to Technology*', Dawn, 1.9.2000)

Science does not take anything for granted. Scientists' beliefs are not final. These are not derived from authority. Modern science has flourished in an atmosphere marked by philosophical skepticism. Knowledge based on skepticism, described as necessary attribute of reasoning, when reaches boundaries of physical world and touches unseen, it realizes its limitations, because the very premise and foundation can not be built on, rather no start can be made on doubt. (Examine very carefully 3-7) Aristotle discussed metaphysics, but modern

scientists, with advancement of all sciences have now started discussing even meta science.

Scholasticism believed to understand, modern science understands to believe. Science is increasingly becoming preacher of the Quran. Islam applied both, where and as required appropriately; believe to understand and understand to believe. From Islamic view point, science needs inquisitive spirit, pioneering zeal, accompaniments of Enlightenment; a world-view suffused by *tafakkur*, *tadabbur* and *ta'aqul*, based on principles enunciated in 3-7. It is iconoclast.

Synthesis of Arts and Sciences

Intellectual awakening in Athens about 2300 years earlier had to be reconciled with social awakening following industrial revolution. At that time, arts and sciences were treated separately and respective scholars had usually no interaction. Knowledge continued to be fragmented into specialties. Education systems separated science and arts in groups. Developments of last few decades are, however, moving towards greater synthesis of arts and sciences, as a necessity, and realisation of being mutually inclusive and supporting.

Now natural beauty is simulated using 'fractals.' Computer produces virtual reality. Observational difference between reality and virtual reality is decreasing. Science aims at understanding how physical laws work. Arts depict perennial values of life and its supporting systems. "At a very deep level, arts and sciences are intertwined. At that level truth becomes beauty and beauty becomes truth." Here science does not just stand for the sake of arts and arts not just for decor. For our own existence and sustenance, we share lots of life forms and supporting structures, which need to be preserved live in their environs, in our own interest. Synthesis of science and arts should support nature and humankind.

Computer is a big tool in design, art and architecture. CD ROMS have become huge depositories of sight and sound. Holography and laser help develop and preserve art and culture. Future promises more in interaction of arts and sciences.

Development and synthesis of arts and sciences become meaningful, if they focus on humanity, and preserve values handed down through generations. (Also see Prof. Khwaja Masud, '*Art, Science and the 21st Century*', The News - 23.5.2005)

Scientific Pursuit and Human Progress

Kuhn admits progress in science, but does not subscribe to the idea that it is progressing towards anything. Progress is something pushed or driven rather than pulled by some fixed goal. But recent efforts for finding Unification Theorem, Unified Theory or Unified Law, point towards one clear objective. Khwaja Masud, however, concludes: "All this is ridiculous to those who uphold the banner of truth and progress and who believe that the task of science is to bring us closer to objective truth."

Science is more powerful today than at any time in history. Sir Howard Newby, President, British Association for the Advancement of Science, says: "More generally it has been estimated that the sum total of scientific understanding in the past 50 years has been greater than in all previous history. Yet for all that we seem to know, the world appears to be an increasingly uncertain place."

Litany of recent alarms, e.g., nuclear, genetic modifications, have increased human concerns. Pace of technological change is accelerating uncertainty, even though some argue that world is much less risky than 100 years ago. Modern world is moving at a terrific speed, in other words *history is moving faster than ever in history*. More changes are taking place in days than in previous years. Much more has moved in recent years and decades than during man's entire existence on earth. For survival, MacNamara says: "The point is to master the inner dynamics of the calculus of relevancy." Concepts, values, institutions, even new inventions and

innovations are fast becoming irrelevant. Most Muslims are not even conscious of it; still clinging to cliches, devoid of truth! This is their malaise.

Debate over risk gets increasingly intensified with expanse of deterioration of human condition, moving towards annihilation! Some people discredit science, for all ills. But those, responsible for misuse and misapplication, get away with this vague argument.

Since Enlightenment, it was generally believed that human progress is possible through pursuit of knowledge only, although some always had their doubts. Then they became more focused and pinned all hope on science. 'Reason' became the reason of existence. Goya's disappointment in early 19th century Europe that liberal enlightenment of 18th century failed to produce a more just and open society is evident in statement: "The dream of reason brings forth monsters". The paradox remains just as resonant today.

Sir Howard said: "If anything, we have succumbed to a lack of faith in the notion of social progress and a suspicion amounting to an assertion that the growth of knowledge does not guarantee human happiness, rather the reverse." This had implications for scientists who thought they were pursuing research to make life better for greater numbers.

Science did change the world. But, since scientists take science as external force acting on society, itself passive and not helpful to scientific progress, they didn't engage with society. Public felt reduced to hapless bystander, or beneficiary of advances which scientists believed it needed. Public stands in awe of products of science. But now scientists are increasingly engaging with public. (Tim Radford, *Public 'Wary Of Wonders of Science' After Recent Alarms*, The Guardian, The Dawn, 10.9.2002)

Signs within

"We (Allah) will show them Our Signs in the universe, and in their own-selves, until it becomes manifest to them that this is the Truth." (41-53)

A Saudi cellular biologist, Dr. Ilham Saleh Abduljadyel discovered that white blood cells regress into their original stem cell state, through 'retro differentiation' i.e., reversal of differentiation process. Trials for Dr. Ilham's stem cell therapy are being conducted in Pakistan and results will be presented to FDA in US and EMEA in Europe.

Quest for eternal life or youth always obsessed mankind. Biblical story of Adam and Eve alludes to it. But man has to die:

"From dust you are, and to dust you shall return."

In ancient times, alchemy aimed to brew elixir of life, but it proved elusive. In 1513, a young Spanish explorer went looking for it but found Florida instead. If not eternal, longer life in this world, is closer, in fact, within us. Had we paid proper attention to the Word of God in the Qu'ran (See notes on *Kalimaat* and DNA), when He informed that He created us from zygote (blastocyst) (96-1 & 2), and drew our attention to *Kalimah*, we could have come closer to understanding, earlier. Waters of this fountain flow in man's own vessels.

A litre of human blood contains from 4 to 11 billion white blood cells each with ability to regress into stem cell stage. The 4-5 day old human embryo contains only 50-100 stem cells. If

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each cell in body can go back in time, theoretically we could reverse the aging process.

Stem cells multiply but are unspecialized. They don't perform specific functions like nerve cell or blood cell. They have ability to turn into any specialized cell, through process called 'differentiation'. Stem cells contain our entire genetic blue print, so do the cells which they ultimately differentiate into. Each cell carries our entire genetic code but difference between them is that when differentiation occurred, certain genes were switched off and others were switched on. For instance, a nerve cell also carries the gene that makes insulin but because that gene has been "switched off" or repressed, a nerve cell does not make insulin and this job is carried out by pancreatic cells where the gene is "switched on" or expressed.

Stem cells have also been discovered in human bone marrow, liver, brain, dental pulp and other tissues and organs. Main function of stem cells in blastocyst is to actually create a human being, their primary role in adults is maintenance and repair. They live in different organs and tissues for years without specialising but if and when particular organ or tissue in which they reside gets damaged or diseased, they convert themselves into specialized cells of specific host tissue or organ.

Degenerative diseases are caused by abnormal cell division. All injuries result in cell damage. Cancer is treated by chemotherapy and radiation which basically poisons and kills cancer cells but in the process also attacks healthy cells. Hair cells are most sensitive, they get damaged. A diabetic's pancreatic cells stop producing insulin. Medicine so far has not been able to actually cure or treat cell itself.

Scientists devised another way to generate embryonic stem cells - cloning. Every cell in human body (except sperm and ova) contain our entire genetic blue print. In cloning, DNA from adult cell is extracted and injected into ovum and allowed to divide. When the cell reaches blastocyst stage, stem cells are extracted.

In case of Dolly, sheep, the cells were not extracted and

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Dolly was allowed to be formed. Dolly died early. It was essentially flawed in development. She was aging very fast and her organs were not functioning properly.

So far, it is believed that only white blood cells have ability to regress into stem cells, because these cells have a nucleus. Red blood cells do not have nucleus. Therefore, white blood cells contain all genetic information to 'retro differentiate' and then 're-differentiate' (because the stem cell is being differentiated for the second time) into a specialized cell, of choice.

Tests demonstrated that retro differentiation stem cell therapy could successfully be used to engraft human cells on immune deficient mice and rats.

Dr. Ilham's work was published in *Current Medical Research & Opinion* in June and October 2003. In 2004, she was invited by Indian Council of Medical Research to see if her technology would work on humans suffering from aplastic anemia, a horrendous disease where bone marrow stops producing blood forming cells.

In thalassemia, an inherited blood disorder, due to rampant cultural practice of inter marriage, retro differentiation therapy is not a cure but a treatment. This is because the master gene itself is defective; since stem cells are extracted from patient's own blood and it is the original stem cell that carries the disorder. (Saniyya Gauhar, *The Fountain of Youth: Have We Found It?*, Blue Chip Magazine - August 2005)

Slavish Ignorance

In ignorance, sanctity is attached to self styled piirs, like priests and saints, and followed blindly, a worst kind of slavery, even to the extent of so called ignominious '*dissolution of person of the follower into the piir.*'

Ignorance is a lame excuse, in fact, no excuse. Ignorance is root cause of sin. It incites sin and sinks into it. Like worst kind of sin in shirk, ignorance is the worst of all *causes* of disbelief and disobedience. It is equated with cruelty (*zulm*). Yusuf (Peace be upon him) said:

"Unless you turn away their plot from me,
I will feel inclined towards them, and
be one of the ignorant (*jaahileen*)." 12-33

'*Jaahil*' (ignorant) does the forbidden. Obstinate disobedience is different from failure to obey out of foolishness and soon repented and rectified:

"Allah accepts the repentance only of those
who do evil in ignorance and foolishness, and
repent soon afterwards." (4-17)

Qataadah said: "The Companions of the Messenger of Allah agreed that everything by which Allah is disobeyed is ignorance."

Ideas and Ulema

Aalim includes following meanings: scientist, scholar, savant, expert, specialist, authority, adept, master, connoisseur, knower, knowing, knowledgeable, learned, erudite, well-informed, acquainted, familiar with, aware of, cognizant of, versed in, conversant, abreast, on top of, wordly-wise in.

What thousands of Muslim scholars are doing with their learning, asks Dr Muzaffar Iqbal. (*Roots of the Muslim Dilemma*, The News - March 16, 2007) Prof. Khwaja Masud points out that we are mostly incapable of any creative work, which is an act of commitment, a gesture that blazons forth an attitude, a position, a stand. We are only spectators. Frantz Fanon is right when he says that every spectator is a coward or a traitor. Teilhard de Chardin said progress is not what popular mind looks for, finding with exasperation that it never comes. It is not ease and rest. Essentially it is a force of consciousness of all that is and *all that can be*.

Aalim (Intellectual, scholar) does not shut himself in mosque, aloof from mundane. Aalim is a fully functional, dynamic and driving force to lead and develop society and elevate humanity. Ideas develop rationale and dynamism in a society to deal with changing reality. Each prophet presents a model to be emulated. Al-Khwarizmi, Al-Farghani, Ibn Sina and so on, were products of Muslim culture that patronized scholarship, and in turn they contributed to it. We no longer encourage it. We penalize difference of opinion. We insist on our ignorance and block quest for truth. While reason and humanism have changed Europe, Muslim world *has lost scholarship, collapsed from within, and over taken from outside*.

Ever changing world needs ideas to comprehend the present and anticipate the future. This comprehension is not possible without understanding the past, with perception of the present. Anticipation of the future demands vision. Greeks applied intellect into state: "the philosopher as critic of power (Socrates); the philosopher as the tutor of the prince (Aristotle) and the philosopher as king (Plato)..." Brahmins in India, Mandarins in China and Ulema in Islamic history, wielded power as advisors, civil servants and dispensers of justice. But those who were not conformists and did not confirm decree of the court, were persecuted, like Socrates, became immortal. But those who succumbed, or didn't keep abreast with change, got fossilized and fade away. They became more negative and did not remain able to produce any positive pattern. However, in the West, intellectuals as positive and reckonable force emerged during 18th century "when the encyclopedists tolled the bell for the French Revolution by awakening the people from the dogmatic slumber of the medieval age. They broke the stranglehold of the priests on the minds and hearts of the people by spreading the ideas of rationalism, tolerance, freedom of thought and social justice." They went with the people. (Also see Prof Khwaja Masud, *Without Vision, The People Perish*, The News - November 13, 2006)

"Power corrupts", says Lord Acton, "and absolute power corrupts absolutely." For centuries we have been in the grip of absolutism politically, economically and spiritually. When the powerful transgress, it is intellectuals who remind them of limitations. When power corrupts, it is the intelligentsia who inspire and activate to clean the system. Unbridled power creates wrong notion of its wielder of being indispensable, but intellectuals explain genesis of power and how it uses, misuses and disposes of those very people who remain under illusion of being indispensably and absolutely powerful. It is intellectuals who point out whether they use power or power uses them.

Crisis of confidence develops due to lack of comprehension and anticipation, and from disconnect between vision and power - intellectual crisis unbridles brute force. Intellectual predicament in a situation of power politics, and in a world without wisdom, is visible in most part of history. It is

aggravated by corruption, which cuts at the very root of belief in efficacy of honesty. Authoritarianism eliminates chances of emergence of leadership from masses, and renders intellectuals, institutions and civil society impotent. Accelerating pace of deterioration and collective collapse render society helpless. The victim is disabled so much that, it can't cope up with velocity of history.

To be at odds with inertia is the *raison d'etre* of thinker, because ideas challenge decadent order, lethargy and oppressive apparatus. There are conformists as well as innovators. Ideas can be reactionary and defenders of status quo. But those which challenge obscurantism and dogmatism, create movement and provide momentum. If consultation does not develop consensus, and motivation fails to move, then considered confrontation may be ultimate choice and hope to forge synthesis and synergy, under flame. Although embroil and encounter may break inertia but violence is damaging and destructive. Again it depends upon intellectuals and ideas, if they can guide steer with success through all odds with least loss.

In such engagement and impasse, revelation guides (Consider 2-2). Examine carefully, situations arising in Badar, Uhud, Hudaib and Hunain, and riposte and response organized and enacted by the leader who presented a model of knowledge-wisdom. The Quran emphasizes *hikmah* (wisdom-power), as abundant blessing from God (2-269). It does not approve of mere conjecture, which may be self-deceptive and damaging (3-154). ***It inculcates reflection, deliberation, and reasoning. It encourages verification, enquiry, observation, and experimentation. For meta-physics and meta-science, it recommends to believe revelation as a starting point for quest for the truth, as in scientific methodology one starts with theorem, with unwavering faith, and follows whole scientific process, diligently obeying a set of relevant laws and procedures to reach conclusion and make confirmation. After believing, the Quran does not allow inertia, and decadence (e.g., 107-5). It demands dynamism (9-90). It does not approve of blind faith. It also does not accept passive faith (49-14). It prepares practitioners (37-61).*** At larger scales of universe, revelation about phenomena is *unfolding*

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information in time, progressing towards the state when whole truth will be made manifest clear. (Examine 50-22.)

Eisenhower considered intellectual as "a man who takes more words than are necessary to tell more than he knows." But what about people who don't pay heed (Consider 10-7), don't understand (Consider 10-55) they need more words (Consider 2-219, 10-3, 6-55), they know not (Consider 10-89, 12-21), and particularly those who need more than words to make them understand (Consider 20-135)?

Khwaja Masud observes: "Noam Chomsky divides the intellectuals into two groups: the Mandarins and the Resistants. The Mandarins are those who use knowledge to achieve personal power in collaboration with the elite. They are manipulative, opportunistic, opposed to popular movement and contemptuous of principles, moral issues and human rights. The basic task of the Resistants is to scatter enlightenment and to dispel the ever-deepening gloom of obscurantism. They must always remember how Socrates expounded the relation between knowledge and power." (Also see Prof Khwaja Masud, *Without Vision, the People Perish*, The News - November 13, 2006)

There is a misconception that destiny knocks at the door, as if occasionally or once, or by chance or by luck. ***Destiny is always at the door.*** Those who have belief in the Word of God, faith in His Work and confidence in their self, harness power of nature and convert challenges into opportunities. Those who wait for destiny, paradigm or radical shift to happen by itself for them, may not be able to board at the last moment or get on to such a roller coaster of history. Those who always work on ***revolution-in-process***, for them ***history always remains in making*** in their workshop, on assembly line, as work-in-process, to roll out new products to meet new demands and targets on the time line of history.

Anyway, when people are sunk deep into slumber, and there is knock at the door, every one does not rise to the occasion. It is the *intellectuals who can listen silent steps and whispers in winds of history*. It depends if they can grasp the paradigm, and open door to new vistas and horizons. ***When***

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Islam blew up sands of Arabia to shape a new landscape, Muslim ulema grasped it from Words (Kalimaat) and Works (Signs) of God. Ibn-e-Tufail, a great rationalist of 12th century, emphasized that man should always observe God through His creation and not be negligent of Him even for twinkling of an eye. Such urge for His knowledge and finding peace in His all-time and Omni-Presence is *consistent God consciousness*.

Following in the footsteps of forefathers (Consider e.g., 6-148, 7-173, 11-62, 87, 14-10,) as purpose of life without allowing correction is blind following (*tagleed*). Word '*tagleed*' is derived from '*qaladah*' meaning '*collar*' which keeps animal under control to lead it as desired. Criticism of fossilized knowledge and stratified thinking are branded as heresy. Worst happens when ignorance takes over social life, politics, law, and governance.

Ulema are not those who have only limited knowledge of a particular school of sectarian or religious thought and lead prayers. Ulema are those who are thinkers, researchers and scientists.

Bertrand Russell describes three ideals which inspired him: "longing for love, the search for knowledge and unbearable pity for the suffering of mankind".

Distinction between ideals and idols is fundamental: ideals govern moral decisions, hence moral actions; idols, including idolized dogmas, paralyze action, breed cynicism and lead to nihilism. Ideals, even if unachievable, are *raison d'etre* of life. The ultimate reason to act. They demand great perseverance and sacrifice, for achieving them.

Ideals may have different meanings for different people in different times and places. Goethe says that shaping and re-shaping is eternal spirit's activity. Ideas and events emerge, may merge, and re-emerge with variations. They do not happen in isolation and one can not stand aloof. They interact and intertwine to create synergy. However, without deliberation and reasoning, they may interfere and admix as syndrome. Once ideal of liberation meant political freedom. French Revolution (1789) sought liberty, equality and fraternity. With the dawn of 20th century, ideal was pursued in economic justice. October

Revolution of 1917 raised slogans of power to Soviets, land to tillers, and economic emancipation.

According to Aristotle, ideals must define good; and inspire and guide to attain good. (Examine 3-110.) Ethics call for action against evil. The Quran ordains to ward off evil, which implies active resistance to evil for oneself and for fellows. The Prophet (Peace be upon him) said:

"He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of faith." (Muslim)

According to the Quran, mental and structural changes in society have to be simultaneous. Postulation of an ideal is not an end in itself unless applied. It is also true, one can not practice if there is no mental make up for a model. There has to be not only simultaneity, but also unity in theory and practice. If there is no synchrony, there is no synergy. Dichotomy emerges, also from cowardice, opportunism and hypocrisy. Deadly delay or deadlock may occur from paralytic inertia.

When people stop thinking, they have no ideals; they don't make any models, they don't experiment, they don't create history, they lag, they languish, and disappear disgracefully. They have no voice, because they have no idea. They make noise, no sense, because they have no meaning. They lose identity because they have no identifiable ideals which, even if unattainable, reward effort in many ways. They delude themselves with hypocrisy, before they end up with selfish ends. They don't realize their captivity to idols and dogmas synthesized into Samri's gold carved out into calf. Ideals cease to inspire. Idols shape ritual, and vice versa. Struggle subsides in Sinai, and life languishes till new generations bloom to vigour and wisdom. (Also see Prof Khwaja Masud, *Ideals and idols*, The News - September 4, 2006)

Ideas Developing into Ideology

Synergistic Synthesis for Transformation

History of humanity is measured not only by time, span of dynasties, stature of rulers, numbers of the ruled, but, above all, by depth and strength of social changes and transformations, which transcend apparent timeline of history. By cleansing itself of the decadent and by drawing on potential of the new, the society gets new life and moves ahead with rejuvenated vigour and dynamism. (Examine 2-54. Some people may quote perhaps Chinese Revolution in explanation). Revolutions renew the world. Every significant era in history of mankind was moulded in crucible of revolution.

Those who look at only one aspect of reality, through an angle or narrow lane, can't see the whole and perceive the perspective. They treat single selected detached part, as whole. Thus knowledge gets fragmented and wrong perception becomes basis for piety personalized (e.g., in priesthood: brahmans, rabbis, priests, mullahs, etc.). Rigidity is the characteristic of such self instituted specialists of bits and pieces, without knowing the whole, (e.g., different Muslim schools of thought divided further into professional cadres). Those who commit the Quran to memory or recite it, mostly don't go into its message, many of those who go into its literal translation, don't pursue sciences to which it refers, and most don't practice it. Synthesis is needed for correct analysis and understanding of the whole. Fragmentary studies, detached from sciences and scientific methodology, dealing in schism, can not unite, synthesize and develop synergy. Some people even quote the

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Quran and cite the Sunnah, in bits and pieces, totally out of context, for their vested interests.

Contradictions between individual and society, between individualistic attitude and universal approach result into erosion of foundation and cracks in edifice, leading to ultimate collapse. Horrendous cleavage and then conflict between the privileged and the deprived, intensifies, disturbing harmony and peace, at all levels. Mere listing of data and dead statics with claims for synthesis, remains in papers. On the ground, it can't translate into possibility for transformation of society.

World's social and economic structures have developed through various stages, e.g., gathering, hunting, agricultural, and industrial; the last propelled by power. Post-industrial stage was characterized by information. Now information is driven, madly, by information technology! This change is very deep. From agriculture to industry took about 100 years, while transformation to information took only about 20 years. Nuclear era was aided by electronics, which is soon to be overtaken by atomtronics and photonics.

According to John Naisbitt (1982), trends continue away from *force* towards *technology*, propelling transition from national economy to world economy, centralization to decentralization, institutionalized assistance towards self dependence, representative democracy towards participatory management, hierarchy towards net-working, and so on. No one can exactly predict future!

Underlying images and ideas held by persons and society are responsible for their current state and influence their evolving future. If they form rigid tradition, culture stagnates and fails to address changing situations, leading to social unrest and ultimate crisis. Consequent culture, rather chaos, compounds confusion. (Also see Dr Nasir Suhnan, *The Psychology of Survival*.)

When intellect and reason steer the evolving phase, the process leads to the dominant idea (ideology), e.g., St Thomas Doctrine in Middle Ages, Kant's philosophy in 19th century,

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and Hegelian-Marxian philosophy of middle 20th century. However, philosophic reflection becomes visible after social change crystalizes. Napoleon said: "*No force can stop an idea whose time has come.*"

Renaissance and Reformation followed by Enlightenment (aufklarung) created weltanschauung, which paved way for modern science to emerge during 16th and 17th centuries. Renaissance broke intellectual straitjacket. It focused attention on man and nature. It introduced humanist culture. Reformation emphasized direct relationship between man and God, and eliminated role of priests as intermediaries, sole repositories of truth, and final authority to interpret the Word of God. Enlightenment blossomed when Renaissance and Reformation integrated; e.g., Goethe was its great exponent.

There can be no Renaissance or Reformation without political and social emancipation. Bastille, Bourbon prison, symbolizing medieval despotism and feudalism was swept away by volcanic fury of Parisian revolutionaries on July 14, 1789. Thus began French Revolution.

Goethe welcomed it: "Here and today begins a new era in the history of the world."

Hegel said: "French Revolution is a magnificent sunrise."

Fichte said: "The French Revolution is a powerful painting on the theme of the rights of a man and human dignity."

Burns sang about the tree of Liberty, and Coleridge wrote his Ode. Wordsworth uttered his verse: "Bliss was in that dawn to be alive. And to be young was very heaven."

Marx designated this as "the gigantic broom of the French Revolution."

When Zou Enlai, great Chinese revolutionary leader, was asked about impact of French Revolution, his reply was: "It is too early to say."

On the other side, Goebbels tried to erase the year 1789

from history, but in vain.

Japan could not modernize without Meiji Revolution, opening gates to modern knowledge. Soviet Union would not have been the first to put Sputnik in space without October Revolution. History calls to join hands with masses to clear the way for social emancipation, ushering in long overdue structural changes in body politic, necessary for scientific and technological revolution. Political stability is determined by economic prowess, which, in turn depends on scientific and technological progress.

The dominant ideas of modern times, e.g., reason, scientific method, did not emerge all at once. Principles of individualism came to be formulated after process of splitting medieval hierarchy was completed. Rise of bourgeoisie along with nation-state and civil society emerged in a process as triumph of new ideas. It was realized that enormous possibilities of human mind can shape and progress towards a better world.

"Therefore, a change in our way of thinking is a historic necessity... The world view needs to be corrected..." (Examine carefully 17-81). (Also see Prof Khwaja Masud, *An Idea Whose Time Has Come*, The News - January 17, 2006) Let us consider one practical example, in some detail, which continues to influence modern era:

French Revolution can not be understood in isolation from process of change from feudalism to capitalism. Barnave, emphasized in his book "*Introduction to the French Revolution*", antagonism between free development of industrial society and feudal structures, outdated institutions, and orthodox traditions. There were three *Estates* before French Revolution: (i) monarchy and aristocracy, (ii) clergy, (iii) general population. In anti-feudal struggle, the population rallied round rising bourgeoisie. In his essay on *Privileges*, written in 1788, Sieyes denounced oppression of 25 million French people by 200,000 of first two *Estates*, their privileges, abuses and arbitrariness. Supporters of Revolution were belittled and ridiculed with

words like *sansculottes* (who did not wear breeches; common people did not wear them). and *savettiers* (cobblers).

Philosophy of *Encyclopedists* added impetus to their demands through theory of natural rights eloquently explained by Voltaire and Rousseau. They were called Encyclopedists, as they compiled the French Encyclopedia, between 1740 and 1765, edited by Diderot, assisted by D'Alembert, Voltaire, Rousseau, Montesquieu, Helvitius and Holback. It played major role in changing hearts and minds for the revolution. France began to think, which ushered in modern era. Rousseau's *Social Contract* became the Bible for revolutionaries. He declared: "Man is born free and everywhere is in chains". His fervent appeal inspired those who broke chains and stormed Bastille.

Hearts and Minds: the actual battlegrounds

J.S. Mill put it: "No great improvements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought." (Very carefully examine 13-11)

Voltaire believed: "When once a nation begins to think, it is impossible to stop it." (Examine 9-32 & 33, 40-14, and 61-9 together)

Babeuf said: "The revolution cannot be loyal to the popular interests and aspirations unless the people themselves are its champions."

Voltaire rightly deserves to be called half of French Revolution, other half being Rousseau, whereas Diderot has been equated to Voltaire plus Rousseau. (Will Durant).

Before advent of *Encyclopedists*, *feudalism derived its inspiration from clerical obscurantism which surrounded feudal institutions and absolute monarchy with halo of divine consecration*. Philosophy, instead of bold inquiry into truth, had become hand maiden of theology, as did some Muslim scholars with mere *ilm-ul kalaam*. Scholasticism had paralyzed minds to the extent that people would accept authority of ignorant priests in all spiritual matters. It was against dogmatic obscurantism that Voltaire adopted his motto: *Ecrasez L'infame* (erase the infamy). Voltaire wrote in his treatise on toleration: "The man who says to me, believe as I do or God will damn you, will presently say, believe as I do or I shall kill you." He also said: "***I do not agree to even a word that you say but I will defend to death your right to say it.***" (Also see Prof Khwaja Masud, *Celebrating French Revolution*, Dawn, 14.7.2003)

Ijtihad

Ijtihad (*ja-ha-da*: to strive or struggle), according to Imam Shatibi, "is that utmost effort which is made to discover the divine commandment and apply the same over newer situations".

Ijtihad includes following meanings: diligence, hard work, pains-taking, exert oneself, effort, endeavour, perseverance, persistence, jurisprudence, interpretative judgement, discretion, independent opinion or judgement, strive, try hard, make every effort, attempt strenuously, put oneself out, applying all energy and full ability

Research (*ijtihad*) is a continuous never-ending process of observation, analysis, application of reason and common sense in dealing with emerging issues within permanent values and principles of the Quran and the Sunnah. Its development and application are historical processes. It must, therefore, be understood in its historical context.

Continued persecution by rulers and Mongol invasions impeded process of *ijtihad*. Faced with execution and extinction, Muslims closed themselves in. They found shelter in *tasawwuf* and set on spreading Islam into Indo-Pak, Indonesia, sub-Saharan Africa and southeastern Europe, .

Inadequacy of closed-in world became apparent from 18th century, in resurgence and continued upsurge of Europe in renaissance, reformation, enlightenment, and industrialization. ***In history currents and counter currents run together.*** Muslims

finally disposed of Roman Empire, after conquest of Constantinople in 1453, and continued thrust upto last siege of Vienna in 1526, which coincides with separate conquest of India by Babur. Style of Mughal palace and policy were responsible for their stagnation and strife, ultimately depriving them of their dynasty, in fact surrender of the subcontinent in ignominy. Europe in the meantime became power *afloat*, while rest of the world discarded policies of *power commanding waters*, as strategy, even by law, e.g., China and Japan reduced size of their boats and China closed its foundry, according to Paul Kennedy. Europe was propelled not only by engine, but mercantile surge. Much of their imperial and colonial conquests comprised Muslim world. Consequently Muslims rejected anything western and withdrew into their own shell. "*Tanzeemat* of Ottoman Turkey were an exception and proved to be too little too late." However, in latter half of 19th century reformers like Syed Ahmed Khan, Jamaluddin Afgani and Mohammed Abduh, tried to wake up Muslims intellectually to *meet the Western challenge, on their wicket*.

"The dialectic of Islam with the West continues to this day, and has become even more intense. The calls to resurrect ijthihad get louder... however,...within the classical paradigm of Islamic jurisprudence."

"If there is to be genuine renewal of Islam, this effort must be expanded both horizontally to embrace more disciplines than just jurisprudence, and vertically to formulate answers to those questions that are new and were not faced by earlier generations."

"In addition to the injunctions to worship and obey the Creator, the Qur'an extols humankind in these words: '*I (Allah) will show you my signs on the horizon and within yourselves until you have certainty*'. (41-53) The phrase "*on the horizon*" includes time and space, meaning all of empirical and natural science. The phrase "*within yourselves*" refers to the *nafs* which is a unique attribute of the human genre. Collectively, it refers to the struggle of man on earth, which is history. The signs manifest in history are exhibited in their most cogent, apparent and

compelling form in the history of the prophets."

"The discipline of ijthihad must embrace nature and history so that one may study, reflect, ponder and learn from 'the Signs on the horizon and within yourselves'...Ijthihad is not just the privilege of muftis and mullahs. It is the right of every capable believing man and woman. The term aalim is not just applicable to a person who attends a madrassah... but to any scholar who has mastered the arts of science or sociology and has the wisdom to see in them the signs of divine presence and divine compassion..."

"Ijthihad has largely become inert because it has been marginalized to legal issues and has been delegated to muftis, some of whom are highly respected and others are totally incapable..."

"The doors to Ijthihad must open immediately and open wide enough to include all disciplines relevant to a study of God's creation and enable one to become a witness to divine presence. This means, unequivocally, that Ijthihad must expand and embrace empirical science, the sciences of man and the sciences of the soul, in addition to laws, rules and regulations relevant and useful in modern life. Only such inclusiveness can spark the next wave of internal renewal that is so vital for the survival and prosperity of Islamic civilization."

This "requires extending the envelope of Ijthihad to include nature, history and the self (*nafs*). A creative effort in this direction must preserve historical continuity and be meaningful enough to incorporate change..." (See Professor Nazeer Ahmed, *Renewal of Islamic Civilization: Ijthihad*, The Pakistan Observer - August 11, 2006) Many universities in the West are now increasingly offering interdisciplinary courses in sciences and religion. But in Muslim world, there is hardly any integrated real research. Furthermore, in translations and interpretations of the Quran and the Hadiith, reference to latest scientific information is very rare.

Sharia (religious law) operates progressively in societies through ijthihad (42-38). Allama Iqbal says, "...The teaching of

the Quran that life is a process of progressive creation necessitates that each generation guided but unhampered by the word of its predecessors, should be permitted to solve its own problems."(Also see Prof. Mohammed Rafi, *Stress on Reason in Islam*, Dawn - March 02, 2007)

"Since man is an integrated composition of permanence and change, laws governing the social order wherein his development takes place, should also be a combination of permanence and change. This point has been beautifully elaborated by Iqbal: 'a society based on such a conception of reality must reconcile, in its life, the categories of perpetual change. It must possess eternal principles to regulate its collective life. But eternal principles when they are understood to exclude all possibilities of change which, according to the Quran, is one of the greatest signs (*Aayaat*) of God, tend to immobilize what is essentially mobile in its nature'." (Also see Prof Mohammed Rafi, *Theocracy Alien to Islam*, Dawn - December 8, 2006)

Syed Amir Ali (*The Spirit of Islam*) believes that Islam is strengthened by intellectual vigour. It does not rely on obscurantism. It encourages searching mind, to become wholesome (Examine 26-89, & 37-84). Wherever Islam was followed in its true spirit, a civilization of unequal richness sprung up. When extraneous elements hacked the true message of Islam, intellectual process was ceased, impeding physical functionality, leaving the ummah behind in the race of progress. (Also see Prof Khwaja Masud, *Science and Religion*, The News - October 23, 2006)

Iqbal says: "We do not change, instead we change the Quran." God does not like those who are unwilling to reconsider or re-examine their own ideas. (8-23)

Test of scientific truth lies in patient collection of facts in search of the law binding them to *be* and to *act* together. It demands independent, inquisitive spirit, pioneering zeal and enterprising elan. Science advances when harmony is attained in theory and practice. Dichotomy is sign of failure and

retrogression, the cause of Muslim down fall. Muslim mind has fallen victim to irrationality, traditionalism, dogma, and negativism. We dread the new, the novel and the original. We love cliches. We are fond of repeating time-worn, moth-eaten views. We revel in quotation and stale interpretation, but flinch from creativity. We bask in glory, *past*. We do not have courage to face reality. We are in the stranglehold of Toynbee's "nemesis of mimesis."

Modernism demands of religion progressive response to emerging situations. Religion is not a beautiful painting in a fixed frame. It is a motivating force on ground for human development. Mankind is the stakeholder. People have common claim in religion. If it is denied, they lose interest, sense of belonging, and go out of practice. When debate is not allowed and diversity not recognised, discord leads to disruption, and then division. Suppression makes people rise in revolt, ultimately. Process of degeneration may even lead to dissolution.

Ijtihad recognises basic values of nature and humanity enunciated in Islam. It rejects *bid'ah*, which is outside its very nature. It distinguishes and bars *bid'ah*, as illegal, illicit, lawless, anti-law. It extends, and re-interprets existing laws, within the Quran and the Sunnah. Jewish and Christian modernist response in Europe in trying to explain how religion was still relevant to people, made innovations (*bid'ah*), to keep people interested in religion, e.g., singing in church, introduced in 1900s. They argued that the divine and the human is mixed in the Bible. Therefore, they thought that the parts that are true must be the one that are not out-of-date, they fix into the modern.

At that time in history many Muslims were looking to Europe. There could be three choices for them: accept or reject the West; or mix the two. The last was interpreted as an attempt to reform Islam, e.g., Turkey followed it, under British influence. (Also see Jamaluddin Zarabozo, *Modernism in Islam*, The News - May 2, 2004)

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Verse 2-177 presents examples of formal and practical piety, as basis of *Diin*, comprising faith (*Iman*), duty to mankind and duty to God. Piety of soul, purity of heart, sincerity of intention, and commitment to the cause are essentials for searching truth. In rationalism reason forms basis for generation and validation of all knowledge. Every thing that is *knowable*, has to be intelligible and rationally explicable.

"Thus does Allah make clear to you His Signs:
in order that you may consider." 2-219

"Those who, when the revelations
of their Lord-Master (Allah) are presented to them,
droop not down at them as if they were deaf or blind;"
25-73

The Quran does not approve such behaviour, and does not accept as 'believers' who believe without thinking. Re-examine 25-73.

The Prophet (Peace be upon him) constantly prayed;

"God! Grant me knowledge of the ultimate nature of things".

Without knowledge, there is no concept of research. The Quran attaches great importance to knowledge, manifest in the very first revealed verses (96-4 & 5). Emphasis continued all along, e.g., attention drawn to process of teaching by pen (68-1), practical example of the test to which Adam was put, Prophet's (Peace be upon him) supplication for advancement in knowledge (20-114), and emphasis on knowledge in different ways:

"Day of Judgment will be the Day on which the knowledge is lifted from the world" (Bukhari).

Here it must be clarified that knowledge is not limited to archaeology, archives, and anthropology, or trapped into fossilized empty skulls, and graves. It is living, vibrating, progressing.

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According to Iqbal, "the main purpose of the Quran is to awaken in man the higher consciousness of his manifold manifestations with God and the universe. Islam is neither dogma, nor priesthood, nor ritual! It is the vivid sense of God's directive force and unflinching working of laws. It relates to a hearty participation in this upward progressive trend and movement of life."

The Quran presents world as an expression of God's creative lordship. It provides broad guide lines for all times to attain self realization and social welfare. These are adjustable through mutual consultation and consensus to cope up with continued change, while basic immutable laws of nature remain unchanged. Examine 7-179.

Pagans called the Quran a collection of stories of the people of the past, as they could not discover lessons of fundamental importance in history, and curative and preventive prescriptions, e.g.:

If balance (55-7), is disturbed (55-8), the Divine law restores it and in that process perpetrators perish:

"Nor be of those who reject the signs of God, otherwise you shall be of those who perish" (10-95).

Pharaoh created division in his people (28-4, 39), committed atrocities against the weak, and crossed all limits in arrogance and transgression, so that he, along with his armies, had to be eliminated (28-40).

Commercial people of Midyan were deeply involved in fraud, deception, hypocrisy, corruption and excesses, so that their total elimination became necessary (11-85 to 94).

History of Yusuf (Peace be upon him) shows that on the strength of character and honesty one can find opportunities in challenges. Evil plotting recoils on plotters. (12-4 to 104) Overnight destruction of a garden tells about consequences of arrogance and ingratitude (18-42).

History of David (Peace be upon him) underlines principle

of appropriation of judicious award. Neither abundance nor might lend legitimacy for claim to the additional or the whole (38-22 & 23). Assertion and emotion should not influence judicious dispensation. No one should be condemned unheard. Employment of Moses (Peace be upon him) (28-22 to 28), presents example of contracting, with reciprocity in rights and obligations, caution in promises, with clear assurances, etc. (Also see Haider Zaman, Restoring the balance, Dawn - November 16, 2005)

Today, Muslims are living in different conflicting worlds, medieval and modern. They have not resolved conflict between the two. But *the rift within is more dangerous than so called clash of civilizations or worldviews*. There is something much deeper behind this tragedy. At the root is the fissure with their own past, and disconnect from the Quran and the Sunnah. There is also no vision for the future. Pull of history is so enormous that they have lost roots in their own heritage, evident in cultural schizophrenia, as *memory lapse*. For rediscovering the past, the road to recovery lies through examining causes of its disappearance, understanding series of movements and revolutions, dynamics of imperialism, e.g., laissez faire, mercantilism, now latest form of globalization, present challenges and emerging contours of *future*. Thomas Friedman thinks, world is *flat*. He describes expansion, imperialism, and colonialism, all as different forms or phases of globalization.

Individual, schismatic and isolated *ijtihad* has further increased fissures and divisions. It needs institution (clearing house) to develop ijmaa (consensus). Without a collective clearing house, individuals have taken upon themselves to issue all kinds of verdicts (*fataawaa*). Agreed parameters and principles for *fatwaa* need to be formulated. *Ijtihad* within the Quran and the Sunnah must be supported by data base and experts on relevant subjects of modern sciences on which verdict or opinion (*qiyas*) is to be pronounced, duly cleared through ijmaa and properly disseminated for ummah. *Ijtihad* and *ijma* have to be pursued through transparent, open and much wider consultative process for consensus.

Law developed through *ijtehad* may not be good for all times. A rule suitable in present circumstances may not remain relevant in future, if governing facts undergo change. Thus, a thousand year old *ijtihad*, may not be valid in today's circumstances, due to material changes in facts and knowledge. Furthermore, no jurist can claim infallibility. This necessitates continuous *ijtehaad*.

"Also, it is an established fact that the practice of *ijtehad* was started in the time of the Prophet. There is not the slightest evidence of the Prophet's ever having stated that the judgments of any of his Companions based on *Ijtehad* would or could be forever binding on people. Thus, any restriction on the exercise of *Ijtehad* is against the spirit of the Quran and the Sunnah. (Sidrah Unis, *An Indispensable Tool*, Dawn - November 20, 2005)

Fiqh

Fiqh (penetrating insight, deep understanding), came to denote a Islamic discipline, dealing with rules and regulations governing human behaviour.

Fiqh includes following meanings: understand, grasp, comprehend, apprehend, realize, know, have knowledge, have legal (juristic, jurisprudential, religious) knowledge (e.g., 9-122), legist, (legal) scholar, teach, instruct, educate, school, tutor, doctrine, doctrinal writings or opinions of jurists, discover new from available information, data (knowledge: e.g., see 4-78, 17-44)

According to Rashid Rida (1865-1935), only correct interpretation of Islam will "provide the only adequate solution for modern social, political and religious problems". Imam Abu Hanifa observed that *actual decision in given juristic cases should take into account the fact that the society had moved ahead with time*. Imam Malik, compiler of Muatta, *declined to enforce it as the binding version as it was unfair to deny Ijtihad or reappraisal, to future jurists and scholars*. (Jafar Wafa, *Confusion Over Jihad*, Dawn, 1.2.2002)

Among the Companions differences of opinion were not uncommon. Collegial differences created different schools of fiqh in later centuries.

As Islam found increasing acceptance in Mediterranean and Persia, need increased for codification of broad principles of Islamic life. During two centuries after the Prophet (Peace be upon him) sciences of fiqh flourished: Imam Abu Hanifa (d 768

CE), followed by Imam Malik bin Anas (d 695), Imam al Shafi'i (d 820), and Imam Hanbal (d 855). The last came up during complex and turbulent interaction between *Mu'tazalite* and *Usuuli* schools. *Ithna Ashari* follows parallel development, by Imam Ja'afar Sadiq (d 765). There are others also followed by smaller numbers.

The development of fiqh was the first historical application of *ijtihad*. The sciences of fiqh received a firm foundation when the great *Muhaddithiin* (Tradition Compilers), including Imam Bukhari (d 889) and Imam Muslim (d 874) sorted out and documented collections of hadith and its sources in volumes, which are named after them. This was in ninth and tenth centuries CE, a hundred years after first attempt to systematically develop a school of fiqh.

Mutazilites believed that 'aql' (intelligence, rationale) takes precedence over 'naql' (following, copying). They upheld freedom of thought and held man responsible for his action. They rejected fatalism. They attempted reconciliation of rational thought and theology. Elevated to position of power during early Abbasid period (765-846CE), they became coercive, and over extended themselves. They were, however, disgraced during Khalifa Mutawakkil's period. They are generally known as rationalists, but could not develop rationalism or modernism, and died out. Thereafter, *ijtihad* remained exclusive privilege of jurists and its application limited to jurisprudence.

Mu'tazalite experience reduced tolerance to *ijtihad*. People were fatigued from convulsions and intellectual turmoil wrought by their erroneous application of Greek rational thought to theological issues in Islam. Consequently, in self conservative approach, principles of applied jurisprudence were made more restrictive as evidenced in emergence of Hanbali School of fiqh (840 CE). *Ijtihad* was discouraged, e.g., Hanbalis do not recognize *Qiyas* or *Istehsan* as valid in development of applied jurisprudence.

Qiyas includes following meanings: measurement, gauging,

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quantification, -metry, dimensions, size, format, comparison, analogy, juristic reasoning (inference, deduction), by analogy, syllogism

Qiyas is a systematized process of deduction, with juristic acumen, by analogy, not falling within text of the Quran, the Sunnah or Ijma, but within their intendments. It is subject to all rules of *Ijtihad*. But, Qiyas is not same as *Ijtihad*. Latter is possible without there being any edict on similar issue. Ijma accomplishes final assimilation of Qiyas by juristic reasoning.

Imam Abu Hanifah widened its scope. Juristic deduction of law through process of analogy only expounds the law, but does not initiate it. It is open to court of law to follow or not, a particular ruling of this category if, in the exercise of its own judgment based on principles of the Quran and the Sunnah, that ruling is found to be given on incorrect analogy.

Principles of Qiyas are being followed in present judicial proceedings. A decision given by a superior court is followed by lower courts, in cases involving same issues arising out of similar facts under same law. (Also see Haider Zaman, *Sources of Islamic Law*, The Dawn 9.1.2004)

Ijma includes following meanings: unanimity, consensus, unanimous agreement, unanimous resolution, consensus of religious scholars on a legal question, unanimously as one, with one voice, with one accord, general, universal.

The word al-jam-u, includes meaning to bring together (reconcile) different things (ideas) to combine (compile) as one (e.g., see 75-9).

The Prophet (Peace be upon him) said:

"My ummah will never agree upon an error."

Ijma has origin in the principle of *Shura* (mutual consultation). It is consensus of competent persons with higher qualifications in Shari'ah and sciences, and unimpeachable character, within the Qur'an and the Sunnah. In early period, some restricted validity of ijma to the Companions of the Prophet (Peace be upon him), while others extended it to their

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Successors, but no further. Imam Abu Hanifah recognised its validity for all times. *Ijma'* in early Islam was recognised with Madina, Kufa, Basra and Syria. Imam Shaf'i believed in ijma' of whole ummah, as a source of integration.

According to Imam Juwayrie, "Ijma' is the strap and support of the Shari'ah and the Shari'ah owes it authenticity to ijma'."

Ijmaa, consensus achieved by a body of jurists, is superior, prevails and most needed to avoid schism, conflict and decay. But *Khaarijites* and *Wahabis* rejected, and Shiites substituted for it obedience to the authoritative imam.

According to Tarikh al-Fiqh by AI-Khizri, commandments of Wahii are not many, being broad based. Human activities are innumerable. If they are not determined in the light of Wahii, they will not be characterized and the claim of perfection of comprehensive Diin will be questionable.

Prof. Gibbs in 'Modern Trends in Islam' has dealt with "ijma'" in great detail.

Urf (custom, mores accepted by community) has been recognized as legal, having force of law. For Ma'ruf (reasonable usage) see 7-199, 77-1&2, 2-178, 180, 228 to 229, 231 to 234, 236, 240 to 241, 3-104, 110, 114, 4-6, 19, 25 and 65-2.

Urf includes following meanings: custom, usage, practice, convention, conventionality, consuetude, tradition, habit, mores, formal, common, usual

Mau'ruuf includes following meanings: known, well known, widely known, famous, renowned, celebrated, eminent, favour, service, courtesy, good turn, kind act, kindness, grace, amicably, in friendly manner, with kindness.

Classical jurisprudence recognizes the maxim, "action according to *Urf* is like acting on the *nass*". But it is not permissible in matters where *nass* (express law of Quran and Sunnah) exists. (Also see Justice (retd) Dr Tanzilur Rahman, *Sources of Islamic Law*, The Dawn, 18.2.2000)

Fundamentalism

American Protestants first used this term to distinguish Liberal Protestants, whom they considered as distorters of Protestant Christianity. Islam has different approach in this regard. *Islam is the most fundamentalist ideology in its modernism, the original Message, unfolding in progressive world and expanding universe.* (55-29) *Fundamentalism can't be without fundamentals, and in theology, there can't be true fundamentals if not held in original.* Judaism and Christianity, could not preserve the original Word. They have different edited and revised versions. *They are, yet, determined to universalize their own fundamentals.*

"Islam reduced its boundaries but lost no fundamentals. Christianity was in its heyday. However, Judaism became astray and produced some new philosophies from its pessimistic state of mind in order to survive. Judaism was dispersed and the new evacuated generations were in search of new ways to retaliate against oppressors by producing secularism and atheism..."

"Now there were two types of Jews - the secular and those who adhered to fundamentals of Judaism. Jews' disgust and negligence of their fundamentals led them towards secular modernism."

"Absence of real fundamentals in Christianity and Judaism paved the way for the Church and the State's separation. The West's entanglement with illogical and absurd approaches of Christianity and Judaism to human problems compelled them to create a secular world. Espinoza's book A Short Treatise on

God was first manifestation of heresy. Therefore, in our era, we see a secular western world around us where religious aspect of life is not found. Judaism's retaliation was successful in making an anti-religious environment prevail in the West and thence Christianity played no role as a civilization."

"After the fall of Spain, the Islamic world had separated from the Western world. However, Islamic fundamentals had still an extended influence on a bigger part of the contemporary world... Whatever happened to Islamic world later was an outcome of its domestic conflicts and passiveness in learning new things and advancements in science and research..."

"Fundamentalist modernism is an agreement of faith and logic that has affected both secular and religious powers."

"The first provocation to uproot Islamic civilization was presented by Samuel P. Huntington and thence a series of attacks by media to distort Islamic fundamentals is the most sorrowful fact of the time." (Also see Nasir Farooq, *The Evolution of Civilizations*, Dawn - March 19, 2006)

Desire of Muslims to extend benefit of universal Islam, is not different from similar vision of other religions who work for general and greater good for mankind. Colonialists's one justification given for European colonialism was spread of Christianity. Even now, Evangelists and Christian Right is more enthusiastic than ever. Pope Benedict seems to have taken it upon himself. Christian missionaries invariably followed invading colonial armies and in Africa, Asia, and Americas many were converted to Christianity. Even today, some Christian missions have been trailing pre-emptive attacks (!) as preachers, which supplements and supports the political agenda in different ways in the world. Earlier unending line of churches, chapels, memorials of saints, etc, along invaders routes in Europe and Americas, later in Socialist Europe, recent Western and other (e.g., South Korean) evangelists in Afghanistan, many in Iraq, latest statements of Pope Benedict and official pronouncements from Vatican are some of too obvious examples.

Christian fundamentalists, support Israel because they believe that Christ will come back after Jews get complete control over Palestine. They condone every violation of human rights, giving strong political, financial and all needed support to Israel. (Also see Shafqat Mahmood, *Confusing Terror With Islam*, The News - September 15, 2006).

Muslims also believe in second coming of Christ, in the same region, as the enforcer of right, eliminator of wrong, restorer of peace and prosperity, and unifier of all monotheist believers of the Book. If that is the common ground, then *interfaith dialogue is the only hope and possibility of integration leading to the hope of unification of civilizations* of the Book. But main hindrance in the most desirable process of interfaith dialogue is the lack of intra-faith consensus and politicization by interested powers on all sides. The Quran presents one point agenda for inter-faith cooperation:

"O people of the Scripture!
Come to a word common to you and us
that we worship none but Allah, and that
we associate nothing in worship with Him, and that
none of us shall take others as lords beside Allah.

Then, if they turn away, say:
'Bear witness that we are Muslims
(those who have surrendered to Allah)." (3.64).

Revivalism

Mujaddid means revivalist. According to the Prophetic tradition God will revive Islam. Today, any one who strives for life of honour and human dignity for believers is considered revivalist, usually bracketed with fundamentalist, who is further branded as terrorist.

Dr Roxanne D. Marcotte, doctor in Islamic studies from McGill University, who teaches Islam at University of Queensland in Australia, says: "At the heart of all revivalist projects is an 'idealized' version of Islam that the 'vanguard' attempts to re-actualize and implement via the establishment of an Islamic Society/State." In fact they don't research through total perspective in the Quran and the Sunnah, that makes Islam so ideal. Most Western commentators are based on selected bits and pieces picked up from distant or non-relevant material, which even don't qualify to be source material.

Revivalism is a desire for leading, and in Muslim societies establishing, a way of life exemplified by the Prophet (Peace be upon him). The political west does not understand and accept it, even makes appeals to religion, for crusade, which it relegated, ending oppressive nexus between church and empire through painful historical processes of Renaissance, French Revolution, Enlightenment, and so on. (Also see Dr Muzaffar Iqbal, *Securing Our Way of Life*, The News - August 25, 2006)

Some Muslims do not like using the term *Renaissance* for revival of Islam, although, it is generally used for re-awakening of Muslims, desire for modernization within Islamic

parameters. Therefore, it is different from European Renaissance, in orientation.

There are different under currents within desire for Islamic revivalism, e.g., reformism, intellectualism, activism; with common goals - they reinforce each another. Reformism refers to efforts for improvement of social institutions. Activism refers to political awakening for Islamic state. Intellectualism seeks promotion of Islamic thought through modern sciences. (Also see *An Islamic Renaissance*, Prof. Mohammed Rafi, Dawn, 30.4.2004; and *History of Islamic Philosophy*, edited by Seyyed Hossein Nasr, and Oliver Leaman Routledge, London and New York, reviewed by Noor Ahmed Shah: 'In Quest of Truth', (Books and Authors) Dawn, November, 10, 2002) About 300-year old debate among these factions is still raging. Reformists are not well informed and entrenched into the Quran and the Sunnah, not clear. Revivalists are not organized, and are on warpath. Activists are increasingly becoming self-destructing by defying tide of history.

Although Muslims are aware of their inadequacies but, generally, they are not yet ready to follow reason. Revivalists are pursuing an objective that belongs to another age (*past glory*); through irrelevant means (*societal throwback*); against enormous odds (*existing and emerging powers, all*); and oblivious of irreconcilable contradiction between the end and the means (*shaping future by reviving past*). **Emboldened by demise of Soviet Russia, they could not come out of combatant mode, reconcile and consolidate within, and reflect over lessons learnt.** *Defeating is different from conquering, occupying, and filling the void.* It is essential to determine who vanquished. When Soviet forces entered Afghanistan, there was no alternative except freedom struggle. Enemy of the enemy takes advantage in these situations. It was therefore necessary to distinguish jihad from proxy war, and adopt appropriate strategy to pursue own goals to logical conclusion, followed essentially by consolidation. Otherwise it could remain as inconclusive and continuing chaos, as it did. Muslim world could not demonstrate ability and will, to act for the cause of Muslim states liberated from

Soviet Russia. OIC also did not come up to the challenge.

If USA or Europe, or their economy or some other important segment is pulled down, consequences are not visualized. In an intricate system, everyone could suffer in global village. Debris could be shared, by new powers, who are already considered enemies. Almost all eggs and assets of Muslim world are placed in the basket of USA and Europe. How skillfully and possibly one can shoot in the china shop, but save interests and investments of Muslims, placed on every shelf? When the victim views the phase as inevitably terminal, even then method in madness may save from suicide! Think!

In Muslim world, intellectual and progressive process for change is held at gun point by under currents of activists. They are not united and not sure how to order their societies. They are not even able to debate basics, for political, social and economic process, for which they outsource thinking, while rest of the world is increasingly attaining more clarity about future direction.

Bernard Lewis, Daniel Pipes, Oriana Fallaci, Ann Coulter and several proponents of westernized modernity, along with other neo-conservatives, are presenting Islam as a traditional monolith, arraigned against a modernist, value-based West. Bush-Blair duo and their ideological cohorts wanted Islam to be retrieved from its medieval time warp through an altruist crusade.

There are heaps of suggestions from friends and foes, both, for modernization in different names, Muslims, Islam, Muslim world, Muslim communities, etc., depending upon various views, wishes and even viciousness. Some have launched efforts for *mysticismization (mysticization)* or even *mysterization* of current cutting edge of Islamic activists, in line with earlier historical experience. Others are working for modernization of so called *Mullah*. Yet others want to use some modernists spread like spider's web of NGOs, etc. for cross purposes. There are in fact, different dimensions of the issue. Mystic and mesmerizing exercises can send some into slumber for some time, not all and

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not for all times as a whole community or society. History presents many anti-Pharoanic and Anti-Samrian examples of successful response and resistance. History and culture display different demysticizing and demesmerizing dynamics too. *Unless geo-political issues are addressed, these will continue to destabilize further the disorder perpetrated by proponents of unipolarity of the planet.*

There is one more point for clarification. When western terminology is used in religious context or when religious terminology is used by western mind, distortions in understanding and more misunderstandings appear, e.g., socialism, secularism, etc. Therefore, it is necessary to understand limited context, and aspects of such terminology being referred in wider perspective of worldviews. For example, element of secularism has been referred only to the extent of worldly content and context within religion, e.g., aspects of toleration, co-existence, etc., and not as substitution or supplementation of any divine, spiritual or religious.

"Understandably, while there are problems within the respective trajectories such as Westernized modernity and politicized Islam, there is urgency for promoting a reconstructive debate, which could steer Muslim peoples towards a better understanding, peace and progress..."

"...Some Muslim ulema, instead of an outright dismissal of secularism, have quietly begun to debate the possible interface between Islam and secularism rather than viewing them as eternal foes. However, the quest is still in infancy and like several mundane scholars the effort is in its embryonic stage understandably due to statist and societal rejectionism of secularism and of any reconstructive discourse on Islam.

"...While Islamicists may seek Muslim predicament, among other factors, in the absence of Islamic law in the Muslim states, the fact remains that even the confessional states with professed Islamic order such as Saudi Arabia, Iran, Pakistan or Taleban's Afghanistan have consistently failed to improve upon participatory and accountable systems.

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"Islam, in many of these states, simply came to be used as a legitimizer for sheer authoritarian, anachronistic systems and discretionary policies. Retrospectively, it will be safe to suggest that the selective and penal use of Islam by these states not only exacerbated the public anguish but also worsened human rights in those societies..."

"The so-called westernized elite in the post-independence decades have only kow-towed to the external backers while concurrently denying basic rights to their own people. The religio-political elements within the governments and outside have equally repressed civic rights and their bombastic rhetoric has only exacerbated sectarian and inter-ethnic violence. Interestingly, both of them have often used the West, neighbours and even modernity as convenient foes, not out of some genuine conviction but simply for selective expediency."

"One may add that it is not just the political authority that has misused and abused Islam as a legitimizer, the religious authority has been equally responsible for mayhem after mayhem of ordinary believers. Millions of innocent Muslims have laid their lives in all these centuries thanks to obscurantist fatwas and uncalled-for exhortation to Jihad, of which many have been against fellow Muslims."

"In the neighbouring Afghanistan, Iran and Central Asia, Islam remains a tool both for regimes and the Mullahs to extract maximum blood from their marooned population. Denial of democracy and other human rights is a consensus point for otherwise these often hostile rival religious and political authorities."

"The humanist reinterpretation of Islam and likewise of secularism can surely deliver Muslims from this continued monopolist exploitation by the political and religious authoritarianism, and also augur an overdue Islamic renaissance. It may also offer a unique alternative to an abrasive modernity in the West itself locked in collective violence perpetrated through institutional racism and unilateralist militarism. The reconstruction of long overdue Ijtihad is the

only way-out of gnawing societal and statist oppression; can offer a respite from suffocating conformity while halting the foreign denigration of a human heritage like Islam."

"Empirically, secularism as seen in the West, despite a paucity of self-professing states, emerged through a gradual separation of church and state but in its original form secularism stood for the primacy of mundane knowledge away from the monopoly of ecclesiastics. Secularism is not culture- or region-specific."

"Thus, it is uniquely akin to Political Islam in its struggle against colonialism. The development of the Ummayyid literature and philosophy in Muslim Spain, promotion of learning and debate in Mughal India, pre-Safwid Persia, Central Asian and Turkish kingdoms - on several extended occasions- reflected a model where worldly knowledge and religious interaction coexisted without vetoing each other out. The diffusion of Greek, Hindu and Chinese learning and a conscious synthesis with the African and European mores and customs energized Islamic civilization at all times."

"Very few people may know that the Muslim metropolitan centres such as Constantinople, Delhi, Lahore and Baghdad stayed Muslim minority cities even under the Muslim rule, which reveals an amazing level of tolerance and co-existence at a time when most of the world suffered from inquisitions and pogroms. Thus, irrespective of the heuristics of the term itself, the practice of a humanist secularism as an exploitation-free, egalitarian and forward looking system-both in politics and education-falls in line with the Islamic heritage spreading over centuries."

"A hasty rejection of secularism, despite its various pitfalls as a western construct or a modernist edifice, may not be a fair way to judge its merits. Muslim secularism is a possibility in the near future, as it has been a historic Muslim experience in the past and is not an alien proposition. It may prove a death knoll to the vast disempowerment and continued exploitation of Muslim masses both by the sultans and scholars..." (Dr Iftikhar H. Malik, *Islam and Secularism: Odd Couple or Partners?*, Dawn -

August 23, 2003)

While any attempt by enlightened Islamic scholars to undertake progressive interpretation and contextualization of Islamic law continues to be resisted and threatened with apostasy, radicals continue with their own interpretation and legitimization of culture of violence.

Religious texts are made to speak through their preachers and meaning of the text is often only as moral as the preacher himself, practicing piety within and without. Today, enlightened, estranged, radicals, and all, quote from the Quran, mostly selectively and partly (even partially), to support their interpretation, and establish basis for or against a point. They lack holistic approach and framework to understand the divine message.

"During the course of history the moral and social ideals of Islam have been gradually de-Islamized through the influence of local character, and pre-Islamic superstitions of Muslim nations," asserts Iqbal. Babbar Sattar adds: "Now anti-western/imperialist sentiment and contemporary political events can be added to this list of retrograde forces denigrating the law and moral code of Islam."

From 950s, to 70s literature produced by radical Islamic scholars is responsible to a large extent for the advent of *jihad* (earnest endeavour) within Muslim societies, often intermingled in meaning with *qitaal* (armed conflict) for sacred cause, e.g., human rights, which needs strategy, full preparation, organization and command. Jihad does not necessarily always imply qitaal, It is not permissible against civilians and non-combatants. (Also see Jafar Wafa, *Confusion Over Jihad*, Dawn, 1.2.2002)

Although Quran forbids killing Muslims, radicals took it upon themselves to define what being a Muslim meant and justifying murder on different pretexts. Over some decades killing of 'infidels' is being justified as imperative for fighting imperialistic forces oppressing Muslims. For 'terrorism' there can be as many justifications as the number of people who

justify. Those who attempt to find a serious definition, don't find any human moral justification. And those who justify can't find a definition; there is no defining, as they deny it.

If interpretation and evolution of Islamic law is allowed to be inspired and influenced by contemporary politics of fear and hate, it will continue to suffer grievously. However, declaring radical Muslim groups as terrorists and clamping down on their literature cannot alone defeat this backward trend. Political issues need political solution. On the religious side, solution can be found through sustained long-term effort: revitalizing interpretive tradition of Islam making it more constructively critical of ideas being passed as religious knowledge, simultaneously sifting and rebutting *apostasy* and *bid-ah*. But ***the real solution, again on long term basis lies in correcting the historical injustice and inequity.***

What to talk of commitment, when there is even no realization for need for correction, German belief in *Sachlichkeit* becomes ***belief of the youth, mostly - readiness to encounter reality, rather than submit it to an arbitrary treatment.*** Although youth are inheritors of "*Singing Tomorrows*", they are more audacious, daring and adventurous. They jump in where angels fear to tread. Like French Prince Richelieu, Prof. Khwaja Masud mystifies Mughal Jehangir's youth as outspoken in his own historical setting:

"I am not the nightingale that cries and causes headache,
I am the moth that burns itself but utters not a sigh."

In commitment, which demands sacrifice, gender is not the barrier. Noorjehan seems to Prof. Khwaja more involved:

"I am not the moth that throws away life on a flame,
I am the candle which burns
through night, but never utters a sigh."

In Prof. Khwaja's words: "Jehangir's verse is maudlin, but Noorjehan is inspiring."

Older generation, if not spectator, is a witness to surrender. It has lived through and remained part of the tumult. But

younger generation is ever ready to die at the barricades, rather than succumb in the barracks. Guantanamo and Abu Ghurayb are manufacturing plants, where 'processes' are unleashed inside, of which products roll out outside, everywhere. Their furnaces melt men into highest grade bionic bodies, ever produced even at Auschwitz or Mydanek.

Demographic dynamics show that more than half of the world is young, mostly unemployed, impoverished and *illiterate*, by whatever definitions. In such a scenario, when two generations live together, particularly in a world of ***historical injustice and inequity***, in the words of Faust:

"Two souls dwell, alas!
In my breast."
They have pulled me apart, nay, split me in twain.

Hermann Hesse says in *Steppenwolf*: "Human life is reduced to real suffering, to hell, when two ages overlap. There are times when a whole generation is caught in this way between two ages, two modes of life, with the consequence that it loses all power to understand itself and has no standard, no security, no simple acquiescing."

Faiz tried to solve this internal conflict, when he said: "...Go ahead young man, we, of the older generation shall most gladly follow you." And the young look into the eyes of death by the Latin dictum: 'stare decisis,' ('stand by that decided.')

(See Prof. Khwaja Masud, *Fathers and Sons: the Generation Gap*, The News - October 3, 2005)

Even in such a situation, Babar Sattar (*Is Islamic Law Evolving?* The News - November 18, 2006) is still optimistic through rigorous religious scholarship needed to extrapolate universal moral principles underlying socio-cultural and historical context in which divine ordinance was promulgated, to find progressive solutions to contemporary problems, in their fresh application. Those who enact ***historical injustice and inequity, do not correct by themselves***, except that those who suffer, rise to correct themselves to be able to set the wrongdoer, right.

Extremism and Militancy

Khawarij were considered extremists, thus cut off. Mainstream of Ummah never supported militancy. (Also see Dr Khalid Mahmood Shaikh, *Tolerance in Islam*, Dawn - January 20, 2006) In another swing, Sufis gradually went to the other extreme. Ultimately they also lost their momentum.

Extremes of all kinds, too much as well as too little (*ifraat* and *tafreet*), can be dangerous. The Quran prescribes balance, justice, and due proportion, repeatedly in every sphere of creation and life: (e.g., 13-8, 36-40, 15-19)

In worship and ritual, some people go to extremes, e.g., become hermits, ascetics, celibates, perform rigorous penance to expiate their sins and purify their soul. Excessive ritual and liturgical zeal may lead to fanaticism and bigotry. ***Renunciation of world for worship or by self-destruct is not the way of Islam.*** It contradicts the very purpose of creation. Islam trains to learn to live in the world, worship and stand up from within the world, God instructed His Messenger to "*stand (to prayer) by night but not all night; half of it, or a little more or less.*" (73-1 to 4)

Thus, when Allah says, "*I created jinn and men only that they worship-obey Me,*" (51-56), it means that they have to live their lives in accordance with His laws, and guidance. The use of word '*illaa*' (only, except) adds emphasis that there is no exception to the disciplined conduct conforming to the immutable laws. Mention of the two species together (men and jinn), invites attention to the system characterized by diversities, in which there are inter-species implications of all functions and activities of all entities. in immediate environment and universe

as a whole. This in no way prescribes endless prayers, fasting, turning rosary beads, etc.:

"Commit no excess in your religion." (4-171)

In all matters of lifestyle, including spending and consumption, the Quran prescribes balance and responsibility: (e.g., 25-67, 17-26 & 27, 20-81). Both in happiness and sorrow, there is restraint against extremes. There is admonition not to revile in religion:

"Revile not you those whom they call upon besides Allah..." (6-108)

"...whoever exceeds the limits shall be in grave penalty." (2-178)

Also see 17-33.

Islam recognizes *lex talionis* (law of proportion in retaliation):

"Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal." (5-45)

Also see Deuteronomy xix 21.

"The recompense for an injury is an injury equal thereto," (42-40)

"...but commit no excess;
for, Allah loves not those given to excess." (5-87)
Forgiveness is encouraged: (See 2-109, particularly 5-13)

Leadership and Social Process

As a social process, Prophets were selected from masses, who lived with them, projecting a new vision and injecting new energies:

"We (Allah) sent not a messenger, except (to teach) in the language of his (own) people, in order to make (things) clear to them..." 14-4
Also see 90-2.

They transformed stagnant societies and changed their outlooks, cultures and destinies. During early days of Islam, great Muslim scholars maintained their bond with people. Today intelligentsia live aloof in ivory tower, without experiencing social realities, while illiterate masses struggle for existence in deprivation and desparation. Distinction between right and wrong is disappearing, with the latter rather pervading. It is failure of Muslims, not Islam.

With the Quran, process of prophecy reached perfection in its conclusion allowing human personality to develop to full consciousness. All instruments of enslavement, including priesthood, as repository of divine knowledge, and power were abolished. Claims to supernatural origin were banished.

Moral Basis of Islamic Society as its Power Base: Governance

Islamic statecraft raises power structure on moral basis of its society. Later, rulers, abandoned the responsibility 'to practice and ordain good and refrain from and forbid wrong'. They moved quite far away from the Book. James W. Sire says: "A culture cannot lose its philosophic center without the most serious of consequences, not just to the philosophy on which it was based but to the whole superstructure of culture and even each person's notion of who he or she is. Everything changes."

The Quran does not prescribe particular form of government. Shariat does not provide any organogram for governance. It does allow leeway to work through certain processes: guide lines as to whom responsibilities of governance could be entrusted and how duties be discharged, e.g., in 4-58, 12-55, through institutional process of consultation (3-159, 42-38). Even the Prophet (Peace be upon him) was advised to follow *process* of consultation: 3-159. Also see example of consultation by Queen of Sheba with her chieftains: (27-32).

The Prophet (Peace be upon him) explained the word 'trusts' (*amaanaat*), used in this regard, in the Quran:

"When people start violating trusts, you should wait for the Day of Judgment". He further elaborated: "It means when responsibilities are entrusted to those who are not worthy of it." (Bukhari)

When Abu Dhar requested for a public office, the Prophet

(Peace be upon him) said:

"Public office is a trust, a source of lamentation and remorse on the Day of Judgment except for him who takes it up with full sense of responsibility and duly discharges its obligations" (Muslim).

Abu Bakr, on assumption of office as Caliph, said:

"O people, now I am elevated as ruler over you, not the best among you. If I do good support me, if I err, then set me right."

Muslims followed the principle: "To tell the truth to the person commissioned to rule is faithful allegiance; to conceal the truth and to lie is treason." (Ibne Ishaq).

Character of representatives and electorate is very important, e.g., in 49-13. Prophet (Peace be upon him) observed that "an Ethiopian slave with right deeds to his credit has a greater claim to be the ruler than a wrongdoer from the nobility of Quraish." (Also see Jafar Wafa, *Essence of Islamic Polity*, Dawn, 18.2.2005)

Ad-Diin: the religion, law and justice

Polkinghorne says: "...Religious insight involves not simply the provision of answers to intellectual questions; it also involves the transformation of the life of the questioner. My firm belief in quarks and gluons leaves most aspects of my life untouched...My committed belief...must have moral consequences for all that I am and do." (John Polkinghorne, *Faith, Science and Understanding*, p.47) A belief in a scientific truth, does not constitute a religion, which is supposed to guide and transform life for the benefit of humankind. It needs well defined dynamic system, capable of practice, enforcement, and judgement. These elements distinguish *diin* from religion. The term *Ad-Diin* refers to the movement of guidance and transformation from Abraham (Peace be upon him) to Muhammad (Peace be upon him).

In "*The Principle of Movement in the Structure of Islam*", Iqbal asks whether Islamic law is capable of evolution and then responds himself that this "will require great intellectual effort and is sure to be answered in the affirmative". He points out in *The Reconstruction of Religious Thought in Islam*: "The task before the modern Muslim is immense. He has to rethink the whole system of Islam without completely breaking with the past."

A unique aspect of Islamic law is that it attributes sovereignty of universe, including humanbeings, and laws governing them, to One God only. God has provided fundamental principles of essential human affairs which regulate individual life and society as a whole. See e.g., 16-89, 39-27, 4-59.

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Most of the recent western legal concepts such as supremacy of law, equality before law, judicial independence and impartiality, juristic personality, non-retroactivity, legal representation, presumption of innocence, etc., were all present in the Diin-al-Islam.

"Surely We (Allah) have revealed the Book to you
with truth, that
you may judge between people
by means of what Allah has taught you.
And be not one pleading the cause of the dishonest."
(4-105)

At the time of revelation of above verse, in a dispute between a Jew and a Muslim, the Prophet (Peace be upon him) gave judicious decision against the latter, although help of his tribe was sorely needed.

"The Prophet was known for his fair and impartial administration of justice. Along with Muslims, non-Muslims would also come to him for settlement of their disputes and he would adjudicate in accordance with their laws. He strictly observed the Quranic instructions regarding equality before law, and never made any distinction between litigants on the basis of religion or relations." (Sidrah Unis, *Concept of Justice*, Dawn - December 23, 2005)

"O you, who believe, be maintainers of justice,
bearers of witness for Allah,
even though it be against your own selves or (your) parents
or near relatives,
whether he be rich or poor
And if you distort or turn away (from truth),
surely Allah is ever Aware of what you do." (4-135)

"O you who believe,
be upright for Allah,
bearers of witness with justice; and
not let hatred of a people incite you not to act equitably.
Be just; that is nearer to observance of duty

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(God-conscious piety).
And keep your duty to Allah.
Surely Allah is aware of what you do." (5-8)

Caliph Umar once had a lawsuit against a Jew. When both parties went before the judge, the latter rose in his seat out of deference to Umar. Umar considered this as unpardonable judicial weakness and dismissed the judge at once.

Abu Hanifa refused to accept appointment as chief judge (*qadi*) from Caliph Al-Mansur, saying he was not fit for that. Al-Mansur told him, "You lie, you are fit." Abu Hanifia retorted that in that case, "How can it be lawful for you to appoint someone who is a liar as *qadi*?"

"For disobedience, Abu Hanifia was arrested and received 110 lashes. Before his death he left instructions that he should not be buried in any land misappropriated by Al-Mansur. When the Caliph heard this he exclaimed in exasperation, "Who will save me from Abu Hanifia, both when he was alive and now when he is dead?" Abu Hanifia died a martyr for not having compromised his principles and had the last laugh at Mansur's expense."

Umar (may Allah be pleased with him) caused his son to be publicly flogged for drinking alcohol.

Ali (may Allah be pleased with him) went to the court to recover his armour from wrongful possession by a Jew. As the evidence submitted by Ali was inadmissible, the judge gave his verdict in favour of the Jew. The Jew was so impressed by the fairness that he returned the armour and embraced Islam.

Caliph Ali (may Allah be pleased with him) wrote to one of his governors:

"Select for your Chief Judge one from the people who by far is the best among them; one who is not obsessed with domestic worries; one who cannot be intimidated; one who does not err too often; one who does not turn back from the right path once he finds it; one who is not self centred or avaricious; one who will not decide before knowing full facts;

one who will weigh with care every attendant doubt and pronounce a clear verdict after taking everything into full consideration; one who will not grow restive over the arguments of advocates; one who will examine with patience every new disclosure of facts; one who will be strictly impartial in his decision; one whom flattery cannot mislead; one who does not exult over his position. But it is not easy to find such men...

"Once you have selected the right man for the office, pay him handsomely enough to let him live in comfort and in keeping with his position, enough to keep him above temptations. Give him a position in your court so high that none can even dream of coveting it, and so high that neither backbiting nor intrigue can touch him."

In Islamic legal system, justice is administered free of cost, no fees.

Legal system has continuously to respond to changing needs; otherwise, it loses relevance. Islamic law in nature is dynamic, capable of addressing needs and concerns of evolving society: capable of evolving itself through *ijtihad*, and formalizing and institutionalising through *ijmaa* (common clearing house). But today Islamic law and tradition are being reshaped by politics rather than being developed by intellect. It is being made more blinkered and intolerant, by radicalization, not only bigoted and retrogressive, but violent within and divisive due to lack of *ijmaa*. Even conventional Friday sermon, which one hardly understands, is being used for rivalry, is an obvious example of retrogression.

None of the four major schools of jurisprudence claimed finality, that their opinions or analogical deductions be compulsorily followed in all times. According to Iqbal, worn-out ideas have never come to power among the people who have worn them out. Shah Waliullah's main contribution is that he broke shackles of *taqlid* (compulsory adherence to one of the main schools of Islamic jurisprudence), the biggest factor in intellectual stagnation, and schism. He pointed out that

Shariah reforms society. It is not in vacuum. It develops in the context of the society. Arab, particularly Quraish custom and usage, contributed a lot.

Iqbal says: Shariat values *ahkam* (ordainments) developing with application. Sir Syed Ahmad Khan supported teaching of sciences. He argued that the word of God needs to be understood in the light of the work of God. Its needs to be interpreted in the light of ever-growing knowledge. He applied this principle in social sciences also. The Quran sets an ideal, without ignoring social reality.

Dr Khalifa Abdul Hakim reported: 'Islam is not the name of any static mode or pattern of life; it is spirit and not body; it is aspiration and not temporal and rigid fulfilment. The essence of life is constituted of permanence and change. The ideal alone is permanent; the changes or the regulations that deal with particular situations of a particular ideal can never achieve the status of an ideal. Land and capital mean different things in different epochs; the mode of handling them must change accordingly.'

"The trouble with traditionalists, as Khalifa Abdul Hakim sees it, has been that they confuse the permanent ideal with the temporary regulations. As a result, Islam lies buried beneath the heap of retrograde legalism, its spirit smothered by centuries of obscurantism, clericalism, fanaticism, despotism and fundamentalism." (Also see Prof Khwaja Masud, *Evolution of Islamic Thought*, The News - January 23, 2006)

Abdol Karim Saroush distinguishes religion per se from religious knowledge in 'The Theoretical Contraction and Expansion of Sharia'. The Diin is the authentic message of God, divine and eternal. Whereas generation of religious knowledge is human enterprise, sincere and scientific, yet finite and fallible. It is the lack of understanding of the distinction between the eternal (unalterable) Message of God and its historical, progressive interpretation by human beings (evolving with changing conditions of human existence and growth of human knowledge) that has stifled *ijtihad*, accelerated schism, stalled

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progress, and made even innovations which are synonymous with '*bid-ah*.'

Explaining causes of intellectual inertia 'which reduced the law of Islam practically to a state of immobility', Iqbal argued: 'The closing of the door of *ijtihad* is pure fiction suggested partly by the crystallization of legal thought in Islam, and partly by that intellectual laziness which, especially in the period of spiritual decay, turns great thinkers into idols. If some of the later doctors have upheld this fiction. Modern Islam is not bound by this voluntary surrender of intellectual independence.' (Also see Jafar Wafa, *Confusion Over Jihad*, Dawn, 1.2.2002)

Diin is a system of active balance of physical and moral matters, in which permanent values are implemented for universal benefit of humanity. Religion provides time and space specific details of the version of the Divine Message. (Also see Prof Mohammad Rafi, Nature and Knowledge, Dawn - July 14, 2006) The Holy Quran highlights continuity of Islam through history of revelation. Islam is not an isolated creed. It is interwoven with religions of the Book (2-4).

The Quran does not prescribe theocracy, which negates freedom of thought. Theocratic and monastic conceptions are not compatible with Islam. It never established church-like hierarchy of clergy. It clarifies that 'supreme sovereignty' does not belong to 'mortal god', invented by Hobbes, or 'general will', in Rousseau's terminology, or 'proletariat dictatorship' in Marx's parlance, or 'majority party' in modern democracies.

Narcissistic psyche introduced in religion, science, and philosophy, always exploited humanity. and continues misleading masses for political, and economical ends. Yet, survival of humanity has been possible because of its stronger roots in spirituality rather than materiality. (Nasir Farooq, *Historical Exploration of Human Roots*, The Dawn - December 17, 2006) But such statements also need to be carefully understood. Spirituality has also been exploited by laying different claims to, e.g., 'spirit' (as indescribable external power from godhead) and 'soul' (as internal power).

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Since supreme sovereignty belongs to God (6-116), it necessitates screening of all laws and actions under the Quran and the Sunnah, and not theocratic obscurantism. The Quran is not a textbook of political science, organs of state, and departments of government. Its primary concern is not form of government, but best governance, e.g., in 3-110. The Quran refers even to kingships, e.g., of Daud and Sulaiman (Peace be upon them), as benevolent and just rulers, but does not prescribe autocratic framework of polity. Examine following advice even to the Prophet) Peace be upon him):

"We (Allah) have not sent you as a warder over them."
(4-80).

Ad-diin provides progressive and balanced socio-political system with benevolent administration, which won heads and hearts of humanbeings wherever it came to be implemented. The Prophet (Peace be upon him), in conquest of Makkah, won hearts of sworn enemies, by amnesty (Examine Surah 110.), kindness, generosity and magnanimity. In Abdur Rahman Azzaro's words: "The tribes went over to Islam en masse in the span of one day and night". ('*The Eternal Message of Muhammad*') The year following is called the 'year of deputations' as they swarmed from all parts of Arabia to swear allegiance.

Islamic Administration

About governance in one's area of influence, the Prophet (Peace be upon him) said:

"Each one of you is a shepherd and is responsible for his flock. The man who rules over the people is a shepherd and is responsible for his flock."

"Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will not have even the smell of Paradise."

"There is no governor who rules Muslims and dies, having played false with them, but Allah will forbid him Paradise." (Bukhari).

The Prophet (Peace be upon him) warned against imbalance and extremism (*ghululi-ddin*) in preaching and ritual. He prohibited extremism of conjecture and hair-splitting. While Baghdad was being battered and butchered by Mongols, clerics were busy in casuistry and sophistry.

Following example may give a glimpse of Islamic administration, which now appears alien:

Umar's (may Allah be pleased with him) caliphate covered about 23 lac sq miles with continuously expanding frontiers, taking Iraq and ending Iranian empire, and taking Egypt, Palestine, Syria, North Africa and Armenia from Byzantines. He divided administration of such a big caliphate stretching from Libya to Makran and from Yemen to Armenia, into

provinces and smaller units, and devolved authority.

He followed a very strict standard for appointment of governors, with high integrity, and kept them under strict watch. Governor had to declare his assets and inventory, for record. He was required to account for any increase. Unlawful property, if any, was confiscated.

Governor had to make a pledge that he would not ride Turkish horse, not wear fine clothes, not eat sifted flour, not keep porter at his door; and would always keep his door open to public.

The governors were required to come to Makkah during Haj. In open assembly, public grievances were heard, inquiries made immediately and redressed. Office for investigation of complaints against governors was established. Sometimes inquiry commission was constituted to investigate charges.

He kept judiciary separate from executive. Qazis (judges), chosen for their integrity and learning, were appointed in sufficient numbers at all administrative levels. High salaries were paid and not allowed to engage in trade.

He laid down following principles: "Verily justice is an important obligation to God and man...Discharge the responsibility so that you may win the approbation of God and the goodwill of the people. Treat the people equally in your presence, in your company, and in your decisions, so that the weak despair not of justice and the high-placed have no hope of your favour..."

He said: "If a dog dies on the bank of Euphrates, Umar will be responsible for that".

He decreed conquered land as property of state, not of conquering forces, and former occupants of lands were not to be dispossessed. Land belonged to the person who cultivated, and entitled to possess only that much, he could cultivate.

Non-Muslims were guaranteed security of life (5-32), liberty, and property, and equality before law. They were

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treated as full citizens. He said: "My bequest to my successor is that covenants with ahl-ud-dhimma i.e. the People of the Covenant or Obligation, should be observed faithfully. They should be defended against all invasions. No injustice should be done to them. They should be treated as full-fledged citizens and should enjoy equality before law. Their taxes should be fair, and no burden should be imposed on them which they cannot bear."

His allowance was just enough for a person of average means. He refused to accept any increase. He ate most ordinary food, and wore clothes of coarsest cloth. There was no palace. He used to sit in the mosque in company of ordinary people, without guard.

When Umar (may Allah be pleased with him) reached Jerusalem, to receive surrender of the city, his slave was riding camel, as it was his turn at that time, whose reins he held walking, in patched clothes.

Umar's wife, Umm Kulsum, purchased perfume for one dirham and sent it as a gift to Byzantine empress, who returned empty phials filled with gems. Umar (may Allah be pleased with him) sold the gems, handed over one dirham to his wife, the rest was deposited in treasury.

His son, Abdullah, was very talented but he refused to give him any office.

He established public treasury, set up army department and assigned regular salaries to armed forces. He created land revenue department, and survey and assessment of land was undertaken. He undertook census, struck coins, organized police, and set up jails. He established guest houses in cities, rest houses on road-side from Madinah to Makkah for comfort of travelers.

He took special measures to minimize slavery. He ordered that female captive who gives birth to a child should not be sold as a slave. He established schools, and allowed generous salaries to teachers. He fixed stipends for poor and needy, and

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provided for care and upbringing of orphans. (Also see Dr Dildar Ahmed, Caliph Umar's pivotal role, Dawn - 11th February, 2005)

Umar (may Allah be pleased with him) used to say: "There is no concept of caliphate without (shuura) consultation".

Shura (consultative process) is an institutionalized process. It demands democracy and develops democracy.

Enhanced Intellectual Activity and Humanism

Fall of Constantinople in 1453 boosted movement of people, spreading beyond Alps. Byzantine scholars poured into Italy, France, Germany, etc. In Britain it nourished Elizabethan literature. Invention of printing of movable type accelerated its growth. Many humanists learned Greek and for the first time original Greek texts became available.

"Northern Europe is not as associated with Rome as Italy. So patriotic feelings were not there...Here humanism was rather Christian Humanism, asking its followers to read the books by themselves rather than going through the medieval interpretations...By the end of 15th Century, the Reformation Movement had gained momentum and humanism was an active stimulant. Thus, the Protestants were created."

Effects of humanism were generally positive for arts and sciences, but due to its dislike for ordered thought, it did also harm sciences. "...Some humanists would only use pure Latin words used by the ancient Roman orator Cicero. As a result the 16th Century humanists were a group of people employed by the government to write official history and speeches so as to impress people. Humanism is accused of killing Latin by isolating it from general public, its dark side responsible for its decline." (Also see Mubashir Khan, *The Rise and Fall of Humanism*, Dawn - November 12, 2006)

Rise and Fall of Nations

Muslim Perspective and Latest Trends

Rise and fall of nations and individuals are governed by inescapable natural, like physical, laws. Nations rise up to zenith and then wither away. In both aspects of this process, there are challenges and opportunities and decisive turning points:

"For every ummah there is a decisive moment." (10-49)

"Allah does blot out or confirm what He pleases: with Him is the Mother of the Book." (13-39)

"By the Time (through the ages)! verily, man is in loss, except such as have faith (in the immutable law), and do righteous deeds, and strive for mutual inculcation (enforcement) of truth (law), and strive with patience and constancy". 103- 1 to 3)

This is *sine qua non* for survival and spiral elevation to zenith.

According to psychiatrists, individual character is conditioned by certain forces, called determinants; values, which mould and shape human character. In Islamic polity, *Tauhheed* is the determinant value, according to Iqbal (*Reconstruction of Religious Thought in Islam*). When basic value was distorted, every depending detail of design went wrong.

After earlier centuries of Islam, Muslims failed to carry the

message farther, at the required scale and speed, which promised to take man "*from the depths of darkness into the Light, i.e., from Dark Ages to the Era of Enlightenment..*" (Examine 33-43) If the West could study and conduct research into the renewed Message, the course of history would have been different. Examine very carefully the message of the Prophet (Peace be upon him), not accepted by the Roman Emperor, at that time. Subsequent series, perspective and outcome of events, took their own course, in the peculiarly due process of world history. Furthermore, due to internal conflict, within Muslim world, the consequent model which came in contact with the West, and in fact, with rest of the world, was that presented from Damascus, Baghdad, Cairo, Ankara, and so on, not exactly what was offered by the Prophet (Peace be upon him) to Caesar and Cissos. The whole heritage of Islamic civilization, in its totality and purity, did not pass to the West, except the foundations for further development of sciences and humanism. For such further development, the West had to pass through its own painful process to break the shackles. At that point in time, Muslims neither participated in this process of transformation, nor were they assimilated into it. Rather, they splintered and fragmented, within their own shell.

Jamaluddin Afghani and others preached and worked for Pan-Islamism, which is still a dream. While Muslims receded into state of obscurity and oblivion, due to historical reasons not different from those of their predecessor-bearers of the Book, of which they were already warned, the West also ignored the Quran, rather in animosity. Should the West alone be blamed wholly for this historic tragedy? What was the status of intellectual activity in Muslim world, when Renaissance was underway? How did they participate in or benefit from Industrial Revolution in their domain? A new chapter in history opened with industrialization, which unleashed fire in furnace, poured economic power into politics, and inspired ideas. The process is rightly termed as revolution. Dostoevsky depicts a mysterious fire break out in a town in following words: "*The fire is in the minds of men, not in the roofs of the buildings.*" Muslim world was not touched by any warmth, even.

Given the adversarial political position of the West, and their bitter experiences of persecution under Roman empire and Judeo-Christianity, how Muslims, particularly during these periods of historical processes, presented their model, which the Quran calls the Trust? (Examine 22-41, and 4-58.) The Prophet (Peace be upon him) took the Message of peace to warring factions of Jews in Madina, Christian intellectuals were invited to dialogue, diplomatic initiatives were launched in neighbouring empires and their dependencies, particularly after Pact of Hudaibiya (Examine 3-64). He dealt with bitter enemies in Mecca and around, with different strategies, in progressive geo-political process. It was not one mind set for all occasions, and not one pill panacea for all entities and actors in different arenas on earth.

There is double dilemma that Muslims missed modernity the Islamic way, and world also suffers pains of modernity where presented the immoral way.

Some Muslim scholars, usually, beat about the bush, and always the same side. Weeping about one's own woes, does not absolve of the responsibility of the Message which has to be carried for mankind as *the best moderating and balancing civil society* (3-110, 2-143). Muslim rulers were not even aware of consequences of historic developments taking place around the world. Furthermore, they were not left with enough energy, from schism and infight, to be able to influence or participate in any international event, nor could they respond effectively to intellectual and institutional challenges, nature of reform and transformation taking place on the globe. Thus, *modernity came the Western way.* Romans blamed outside world for their decline. Muslims also blame others, e.g., crusades, Mongols, western imperialism, Zionism, etc. But *success of adversary is not only the cause but the consequence of own weakness and decadence.* When Europe was in dark ages, Muslims flourished as long as they kept pace with change and met challenge, on forward foot.

First 14 years of Islam, up to death of second Caliph, were years of political consolidation, territorial expansion and social change, while next 17 years were marked by internal strife and

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bloodshed, little expansion and hardly any social change. After that, central theme of governance of the Quran for greater good of mankind, was abandoned by rulers, general public was left to be guided by traditionalists, who got entangled in splitting their own hair, rather than going back to the original, the Quran and the Sunnah (4-59). They converted worship into ritual. Instead of training and teaching in congregational prayers, etc., they rivaled into chaotic ritual, even abusive rhetoric.

Judicial courts, introduced by Abbasids, centres of scholarship of jurists, later became factories producing priesthood, sectarianism, and verdicts at their behest. Roman emperor accepted Christianity for consolidation of state and power. In contrast, with emergence of different schools, most of Muslim rulers used clerics and own brand of sectarian ritual in their crafty and conspiratorial misgovernance.

Theology was obscured by theocracy. Self styled privileged custodians monopolized spirituality. Introvert ascetics, took to mysticism in 10th century C.E. mainly in consequence to continued persecutions, and Mongol tragedy, with conciliatory tone, introducing '*khaankaahi*' system of tutelage, sub dividing the already divided religion into *mystic* groups, whirling and swinging around ineffable. Islam spread spatially, but lost balance of its constituents, accelerating strife responsible for deadly decline from second Millennium C.E., continuing till today. It has not hit the bottom, yet. The fall seems to be, as if, in a bottomless pit, at least for the present.

Printing press, invented by Gutenberg in Germany in 1455, brought communication revolution, fomenting others in the making, Renaissance, Reformation, modern science, and so on. Ottomans took it negatively. By a decree, in 1485, printing was forbidden, which remained till 1727.

In 1492, after fall of Grenada, the last outpost of Muslim rule in Spain, Spanish Jews, because of Christian persecution, migrated to Turkey. They brought printing presses with them. They were granted permission by the Sultan, on the condition, that they would not print any books in Arabic characters. Until

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18th century, books were printed in Ottoman lands in Hebrew, Greek, Armenian, Latin, etc. alphabets, but not in the script used by Turks and their Muslim subjects. By the end of 18th century, European hegemony was firmly established and Muslims no longer ruled in essential manner. Iran and Turkey did not come under their direct rule, but could not escape influence and indirect control.

Afzaal Mahmood and Prof. Masud conclude that this was the reason, that Renaissance, Reformation and even scientific revolution passed unnoticed in Muslim world. (Also see Afzaal Mahmood, *Islam and Modernity*, Dawn, 18.9.2002)

Bernard Lewis asks: "Why did the great scientific breakthrough occur in Europe and not, as one might reasonably have expected, in the richer, more advanced and in most respects more enlightened realm of Islam?" Iqbal Jaffar makes an eye opening analysis by identifying some major causes:

- western imperialism with suffocating stranglehold for long time;
- orthodoxy as an obstacle to progress;
- deviation from Islamic values and laws;
- illiteracy, for about 150 years, responsible for low productivity and lack of social awareness;
- fast population growth, for about 50 years, negating economic growth;
- relegation of women to inferior and non-participatory position; and
- authoritarian misgovernance stifling thought and innovation.

All these develop inhumane attitudes, and apathy.

Authoritarianism is overall responsible for decline and decay. But there are multiple causes which need deeper probe, because up to 18th century Europe was no less authoritarian,

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but did not stagnate as did Muslim states. Even afterwards it has not necessarily prevented growth of science and technology. Erstwhile Soviet Union and 19th century Japan are examples. Europe made progress following 15th century despite their adverse factors.

After Dark Ages (500 to 1000AD), during transition, events accelerated in Europe from 12th century onwards when Aristotle was rediscovered (1120), Toledo school of translators started translating Arabic books (1150) (as Arabs earlier translated Greek books from 7th century), and universities were established at Bologna (1158), Oxford (1162), Paris (1170) and Cambridge (1209). This laid foundation for beginning of Renaissance in early 14th century, of exploration and discovery in 15th, Reformation in 16th, scientific and technological revolution in 17th, and industrial and social revolutions in 18th century.

Chinese and Indian civilizations failed earlier, and Muslims followed the down slide, on their turn. They remained almost totally ignorant and unconcerned about changing Europe till 18th century. Lack of interest in Europe was due to their arrogant cultural and intellectual insularity. Indians considered foreigners as Mlecchas (non-Indian, barbarians), Chinese called foreigners barbarians, and felt secured behind the Great Wall, for Muslims others were infidels, with an element of hostility.

Indians were first to be insular. Due to historical reasons, in spite of close contact with Europeans since 16th century and with Muslims since earlier times, not a single book in Arabic, Persian or in any European language was ever translated into Sanskrit or any other Indian language. Indians, who had made great contribution to mathematics, abandoned it much earlier. Bhaskara (12th century) was probably the last Indian to make contribution to mathematics.

In early 15th century China was most enterprising naval power. It had launched a fleet of 300 ships, each five times longer than Portuguese ships. The fleet with crew of 30,000

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men, made seven voyages along East Asia, and east coast of Africa. China was poised to discover the west coast of New World as Europeans were gearing up to reach the east coast. At that point very strange decision was taken.

In 1436, an imperial edict suspended all naval expeditions, scuttled ocean-going ships, and burnt navigational maps. Japan did the same. Paul Kennedy, in his Rise and Fall of Nations, gives his analysis in detail.

Chinese and Muslims opted out of the process of Modern Age by specific decisions; Chinese opted out of exploration and Ottomans opted out of intellectual enterprise. Russian mind mainly remained set trans-Siberia and towards hot waters.

At this time the West was putting flame in furnaces, and consistently increasing size and strength of their fleet. "China's heroic age was over; its open door had slammed shut". It could not be unlatched till after the end of Cultural Revolution in 1970s. China is still paying the cost of those lost centuries.

Failure of Muslims culminated in dissolution of Ottoman Empire that, for many centuries, occupied a large part of East Europe, Middle East and North Africa. It stood like a barrier rather than an interface with European sciences. Sultans and Rulers are to blame. Scientific advancement made it still worse for them.

Interaction between cultures and societies is very powerful engine of change; exchange is abundant source of new ideas; and insularity is suicidal behind closed door.

As early as 1867, after Meiji Restoration, Japanese undertook industrialization, feudalism was abolished, written constitution and two-chamber parliament were inaugurated; compulsory education and newspapers were introduced; religious toleration was encouraged; and conservative rebellion was put down. An imperial edict said: "Knowledge shall be sought throughout the world". Compare with direction of the Prophet (Peace be upon him) to seek knowledge even in far and difficult parts of the world, like China at that time. (Also see

Iqbal Jaffar, *Enigma of Muslim Failure*, Dawn - 31st May, 2005)

In 1453, Constantinople fell to Muslims and Byzantine Empire, Eastern Roman Empire, came to final end. Muslims were lost in their joy of victory, the West turned to seas. In 1492 Columbus discovered America and in 1498, Vasco-da-Gama reached India by a new sea route. European explorers found large reservoirs of silver and gold in American continent. They colonized many countries in American, Asian and African continents and made huge profits through trading. Gradually Muslims lost almost all sea trade to Europeans and ultimately were subjugated and subdued.

Lack of intellectual base continues to hinder any process of progress. By mid 18th century, Muslim world was in intellectual confusion, political chaos and economic decline. Sanusi Movement in North Africa, Wahabi Movement in Saudi Arabia, Mahdi Movement in Sudan and Midhat Pasha's Reform movement in Turkey, emerged in mid 19th century, and Education Reform Movement led by Sir Syed Ahmed Khan in India and Reformist-Activist Movement of Jamaluddin Afghani in 20th Century. Mohammad Rashid Ridha, Shaikh Muhammad Abdu and, several others made efforts to eradicate perversion (Jaahiliya) and to liberate masses from blind imitation (Taqlid). (Also see *An Islamic Renaissance*, Prof. Mohammed Rafi, Dawn, 30.4.2004; and *History of Islamic Philosophy*, edited by Seyyed Hossein Nasr, and Oliver Leaman Routledge, London and New York, reviewed by Noor Ahmed Shah: '*In Quest of Truth*', (Books and Authors) Dawn, November, 10, 2002)

Foundations of Muslim power were laid when pristine Islam was practised during early caliphates. Revivalists, usually termed as fundamentalists, and *Mujahidiin*, and labeled with many misnomers, e.g., Islamic militants, *jihaadiis*, synonymous with terrorists, believe that revival of pristine Islamic society would *somehow* restore the past glory, like military and political ascendancy of Muslims from early caliphates to Mughal and Ottoman empires. Revival theories reflect feelings of languishing in limbo and yearning for escape from misery and

enslavement. This, in essence, is the thinking of religio-political movements since 18th century, as reaction to continued decline when Christian Europe was on colonization spree, and Muslims were made to capitulate. *Revival of Muslim state power is seen as the only response*. This may be termed as reaction but not an appropriate response. It is too naive and simplistic; without acquiring modern scientific and technological knowledge, creating institutions, improving governance, and effecting socio-economic transformation! This could be considered relevant when power flowed through edge of sword and then through barrel of gun, but now it is beamed through electronics, and further piercing and penetrating through atomtronics and photonics, bursting even Einstein's famous equation putting limit on speed of light. Even with power and technology of that time, British empire expanded almost at an average rate of 100,000 square miles per year from 1815 to 1865 C.E. But now the West has mastered far greater speed for colonization of space and celestial content.

Most Muslim countries became independent after Second World War. National liberation was not accompanied by full sovereignty, social emancipation and economic independence. In strangled body politic, they still suffer feudalism locally, and neo-colonialism internationally, which maintain them in medieval age without scientific outlook. Yet another class, compradore bourgeoisie, has emerged who, unlike patriotic national bourgeoisie, are loyal to multi-nationals, interested only in exploiting cheap labour and natural resources, import of technology for their companies, not for transfer.

Perpetuation of injustices and world order emerging from 2nd World War, nature of Cold War, particularly its concluding phase, and consequent unipolarity, all have continuously aggravated conflicts and intensified extreme belief in armed struggle, even suicidal.

During Cold War strands of sacrificers, sifted as revivalists (fundamentalists, depending on context) were sustained by the West itself, in various ways. Hatcheries and sanctuaries, readily supplied next breed, *Mujahideen*, in Afghanistan. Their victory

generated immense self-confidence and sense of fulfillment, as driving force for future. After demise of Soviet Russia, their local demand died. They were left in the lurch, fully charged, hands-on trigger. They were matchlessly motivated, to protect faith and believers, wherever threat was perceived, Palestine, Kashmir, Chechenia, and so on. Freedom is the cause, militancy the method, and faith the strength, with powerful appeal, not without sympathy in general, enthusiastic response from Muslim masses, and availability of sacrificers.

In sixties of 20th century, revival of global spirituality, and stimulus to mystics, got support. Newly emerging mujahideen were strengthened in the seventies. Majority impoverished, divided and battered, yet Islam's historic resilience being inherent, Muslims reached the turning to 21st century. At this juncture, survival and success, essentially demand end to internal division. (See Prof Ghayur Ayub, *The Essence of Religion*)

The West, deliberately, avoids recognition of struggle for freedom of occupied territories, branding it as terrorism and extremism. Political issues are given religious colour. Margaret Thatcher writes: "Islamic extremism today, like Bolshevism in the past, is an armed doctrine. It is an aggressive ideology promoted by fanatical well-armed devotees. And, like communism, it requires an all-embracing long-term strategy to defeat it." Totally ill conceived, altogether illogical approach, in an unequal contest thrust upon the vanquished!

The 9/11 Commission made 41 recommendations, 28 about 'what to do'; and 13 about 'how to do', none about resolving conflicts over occupied territories. In such a situation, reformists are bound to lose battle for minds of Muslim masses to revivalists and mujahideen, and prospects of desired change remain blocked. (Also see Iqbal Jafar, *Face of Islamic Revivalism*, Dawn 26.3.2005)

Civil Society

Aristotle said that man is a political animal. Others say man is a social being. It was assumed that social can work only under political, participation in polls was all, and individual action not so important.

Idea of civil society was strengthened during Scottish enlightenment led by Francis Hutcheson, Adam Ferguson and Adam Smith. Kant said: "civil society is not merely realm of economic interests, it fully incorporated the moral individuality of mankind." Sociological tradition was built on the works of Tocqueville, Durkheim and Weber, which emphasized civil society as *autonomous* and *voluntary institutions, separate from political*, pursuing common goals.

Concept of civil society gained popularity, mainly after collapse of Soviet Union, and Reaganite policy. Left has dissipated into, and intellectuals employed, by NGOs.

Sociologists emphasize that everything can not be left to government. Electorate is not effective to bring representatives to immediate accountability. It is not easy to reconcile private and public, individual and social, egoistic and altruistic, pragmatic and ideal, and so on. Therefore, citizenry must organize themselves. The greater the role of citizens, the stronger the civil society and more responsive the government could be. Adam Seligman asks in *The Idea of Civil Society*, "What binds society together", and "how do we constitute a sense of community among social actors?" Political institutions become stable and strong to the extent the civil society is active and

effective. Its vanguard is human rights activists, lawyers, teachers, writers, journalists, students, and those who stand up for accountability.

Governments tend to trivialize populace, arbitrary rule marginalizes, and tyranny tramples on. Under arbitrary rule and repression, only civil society is the hope to stand upright for supremacy of law, functioning as heart of democracy. Strength of democracy lies in civil society, which also acts as bridge between state and people. Democratization is process of civility, the identity of civil society. Civil society is not mere aggregate, or conglomeration. Citizenship underpins civil society, with shared sense of identity, for promotion of human rights and harmony. It is cohesive combination for democratic culture and tolerance. To be part of whole is precondition for the whole to be sum of its constituents. (Also see Prof. Khwaja Masud, *Defining Civil Society*, The News, 29.3.2004)

Islam forges close relationship between state and civil society through *bay'ah* (vote of allegiance and affirmation of loyalty), while retaining *hurriyah* (freedom, including expression), and *masaawaat* (equality in dispensation of law, consultative and participatory processes) for enforcement of *huquuq-ul-ibaaad* (human rights), which recognize individuality in plurality and tolerance: *laa ikraah fiddeen* (no compulsion in religion). Iqbal said that Islam had always been a civil society. First Community Based Organization (CBO) was created by the Prophet (Peace be upon him) in 619 C.E., before the Migration (*Hijrat*), through First Pact of Aqba. The Quran ordains **best moderating and balancing civil society** (3-110, 2-143). Consider following debate, still ongoing in the West:

"The Report of the International Commission on Intervention and State Sovereignty summarizes the crux of international disagreement over responsibility to respond to threats to human rights around the world in a set of interrelated questions: "whether, if there is a right to intervention, how and when it should be exercised, under whose authority." (The Responsibility to Protect, 169) The answer to this question depends upon whether we consider human rights to be derived

from natural or positive law. If human rights originate from universally applicable principles then it is the responsibility of every state to prevent the violation of these rights wherever they might occur. If however these rights are man-made and hence indistinguishable from laws passed by national legislatures, then the responsibility to protect must yield to the principle of state sovereignty."

"Samuel Pufendorf and Samuel Rachel disagree over the source from which international law (Law of Nations) is derived. Pufendorf considers natural law to be the source of international law: "there is no other Law of Nations, Voluntary or Positive, which has the force of Law properly so called, so as to bind nations as if it issued from a superior." (Rachel, 094) Furthermore, he considers this natural law to be the source of a rudimentary form of human rights: "Nature herself has willed that there should be a kind of kinship among men, by force of which it is wrong to harm another man and indeed right for everyone to work for the benefit of others." (Pufendorf, 088) Rachel disagrees with this notion, arguing that Law of Nations is based upon a pact among nations rather than issuing from divine authority: "pacts are not on that account to be barred from all Law, and not even from Law properly so-called. For law-givers are no more able than is Nature to law down a fixed rule beforehand for every detail of business and for every case." (Rachel, 094) While Rachel does not refer specifically to the case of human rights laws, it can be inferred from his line of argument that human rights laws are - like all other laws - specific to each state, and hence there is no universal responsibility to intervene for the sake of their protection."

"Isaiah Berlin, Tony Blair, Samantha Power, and The Report of the International Commission on Intervention and State Sovereignty each advocate the position that human rights ought to be universal, and hence the responsibility for their protection against their violation should transcend state boundaries. But the extent to which each author presses or qualifies their argument is colored by their purpose and setting. Isaiah Berlin proffers a broad philosophical vision according to

which certain 'negative' freedoms are sacred and universal, putting them beyond the interference of the state and other individuals. The ICISS tries to reconcile the idea of international responsibility to protect with state sovereignty by arguing that once states behavior becomes incompatible with obligations inherent in the conception of sovereignty they surrender their right to non-intervention (ICISS, 172). Finally, Tony Blair approaches the issue from a foreign policy perspective, proposing a checklist of five considerations, which effectively curtail international responsibility by linking it to the national interest of an intervening state." (Mehran Gul, Yale University, USA, *'Discuss the Conceptions of the Origins of, and Responses to, Threats to Human Rights in the Context of the International System of Sovereign States.'*)

Democracies

'Democracies' are variously defined. There are different brands. There is not one but different democracies, even claimed those which are actually not. Democracy derives its character not from its organizational form and procedures but from goals and purposes it pursues. (Also see Anwar Syed, *Governance and Shariat*, Dawn - 10.09.2003)

'Government of the people, by the people and for the people', has inherently focused more on shaping government. In large structures, there is practically no possibility for people to be able to occupy central decision-making position. Representative and participatory concepts have created more complex issues of structures and operations. New definitions keep coming up.

Democratic system of checks and balances is the only remedy in Acton's dictum: power corrupts and absolute power corrupts absolutely. Democracy is the only hope against despotism. Even socialism is not achievable without democracy.

Human Rights

Purpose of life: "And I (Allah) created man and jinn to worship-obey Me." (51-56)

Also see 21-25.

"...and be constant and patient in His (Allah's) worship-obedience..." 19-65

The purpose is not mere liturgical worship, but achievement of higher ideals of humanity and greater good for mankind (Examine, e.g., 2-177.), by acting in consonance with the laws, for which entire universe has been harmonized for man. (Examine e.g., 67-2 & 3). The code of conduct is prescribed for fulfilling the purpose of creation of higher species, mankind. (Also see A.S. Pingar, *Defining Purpose of Life*, Dawn - 26.09.2003)

The Quran lays down, as its main theme, guidelines and ordinances for human rights, and relations, general as well as specific. Huquuq-ul ibaad is a much wider concept which comprehends social order, economic activities, political process and all spheres of humanity:

"Surely all believers are brothers." (49-11)

The Holy Prophet (Peace be upon him) said,

"On the Day of Judgment, Allah, the Exalted, will call: 'Where are those who loved each other to My Glory? Today I shall give them shelter in the shade of My mercy. Today there is no shade besides My shade.' "By Him in Whose hand is my life,

you will not enter Paradise unless you believe, and you will not truly believe unless you love one another" (Muslim)

"...Have compassion on those who are on earth, and He Who is in heavens will have compassion on you. God will show no compassion to him who has no compassion toward all human beings."

Equality: Human beings are equal, irrespective of colour, religion, culture, race, caste, etc.: (17-70) Status and position depends upon deeds (46-19, 49-13)

Even the Holy Prophet (Peace be upon him) did not consider himself or his family above the law:

"Verily those who were before you were destroyed because when a noble man from among them committed theft, they passed no sentence on him. By Allah, had Fatima, the daughter of Muhammad, committed theft, I would have cut off her hand." (Muslim)

During the course of his last sermon, the Prophet (Peace be upon him) publicly offered that if he owed anything or had done any harm to anyone, he was available for it.

Justice is next (nearest) to piety: 5-8 Also see 65-2, 4-58, 4-135, 5-42, 7-29, 16-90

Justice even to people not liked: (5-8)

Justice and *equity* are defined as keeping in right place, and balance.

On complaint of a Syrian cultivator, that the army had trampled down his crops, caliph Umar (may Allah be pleased with him) ordered for payment of compensation.

Right to respect, and *protection against defamation*: 24-19, 33-58, 49-11 & 12 The Islamic social system protects against slander: 4-148 The Quran discourages derogatory names and rumour mongering: 49-11 & 12

Right to privacy: 24-27, 49-12

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Rightful enjoyment of blessings of God and bounties of nature, is permissible individually and collectively: 24-61

It is important to understand concept of privacy which, in its very sense, is limiting, restricting and disciplinary in nature. It recognizes not only one's own person but existence and rights of others also. It is more of a collective concept than individual in meaning. Oxford Dictionary defines *private* as follows:

belonging to an individual, one's own, personal, confidential, **not to be disclosed to others**, kept or removed from public knowledge or observation, not open to the public, for an individual's exclusive use, secluded; affording privacy, in private company or life, private life as a private person, not as an official, public performer, etc. private parts the genitals, private view - the viewing of an exhibition (esp. of paintings) before it is open to the public

From these simple and plain meanings emerge principles, morality, and legality of concept of privacy. **Privacy is mutually exclusive**. In this perspective is it advisable to display anything personal, for which all these aspects of privacy are legally and morally claimed as a right, through window, at door, in balcony or bazaar? If the private is made public, it is not without implications and effects associated with the very nature of its being private. **It is not only a matter of exposing oneself but it exposes others to its effects, e.g., children, people of different ages, mental levels and maturity of mind.**

Communication is not only verbal and vocal. Body language, gestures, eye movements, looks, signs, signals including smells have meanings and are recognized as modes of communication. Body field and visual radiation have stimuli and sensation, which could not only be sensual but sensuous as well.

It is difficult to bring indecent exposure within what could be defined as decent. Very intricate questions are involved. If any society wants to maintain meaningful difference for purposes of morality, the only starting and reference point is *covering*, and its extent depending upon environment, people, timings, etc. If the very logic starts from the other end, then it

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means morality of exposure is accepted as the starting point, and any discussion on immorality or its limiting becomes irrelevant.

Ayesha (may Allah be pleased with her) narrated that her sister Asma came to visit the Prophet wearing inappropriate clothes. The Prophet (Peace be upon him) turned away from her and said:

"When the woman reaches the age of maturity, Asma, it is not right that any part of her should be seen but this and this", pointing to his face and hands. (Abu Dawud)

In case of exposure, some prescribe restraint on others, in an unrestrained environment! Starting point for exercising restraint is important so that it could work. If it is post-effect, post-event, or post-damage, then its uselessness is already admitted. There is no prescription for prevention in this proposal. Feelings carry lingering effects. Sometimes they reside in dormant memory. They can trigger or unleash unspoken soliciting or tempting psychological processes. Capacity and capability for restraint is not equal for everyone. That is why cases of immorality and assault are increasing in societies exposed immorally. Temptations increasingly lead to indecency, indulgence, crime, etc.

In exposure there is every possibility of receiving *junk mail* through eyes and gestures. **People protect their personal computer from such mail, unwanted alerts, viral attacks, and hacking, but expose mental computer (mind) willingly to hazards, and also encroach upon others' minds with trash mail, undesirable alerts, infect and hack their minds. Hackers may disease minds and break into hearts.** For such gazers and flirts (mail meddlers and hackers), the Quran tells that *their minds are diseased*. (Consider 33-32.)

The Prophet (Peace be upon him) said:

"The eyes also commit *zina* (adultery), and their *zina* is the lustful look" (Ahmed, Abu Dawud, Tirmizi)

Privacy starts from where others are excluded. It ends from

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where others intrude. Intrusion could be physical disturbance, emotional annoyance, interference with feelings, interrupting thought process, etc., etc. Junk mail is uninvited intrusion in one's inbox. Unwanted alerts are unsolicited aggressive attempts. Hacking is worst of all intrusions.

Language is not only words or voices. Body movements, its radiations, its field, eye gestures, etc. all comprise communication. *The Quran prescribes to lower gaze, forbids undesirable exposure, indecency, ill gesture, etc. in order to avoid sending and receiving harmful mail.*

Islam respects aesthetic taste of human beings and does not allow anyone to deprive others of this right:

"Say: who has denied the aesthetic resources that He (Allah) has provided for his servants (make unlawful for them to enjoy), and the things clean and pure for sustenance?..." (7-32)

Nobody can declare as forbidden what God has not, and vice versa.

Muslim dress code is based on morality and modesty: 24-30 & 31. It encourages sense of aesthetics as an 'adornment.' (7-26)

It is reported by Bukhari that verses about etiquettes and *hijab* (veil, screen) were revealed when some guests overstayed at valima feast of the Prophet's (Peace be upon him) marriage with Zainab bint Jahash (may Allah be pleased with her): 33- 53

Muslim women are required to cover themselves with loose garments with modesty: 33-59 Also see verses containing instructions for wives of the Prophet (Peace be upon him): 33-6, 30 to 33

Animals' skin provides them protection against weather. They can live without clothing, human beings cannot. Human body requires external protective covering. Sense of shame calls for cover, and aesthetics adorn it: (7-26) Satan led Adam and Eve to exposure (7-22), and his attempts continue (7-27). Essentials of Muslim dress code are adequate body cover,

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decency in adornment without show off and arrogance, as Islamic identity. Islam does not prescribe particular style, leaving ample space to satisfy needs, tastes, etc., within the parameters. (Also see Nilofar Ahmed, *Identifying Injunctions on the Veil*, The Dawn, 6.9.2003)

Right to freedom of religion: 2-256 Also see 6-108 & 109, 10-99, 109-1 to 6. The security of all houses of worship is guaranteed.

"The truth has come from God, and whosoever wants to accept it can do so, and whosoever wishes to reject it can do so." (18-29)

Right to education and knowledge: 39-9

Basic Human relationship: 49-13

General human relations based on Al-Qist: equity: 4-135

The Holy Prophet (Peace be upon him) said that whole humanity is one family and each has an obligation to the other.

The Quran recognizes racial, geographic and national appearances, but firmly disallows them as basis for classification, as humanity is indivisibly honoured: 17-70 In his Farewell Sermon, the Prophet (Peace be upon him) declared:

"Righteous actions are the only mark of distinction and not wealth, birth, or status in life."

The Prophet (Peace be upon him) said:
"The life and blood of Muslims are equally precious"
(Abu Dawud)

"The protection given by all Muslims is equal. Even an ordinary man of them can grant protection to any man."
(Bukhari)

The Prophet (Peace be upon him) said that those who accept the Oneness of God, believe in the Prophethood of His Messenger, give up primitive prejudices and join Muslim

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community and brotherhood, "then they have the same rights and obligations as other Muslims have" (Bukhari)

There is absolute *equality* between new converts to Islam and old followers of the faith: 49-10

The Quran lays down principles of equal opportunities; no one should covet what belongs to others, but should make ones own effort to earn the same. Both men and women have to contribute (4-32), and recompense for effort or contribution is a matching reward (16-97, 33-35).

Equality, central to existence, survival, development and progress of human beings, is not possible without firm belief that they all have same origin: (49-13). In explanation, the Prophet (Peace be upon him) in his last Sermon said:

"People, Allah says: 'O mankind! We created you from a single male and female couple and, then divided you into nations so that you may recognize one another. Verily the most honourable among you in the sight of Allah is he who is the most righteous of you'. In the light of this Quranic verse no Arab has any superiority over a non-Arab nor any non-Arab has any superiority over an Arab. Neither black is superior to white nor white is superior to black. Of course, if there is any criterion of superiority it is righteousness".

According to Toynbee, there was hardly any race in the world from which people did not embrace Islam and in the process became one ummah. He goes to the extent of saying that Christianity with all its preachings of universal brotherhood lagged far behind Muslims in bringing about intermingling and integration of different races particularly white and black.

According to Prof. Gibbs, "no other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour, so many and so various races of humanity." (Whither Islam)

Clarence K. Streit observes: "He (Muhammad, Peace be upon him) freed the girl child from burial alive, and her mother

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from slavery, and through him tens of millions of women received rights that Christendom did not allow until modern time." (Union Now)

Slavery was intricate in socio-economic system, where slaves were treated worse than animals. Islam gave them rights of their own, while developing a society through process leading to their full freedom as equal humanbeings. The *Quran prescribed spending for release of slaves, as sacred duty*. In his Sermon the Prophet (Peace be upon him) exhorted:

"Take care of your slaves and let them eat what you yourself eat and let them wear what you yourself wear".

Professor Brifault in the 'Making of Humanity' observes: "The ideal of freedom for all human beings, of human brotherhood, of the equality of all men before law, of democratic government by consultation and universal suffrage, the ideals that inspired the French revolution and the declaration of rights, that guided the framing of the American constitution and inflamed the struggle for independence in the Latin-American states were not the invention of the West. They find their ultimate inspiration and source in the Holy Quran". (Also see Haider Zaman, *The Concept of Equality*, Dawn, 6.9.2002)

Sanctity of Life: "His (who attempts suicide) lot is a crime in Islam as well as a hell."

Right to life: 5-32, 6-152, 17-31, 17-33

Prophet Mohammad (Peace be upon him) said:

"One who kills a man under covenant (a non-Muslim citizen) will not even smell the fragrance of paradise." (Bukhari)

Prophet Mohammad (Peace be upon him) in his farewell address, said, "Your lives and property are forbidden to one another and to you until you meet your Lord on the Day of Judgment." (Muslim).

Scripture always, upheld sanctity of life. Pope John Paul

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was fed through nasal tube to keep him alive. He had written his own "living will" declaring life extending treatments as moral duty for Roman Catholics. This indicated, he wanted to be kept alive by artificial means even if he fell into coma or persistent vegetative state, such as brain-damaged Terri Schiavo in United States, whose feeding tubes were removed after 15 years. It was held that denying life supply treatment amounts to "euthanasia by omission."

Death of Terri Schiavo had been caused by unacceptable "violation of the sacred nature of life...A life has been interrupted...There can be no exceptions to the principle of the sacred nature of life from the moment of conception until its natural end... Besides being a principle of Christian ethics, this is also a principle of human civilization," chief spokesman Joaquin Navarro-Valls said in Vatican.

As Schiavo case shows, modern medicine can extend basic body functioning for years - a worrying prospect for world's largest church if that means its elected-for-life leader is incapacitated indefinitely.

John Paul insisted that decisions on abortion, artificial birth control, and death can not be taken even in extreme cases. "The intrinsic value and the personal dignity of every human being does not change no matter what the concrete situation of his life," he told doctors and ethics experts attending a Rome conference about patients in a vegetative state. (*Pope's Will Wants Life Support Till Death*, Reuters; The Dawn, 1.4.2005) The Quran has a similar code, which, however, recognizes scientific basis of biological and medical facts at each stage of zygote, cystoblast, foetus, baby born and before birth, delicate issues of mother and child life and health involvement in the process, medical treatment and preservation of life with utmost care under all circumstances.

Al-Birr: kindness: 2-44

Al-Fadl: generosity: 2-237

Al-Ihsaan: benevolence: 55-60

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It means striving to do good and repel harmful. It is opposite of behaving badly. Prophet (Peace be upon him) said:

"... that you help a man to mount and ride his riding beast, or you lift up his luggage on to it for him, is a charity." (Bukhari, Muslim)

Inter-spousal love: Mawaddatan: 30-21

Shares for parents, kith and kin: 4-7 & 33

Treatment to parents, orphans, poor, etc.: 2-83, 2-215

Fairness to all, even enemies: 5-2, 5-8, 4-135, 16-90, 5-91, 4-135

When Abu Obaida, commander in Syria, had to evacuate Syrian town of Hims, in the face of a sudden attack by a superior Roman force, he summoned priests and elite of the town and said to them:

"We received revenue from you, so that we may spend it on your defence and betterment. But we cannot do it any longer, as we have to evacuate this town under duress. Therefore take back the 7,00,000 dirhams you paid to us as revenue and tribute." The Chief Padre said: "No deed of justice and equality can excel this unrivaled masterpiece of yours. By Holy Jesus, I give you my pledge that if ever we are at liberty to choose our rulers, we shall choose you Muslims and none other."

Economic Welfare: Usually economic welfare aspect of Islamic society is not given due importance by governments. Therefore, it needs a little more clarity:

There is no one moving with life whose sustenance has not been assured by Allah: 11-6. It is not denied even to those who deny themselves and disobey. Examine carefully 2-126. Earth is not property of all. It provides habitation and means of production for all: (41-10, 15-20, 56-63 to 73). Sustenance is not only for oneself, it is for family, children, parents, all dependents, and poor and needy in the society. Examine 2-233,

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6-152, 17-31, and 29-60. Social order is established to enforce Divine ordainments to support poor: (36-47) Islam gives the poor a right of share in the wealth of rich, answerable to God, and establishes institutional mechanism to cater for basic needs. This is the basis of willing submission in obedience-prayer: (2-177) Also see 9-60. The Quran says:

"And in their wealth was a share
for the one who asked for help and for one who could not."
(51-19)

Muslims are required not only to help poor themselves, but also to encourage and urge society for it. (Surah 103)

The Holy Prophet (Peace be upon him) said:

"If you want my pleasure, look after the poor. You will deserve Allah's help and His provision, if you look after the poor."

First instance of social security in Europe is the scheme of compulsory state insurance which was introduced in Germany in 1883, followed by Austria and some other countries. In America, except Workman's Compensation Act passed in 1908, no significant legislation was enacted until 1935 when Social Security Act was passed by the Congress.

In Islam philanthropy, individual and collective, is broad based: Obligatory consists of, e.g., *Zakat*, *Fitrana*. Voluntary includes *Sadaqaat* and *Wakf*. *Zakat* is principal component of social security. *Zakat* is compulsory share for certain categories of beneficiaries. This supplements state responsibility discharged compulsorily from its resources including *Bait-ul-Mal* (*Treasury*).

From the Quranic term '*maeeshat*' (*ma-aayish*) is *muashiyat* (economics). Physical needs are manifestations of material nature of man. Hunger is most powerful of these. Hungry man may lose eye for value. Man turns to higher ideals when hunger is appeased. Purpose of good deeds is satisfaction of human needs and creation of environment of ease for greater good for

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mankind. The Quran promises peace and plenty for those who follow the Law. For those who violate the Law, one of sure outcomes is scarcity, due to wastage of resources in course of contradiction and conflict. (20-123 &124).

Islamic social order is a sacred obligation, because of being a contract with Allah, in which individuals submit their life and possessions for peace and progress of mankind, resulting into individual and general good, here and *Jannah* (Paradise), here-after. Main characteristics of *Jannah* (20-118), are where all needs are satisfied. Comfort, aesthetics, etc., are all assured. Muslim is taught to give due priority to needs of others (59-9). The Quran admonishes those mere worshipers who ignore other's needs, do not feed the hungry, and bar utilities. Such worshippers disgrace not only themselves but *diin* also (107-1 to 7). Those who can afford, are encouraged for generosity. Consider following traditions:

"Look for me among the weak, for you are helped and provided for because of the weak among you" (Abu Daud).

"These people of ours are helped because of their weakness, their callings, their prayers, and their sincerity" (Muslim).

"Certainly Allah will not bless a people who do not give the rights of their weak."

"Those people will not be purified whose weak cannot get their right without much difficulty" (Ibn Maja).

Social safety net is a joint responsibility of both, individual and society: (57-18, 3-92, 2-215)

"...and feed the distressed, the needy." (22-28)

"...and feed such as (beg not but) live in contentment, and such as beg with due humility..."(22-36)

"He is not a believer who eats to the fill when his neighbour is hungry" (Mishkat).

"A town in which a person spends a night on an empty stomach forfeits Allah's protection."

"If a Muslim clothes another Muslim in his nudity, God will clothe him with the green freshness of Paradise; and if a Muslim feeds a Muslim who is hungry, God will give him to eat of the fruits of Paradise; and if a Muslim gives a drink to a thirsty Muslim, God will let him drink from the fountain of Paradise."

"Feed the hungry, visit the sick, and free the captive if he be unjustly bound."

In Divine plan, joint venture of all mankind, capital is provided by God. Man contributes labour, but not all. Innumerable creatures, creations and forces are at work for him, all the time, beneath soil, over land, in atmosphere, and in space. In production, there is a share for needy. All *surplus*, over and above one's own need, is for those who need: (2-219) The Holy Prophet (Peace be upon him) pointed out so much to spare for charity that the Companions felt that they had no right over that they had in surplus (Muslim).

"Those who spend their wealth by night and day, privately and publicly,

their reward is with their Lord; and they have no fear, nor shall they grieve." (2-274)

It is not just spending, but spending the best in the best possible manner:

"You cannot attain to righteousness unless you spend out of what you love. And what you spend, Allah surely knows it." (3-92)

Those who do not arrange for the poor will ultimately taste hell: (69-34 & 35, 76-8 to 10) Those who have the means must help the needy without prejudice (30-38, 2-215). Wealth must circulate widely in society and not only in a section: (59-7) The Quran prescribes various measures against accumulation of wealth in a few hands. Usury, money multiplied through

money, is unlawful: (2-275)

No one should exploit or extort anyone. Mutaffifeen (Surah 83) are those, who take full measure but give less, who inherit property, collect more, (yet remain greedy and miser), (89-19 & 20), and crafty clerics (9-31), eat up earnings of others.

"Practices which are harmful to and create hurdles in the growth and progress of humanity have been collectively called Ar-Riba by the Quran. It includes (consumable, unproductive) loans; interest on it is only one aspect of *Riba* (*exploitative usury*). The hoarding of wealth, exploitation of the hard labour of others and usurping their due is also *Riba*. In general, wealth earned (multiplied) through wealth is *Riba*."

Capitalistic *riba* is visible in exploitation of labour in industrial enterprises. The phenomenon of child labour, inordinately long hours of work and poor working conditions are common means of *riba*. Industrialist pays minimum wages to workers, but sells production at maximum profit. Share of profit above normal represents extent of exploitation of both workers as well as consumers. Dr Aqdas Kazmi extends his interpretation to include extortion by bureaucracy, business, banks, financial institutions, different professions and politicians, through corrupt and illegal practices. He includes globalization and so called foreign aid in this category.

Islam's comparative strength lies in its stand against exploitation, corruption and rent-seeking from socio-economic system. (Also see Dr Aqdas Ali Kazmi, *Riba: An Epistemological Approach-II: Essence of the Islamic System*, The News, 30.3.2000)

Aisha (may Allah be pleased with her) said:

"Never was the Messenger of Allah (Peace be upon him) given the choice between two things without choosing the easier of them, as long as it entailed no sin. If it did entail sin, he was of all people the most remote from it. Never did he seek revenge for something done against himself; but when the sanctity of Allah was challenged, he would take vengeance for His sake alone." (Bukhari, Muslim)

Abu Dawud, records that Amr ibn al-Aas said that he avoided a bath on a cold night after having become impure for prayer and instead performed dry ablution (tayammum) and the Prophet (Peace be upon him), remarked "Amr, you performed prayers while in a state of impurity" (junub)? Amr responded by citing the Quranic verse: "And kill not yourselves. Indeed God has been most Merciful to you." The Prophet laughed and said nothing further.

In such circumstances, some self-styled persons make *diin* difficult by issuing verdicts (*fataawaa*) of disbelief (*kufr*). Some one responded to such castigator: "You call me a disbeliever. I shall therefore call you a True Believer - since a lie is best met with one of similar magnitude."

International Law and Diplomacy

Treaties among nations, shrewdly and cleverly crafted by conquerors, are usually thumbed by unequals, in which ill intentions are camouflaged that would permit violation and justify ultimate abrogation. They are not observed with same precision that went into their making. They are usually made as a maneuver, buy time, and keep others off-guard while next plan is simultaneously in process, a stark treachery.

Islam stands for peace, justice and brotherhood in international relations. Jamshed opines that Islamic legal principles governing inter state relations are relevant to ever changing international demands, and in many ways can be much more effective due to conceptual clarity and ability for conflict resolution, through dynamism added by *ijtihad*.

The Quran lays down basic principles. Detailed rules have to be updated in developing international situations. Treaties are respected in legal culture of Islam. Problem have arisen when these are brazenly flouted by 'civilized' world itself, e.g., in Palestine peace is dictated to displaced and captive population in camps through forceful occupation of its ancestral land. [Also see Treaties in Islam; Jamshed A. Hamid's book '*Status of Treaties in Islam - A comparison with Contemporary Practice*'): Dawn, 20.7.2002]

International law of treaties is based on doctrine of "*pacta sunt servenda*," codified in *Vienna Convention*, in 1969: every treaty in force is binding upon parties to it and must be performed in 'good faith'. The Quran prescribed it in the

concept of 'aqd', with religious and moral binding force for maintaining peace among nations based on equality and fair play. The Prophet (Peace be upon him) said:

"Muslims shall be bound by the conditions which they make in the light of the Quranic injunctions to fulfill the covenant of Allah when you have covenanted and break not your oaths after the asseveration of them, and after you have made Allah surety over you" and to "keep the covenants" as of the "covenants it will be asked".

Religious sanction against violation becomes strong as Allah is taken as the Surety. As such any breach is a sin, for which everyone is accountable before God. Violators are promised a "shameful doom."

The Quran commands not to abuse treaties and refrain from deception and intrigue. It prescribes not to break oaths if other party does not commit breach. Muslims must fulfill their part till end of term.

Charter of Madinah provided that "no one shall go against this agreement. Allah and Muhammad, the Apostle of Allah, will protect those who observe and guarantee this agreement."

Preference for Peace in Conflict Resolution

Battles fought during the Prophet's (Peace be upon him) life time are usually discussed without referring to their background, causes, and context of episodes and their conduct.

Surah 48 (*Al-Fath: The Victory*), refers not to a conquest in combat but to the *Truce of Hundaybia* (6 A.H.), which averted bloodshed and fighting. Treaty, apparently not favourable to Muslims, was for cessation of hostilities for ten years, and Muslims could not perform Umra that year but could come the following year on certain conditions. The agreement, which could last for only two years, included stipulation from the Quraish, that: "If any man from us came to you, you must return him even if he accepted your religion."

Allah declared it a manifest victory for Muslims because of its far reaching favourable outcome for believers. Muslims intensified diplomatic, political and social interaction for spreading the Message, rapidly. Ibn-e-Hajar explains: "Because of the peace,... people mixed with each other... Muslims recited the Quran to the polytheists, and debated with them openly about Islam without any fear..." Number of people who embraced Islam in those two years was almost equal to all those before. At the time of Hundaybiyah, Holy Prophet (Peace be upon him) was accompanied by 1,400 Muslims. But after two years he marched to Makkah, with 10,000.

Depending upon total socio-economic and politico-diplomatic situation, peace is more conducive to spreading Islam than war, which should be, preferred, actively sought and maintained, even if Muslims have power and means

to fight and win.

Usually following verse (9-5) is quoted, totally out of context, without understanding different situations and strategies explained in 9-1 to 29, Sections 1 to 4. It is misinterpreted, even by some Muslims for killing unbelievers:

"But when these prohibited months are over,
slay the idolaters wheresoever you find them, and

take them captive or besiege them, and waylay them at every outpost." (9-5)

The Ghassanid Christian tribes on Syrian border, joining their forces with Caesar, began to muster their troops. They had close links with them. In the meantime, the hypocrites (*munafiqeen*) of Madina, built a mosque called *Masjid-e-Dharraar* to sow seeds of dissension among Muslims and tried to dissuade them from joining forward defence against Byzantine Empire.

Polytheists (*mushrikeen*) in Makkah, with evil designs and enmity against the believers, also joined hands with the enemies. Polytheists pinned their hopes on allied forces, arrayed against Muslims.

Under these circumstances, strategic options, were explained through revelation, for dealing with belligerent enemy: either (i) they should surrender and submit to Islam (Peace). or (ii) they may be given four months notice to evacuate, otherwise (iii) they would be killed.

It applied to those polytheists who had violated treaties and did not stop conspiracies.

Use of water for body hygiene and cleanliness increased only very lately in the West. Although, it is still not used for full hygiene and cleanliness, particularly, when and where needed the most. Polytheists of Mecca had no clean hygienic habits. Kabah was appointed as the inviolable clean place of worship and peace. Die hard polytheists had not reconciled to the new faith of the believers and had not recognized the politico-social revolution that had taken place, prevailing over and pervading

not only the Peninsula but out on the move over the planet. They definitely had ulterior motives, clear in their conspiracies, for the place and symbol of their power, which they lost to the believers, their enemies. Therefore, their entry in Kaba was banned to eliminate any cause of conflict at the centre, in future also.

It is important to keep course of history in mind and point of time and circumstances when *Surah At-Taubah* (Surah 9), particularly verse 9-5, was revealed, after almost 22 years of the Prophet's (Peace be upon him) relentless invitation (*da'wah*) and struggle.

Before beginning combat, invitation of *Islam* (Peace), was conveyed to unbelievers. If they accepted it, they became equals and enjoyed all rights and freedom. If they wanted, they could practice their own religion, and pay tax (*jizya*) for protection of their special status. But if they accepted neither, then combat decided the course.

There is no compulsion or coercion in faith. Responsibility of every Messenger of God was to convey, e.g., 3-20, 5-92, 5-99. Analysis of circumstances leading to each combat shows that it was not just invitation for Islam or motives of *Jizya* or resources and revenue, but there were a host of issues arising from hostile conduct of enemies who did not reconcile to the social revolution steadily spreading and expanding span of new world order.

The Quran did not make rigid statements which could not deal with dynamics of development and history. Yet, some biased criticism refers to some verses and episodes out of historical and revelatory context. Let us consider a few instances.

"Take not the Jews and Christians for friends.
They are friends of one another."
(5-51)

(Consider this even under today's scenario)

"The believers should not take disbelievers (enemies)
for friends (allies)

in preference to believers (comrades, companions), and who so does it has no connection with Allah, (then it is not for cause of Allah for human prosperity and peace) except that it is a measure (strategy) of security to guard yourself against them," (3-28)

The Prophet (Peace be upon him) made different pacts under different circumstances with people of other religions and disbelievers. Above verses encourage to form a policy that should provide secure environment for life and liberty.

Above verses point out to adversaries who did not recognize reality of cultural revolution and increasing geo-politico-economic emancipation of down trodden masses and weaker populations. In the early period of Muslim conquests, Christians who had been persecuted by Byzantine Empire for a long time welcomed Muslim conquerors as 'saviours.' They enjoyed full freedom under Muslim rule.

Structures and symbols of personal power were demolished. Negation of idols, status symbols of tribes and worshipers, was in fact denial of pomp and power of polytheists. Threat to priesthood was ultimate threat to the Pontiff or the Pope. Awakening and enlightenment of masses was direct challenge to all exploiters in power corridors. Therefore, they could not be taken naively and blindly as supporters of the revolutionary faith and its policies. History bears testimony that these powers through out history, have always forged alliances and formed 'allied forces' against revolutionary movements, be it in Europe, Latin America, Asia or Africa. Therefore, these matters have always to remain under close study, scrutiny, watch and review. International relations, diplomacy and defence demand vigilant dynamic dealings.

The Quran ordains to show kindness and deal justly with those who do not wage war against you on account of your faith: (60-8) Conciliatory and friendly posture always dominates diplomacy and dealings of Muslims with their counterparts. (Also see Jafar Wafa, *Relevant Quranic Guidance*, Dawn - August 11, 2006)

Jihad (Utmost Effort) and Conduct of Combat (Qitaal)

"You have been best of peoples, ever raised up for mankind, You enjoin Al-Ma'ruuf (right) and forbid Al-Munkar (wrong)." 3-110

This seriously demands discipline and organization. Severity of this demand may increase with the degree of resistance. But success, 'manifest and sure' (*Fath Mubiin*) is guaranteed, in fair steadfastness. At this point it may be necessary to distinguish Jihad (utmost effort) from ordinary struggle, combat (war:*qitaal*), and also from intolerance.

"The term Jihaad means struggling, exerting one's latent power and exhausting all potential to achieve a (noble) cause. (It does not take myopic view in individualistic and self styled sense.) This word and its various derivatives have been frequently used in the Quran, the Sunnah and the religious literature of Islam. According to some scholars Jihaad forms such an essential part of Muslim religious practice that it constitutes the sixth pillar of Islam. (It is organized, directed and declared as an institution, not sporadic, and it must be distinguished from 'qitaal' (fighting) (e.g., see 2-217).

"Islam allows war (as laid down) not for its own sake (or just for the sake of it), but for the noble purpose of protecting human life and its intrinsic values. In fact, the permission to take up arms and engage in battle under certain circumstances stems from the noble aim of protecting and respecting the life,

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dignity of man, and the right of humanbeings to shape their destiny by their own free will and independent endeavour (against their violation and terror)." (Also see *Jihad and Isamic World-view*, Muhammad al-Ghazali, The Dawn, 25.8.2000)

"O you who believe! If you help (the Cause of) Allah, He will help you and make your foothold firm" 47-7

All kinds of barbarity are perpetrated in wars. West became conscious of concept of humane rules of war during 17th century, and actual codification began in mid 20th century. Geneva Conventions and Protocols aimed at mitigating war effects by restricting choice of means, methods of military actions and compelling belligerents to spare persons who do not or no longer participate in hostilities, conform to Islamic prescriptions, e.g.:

- (i) *Hors de combat* and those who do not take direct part in hostilities are entitled to respect for their lives and physical and moral integrity.
- (ii) It is forbidden to kill or injure an enemy who surrenders or who is hors de combat.
- (iii) The wounded and sick are to be collected and cared for.
- (iv) Captured combatants and civilians are entitled to respect for their lives, dignity, personal rights, and convictions.
- (v) Everyone is entitled to benefit from fundamental judicial guarantees. No one is to be held responsible for an act he has not committed. No one has to be subjected to physical or mental torture, corporal punishment, or cruel or degrading treatment.
- (vi) There is no unlimited choice of methods and means of warfare. Weapons or methods of warfare that cause unnecessary losses or excessive suffering are prohibited.
- (vii) Civilian population and property are to be spared. Attacks have to be restricted solely against military objectives. (Consider verses about Battle of Badr, when Caravan of

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Abu Sufyan was given safe passage to Mecca, so that encounter took place only with military force coming from Mecca.)

Islamic international law was framed "some eight hundred years (even) before the Dutch jurist Grotius put pen to paper and became the founder of the western concept of the law of nations." (Sidrah Unis, *Pioneering Role of Islam*, Dawn - February 3, 2006)

Islamic international law promotes peaceful settlement of disputes by means of negotiation, mediation, and arbitration. Treaty of *Hudaibiya* is a classic example. It promotes peace, harmony, and tolerance:

"...So if they withdraw from you, and fight you not and offer you peace, then Allah allows you no way against them." (4-90)

"And if they incline to peace, incline you also to it, and trust in Allah.." (8-61)

"Allah forbids you not, with regard to those who fight you not for (your) faith, nor drive you out of your homes, nor dealing kindly and justly with them: for, Allah loves those who are just." (60-08)

Diplomats and their families are entitled to immunity from prosecution, freedom from arbitrary arrest and detention, and proper care and treatment.

Islam underscores scrupulous compliance with provisions of treaties:

"Fulfill the covenant of Allah, when you have made a covenant, and break not your oaths after the assertion of them, and after you have made Allah your surety, for, Allah knows all that you do." 16-91

"And if you fear treachery on the part of a people, then

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throw back to them (their treaty) on terms of equality. Surely, Allah loves not the treacherous." (8-58)

Islam provides for *asylum*:

"And if anyone of the idolaters seeks your protection (asylum), then protect him so that he may hear the word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not." (9-6)

Islamic law clearly defines how troops must behave during movement and armed conflict, and prescribe rules for conduct of war. Quranic injunctions and Traditions of the Prophet (Peace be upon him) form basis of humanitarian law, further developed and elaborated by Muslim jurists.

It clearly lays down guidelines as to when to resort to armed conflict. The Quran and the Traditions do not prescribe war for the spread of faith (Examine 2-256). As long as pacific means are available for settlement of disputes, war is prohibited. When all these fail, and people are attacked, oppressed and persecuted, permission is given to fight:

"And fight in the way of Allah against those who fight against you, but do not transgress limits (but begin not hostilities). Lo! Allah loves not the aggressors." (2-190)

"Permission (to fight) is given to those on whom war is made...." (22- 39)

"And what reason have you, not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord (Allah), take us out of this town, whose people are oppressors, and grant us from You a supporter, and grant us from You a helper!" (4-75)

Islamic law lays down clear rules for conduct of war. It

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doesn't allow war without ultimatum and distinguishes between combatants and non-combatants. There are many prohibitions, e.g.:

- (i) cruel ways of killing;
- (ii) destruction of crops, trees, and natural resources;

These automatically ban chemical, biological, nuclear and other weapons of mass destruction.

- (iii) killing of envoys;
- (iv) massacre in the conquered territory;
- (v) dishonouring of women,
- (vi) inhumane treatment of prisoners of war;
- (vii) punishing prisoners of war for acts of belligerency,
- (viii) charging prisoners of war for their maintenance,
- (ix) exacting labour from captives,

(Present International Conventions allow the detaining state to exact labour from prisoners of war below officer rank.)

- (x) depriving the conquered population of their possessions: nothing is to be taken from public without paying for it,
- (xi) interfering in their religious practices,
- (xii) destruction and dishonouring of religious places,
- (xiii) forcing them to convert to Islam,
- (xiv) denying or restricting their legal and equitable rights,
- (xv) wounded soldiers, not fighting are not to be attacked, Islam grants them and prisoners of war protection and medical assistance.
- (xvi) killing anyone tied or in captivity is prohibited.
- (xvii) torture by fire is prohibited,

(xviii) treacherous conduct is completely prohibited,

The Prophet (Peace be upon him) said:

"Do not kill any old person, any child or any woman" (Abu Dawud).

"Do not be guilty of breach of faith."

"Do not kill the monks in monasteries"

"Do not kill the people who are sitting in places of worship." (Ibn Hanbal)

"The Prophet (Peace be upon him) prohibited mutilating corpses of enemies." (Bukhari; Abu Dawud)

"Do not attack a wounded person." (Abu Dawud).

"No prisoner should be put to the sword." (Ibn Maja)

"Punishment by fire does not behove anyone except the Master of the Fire." (Abu Dawud)

"The Prophet (Peace be upon him) has prohibited the believers from loot and plunder." (Bukhari; Abu Dawud)

Abu Bakr (may Allah be pleased with him) directed:

"Do not destroy villages and towns, do not spoil cultivated fields and gardens, and do not slaughter cattle."

In Battle of *Ahzab*, ten thousand dinars were offered for the dead body of a renowned enemy, which fell down in the trench, to be taken away. The Prophet (Peace be upon him) said:

"I do not sell dead bodies. You can take away the corpse of your fallen comrade."

After settlement of terms of treaty of *Hudaybiyah*, when Abu Jandal, son of the emissary of unbelievers, who negotiated this treaty with Muslims, rushed fettered and blood-stained, to the Muslim camp, crying for help, the Prophet (Peace be upon him) told him:

"Since the terms of the treaty have been settled, we are not

in a position to help you out. You should go back with your father. God will provide you with some other opportunity to escape this persecution."

In 638 C.E., when Jerusalem was first conquered, Caliph Omar (may Allah be pleased with him) declared:

"I grant them security of lives, their possessions, their children, their churches, their crosses, and all that belongs to them.... Their churches shall not be impoverished, nor destroyed; neither endowments, nor their dignity.... Neither shall the inhabitants of Jerusalem be exposed to violence in following their religion; nor shall one of them be injured."

A delegation from Samarqand met Caliph Omar bin Abdul Aziz and complained that Qutaibah, commander of the Muslim army, had unjustifiably stationed troops in their town. A Muslim judge, Jami ibn Hakhir Albaji, who was appointed to hold inquiry, pronounced that the Muslim army must vacate the city immediately, and declared that sudden attack on the city, without any warning, was a violation of Islamic law.

"Oliverus Scholasticus tells how the Sultan Al-Malik Al-Kamil provided a defeated Frankish army with food: 'Who could doubt that such goodness, friendship and charity come from God? Men whose parents, sons and daughters, brothers and sisters had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger and showered us with kindness even when we were in their power.'"

"The Muslims also maintained the same morality while retreating from a territory. In 634 C.E., the Muslim army made a strategic retreat from the Hams, Damascus, and other cities to consolidate its strength to repel the army of Heraclius. The retreating army, unlike other contemporary armies, not only left the citizens and their possessions absolutely unhurt, but also returned the tax collected from the inhabitants." (Syed Imad-ud-Din Asad, *Islamic Humanitarian Law*, Dawn - February 24, 2006, and Bilal Ahmed Malik, *Islam's Pioneering Role*, Dawn - December 2, 2005)

Clash of Civilizations

It may be relevant to analyze the perspective to the present nature of so called clash of civilizations starting from rejection of the formal invitation sent to the Roman emperor, by the Holy Prophet (Peace be upon him).

" According to Caussin de Perceval, who quotes from Arabic writers, Christianity existed amongst the Banu Taghlib of Mesopotamia, the Banu `Abdu 'l-Qais, the Banu Haris of Najran, the Banu Ghassan of Syria, and other tribes between al-Madinah and al-Kufah."

"The Christianity of this period is described by Mosheim as expiring under a motley and enormous heap of superstitious inventions, with neither the courage nor the force to raise her head or display her national charms to a darkened and deluded world." Doubtless much of the success of Islam in its earlier stage was due to the state of degradation into which the Christian Church had fallen. The bitter dissensions of the Greeks, Nestorians, Eutychians, and Monophysites are matters of history, and must have held up the religion of Jesus to the ridicule of the heathen world. The controversies regarding the nature and person of our Divine Lord had begotten a sect of Tritheists, led by a Syrian philosopher named John Philoponus of Alexandria... The worship of the Virgin Mary had also given rise to a religious controversy between the Antiduo-Marianites and the Collyridans; the former holding that the Virgin was not immaculate, and the latter raising her to a position of a goddess..."

"...The gentler tone and spirit of the Christians seems to have won the sympathy of Muhammad, and his expressions regarding them are less severe than with reference to the Jews; but the abstruse character of their creed, as shown in their endless schisms regarding the nature of the Trinity and the person of Christ, and the idolatrous character of their worship, as still seen in the ancient Syrian and Coptic churches, led him to turn from Christianity to Judaism..."

Some Traditions quoted and compared by Patrick Hughes, (A Dictionary of Islam, pp.53-57), may be examined:

"Abu Harairah says the Prophet said:

"Of the seven persons whom God in the last day, will draw to Himself, will be a man who has given alms and concealed it, so that his left hand knoweth not what the right hand doeth." (Compare Book i. c. viii pt. I Matt. vi. 3)

"God accepts not the prayers of those who pray in long robes (Compare Book c. ix pt. 2; comp Matt. xii 38.)

"The doors of the celestial regions shall not open to them (the wicked) until a camel pass through the eye of a needle." (Compare Book v. c. iii. pt. 3 comp Mark x 25.)

"Abu Umamah relates that the Prophet said:

"Blessed be him who hath seen me. And blessed be him who hath not seen me and yet hath believed." (Compare Book xxiv. c. xxvi. pt. 3; comp. John xx. 29.)

"Mu'az relates that the Prophet said;

"Do unto all men as you would do unto you, and reject for others what you would reject for yourself." (Compare Book i. c. i pt. 3; Matt. vii 12.)

"Abu Hurairah relates that the Prophet said:

"Verily God will say in the day of resurrection, O ye sons of men! I was sick and ye did not visit me. And the sons of men will say, O Thou Defender how could we visit Thee, for Thou

art the Lord of the universe, and art free from sickness? And God will say, O ye sons of men, did you not know that such a one of my servants was sick and ye did not visit him". (Compare Book v. c. i. pt. 1; comp. Matt. xxv. 21.)

"It is a singular ruling of the Muhammadan law that a claim of parentage made by a Christian is preferable to a claim of bondage advanced by a Muslim. Abu Hanifah says if a boy be in the possession of two men, the one a Muslim and the other a Christian, and the Christian assert that the boy is his son, and the Muslim assert that he is his slave, he must be decreed to be the son of the Christian and free, because, although Islam is the superior religion, there can be no balance between the claim of offspring and the claim of bondage. (Idem., vol. iv. 133.)" (Patrick Hughes, A Dictionary of Islam, pp.53-57)

Apart from blasphemous remarks of a 14th century Byzantine emperor about the holy Prophet (Peace be upon him), quoted by Pope Benedict XVI in his speech at a German University, a point has been raised by him indicating difference (in his opinion) between concept of God in Christianity and Islam. He is right. Absolute monotheistic belief in God is the root cause. It was on basis of this one point agenda that the Prophet (Peace be upon him) had interfaith dialogue with Christians, under instructions in the Quran. Historically resistance developed not mainly on the second part of the formulation of faith (i.e., first kalimaah) but basically due to and on the first part of it, i.e. basically on '*Laa ilaaha*' (There is no god) and consequently, on its second part also i.e. '*illallaahu*' (except Only One God Alone). There are many people, including some of the People of the Book, who believe in God, and at the same time conjecture or conceive other gods, too. So, it is not the basic problem for them to believe in God, (the second part of the Islamic formulation of Faith). But many people violently reject the Oneness and associate, in His Essence and Attributes, all possible they can conceive, besides the Only One God, Alone. It is here that active and violent resistance has been perpetrated through out history of revealed

religion based on Monotheism. This concept (Faith) explaining the way of life based on unity and universality of one law (Monotheism) governing all existence, was inconceivable out of ignorance, and was resisted out of arrogance. This still continues under one or the other doctrine or dogma, although science is increasingly clarifying many misconceptions about it. Science has now set its direction in search of the 'Unified Law' (Unification Theory, which is leading science to the basic theme of Monotheism).

In the words of Pope Benedict XVI, 'for Muslim teaching, God is absolutely transcendent. His will is not wound up with any of our categories, even that of rationality, image of a capricious God who is not bound to truth and goodness'. This conclusion about God being 'absolutely transcendent,' or transcending all limitations, stems from Pope's irritation over Jihad which he terms as violence, 'not compatible with God's nature.' He discredits Jihad - struggle in faith to fight aggression and oppression against humanity, the ultimate rational active deterrence to irrationality. He can't be expected to be completely ignorant of, but may be he deliberately ignores, even the very opening sentences of the Opening Chapter of the Quran (1-1 to 5).

"Last May, he made an emotional visit to the former Nazi death camp of Auschwitz in Poland and asked why God was silent when 1.5 million victims, mostly Jews, died in what he then called a 'valley of darkness'." (Also see '*Muslims, Christians, Jews Should 'Improve Dialogue': Pope's Appeal to Religious Leaders*', Reuters; Dawn - October 13, 2006) By asking such questions, was he trying to provoke or play with passion of people?!

Any way, Jaffar Wafa asks: "How does the Pope then reconcile his proposition...with Moses (peace be upon him) leading the Israelites on their exodus from Pharaoh's Egypt and fighting with the original inhabitants of the 'holy land' and occupying it to settle the Israelites there, because God had promised that He will destroy the indigenous tribes already living there?"

"The Pope's response to the anger his statements sparked in the Muslim world was more offensive than the statements themselves. He apologized not for what he said, but for Muslims' failure to grasp the intended meaning."

"That the Pope should have quoted from a Byzantine text on Islam is hardly surprising. The line of continuity between Manuel Paleologos's conception of Islam - quoted in the papal speech - and Benedict's has never been severed."

According to him, he quoted from Byzantine text. But mind and tongue were his. In his speech, at the university of Regensburg, prefaced by the Editor of Catholic World News (CWN), the Pope again chooses to remind "of a 14th century dialogue between 'an educated Persian' and 'the erudite Byzantine emperor Manuel II Paleologus on the subject of Christianity and Islam.' Manuel is supposed to have set down this dialogue during the siege of Constantinople between 1394 and 1402. Incidentally, at that time too a Benedict (Benedict XIII) was the Pope (1394 to 1417), though I must hasten to add that Benedict XIII was in Rome, not in Constantinople where he was not recognized as the spiritual head. "

"The Pope devotes next five paragraphs to the views of Manuel on reason, religion, violence, jihad and the 'evil and inhuman things' brought by the Prophet of Islam...." (See complete article by Iqbal Jafar, *The Byzantine Riddles*, Dawn - October 2, 2006.)

Pope Benedict XVI insisted that Turkey must not aspire to become member of European Union, because she belongs to Islamic world, whereas Europe belongs to Christianity. He seems to believe that earth is divided into religious zones. Musailmah the Liar, wrote to the Prophet (Peace be upon him) that "God has divided the world into two; one half belongs to you, the other to me". The Prophet (Peace be upon him) reminded him that the earth belongs to God alone. He gives dominion over it to whomsoever He chooses, and woe unto the liars.

Muslim presence in Europe is not new. Movement of

Islam into much of the old world "stopped just inside doorsteps of Europe, but remained inside that threshold for centuries." However, there are some Muslim majority areas also, e.g., Albania, and others. About 20 million Muslims are living in Europe, as minorities, struggling for basic rights. They arrived as immigrants from colonies, worked hard for development of their new homes, and their grand and great grand generations know no other home. They speak local languages, are educated and brought up in local environment. But since most have kept their faith; that is the real issue.

Integration is very much desirable and required. But the core right, evangelists and neoconservatives, insist on merger, i.e., invisibility and dissipation, total loss of identity. Even fringes of society have right to be visible, but not Muslims. The little piece of cloth on woman's head is a big issue. Some insist on inquisition, and others, like Bosnia and Kosovo, even on religious cleansing involving serious human rights issues. But even Muslims, generally, don't understand real issues, and urgency for appropriate and well coordinated response. Muslim communities comprise diverse racial and cultural elements, with lot of internal disharmony, with some falling in line for a 'European Islam', by moulding faith to fit Europe.

Under the guise of fighting extremism and terrorism, West has invented their own form of terrorism, with an elaborate system for Muslim communities' state surveillance, inquisition, and in some cases even controlling appointment of imams and, through them, Friday khutba (sermon) , curriculum, and many other aspects of community life, with far-reaching consequences for Muslim community and humanity. (See Dr Muzaffar Iqbal's, Islam, Muslims and Europe Part II, The News - October 22, 2006) Muslims plead that Islam (diin) should not be confused with terrorism or obscured by some selected words of some people out of context, and text in the Quran and the Sunnah. Similar passages can be sifted from Bible and Torah also.

US Congressional Research Service report defines international terrorism as politically motivated violence

perpetrated against non-combatant targets by sub-national groups or clandestine agents. A terrorist group or its significant subgroups practice terrorism.

In Washington Post, Henry Kissinger wrote: "Both sides of the Atlantic should put their best minds together on how to deal with the common danger of a wider war merging into a war of civilizations against the background of a nuclear-armed Middle East." Cruelly nuclear-armed West is not even mentioned. It is not recognized that force alone can not succeed, unless causes of the conflict are eliminated. (Also see Burhanuddin Hasan, *Defining Terrorism*, The News- September 21, 2006)

Hitler and Mussolini were dangerous who spoke their minds and destroyed nations. But most dangerous and lethal are those who build empires by sowing seeds of conflicts, without saying so.

Repeated selection of places and timing by Pope Benedict XVI can not in any way be covered up in any manner, because of his high personality of position and power. Taking shelter behind Byzantine, is in line with historical tradition, since Constantine provided helmet and hammer to Christianity to save the imperial from Arianism. Rebuttal shows more personal obstinacy and papal arrogance, standing on the strength of arsenal of the West, which unleashed first, over oceans, then, rolled over lands, subsequently, spiraled upwards for aerial strikes, atomic attacks, under different pretexts including pre-emptive aggressions. Not quoting from the Scripture, not from Vatican voice, not from Pontiff's policy, and (if) not speaking one's own mind, fail to disguise real intentions and purposes, which rather become more conspicuous under cover.

"The massive body of terms, images and narratives on Islam which the church inherited from the middle ages survives intact. There, Islam is depicted as a false creed propagated through violence and promiscuity."

"... Between the 11th and 14th centuries, this (loss of two-thirds of its territories to Muslims in the seventh century) was used by the church's propaganda machine as it strove to

arouse crusading fervour across Christendom. The Reformation further developed this literary corpus and ensured its transmission into modern Europe. In a 17th-century Christian text, Muslims are described in the most chilling of terms. They are "poison, scabies, venomous snakes ... the dogs in the church".

"Even if this metaphorical language has retreated in favour of the profane language of reason and subjectivity, its structural foundations remain. Islam is still perceived as the other, the embodiment of evil. Only in this context can we make full sense of the Pope's statements, and indeed of much of what is said today on the subject of Islam. We must defend freedom of expression, but freedom of expression should not be used as a disguise for the incitement of hatred of other races and religions."

"Not a day goes by without calls to reform Islam being raised - a mission which Pope Benedict XVI has declared impossible. Perhaps it is time to make the same demand of Catholicism and its infallible head. It certainly needs to introduce dramatic reforms to its terrifying conception of Islam, its prophet and followers. Rather than apologising for the church's bloody legacy against Muslims in the dark years of the Crusades and Reconquista, the Pope has chosen to twist the knife in the old wound. He has driven the gulf between the two faiths even wider. He has again pitted the cross against the crescent." (See Soumaya Ghannoushi, *Return to the Dark Ages*, The Guardian; Dawn - September 20, 2006. Soumaya Ghannoushi is a researcher at the School of Oriental and African Studies, University of London, specializing in medieval Christian literature on Islam: soumayak@hotmail.com)

During the Prophet's (Peace be upon him) time, there were relatively few Christians in Arabia, most of them in Najran, who were engaged in dialogue. There was a strong Jewish community in Madina. They were cultivated even before Hijra. After Hijra, they were part of the ummah (society) under the covenant and Charter of Madina. They were executed after trial by their own leadership, under their own law, for serious

breaches of the covenant, or they were expelled or fled. In history, however, Jewish-Muslim relations mostly did not remain strained. Their relations in Spain from 8th to 15th century were cordial. Umayyad Caliphs of Spain accorded position of honour to them, e.g., Maimonides, the great Jewish scholar. Jews were their main financiers. When Muslims were driven out of Spain by Queen Isabella and Ferdinand in 1492, Jews too came with them.

However, those who contribute to the so called clash between Islam and the West, insist that it is not a recent phenomenon; it formalized in 1095 C.E., when Pope Urban II launched first Crusade, and it did not finish with the eighth in 1271 C.E. It continued intermittently, but lost its focused fervor as a result of more pressing preoccupations of Western powers, e.g., about 400 year long quest for empires, always violent and brutal, the Hundred Years' War, the Thirty Years' War, the War of Jenkins' Ear (clipped by Spaniards), the Napoleonic Wars, the Crimean War, the First World War, the Second World War, the Korean War, the Vietnam War, and the Cold War that twice brought the world on the verge of extinction. They maintain their historical position of living in state of war, even in the post cold war period; the Iraq annihilation, the Afghan invasion, etc. Yet, Samuel Huntington, the discoverer of the clash of civilizations, insists that "Islam has bloody borders." (Iqbal Jafar, *Islam and the West*, Dawn - 30th January 2002)

Irfana Aziz reminds Samuel, "One remembers that not even a single Muslim is left alive in Spain or Sicily. One remembers that not a Muslim was left alive or a mosque left standing in Greece after the great rebellion in 1821. One remembers how the Muslims of the Balkan Peninsula - once in majority - have been reduced in number very systematically after the approval of the whole of Europe, and how the Christians under Muslim rule have in recent times been urged to rebel and massacre Muslims, and how the retaliation by the latter has been condemned by the world community as uncalled for." (Also see '*Islam and Tolerance*', The Sun International, 3.9.2000)

According to Von Grunebaum (*Islam - Essays in the nature and growth of a cultural tradition*): "The spiritual qualities of the combatants had no influence on the result of World War II. Similarly America's superiority over the Muslim lands is clearly not due to her religious and spiritual qualities, but rather to her economic, technical and scientific qualities."

Conquerors of World Wars I and II, never conquered hearts; they occupied resources, and continue to control by breaking bones and heads, and transport, particularly oil, through streams of blood.

World was never free from imperialism. It was always there, projected as noble, in different names, e.g., religion, civilization, human rights, liberation, etc. Even liberals and socialists of Europe regarded it as essential to civilize and modernize Asian and African people.

"A study of the British assessment of the people they ruled over shows that the British view of natives hardly differed from the Nazi view of Jews, Gypsies and "Asiatic barbarians" (i.e. Russians). Lord Cromer, Britain's proconsul in Egypt (1883-1907), divided humanity into "governing races" and "subject races", while T. E. Lawrence called Egyptians "worms". This is hardly different from "vermin", the Nazi epithet for Jews. (Muhammad Ali Siddiqi, *Jewish Origin: Facts and Fiction*, Dawn - February 4, 2006)

Imperialists argued that occupation was to improve material conditions of colonized people, and even liberate them. In the wake of 1st and 2nd World Wars freedom movements, based on nationalism, exposed exploitation by imperialism. (Mubarak Ali, *Changing Face of Imperialism*, Dawn, 12.10. 2003)

Historians believe that world could have been spared of some of worst atrocities of fascist dictators and notorious barbarians, had it not been grievously wronged and disgraced by so-called civilized powers and societies. Had the Treaty of Versailles not been so humiliating, with loss of territories and heavy reparations on Germany, Hitler could not have been able to rally whole nation behind him. Romans treated Carthage,

with similar contempt and suffered consequences at the hands of Hannibal, who wreaked havoc over Italy for 15 years to avenge humiliation of his people. Sultan Muhammad II Khwarism insulted Gingham Khan by having his ambassador of goodwill executed, robbing a large Mongol caravan, killing traders and sending back two officials of the court with their beards shaved off. What followed was a disaster to centuries-old Muslim civilization.

Centuries of colonialism deprived a number of nations of the fruits of Industrial Revolution and rendered them helpless against powerful oppressors armed with technology and weapons of destruction. After withdrawal of old colonial powers, they became victim of intervention, in the name of defeating Communism and ensuring cheap supply of fossil fuel to keep oil-guzzling juggernaut of capitalism satiated. The victims fell easy prey to promises of development and protection to their dynasties and dictatorships, in return for serving the ends of their new masters. Religious groups were raised, trained and armed to fight godless communists. Numerous acts of terror, assassinations, coups, insurgencies, etc., were sponsored. After the Cold War, they found themselves impoverished, abandoned and left at the mercy of their inept, corrupt and self-serving rulers.

Those who are now called fundamentalists and terrorists, were recruited and trained to fight and offer sacrifices in proxy wars for the West. They are now demanding identity and lands which were demapped and dismembered from geography and polity of Muslim ummah. So called militants are those demobilized irregulars who are now demanding their wages and fulfillment of promises made to them. Finding no justice, they raise loud noise through their blown up bodies, in desperation to reach world conscience, some day. War may be compulsion for rulers, but peace is need of people who pray for it. (S.A.Abidi, *Down with Tyranny and Injustice*, Dawn, 22.9.2002)

Conflict intensified in Crusades and earlier under King Charlemagne when Muslims lost Battle of Tours in France in

8th century. Hostilities subsided for a couple of hundred years after conquest of Syria and Jerusalem by Muslims. With the conquest of Constantinople in the 15th century by Sultan Sulaiman of Turkey, conflict again intensified. Europe was in flurry, especially after Turkish conquest of Greece, Bulgaria, Yugoslavia, up to Austria and Poland. At that time Muslims were an occupying power in Asia upto China and the Philippines.

Europeans, like Portugal, Spain, Holland, British and France, formed trading companies, e.g., East India Company. After downfall and decay of Muslim rule, a new phenomenon of colonialism began.

Scholars of Europe started taking interest in Islam after 17th century, e.g., Herder, Goethe, and Schiller. Emil Ludwig, biographer of Napoleon has written that Napoleon was speaking of his preference of the religion of Islam to those around him, three days before his death. Lamartine, contemporary of Napoleon, famous poet, writer and Foreign Minister of France, was invited to the Holy Land and Turkey by the Sultan. He wrote a book *Histoire de la Turquie* and also *Voyage en Orient* in which he describes Islam as "purified Christianity (*Le christianisme purifié*)". He also refers to the Muslims as pious people, but according to him, their fatalism intrigues him. He found Muslims to be either imagining that they were only pawns on the chess-board, with Allah as the sole player or that they were the player being watched by a wary God, who after creating the Law, found expedient to watch whether the Law 'was being followed (reward of Paradise) or being violated (punishment in Hell). In both cases, the God-man relationship, according to Lamartine, was passive. The writer has summarized that American Constitution written by Tom Paine in 1770's, was under influence of institution of Caliph; no country in the world had at that time a President accept early Islam. In fact, Islam may have played an important role at the time when Goethe and Napoleon were alive.

"More recently American, Henry Grady Weaver, in his book *Main Springs of Human Progress* describes advent of Islam

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as second era of human progress, first having commenced with Prophet Abraham (Peace be upon him). He says, partly due to wrong-doings of extremist, religious and social illiteracy of modern American mind, Islam is being associated with terrorism, an activity forbidden in Islam practice in early stages, as well as now." (Also see Ahmad Zafar Farooqi, *Intef-faith Relations, 'Then and Now'*, Dawn, 29.6.2003)

After outrageous protests about his ill-conceived comments about God, Who is presented by the Quran and the Prophet (Peace be upon him) as the Ever All-Merciful-Lord, the Ever All-Compassionate-Beneficent, Pope Benedict said, during audience for a delegation of Jews from Anti-Defamation League, Muslim, Jewish and Christian leaders needed to work harder to improve dialogue to eliminate use of religion for hatred and violence. He said they should build on the 'many common convictions' they shared. "To do this effectively requires a deepening of our mutual understanding and a shared dedication to building a society of ever greater justice and peace. We need to know each other better and, on the strength of that mutual discovery, to build relationships not just of tolerance but of authentic respect," he added. Let this be received and responded sensibly and sincerely.

The Pope also mentioned Second Vatican Council declaration 1965, 'Nostra Aetate' (In Our Time) which repudiated collective Jewish guilt for Jesus Christ's death.

The Quran lays down following guidelines for inter-faith dialogue:

"... We make no distinction between one and another among them (Prophets), and to Allah do we submit our will." 3-84

"And dispute you not with the People of the Book, except with means better, unless it be with those of them who inflict wrong;.." 29-46

"Say: 'O People of the Book!
come to common terms as between us and you:

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*that we worship none but Allah;
that we associate no partners with Him;
that we erect not, from among ourselves,
lords and patrons other than Allah.'*

If then they turn back, say you:

'Bear witness that we are Muslims.'" 3-64

Of all religions, Islam is the only one that believes like Christians that Jesus Christ was born of a virgin without a father. The best approach to deal with this point is provided in the dialogue and the verses recited by the Companions in the court of King Nejashi, in Ethiopia, when they were confronted by the delegation against them from pagans of Mecca.

Like all other religions, among Christians and Jews, there are great sectarian differences. Muslims who have made the West their homes and even those in Muslim countries find it difficult to identify true Christian beliefs. The best way would be to avoid indulgence in such things and instead concentrate on strengths of Islam and present it in their own character as model which others can appreciate and desire to emulate. Muslims have to strive to be the excellent and the best community, as agents of good, and that is what a Muslim means. While recognizing natural and historical processes, the Quran ordains greater good through permanent values.

Relationship of Jews and Muslims

It may be desirable to review earlier close relationship of Muslims with Jews in historical perspective and main cause of political parting of ways. Sharif al Mujahid comments (Real Islamic dimension, Dawn - April 28, 2006): "Article 2 of the *Misaaq* pronounces the Qurayshite and the Medinite Muslims as constituting a political unit [(ummah: derived from umm (mother)] as distinct from all the people, and Article 25 lays down that the Jews of the Banu 'Awf shall be considered as a community (ummah) along with the believers, for the Jews being their religion and for the Muslims their religion...The subsequent articles (26-35), and 46) include other Jewish tribes within the Ummah canopy."

Muslim and Jewish co-operation in Undlus is common heritage of almost 700 years. Some of great philosophers, and scholars of Muslim Spain were Jews. Ibne Maimun was personal physician of Saladin. Alqafti states that Ibne Maimun embraced Islam before dying. Most of those who wielded power and authority in Granada, were Jews. A Jewish historian said that Alhamra was built by Jews. "When Christians reconquered the place, wrath fell upon Jews heavily. They were massacred for their co-operation with Muslims and were deported along with them. Sultan of Turkey welcomed them and rehabilitated them in Istanbul where to date descendants of those Undlasi Jews reside."

"Three remarkable events in Spain in 1492 paved the way for Islam, Judaism, and Christianity that led them towards an entirely different process of formation. The first event was the

fall of Undlas, when King Ferdinand and Isabella conquered Spain. They were Catholic Christians. The second event was the evacuation of Muslims from Spain, after that Islamic civilization said adieu to Europe. The third event, Judaism had to face a holocaust (under King Ferdinand's ordinance) in which 80 thousand Jews migrated to Portugal, and 50 thousand to the Islamic world where they were welcomed warmly, (almost 70 thousand Jews converted to Christianity). Now, these three modes of evolution shaped their values and advancements, and brought different effects on these civilizations."

With fall of Spain, these civilizations underwent new experiences. In spite of strong common ground and values, they took different turns in discord. While holding tightly to their fundamentals, they are confronting an imbroglio in inter-faith encounter, ignoring common challenges to the very belief in God, underlying different movements from naturalism to postmodernism. Urgent necessity to stop further erosion of faith and value is so pressing that nothing has precedence over it. It requires search for common ground for inter-faith dialogue, as did the Prophet (Peace be upon him), limit conflict, eliminate its causes, and strengthen monotheistic civilization in the singular. Peace is always fruitful for all mankind. (Also see Nasir Farooq, *The Evolution of Civilizations*, Dawn - March 19, 2006) But what is single most live factor hindering all these processes?

"Lord Balfour, whose 1917 declaration handed over Palestinians to Europeans, was intensely anti-Jewish and was so disturbed by the possible mass migration of east European Jews into Britain following pogroms in Russia that as prime minister he had the Aliens Act passed in 1905 to block their migration to Britain. And Mark Sykes (of the Sykes-Picot pact fame) called the Jews "the archetype of cosmopolitan financier, rootless moneygrubber....contemptible".

"Churchill believed that "atheistic Jews" were behind the Russian revolution, and often referred to the Bolsheviks as "bacillus" - a pet Nazi term for Jews. An article "By the Rt. Hon. Winston S. Churchill" in the February 8, 1920, issue of

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the Illustrated Sunday Herald, named Karl Marx, Bela Kuhn, Rosa Luxemburg and others among Jews who were behind "every subversive movement" in the 19th century. He also accused Trotsky of attempting to set up a world communist empire "under Jewish domination". Churchill also suggested that the crippled among the British must be put to death."

"Here is the Balfour declaration, a classic example of not speaking one's mind: 'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people...' and so it goes. The five-line declaration, in the form of a letter to Lord Rothschild, emphasized that it was 'being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities...' as if Jews were already a majority in Palestine. The truth was that the Jews were less than 10 per cent of Palestine's population in 1917..."

"People most keen to "return" to Palestine were Ashkenazi Jews, even though history does not suggest that the ancestors of today's Ashkenazis ever lived in Palestine.

"The roots of Ashkenazis are to be found in the land between the northern shores of the Caspian and Black seas on the one side and what today can be called Ukraine and southern stretches of western Kazakhstan on the other side. Between seventh and 11th century a powerful Turkish kingdom existed there and its populace practiced shamanism. It had cultural and trade relations with the Byzantine and Sassanid empires, and the latter's successors, the Umayyad and Abbasid caliphates. It also fought wars with these kingdoms, its frontiers fluctuating, until it was finally pushed out of southern Caucasus and based itself further north in the lower Volga basin, its capital being Atil.

"Fed up with constant pressures from the Christian (Byzantine) and Muslim (Abbasid) empires, the Khazars seemed to have become more receptive to what visiting Jewish rabbis and merchants from these two empires had to say. In 740 AC, the Khaqan - the Khazar ruler - and the elite adopted the

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Jewish faith, and Judaism became the Khazar state's official religion. Even though Khazars had people of other faiths even after Judaism became the state religion, a substantial number of common Khazars also became Jews.

"For reasons into which we need not go, the Khazar state disappeared in the 11th century, the primary reason being wars from the north. Later Mongol and Turco-Mongol armies under Genghiz Khan and Tamerlane ravaged this area. The area eventually came under the Russian sway. Jewish communities then spread throughout Russia, Poland and Lithuania. They were subjected to ruthless persecution by their Christian rulers. Pogrom is a Russian word and means state-sponsored riots - of the kind we saw in India's Gujarat state in 2002.

"The persecution of Russian Jews was indescribable. Pregnant women had their bellies ripped open, kittens placed inside and skin sewn up again. No wonder the Zionist movement's leading proponents and personalities came from Russia and eastern European countries - like Theodore Herzl, founder of the Zionist movement, born in Budapest, Hungary, Ben-Gurion (Polansk, Poland), Golda Meir (Kiev, Ukraine), Menachem Begin (Brest-Litvosk, Russia), Yitzhak Shamir (Ruzinov, Poland), Ze'ev Jabotinski "the revisionist" (Odessa, Russia), Chaim Weizmann, who took up the Zionist leadership after Herzl's death and was Israel's first president (Motol, Poland), and many others.

"The greatest proponent of the Khazar theory was Arthur Koestler, the communist renegade. In his books and the novel *The Thirteenth Tribe*, Koestler, who became an ardent Zionist, asserted that Ashkenazis were the descendents of the Turkish Khazar tribe whose elite had adopted the Jewish faith.

"The theory was highly embarrassing for the Zionist movement, for the very basis of Israel was the assertion that the Jews had a right to "return" to Palestine. Now Zionist scientists are carrying out DNA tests on Ashkenazi Jews to prove that they have Middle Eastern blood." (Muhammad Ali Siddiqi, *Jewish Origin: Facts and Fiction*, Dawn - February 4, 2006)

This situation took devastating turn with establishment of Israel on lands and bodies of Palestinians. Thus started Palestinian struggle, 'catapult versus cannon.' In political jargon of the powerful it is projected as 'terrorism.' "I believe that Israel was the greatest injustice in the history of humanity and if there was no Israel this world would have been a comparatively peaceful place to live in...I always get amazed that victims of the holocaust, which let's face it did take place - though its extent can be debated - the same people when in power descend upon Sabira, Shatila, Hanin and Ghaza they are capable of committing such atrocities which even the Nazis would admire."

"British historian David Irving was sentenced to three years in prison by an Austrian court...after it found him guilty of denying the Holocaust." (*UK Historian Jailed For Denying Holocaust*, AFP, Dawn - February 22, 2006)

Contrast in Character

Jerusalem continues to remain a flash point on the planet mainly due to geo-political positioning, convergence of interests of all three major religions of the Book, abundance of resources around (Examine 17-1). It was conquered by Muslims in 638 A.D. It changed hands in 1099 A.D., and in 1187 A.D. Description of these events can be seen in Western literature, e.g., "History of the Crusades" by *Sir Steven Runciman*, 'The Ottoman Centuries' by *Lord Kincross*, 'Islamic Dynasties' by *Bosworth*, etc.

When Umar (may Allah be pleased with him) entered conquered city of Jerusalem, "The Patriarch took him to the Church of the Holy Sepulchre and showed him all that was there. While they were in the church the hour for Muslim prayer approached...Sophronius begged him to stay where he was; but Omar went outside to the porch of the Martyrion, for fear, he said, lest his zealous followers might claim for Islam the place wherein he had prayed. And so indeed it was. The porch was taken over by the Muslims, but the church remained as it had been, the holiest sanctuary of Christendom." (*Sir Steven Runciman*, "History of the Crusades," Vol-I, p. 3).

In contrast to this, during First Crusade, in Jerusalem in 1099, "the Crusaders, maddened by so great a victory after such suffering, rushed through the streets and into the houses and mosques killing all that they met - men, women and children alike. All that afternoon and all through the night the massacre continued. Tancred's banner was no protection to the refugees in the mosques of al-Aqsa. Early next morning a band of

Crusaders forced an entry into the mosque and slew everyone. When Raymond of Aguilers later that morning went first to the Temple he had to pick his way through corpses and blood that reached up to his knees."

"The Jews of Jerusalem fled in a body to their chief synagogue. But they were held to have aided the Muslims; and no mercy was shown to them. The building was set on fire and they were all burnt within. ... The massacre at Jerusalem profoundly impressed all the world. No one can say how many victims it involved (it is now estimated at 30,000 - Karen Armstrong); but it emptied Jerusalem of its Muslim and Jewish inhabitants. Many even of the Christians were horrified by what had been done; and amongst the Muslims, who had been ready hitherto to accept the Franks as another factor in the tangled politics of the time, there was henceforward a clear determination that the Franks must be driven out. It was this bloodthirsty proof of Christian fanaticism that recreated the fanaticism of Islam. When, later, wiser Latins in the East sought to find some basis on which Christian and Muslim could work together, the memory stood always in their way." (*Sir Steven Runciman, "History of the Crusades,"* Vol-I, pp. 286-7).

Jerusalem was retaken by the Muslims under Saladin in 1187. "The victors were correct and humane. Where the Franks, eighty-eight years before, had waded through the blood of their victims, not a building now was looted, not a person injured. By Saladin's orders guards patrolled the streets and the gates, preventing any outrage on the Christians. ... Meanwhile, each Christian strove to find the money for his ransom and Balian (the Christian knight who defended Jerusalem) emptied the treasury to raise the promised 30,000 dinars. It was with difficulty that the Hospital and the Temple could be made to disgorge their riches; and the Patriarch and his Chapter looked after themselves alone. It shocked the Muslims to see Heraclius paying his ten dinars for his ransom and leaving the city bowed by the weight of the gold that he was carrying, followed by cars laden with carpets and plate."

"Thanks to the remains of Henry II's donation, the seven

thousand poor were freed; but many thousand could have been spared slavery if only the Orders and the Church had been more generous. Soon two streams of Christians poured out through the gates, the one of those whose ransoms had been paid by themselves or by Balian's efforts, the other of those who could afford no ransom and were going into captivity. So pathetic was the sight that al-Adil turned to his brother (Saladin) and asked for a thousand of them as a reward for his services. They were granted to him and he at once set them free... The Patriarch Heraclius, delighted to find so cheap a way of doing good, then asked that he might have some slaves to liberate. He was granted seven hundred; and five hundred were given to Balian. Then Saladin himself announced that he would liberate every aged man and woman."

"When the Frankish ladies who had ransomed themselves came in tears to ask him where they should go, for their husbands or fathers were slain or captive, he answered by promising to release every captive husband, and to the widows and orphans he gave gifts from his own treasury, to each according to her estate. His mercy and kindness were in strange contrast to the deeds of the Christian conquerors of the First Crusade." (*Sir Steven Runciman, "History of the Crusades,"* Vol-II, p. 466).

Sultan Mehmed succeeded in taking Constantinople on May 29, 1453.

"This was to be an empire under the rule, at once secular and religious, of Islam. But it was still to be a cosmopolitan empire, as Byzantium had been, embodying among its population all races and creeds, living together in order and harmony. No longer, with the fall of the last (Byzantine) Emperor, were Church and State integrated, as a single authority. The Christian Church was now subordinated to the Islamic state and subjected to the payment of tribute. But in return for this its community has still to enjoy freedom of worship, and to retain its own observances and customs of life."

"Such was the system devised and established throughout

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Muslim dominations to cover the status of religious minorities. They were rayas, literally "flocks," organized into millets, or nations, self-governing communities preserving their own laws and usages under a religious head responsible to the central power for the administration and good behaviour of his people. Precedents for this, in the form of the various Eastern Christian patriarchates, were familiar, both within the former empires of the Arab Caliphate and indeed of the Ottoman Empire itself, where the Orthodox Patriarch of Constantinople had for long been responsible for communities, whether in Asia or in Europe, living under Muslim rule."

"...In these terms Mehmed now required that, side by side with the ulema, the Islamic authority, there should reside within the walls of Istanbul the Greek Orthodox Patriarch, the Armenian Patriarch, and the Jewish Chief Rabbi." (*Lord Kinross, The Ottoman Centuries*, p.112).

About forty years after Constantinople, when Granada surrendered to Ferdinand and Isabella in 1492 A.D., despite earlier assurances, Muslims and Jews were given an ultimatum to either convert or depart, to be executed."

Muslims entered Spain around 710 A.D., There was no persecution of Christians and Jews. Although good proportion of Hispano-Roman population became Muslim, a substantial number remained Christian (*Bosworth, Islamic Dynasties*).

With the conquest of Persia and India, there were no fanatical massacres for forcible conversion. The conversions largely took place because of Sufis who had an entirely different approach to religion compared to the orthodox.

To teach the natives a lesson, after Indian revolt in 1857, British killed natives indiscriminately. Prominent Muslim rebels had pork stuffed down their throats before they were killed. (*David Saul, The Indian Mutiny*).

Political confrontation between Muslims and Christians intensified since 1683-85 with the defeat of Turks in Vienna. Thereafter, Ottomans inexorably rolled back until it was finally

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terminated by the British at the end of 1st World War, and remnants of the Caliphate dissipated in the 2nd. (See Zafar Iqbal, *'Who Spread Religion by the Sword'*, Dawn - October 21, 2006)

Separation of religion and state in the West, is theoretical. While church bells keep ringing, and societies remain deeply entrenched in a worldview derived from Bible, the state distances from religion differ in degrees at places and in times. Recent policies, statements and behaviour of many state organs, institutions, officials, public representatives, etc., more significantly, George W. Bush, appearing in orchestrator's position, are not only religious in character but based on religious divide and antagonism.

Vatican in Intellectual Whirlpool

Examine some reports coming from Vatican, as 115 cardinals were to elect the next pope:

The decision is announced by blowing smoke through chimney of the room in which the electorate gathers. In contrast, when a king dies, particularly that of England, the announcement is, "The king is dead- long live the king!" This is because there is an heir apparent, announced and accepted and this heir succeeds instantly.

Dissidents have been calling for new openness to debate ordination of women, protective contraceptive use to fight HIV/AIDS and morality of homosexuality. Choice of a new pope was very important, when the only world power was proclaiming Christian values. (I.Hassan, *Intelligent Autonomous System - Choosing a New Pope*)

"Suppression of thought, loss of ideas, closing down of discussion, that's not an act of faith. That's not of the Holy Spirit," said Sister Joan Chittister, a Benedictine nun from Erie, Pa. "Unity is good, but it has a dark side."

"Their appeals for greater tolerance of dissent are echoed by theologians such as the Rev. Hans Kung of Germany and the Rev. Charles E. Curran of the United States, both of whom were stripped of authority to teach in Catholic universities under John Paul..."

"Advocates for sex abuse victims, Catholic feminists and groups seeking a greater role for the laity in church governance

are also calling for a pope who will allow more open debate. Giovanni Avena, editor of the Catholic lay newsletter Adista, said John Paul created a "medieval atmosphere" at the Vatican by emphasizing ritual for ordinary believers while restricting discussion on important issues to his inner circle. He said the decision to bar the College of Cardinals from talking to the media after John Paul's funeral exemplified this attitude."

"They let everyone watch the rituals. Then they forbid access to reality," said Avena, a priest who once worked to turn young people in Sicily against the mafia. "There is no real participation. That is why in Italy you have plazas full of people for this kind of spectacle, and empty churches. Dissidents are asking simply for citizenship to be restored to the people of the church, to the community of believers."

By all indications, the cardinals are focused on a different set of issues. Before they stopped speaking to reporters..., they pointed to the spread of Islam, the declining vitality of the church in Europe, the challenge of Pentecostalism in Latin America and the rapid march of biotechnology as their top concerns."

"But dissidents have taken heart from a few cardinals' comments about the importance of "collegiality," which in church jargon refers to the principle that all bishops, not just the pope, govern the church..."

Lavinia Byrne, a British commentator on Catholic affairs, said: "The balance of power became skewed as power was taken away from bishops and national and local churches and invested in the center." Byrne was a nun until 2000, when she left her order, the Institute of the Blessed Virgin Mary, after refusing to repudiate the arguments for women's ordination in her book *Women at the Altar*. 'I want debate on this to be reopened,' she said. 'The arguments against women's ordination have never really been spelled out conclusively. It's not that I think there will be women priests overnight, but why can't we even talk about this?'"

The answer from Vatican officials is that the matter was

firmly settled by John Paul in 1994 in a short letter saying that Jesus had anointed only men as apostles and that the church "has no authority whatsoever" to ordain women. This judgment, he added, "is to be definitively held by all the Church's faithful."

"More broadly, the Roman Catholic Church, like all faiths, has to define and protect its 'real treasure,' the teachings it considers essential, said the Rev. Augustine DiNoia, an American priest who is the second-ranking official in the Congregation for the Doctrine of the Faith, the Vatican department charged with ensuring orthodoxy and disciplining theologians who cross the line."

"In theology as in softball," DiNoia said, "you can't play the game if you don't agree on the rules."

"Curran, who remains a priest, was forced to leave a tenured position at Catholic University in Washington in 1986 because he was at odds with the church on contraception, sterilization, homosexuality and divorce."

"John Paul II's presupposition was that the church teaches the truth about humankind," Curran (Professor, Southern Methodist University, Texas), said: "But the Catholic tradition accepts that there are different levels of truth, and more significantly, history reminds us that the hierarchical church needs to learn the truth before it can teach it."

"Curran noted that the Catholic Church long accepted slavery, barred the collecting of interest on loans, opposed democracy and battled freedom of conscience, which one 19th-century pope called "the sewer into which all garbage flows."

"John Paul II said slavery is intrinsically evil. If it is intrinsically evil, why did the Roman church not condemn it until the end of the 19th century?" Curran said. "The fact that we have changed our teaching on important things like slavery shows that the hierarchical church is a learner as well as a teacher, and therefore you cannot be so absolutely certain about

your teaching."

"John Paul's crackdowns on theologians began with his first foreign trip as pope. In 1979, he traveled to Mexico and reined in the liberation theology movement, which had been organized among the poor and which the pontiff considered to be infected with Marxism. Among the final acts of his pontificate was a notification from the Congregation for the Doctrine of the Faith that the Rev. Roger Haight, a Jesuit priest in New York, could no longer teach theology at a Catholic university because of doctrinal errors in his book 'Jesus: Symbol of God.'"

"A church that cannot openly discuss issues is a church retreating into an intellectual ghetto," Reese wrote in an editorial called "On the Challenges for the New Pope."

"In 1998, John Paul decreed that national bishops' conferences could not issue theological teachings unless they were unanimous or had prior approval from Rome. He encouraged synods, larger gatherings of bishops from several countries, but kept them under tight control. The pope reserved the right to set their agendas and write up the conclusions. "When you have synods and you ask them to share their concerns but then you tell them there are things they cannot discuss, that is a suppression of thought that undermines the creativity of the whole church," Chittister said.

"Jason Berry, a New Orleans journalist and co-author of 'Vows of Silence,'... said he believed that John Paul's experience in Poland under Nazism and communism led him to "romanticize the priesthood as a chivalrous caste." Even when confronted with mounting evidence of sexual abuse, "the pope who said, 'Be not afraid,' was incapable of a fearless introspection of the priesthood" and shut off debate over celibacy, homosexuality and the priest shortage, he said.

"In Berry's view, the epitome of this circle-the-wagons approach was the Vatican's long refusal to investigate sex abuse allegations by nine men, including two priests, against Marcial Maciel, the Mexican founder of the Legion of Christ, a renewal

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movement in the church. This year, a church prosecutor said the case had been reopened -- years after it was first filed."

"Curran said he admired the pope's criticisms of capitalism and excessive individualism, as well as his teachings against war and the death penalty. "I agreed with him on everything except when he talked about church, women or sex."

Kung, Professor, University of Tubingen, wrote: "Meanwhile, within the church there is a crisis of hope and confidence." (Alan Cooperman and Daniel Williams, *Catholic Dissidents Call for Openness, John Paul Silenced Many, Critics Say, Washington Post Foreign Service, Saturday, April 16, 2005, Dawn 17.4.2005*)

Coming back to the election process and comments appearing at that time, "When 115 cardinals meet in the Sistine Chapel to elect a successor to Pope John Paul II, their eventual decision, which they believe is inspired by the Holy Spirit, will also be swayed by geographical, political and theological factors."

"One volatile ingredient in this complicated cocktail is the church's relationship with Islam."

"Leading Italian religious historian Renzo Guolo told Adnkronos International (AKI) the cardinals were divided over how far to reach out to Islam, but that whoever was elected was unlikely to roll back the overtures of John Paul II."

"If a likely papal candidate has direct experience in dealing with the Islamic world it would be a plus but would not necessarily sway things in his favour," said Guolo, a professor of Sociology of Religions at the University of Padova and Trieste.

"John Paul II made significant and very public overtures towards other faiths, with the world inter-religious dialogue meetings in Assisi, where he prayed along side other leaders of the world's religions.

"He was also the first Pope ever to visit a mosque and

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frequently spoke out in support of Palestinian rights and against the US military intervention in Iraq." (While examining criticism against him, this may have to be kept in mind)

"Ruolo says the college of cardinals is essentially divided into two schools of thought about the Catholic church's ties with Islam."

"One camp believes ties with other religions are vital to block the growth of secularisation, the new atheism."

"The other fears that if the church moves too far towards other faiths this implies giving up on proclaiming its own truth and the evangelization of the Muslim community, even here in Europe," said Guolo.

"In the past there have been very heated discussions among cardinals when the Pope spoke about asking forgiveness from other religions." (*Cardinals Divided Over Islam, Dawn 15th April, 2005*)

"After absorbing the blow of Sept 11, some Roman Catholic cardinals in Europe want to enlist Muslims as future allies against a challenge confronting both their religions - the godless nature of modern life. Church leaders, now in Rome to elect a successor to Pope John Paul, initially echoed widespread concerns about militant Islam after the 2001 attacks, and sometimes depicted the faith as a spiritual rival the next pope must be able to stand up to."

"But now some cardinals, including several seen as possible popes, are stressing the need to work with, not against, what is the second religion in much of Europe. They also see this as a contribution to peace both at home and in the Islamic world.

"Christians and Muslims who live together should try to meet and dialogue to refute the talk about a clash of civilizations," Milan Cardinal Dionigi Tettamanzi said recently, urging Italians to get to know the Muslims in their midst."

"This was all the more urgent because faith itself was under

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siege, said Brussels Cardinal Godfried Danneels. Many church pews are empty in Europe as people turn to spiritual fads, secularism or simple indifference to religion altogether."

"There is only one important thing in the Church and in the world, that's to keep alive the idea of God and the spiritual nature of the human being and the world," he said last week.

"But Venice Cardinal Angelo Scola, who has just launched a magazine about Christian-Muslim understanding, sees Europe as the region where the two religions that have clashed since the Crusades will finally come to know and appreciate each other."

"The challenge of dealing with Islam will be played out in Europe...This is part of the mixing of civilizations. We have to join this process and accompany it."

"Pope John Paul himself pioneered more open relations with Islam by visiting a Damascus mosque in 2001."

It was hoped dialogue in the West would "increase and make inroads" in Islamic countries.-(*Churchmen See Islam as Ally*, Reuters, Dawn - 14th April, 2005)

Death of Pope John Paul II immediately set into motion a chain of events to elect the 262nd successor to the apostle Peter, and prevent any risk of division in Roman Catholic Church,

In earliest days of Christianity, the pope was the elder or presbyter chosen by the people of Rome, and later by the city's clergy. That principle remains today, with the cardinals, the 'hinges' of the church, representing the Roman clergy. No matter where they are in the world, the cardinals are the titular leaders of the churches in or around Rome.

Pope Paul VI in 1970 set an upper limit of 120 to the number of cardinals participating in the conclave, all of whom must be under the age of 80. There were 117 eligible electors at last count, representing the broadest range of humanity in the church's history.

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The election rules were last changed by Pope John Paul II in 1996 with his Apostolic Constitution, or ruling, called *Universi Dominici Gregis* (All the Lord's Flock).

The cardinals will vote up to four times a day in a carefully scripted series of secret ballots. If no-one is elected in the first three days, the cardinals will pause for a day of prayer and then hold another seven votes, followed by another day of prayer.

One of the most significant changes introduced by the constitution, intended to prevent a repetition of some of the interminable conclaves of the past, says that if no-one has been elected by a two-thirds majority after about the first 12 days, the cardinals may vote to elect the Pope by a simple majority. At this stage, the rules also permit the elimination of all but the two cardinals receiving most votes.

As soon as the Pope dies, all but three Vatican department heads lose their powers. The cardinal camerlengo or chamberlain becomes the temporary head of the church, assisted by three assistants chosen by lot.

The Pope's vicar or deputy for Rome also continues in his functions of providing for the pastoral needs of the city, and on the grounds that the doors to forgiveness are never closed, and Vatican "major penitentiary," remains in office.

During nine days of mourning, chamberlain is responsible for the arrangements for the funeral and burial of the pope and organizing the electoral conclave.

The word conclave comes from the Latin 'with key.' Once the cardinals have entered the precinct, the great bronze door of the apostolic palace is shut to the cry of 'Extra Omnes' - all out. All doors and windows are closed with lead seals. The staff assigned to serve them, including confessors, two doctors, cooks and housekeepers, are sworn to secrecy on pain of excommunication from the church.

The cardinals also take an oath of secrecy when they enter the conclave knowing that they will be automatically

excommunicated if they break it. They are forbidden all contact with outside world, including newspapers, TV and cell phones. Before the election, the closed precinct is swept for bugging devices.

The conclave cannot be held until two weeks after the Pope's death to give all the cardinals enough time to reach Rome, rule reflecting more the age of horse and carriage than jet airliner. Anyway, it must not start later than 20 days after the Pope's passing. (*How the Next Pope Will Be Elected*, AFP, Dawn - 2nd April, 2005)

The basis of relationship with God

Islam builds strong character, based on knowledge, reason and commitment to value, for kindly good deeds.

Good character is practical faith, in which self-control and responsible conduct in society form basis for pious relationship with God, and noble relationship with humanbeings. (Consider 68-4, 3-134.) Strength of good character depends on inculcation of good deeds and their emergence from good intentions and inclinations. *Piety (taqwaa) is quality of character, excelling through conscientiousness (God-consciousness).*

Abdullah bin Amr (may Allah be pleased with him) said:

"The Messenger of Allah (Peace be upon him) was never immoderate or obscene. He used to say:

'Among those who are most beloved to me are those who have the finest in character.'" (Bukhari, Muslim)

Imam Abu Hanifa advised, in a letter to his student Yusuf ibn Khalid as-Samit: "Show affection to people as much as possible and greet even blameworthy people... When you meet others in a gathering or join them in a mosque and questions are discussed in a way different to your position, do not rush to disagree... Be friendly with them and joke with them sometimes and chat with them. *Love encourages people to persevere in knowledge.*"

Devil never gets smile but arrogantly raves and rants and collects a similar herd to lead to the hell. The unbelievers remain in a state of rage: (48-29, 3-119) (Qazi Faez Isa, *Humour*

& Joy in Islam, Dawn- 16.01.2004)

The Prophet ((Peace be upon him) cautioned:

"Neither prayer is accepted without purification nor charity out of what is acquired unlawfully." (Muslim)

Narrated Rafi' ibn Khadij that on a query as to which earning was the purest, the Prophet (Peace be upon him) replied:

"The earning of a man with his own hands and every honest transaction." (Muslim)

This reminds of the dictum: Takers eat well but givers sleep well.

Adam (Peace be upon him) was a farmer, Nuh (Peace be upon him) carpenter, Idrees (Peace be upon him) tailor, Musa (Peace be upon him) shepherd, Daud (Peace be upon him) blacksmith, making coat of mails (21-80), Suleman (Peace be upon him) knew craft of using brass (34-12 & 13), Prophet Muhammad (Peace be upon him) performed a number of tasks. Carlyle regarded him as "the greatest man" and yet the "greatest worker" of the world.

Man is supposed to strive for his sustenance from God: (62-10)

"And that man can have nothing but what he strives for." (53-39)

Sustenance as "God's bounty" exalts human effort to meet own needs without being parasite or burden on any one.

The Prophet (Peace be upon him) said:

"It is better for one of you to take a rope, bring a load of firewood on his back and sell it, thereby preserving his self respect, than that he should beg from people; whether they give him anything or refuse him." (Bukhari)

One should keep physically fit and trustworthy: (28-26)

Rules have been laid down for employer-employee for just, honest and kind relationship, like a family (28-27). In modern times some aspects of Japanese model of success, in this regard, may be interesting to consider. Reasonable wages, commensurate with time, skill, and labour, have to be settled at the time of employment, and paid promptly. (Consider examples of employment of Moses and Yusuf (Peace be upon them). (Also see S.M. Moin Qureshi, *Dignity of Labour in Islam*, Dawn, 2.5.2003)

Kind Generous Deeds

Truth transcends timeless architecture of human spirit. Human feelings remain alive through history of human civilization. When times are bad, people rise to heaven for release: that is Gothic. When times are good, heaven is here on earth: that is Baroque. Gothic in times of need, Baroque in comfort. Happiness becomes evident in enjoyment of environs that envelop.

Aristotle's ideal life is rational and active. He argues that wealth, greatness, and pleasure are transitory, and destructible. (Consider 6-70, 28-60, particularly 47-36.) For him ideal is happiness, which is not indifference, apathy, or passivity to humanity, not even to heavens. It is praxis. It is not just having. It is a consistent pursuit for truth, and achievement in excellence is its grace.

To remain happy, do not look at those who have what you have not, but always remember those who have not what you have; '*istighna*' (contentment).

It is impossible to work towards happiness as a personal goal. It is attained by those, whose goal in life is happiness of others. Happiness lies in giving, not in taking.

Happiness is not product of fortune. which often comes from happiness. It is only by measuring depth of life through suffering that we gain ability to enjoy life and be happy. Fortune may be measure of happiness, while misfortune is a test to measure mettle and calibre for contentment. Happiness

increases by sharing, happiness. (Also see Prof. Khwaja Masud, True Happiness is Making Other People Happy, The News - October 17, 2005)

Philanthropy in Islam is neither for personal purposes, nor a favour to the poor. It is a duty to God. The Quran pleads *ihsaan* [(kind generosity: (16-90)], not as charity, but as right, *fadhal* [(kind grace: (2-237)], and *afwu* [(giving away surplus to needs: (2-219)]

Man is accountable for utilization of resources made available to him. Guide lines for spending for person, family, society and greater good are laid down, e.g., in 2-172, 245, 262, 263, 271, 215, 273, 3-134, 1 4-37 & 38, 7-31 & 32, 8-60, 9-34, 22-35.

Kind speech and forgiveness are better than charity followed by injury: (2-263)

Do not follow up what you spend, with reminders of generosity or injury: (2-262, 264)

Spending for parents, kindred, orphans, needy, wayfarers, and good deeds: (2-215) Give good things, legally earned: (2-267)

Wakf (literally detention), denotes permanent dedication of property, by Muslim, for any purpose recognized by Islamic law as religious, pious, or charitable. Justice Syed Amir Ali observed: "Muslim law relating to wakfs owes its origin to a rule laid down by the Prophet of Islam; and means 'the tying up of property in the ownership of God, the Almighty and the devotion of the profits for the benefit of human beings."

The Quran does not, however, specifically mention it. Concept of wakf was unknown in pre-Islamic Arabia.

Bokhari reported that Umar (may Allah be pleased with him) got land in Khyber, and consulted the Prophet (Peace be upon him). He replied:

'If you like, make the property itself to remain inalienable,

and give the profit from it in charity'."

The Prophet (Peace be upon him) also made a wakf of a land acquired by him for the benefit of travellers. By second century A.H, the institution assumed legal form.

A *Wakif* is the person who permanently dedicates his property and a person in whom the management and administration vests is Mutawalli. He has no right in the property of the wakf: it is not vested in him and he is not a trustee. He is a superintendent or manager.

Wakf was in vogue in Muslim world several centuries before introduction of trusts in England. St. Francis, founder of the order, that introduced trusts and uses, went to Egypt during Crusades, in 1295, and remained captive for some time.

"In English legal phraseology, this is called 'Doctrine of Cypres.' But Islamic institution of wakf has a wider scope and purpose than that of trust in the English law. There is a huge difference between... the English trust and the Roman *fedei commissum*, to which the trust is sometimes attributed; whereas, there are remarkable similarities between wakf and trust." (Syed Imad-ud-Din Asad, *The Institution of Wakf*, The Dawn, 8.8.2003)

Muslims institutionalized philanthropy and established separate department for supporting poor, e.g., providing dowry to poor girls and financial assistance to destitute, almshouses (*langarkhanay*) for free food for poor. (Mubarak Ali, *Charity and Society*, 26.1.2003)

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