

MWL to establish Prophet's Biography Museum in Jakarta

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MWL holds “Peace and Solidarity” conference for Abrahamic Family

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Letter From the Editor

MWL Initiatives: Establishing Vision

The Muslim World League (MWL) has recently adopted several initiatives whose effective results are evident now for all.

Its interests have grown to include several areas, the most prominent of which are dialogue with followers of religions and cultures; human consciousness for greater understanding based on shared interests; balanced positive openness to different cultures; and positive integration of cultural privacy groups in foreign countries.

The MWL Secretary General Sheikh Dr. Muhammad bin Abdulkarim Al-Issa continues engaging in communication locally, regionally and internationally to enhance the humanitarian commonalities, and demonstrate a true image of Islam.

With a quick glimpse of history, the MWL's vision was inspired by the approach of the Qur'an and the Sunnah of the Prophet, peace be upon him.

When the Prophet, peace be upon him, immigrated to Al-Madinah, he found a diverse society with different religions, beliefs and tribal loyalty. There was a conflict between Al-Aws and Al-Khzraj as well as between these two tribes and the Jewish tribes. Therefore, he promoted fraternity between the Emigrants (Al-Muhajiroon) and the Helpers (Al-Ansar).

It was then the immortal historical document came into existence to include general rules for regulating relations among the members of the civil society. Known historically as the Charter of Al-Madinah, the document is the first since the emergence of Islam.

The Charter of Al-Madinah consisted of over forty items including principles of peaceful coexistence and humanitarian cooperation among different races and religions.

According to this document, a normal relationship with the Jews should be based on a well-established principle with religious differences. The Charter not only ensured the freedom of difference in religious belief, but also provided for respect for religious diversity. The Prophet, peace be upon him, established the principle of peaceful coexistence and regulated the relationship among all tribes on the basis of what is today known as citizenship.

The MWL has recognized an urgent need in this era for such harmony. In its entire activities and relations with the various parties, the MWL has brought up and emphasized the image of Islam in the early times when Muslims lived in harmony and cooperation with followers of all beliefs and engaged in free dialogue.

The MWL's new vision is a reflection of the image of Islam with its tolerance and noble values. It promotes Islam's concepts and moderation, disseminates the values of tolerance, love and fraternity, and emphasizes the role of scholars in consolidating those values.

This vision focuses on fighting extremism, caused by the absence of the necessary global influence of the moderate thought and the lack of the right of humanity to peaceful and harmonious life.

The MWL's new vision stems from the Islamic origin and its validity for every time and place. This has been reflected in the speeches of MWL Secretary General calling for the promotion of the global peace principle, understanding the specificity of each other to achieve a high level of wisdom and civility, and encouraging the removal of negative barriers among peoples and cultures.



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MWL holds "Peace and Solidarity" conference for Abrahamic Family



Paris - MWL

In cooperation with the official “Musulmans de France” Organization, the Muslim World League (MWL) organized an international conference in Paris under the theme “Peace and Solidarity”. Attended by 40 countries, the conference is the first of its kind at the level of Muslim, Christian and Jewish leaders in France.



Dr. Al-Issa during his meeting with members of the French House of Representatives

Speakers at the conference stressed the importance of addressing ideas aimed at destabilizing the civil peace and targeting the structure of a single society by provoking racial and discriminatory tensions. They called for the need to activate all laws that can counter this, protect the principles of fair equality among all, and support the principles of fraternity and coexistence.

The Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, delivered a speech in which he affirmed the disintegration of extremists from reality, and their adherence to bogus ideas stemming from a misunderstanding of the past and the present, and major errors in the analysis of his-

torical facts, which is the responsibility of those who hold them.

Sheikh Dr. Al-Issa emphasized the importance of defending religion against political exploitation, and the necessity to immunize young people against extremist groups - of all religions - which seek to achieve their authoritarian goals by arousing the young people's enthusiasm and trying to control them through various and unmasked methods of deception.

Sheikh Dr. Al-Issa said that the followers of the three religions at the forefront of the issues share peace, and that the step taken by the MWL together with its partners around the world aims to enhance the civilized and religious peace that casts a



Part of attending the conference

shadow on the stability of peoples and their future.

Sheikh Dr. Al-Issa pointed out that the MWL's keenness to spread awareness inside and outside the Islamic world, such as the need for Muslims in Europe to respect the constitutions and laws of the countries wherein they live, and, on their religious affair-related side, not to accept the issuance of fatwas to them. He added that each state has its own spatial circumstance and privacy in the legitimate judgments, as fatwas in the Islamic Shari'ah vary according to place and time, which is the scope of the broad-mindedness of Shari'ah, which aims to find interests and exclude the vices, a matter that realizes the real purposes of the

provisions of Shari'ah.

Sheikh Dr. Al-Issa considered that the Makkah Document, signed last Ramadan under the MWL umbrella, as one of the most important documents of the modern era, because it stressed the protection of legitimate freedoms, achievement of justice between women and men, non-prejudice against the national cohesion and understanding of the nature of difference and diversity among human beings.

He called for a new global compact for education that addresses negative phenomena and provides effective initiatives and programs. He also called for consolidating the national integration efforts around the world, avoiding any method of violence,



Dr. Al-Issa follows up the signing of the MWL's cooperation agreement

racism, isolation or contempt, and stressing that any religious bloc on ethnic, geographic or political bases belongs to its owners and does not represent Islam.

He pointed out that the lack of positive openness through dialogue and understanding is self-centralization that could lead its followers to isolation. He also praised the patriotism of Muslims in France and their commitment to respect public order; stressing that individual cases are an exception everywhere and do not reflect the general rule.

Sheikh Dr. Al-Issa announced the MWL's endorsement of the



Religious leaders in the world after signing the Convention

contents of the speech of French President Emmanuel Macron on the so-called political Islam, which employs religion merely to achieve political aspirations seeking separation from societies and threatening their stability, stressing that the first opponent of the holders of this agenda is religion itself and that they undermine the great meaning of Islam within political objectives contrary to its principles and values.

Sheikh Dr. Al-Issa cautioned against the attempt to infiltrate societies through foreign funding. He expressed his great appreciation to the French Islamic institutions and their national role, stressing that the MWL shows great respect to such national institutions in their efforts to promote the national peace and strengthen fraternal

cohesion along with respecting religious diversity and plurality and protecting their rights.

Sheikh Dr. Al-Issa called for enhancing dialogue and cooperation between the Abrahamic family along with understanding the religious differences and that they represent the way of life. He pointed out that religious texts are rich in values of wisdom, love and charity for all, as well as honoring human rights.

The Muslim World League signed the Paris Agreement for the Abrahamic Family with all the French Catholic, Orthodox and Protestant religious figures. It has become the first Islamic organization to bring together representatives of the followers of Abrahamic religions in a single coop-



Opening session of the conference

eration document to work on their commonalities described in the details of the Agreement in order to reinforce efforts of peace and harmony against the discourse of extremism, hatred, racism and incitement to the instability and unrest of societies.

The four sides stressed the need for the Jewish, Christian and Islamic religions, through their independent institutional umbrellas, to fulfill the contents of the Agreement to lay the foundations of a world of justice and fraternity. The signatories showed their awareness of the shared values that characterize the values of the Abrahamic fraternity and the specificity that each considers for each other, as Islam considered the Jews and

the Christians as people of the Book and gave them privacy in the Shari'ah judgments.

According to the historic agreement, the three parties will work to strengthen inter-relations and increase the mutual understanding among Jews, Christians and Muslims in France, completely independent of any orientations or objectives falling outside the values of the Agreement.

The four organizations, in partnership with MF, declared their full commitment to the principle of legitimate freedoms and rights, ensuring that young people are educated, listening to their problems and seeking to solve them. They also declared their stance in the face of the mor-



A part of attending the conference

al challenges experienced by humankind in the present era and obstacles before their attempt to contribute to the service of their societies and the development of their homelands.

It should be noted that the conference witnesses an intensive international presence of a myriad of scholars, intellectuals, researchers and members of the diplomatic corps in Paris. The conference and the signing ceremony of the Paris Agreement also received a wide media coverage by representatives of the international press and delegations from universities and institutes in the West who took part in the discussions and dialogues with religious and intellectual leaders. Religious scholars and intellects

answered all questions posed and hailed the MWL's historical initiative that adds to its pioneering role in enhancing efforts of peace and harmony among followers of religions and cultures.

The conference provided the opportunity for young people of both sexes to participate in the interventions and comments, which focused on their concern about the increasing tone of extremism, its impact on their social future and psychological stability, and hampering their desire to serve their countries and communities. They expressed their great aspiration for the results of this agreement, not only in France but also in the entire world in terms of its influence as a role model.



France's Interior Minister and Al-Issa inaugurate Islamic Civilization Institute in Lyon

Lyon - MWL

French Interior Minister Christophe Castaner and HE Sheikh Dr. Muhammad bin Abdulkarim Al-Issa inaugurated the French Institute for Islamic Civilization (FIIC) in the French city of Lyon.



Great attendance during the opening ceremony

Sheikh Dr. Al-Issa stressed, during the inauguration ceremony, the importance of fostering the culture of dialogue and cultural exchange, especially highlighting and promoting the common values from one hand and reinforcing human brotherhood ties with the aim of narrowing the negative gaps between nations and peoples on the other hand.

Sheikh Dr. Al-Issa said: "Our Islamic religion orders us to respect the constitutions and applicable laws of the countries in which we live. This, in fact, represents a pledge of anyone who agrees to enter, reside or live in any country and anything else is a deception prohibited by Islam that called for promoting tolerance and positive

coexistence and building bridges of friendship between peoples and nations."

He also cautioned against the seriousness of political groups that use religion to serve their goals, especially by intoxicating young people's minds and using various deceptions methods. He pointed out that the Islamic nation renounces those who want to hijack the values of Islam and Islamic civilizational principles to achieve political ambitions and goals, especially the agenda laden with violent extremism or terrorism.

Sheikh Dr. Al-Issa also stressed that Islam respects the rights and freedoms of all people within the framework of its legislations and laws that respect a human being and strengthen their status and dignity.



Minister of the Interior, Mayor of Lyon and His Excellency the Secretary General during the tour

The French minister appreciated Sheikh Dr. Al-Issa's keenness for the Muslims of France to comply with the regulations and laws of the country. He extended gratitude to Sheikh Dr. Al-Issa for his sweet and delicate words describing the positive integration of the country that promotes stability and mutual respect, noting that the FIIC poses a challenge to understanding and respect and reflects an accurate vision of Islam as a religion that respects other cultures. He stressed that Islam respects other religions, adding that achieving the FIIC's goals represents the achievement of France's goals; therefore, the French government supported it.

The French Minister said that he is proud of there is a direct dialogue between Muslims and the French government, consider-

ing Lyon a symbol of dialogue in the country.

The Secretary General of the Muslim World League, the French Minister of the Interior and the Mayor of Lyon toured the pavilions of the institute equipped with state-of-the-art and advanced technologies.

The five-floor institute has a huge conference hall for hosting seminars and conferences and offers courses in Islamic civilization as well as provides lessons in teaching different languages, including Arabic and French.

Earlier, Sheikh Dr. Al-Issa met with President of the FIIC Mr. Kamel Qubtan, and discussed with him ways to promote a culture of tolerance and dialogue that combats hatred and violence.

During his opening speech, Mayor of Lyon, Gerard Coulomb, indicated that the



Mr. Kamel Kaptan, President of the Institute, introduces the Sheikh and the Minister

Institute would undertake an important task, which is absorbing the richness of Islamic cultural heritage and allowing non-Muslims to discover features of the great Islamic civilization. The Muslim World League has partnered with the French government to construct this institute that is considered an important modern dialogue platform. The French government funded the construction costs together with the MWL whose participation was through the French Interior Ministry.



A tour inside the Institute



MWL and American Evangelical Community agree on promoting coexistence and peace

Jeddah - MWL

The Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, met in Jeddah with the delegation of the American Evangelical community. Sheikh Dr. Al-

Issa and the delegation held a meeting to address ways of promoting co-existence and peace worldwide.

Both sides affirmed their common values and pledged to bolster cooperation towards these values, stressing the importance of rejecting all forms of ex-

tremism and hatred. They promised to work together to build bridges of cooperation among peoples of all religions and cultures. The meeting coincides with the anniversary of September 11 attacks of 2001 that caused a massive tragedy to the United States.

Both sides underscored the contents of the historic Makkah Document that followed a conference organized by the Muslim World League this summer in which more than 1200 scholars and intellectuals took part. They also stressed the importance of adopting everything mentioned in the Makkah Document and building bridges of co-operation, co-existence and love for all peoples. They agreed that dialogue can be effective in creating rapprochement with others and identifying common bonds.

The Muslim World League and the delegation agreed upon reinforcing the principle of respecting religions and mutual confidence. They pledged to overcome obstacles of coexistence and put an end to the human violence through building a strong education, promoting a religious harmony and cultural, ethnic and national integration.

They stressed that the family is the nucleus of building the society and is responsible for preparing future gen-

erations brought up on values of moderation, love and the respect of others regardless of their background. Justice should be guaranteed for all members in a diverse society, where the constitution and laws are obeyed and respected.

In a joint statement, the Muslim World league and the delegation stressed the paramount importance of all places of worship worldwide and putting into trial those attacking these holy sites and places. Both sides agreed to launch and promote initiatives and programs with the aim of combating hunger, poverty and disease.

They highlighted that the Madinah Charter of Prophet Muhammad, peace be upon him, more than 1400 ago, which affirmed the legitimate rights of minorities, pointing out that Makkah Document extend these values through stressing the importance of promoting women's rights.

Both sides acknowledged the rights of all people to practice the personal freedoms without harming others.

At the conclusion of the joint statement, both sides recognized the importance of respecting the common values as such thing could bring people together and prevent their division. The differences among people should be a spur for cooperation, not social clash.



Dr. Al-Issa signs agreement with Indonesian Minister of Civil Service and Reform

MWL to establish Prophet's Biography Museum in Jakarta

Jeddah - MWL

Secretary General of the Muslim World League (MWL), Sheikh Dr. Muhammad bin Abdulkarim Al-Issa and Indonesia's Minister of Civil Service and Reform Dr. Safaruddin Campo signed an agreement in Jeddah to establish the largest historical and civilizational museum on the biography of

the Prophet and the Islamic civilization in Jakarta. It will be an overseas branch of the Madinah museum, which was opened under the patronage of the Prince of Madinah, His Royal Highness Prince Faisal bin Salman. The museum received international requests from 24 countries to open branches on their own soils. The countries promised to extend full support for this initiative, ear-



Al-Issa received the head of the visiting delegation in Jeddah

mark land for establishing the branch and facilitate any type of obstacles.

Sheikh Dr. Al-Issa said that the project came in response to a request from the government of Indonesia and that the MWL attaches paramount importance to the legacy of the Prophet's biography and Islamic civilization. The museum, he added, is dedicated to highlighting the Prophet's biography and Islamic civilization using state-of-the art showcasing methods with professional drawings and models. Indonesia's capital Jakarta has become the first branch of the Madinah-based global museum, he said. The museum will showcase the contents of the Prophet's biography and Islamic civilization, and host multiple events, such as panel discussions and training sessions, in addition to conferences, forums and seminars.

Indonesia's Minister of Civil Service and Reform Dr. Safaruddin Campo expressed his happiness and that of the Indonesian people over signing the agreement.

He conveyed the gratitude and appreciation of the Indonesian President and people to Sheikh Dr. Al-Issa and those in charge of the Prophet's biography and Islamic civilization project. The Minister asserted that the whole world has witnessed the signing of this agreement, which will act as a beam of light shining all over Indonesia and neighboring countries.

The signing ceremony was attended by a myriad of Indonesian officials and Indonesian Consul in Jeddah, Dr. Mohammed Khairy Sherif-Eddin.

The museum will be built on an area covering more than 1,000 square meters in the Jakarta's suburb of Biobo. It will have a host of facilities, including conference halls and restaurants known at the early emergence of Islam. The implementation will start in the coming months, and the museum is expected to receive four million visitors a year once the construction of the museum has been completed.



Mr Tony Blair and Dr. Al-Issa

Al-Issa and Blair discuss ways to enhance humanitarian commonalities

Jeddah - MWL

The Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa received in his office in Jeddah Mr. Tony Blair, former Prime Minister of the United Kingdom and President of the Tony Blair Institute for Global Change.

The two sides held an extended meeting

that discussed a number of topics related to positive change including enhancing awareness of the common human values among nations, strengthening the cultural ties and civilizational as well as social communication among followers of different religions and cultures, in addition to encouraging cultural and civilizational dialogue and dialogue platforms.

They also explored ways to intensify programs to combat diseases, poverty and



illiteracy and ignorance in different needy regions around the world, and working to achieve this via the development of programs and mechanisms for cooperation between the Muslim World League and the Tony Blair Institute for Global Change.

The meeting dealt with the need to cooperate in educational, research and cultural exchange programs, raise awareness of the importance of building common human values, which can help disseminate the concepts of religious tolerance and combat the ideas of extremism and hatred.

The both sides addressed the vulnerability of societies, suffering from poverty, ignorance and disease, as well as the outside influences and the methods of negative po-

litical and religious exploitation and employment.

They stressed the pivotal role of the two sides in holding training courses and communication programs, enhancing the role of youth in contributing to the promotion of peace and in implementing the national development programs in poor communities through governance and institutional development.

The Tony Blair Institute for Global Change is a nonprofit institute dedicated to programs, consultancy and research supporting the national development across the world through good governance, cultural reform, and the promotion of tolerance and civilizational communication.



Muslims in the West .. The imperative of integration and concerns of identity

Nizar Abdulbagi Ahmed

The issue of the integration of Muslims with cultural specificity in their western societies has been of great concern to many people interested in Islamic affairs, as it represents the necessity of eradicating extremist ideology, confronting the extremist organizations that exploit the persecution and attacks against some Muslims living in the West to justify their attacks.

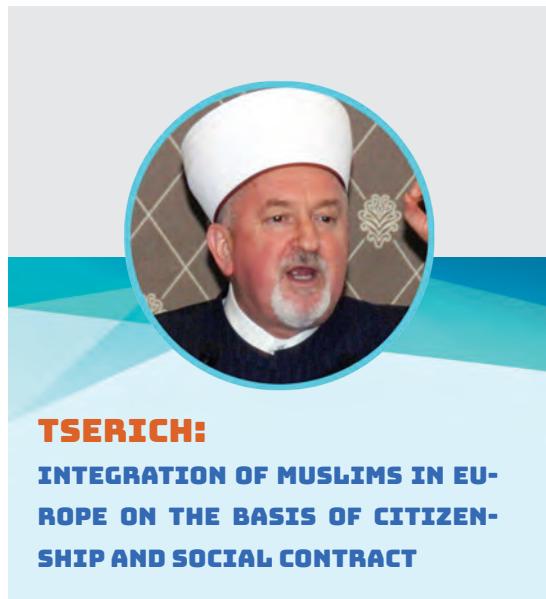
On the other hand, the far-right parties in the West, have made continuous efforts to depict Muslims as invaders and intruders and claim that Islam is a religion of violence. This situation has created many problems, such as retreat of most Western Muslims from public life, and reluctance to participate in social and cultural activities.

The Muslim World League (MWL), as a global Islamic organization, has made great efforts over the past years to help Muslims in the West to integrate into their societies and become more influential in order to enable them to take their full rights. It urged them to integrate without compromising their Islamic identity.

During the past years, the Secretary General of the League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, has made great efforts to achieve this goal, such as contacting decision-makers in most Western countries and relevant international organizations, in order to help Muslims to solve the problems facing them, and even communicated with the Islamic organizations and bodies in the West, explaining the importance of integration in society.

He stressed that Islam has never called for isolation and sufficiency, and living in isolation contradicts its nature, which co-exists with everyone, and guarantees the rights of people of other religions, calling on Muslims in the West to observe and respect the constitutions and laws of the countries in which they reside. He also pointed out that their acceptance to live in those countries means an undertaking from them to observe their laws, and that all other actions are deception not recognized by Islam.

Sheikh Dr. Al-Issa called on western



Muslims to activate their role in their new societies, to set an example for others, and to better present the true image of Islam, because this is a priority that the nature of the da'wa needs.

Consolidation of concepts

The Secretary General of the League focused on the many conferences he held in various continents of the world to call on Muslims in Western countries to integrate positively in their society. He said at the “International Conference for Interfaith Peace” held at the University of Oxford in May 2018 that the heavenly religions came as a mercy to the worlds, and religion was never a misery or curse on individuals or societies.

During the conference, he presented initiatives and programs of integration aimed at promoting national harmony and peace in various societies, through consolidating the concept of national commonalities, which are supposed to be believed by all because they represent a non-negotiable and unquestionable argument, the necessity



FROM THE WORDS OF THE SECRETARY-GENERAL

- ◆ Muslims of the West must respect the constitution, law and culture of the national state
- ◆ Contempt for followers of religions and cultures should be criminalized and voices of hatred rejected
- ◆ All theories of clash and conflict have failed and there is only hope of understanding and awareness
- ◆ Reference should be made to each religious and sectarian specificity and its decisions should be respected
- ◆ Achieving stability can be done by defeating the brutal dominance of some
- ◆ Philosophers of materialism blame religions in the clash of civilizations
- ◆ Extremism has no religion, no time, no place and anyone who reads history knows this
- ◆ Islamophobia is the most powerful message of extremism to mobilize Islamic sentiments against the other
- ◆ Terrorism is not governed by geographical scope, but by a virtual world without borders

to respect the constitution, law and culture of the national state.

The MWL Secretary General explained that entering any country means undertaking to abide by its laws and constitution, otherwise this entry would be prohibited, due to its deceptive consequence. He recognizing that every religious, sectarian or cultural specificity has the right to demand legal recognition of its property, but ultimately everyone must respect the final decision, whatever the decision of the responsible body will be.

Influence of islamophobia

Sheikh Dr. Al-Issa warned against the dan-

gers posed by the phenomenon of Islamophobia, saying that contempt for followers of religions and cultures should be criminalized, and voices of hatred, incitement and discrimination should be rejected, whether for religious, sectarian, cultural or ethnic reasons. He stressed that such ideas, waved from time to time by incitement and hatred for religions in general or a particular religion, or disdain culture, civilization or race, stressing that all theories of clash of civilization have failed and there is only hope of understanding, awareness and harmony.

He pointed out that each country has its rules, and no one has a right to impose his

convictions on another beyond the limits of advice, or legitimate claim by law. He called for creating a reference for every religious and sectarian specificity in each country, which must be respected and acted on by its decision, fatwa and religious guidance, and the Islamic countries should deal with them within the framework of the relationship agreements between the two countries.

Clash of Civilizations

During the conference of “Religious and Ethnic Minorities: Rights and Duties” held by the MWL in July 2019 in the Ghanaian capital Accra, Sheikh Dr. Al-Issa reiterated his call to face hatred spread by those who promote anti-religious agenda, stressing that achieving a state of peace and stability will be accomplished only “when the brutality, that is dominant in some hearts, is defeated”. He explained that materialism will never achieve the true happiness it seeks in its world, if it does not take care of the happiness of others.

Sheikh Dr. Al-Issa continued, “We say this in the face of the greed of materialistic vision, which sees only its own interests at the expense of the rights and pains of others. The philosophers of this theory blame the religions in the clash of civilizations, meanwhile religions are innocent of that, the origin of true religion is based on the happiness of human beings, while extremism and terrorism have no religion, no time, no place, and those who read human history have realized this fact.”

Counter-extremism

In his speech to the European Parliament in March 2017, which was adopted as a document, Sheikh Dr. Al-Issa said: “If the phenomenon of Islamophobia, in the



PALLAVICINI:
**FEELING OF ALIENATION AND
LOSS OF EUROPEAN IDENTITY LED
MUSLIMS TO RETREAT**

past years, has remained a mere theory of thought, and a general caution, the expectations of their results today would vary and differ. It is the strongest messages of extremism waved to mobilize the Islamic feeling against the other.

He added that the extreme reaction of Islamophobia “will generate more suffering and increase the number of extremists



MUSA:
**ATTEMPTS TO POLITICIZE ISLAM HINDER INTEGRATION, TO
ACHIEVE ITS OWN GOALS**



who were moderate yesterday, and live with their societies in non-Muslim countries with positive integration, respecting the constitutions, laws and culture of the countries of which they are citizens or in which they reside.”

He noted that the first winners of the phenomenon of Islamophobia are the terrorists who seek to multiply their numbers by arousing religious feelings of Muslim youth, especially in non-Islamic countries. He concluded “The danger is that terrorism is not governed by a geographical boundary, but by a virtual world without limits.”

Promote isolation

Many thought leaders point out that political Islam groups are the main reason for hindering the integration of Muslims in the West, in order to protect their own

interests, so they have been repeating claims that Europe is fighting religiosity, especially Islamism, to promote their isolationist discourse, distort all human rights principles. They try to impose a lifestyle of the past on Muslim children in Western societies, claiming to safeguard privacy and traditions, as if Muslims were beings from another world.

Those thinkers argue that attempts to politicize Islam in Europe are the main reason why Muslims cannot integrate into these societies, and prevent them from turning to work and being productive due to their huge attendance in most associations, mosques and cultural centers.

They focus on spreading discreet discourse on human rights issues, which they say are clashing with the principles of Shari’ah. To create a state of uncertainty,

they have introduced many of the charters they have drafted, creating confusion among Muslims in the West. Therefore, the most important steps to be taken to complete the integration process are to face those attempts and expose their motives.

New announcement

The President of the Council of Scholars in Bosnia and Herzegovina, Dr. Mustafa Tserich, in the so-called (Declaration of European Muslims) says that the integration of Muslims in Europe in their surroundings should be on the basis of citizenship and social as well as political contract. He stressed that most European Muslims are fully and explicitly committed to the rule of law, the principles of tolerance, the values of democracy, and human rights. In his opinion, Europeans should recognize Islam and Islamic institutions in Europe, and to protect them from crimes of ethnic genocide.

Tserich stressed that the status of Muslims in their alternative societies had to evolve over time towards paying attention to the issue of citizenship, as a framework for improving their general conditions. It should act as an entry point to claim their right to political participation, equality with all citizens in rights and duties, and a confirmation of their desire for understanding and coexistence with various components of society.

Identity crisis

The head of the Islamic community in Italy, Dr. Yahya Pallavicini, believes that it is necessary for Islamic institutions in the West to support the process of integration of Muslims in their societies. He pointed out during his participation in the confer-



HAMMOUD:
ACHIEVING COEXISTENCE AND
STABILITY REQUIRES LIVING
WITHOUT NUMEROUS CONCERNS

ence “The Future of Islamic Presence in Non-Muslim Societies: Opportunities and Challenges”, held in the UAE capital Abu Dhabi to the importance of promoting a package of training programs for a group of influential leaders of Muslim communities in non-Islamic countries, to spread the culture of coexistence and tolerance, and promote their values.

He added that the most important challenges faced by Muslims in Europe are the sense of alienation and lack of European identity, which led them to isolation, without integration with the rest of society. He explained the need for Western Islamic institutions to dispel this feeling, and urged Muslims to engage in more interaction. He pointed to the need for the Muslim communities to focus on their role, while trying to integrate into society to overcome the obstacles encountered. At the same time, it adheres to its identity and originality in order to achieve proper integration and avoid conflict, with the aim of achieving a diverse dialogue between Muslims

INTEGRATION REQUIREMENTS AND HOW TO COEXIST

Muslims with cultural specificities residing in Western countries suffer from the problem of not integrating into Western societies, which has led to many problems. The Muslim World League has exerted great efforts to integrate them into their alternative societies, while adhering to their Islamic identity, in order to attain their rights, while at the same time countering the waves of extremism and terrorism that are trying to make them a tool to achieve their own goals.

Steps to achieve integration

- ◆ Learn the languages of the European community
 - ◆ Commitment to norms and regulations
 - ◆ Participate effectively in public affairs
 - ◆ Avoiding unemployment
 - ◆ Commitment to the true values of Islam
 - ◆ Transgressing abusive customs
 - ◆ Awareness sessions on the imperative of integration
 - ◆ Do not import fatwas from other countries
 - ◆ Avoid all sources of foreign funding
 - ◆ Qualify preachers and imams
 - ◆ Establishment of libraries and clubs
 - ◆ Participation in public events
 - ◆ Commitment to cleanliness and environment
 - ◆ Open mosques to public activities
 - ◆ Adherence to local laws and constitutions
 - ◆ Non-closed within ethnic and sectarian
 - ◆ Attention to political participation
 - ◆ Reduction of inter-differences

and Europeans.

Politicization of Islam

Swedish Vice-President of the Fatwa Council, Sheikh Hassan Musa, attributes the absence of real integration of Western Muslims to the spread of the thought of political Islam. He said during his participation in the World Conference of Muslim Communities, "If we look at all the causes of devastation and destruction, we find that these groups are the main reason. Security and peace bring together Muslims in Europe. We are content to live in the West. We entered these countries with a contract and accepted the conditions, we respect their laws and accept their cultures. We in Europe are not advocates of the restoration of the caliphate. And we want to be a constructive force not a destructive one."

Musa wondered why some people try to mold Islam into a group, especially since there is an opportunity for coexistence. He stressed that laws around the world allow Muslims to live freely and integrate with the other. He considered that some Muslims in the West suffer from



schizophrenia in identity, and that this schizophrenia exploited by advocates of extremism for acts of bombing and intimidation in the name of Islam.

Quantitative concerns

The Grand Mufti of Finland, Sheikh Waleed Hammoud, called for the need to direct Muslims to positive integration without abandoning their Islamic identity and principles, stressing that the lack of integration will inevitably lead to negative consequences. He said, "It is inconceivable to cure the problem of Muslim integration in the West, far from feeling as a minority that they have become part of the majority

citizens. This requires the participation in the public sphere in all openness and development in the interest of all members of society, regardless of religious or ethnic affiliations in order to achieve this magical recipe whose main component is to live without numerous concerns, both by Muslim communities and by other citizens of Western countries.

Hamoud added that the resettlement of Islam in Western societies has become a vital necessity to protect the Diaspora Muslims from cultural alienation, religious extremism, Islamophobia, and the external guardianship exercised by systems and ideologies in their communities of origin.

Teaching Holy Qur'an in the Malay Peninsula

By Dr. Osman Muhammad Osman

Southeast Asia has a strategic importance for the Islamic world, demographically and economically. The dynamism of Islam in this region is reflected in the popular interest in the teachings of Islam, especially the Holy Qur'an and its sciences. However, this educational process had cultural and civilizational dimensions, which were reflected in the spread of the Arabic language and in various aspects of life, including judiciary, customs and traditions, public discourse, and everything related to the lives of individuals and society.





In Southeast Asia, the mosque is the center of social activities. During the second quarter of the twentieth century, schools were built near mosques, and sometimes the mosque was part of the school, and at the same time used as classrooms. During the second half of the twenty-first century, mosques began to host some activities, as well as educational activities, where rooms were designated as public libraries and social activities halls.

Institutions of Teaching the Holy Qur'an: First: Traditional Institutions:

The most prominent traditional educational institutions, what was known as Pondok, which means the temporary hostel used in Malay to refer to a residential or two people temporarily staying inside a shed during the study period with a teacher Guru.

The method of teaching in Pondok is

the Halaqah system. During the last decades the Pondok has adopted two systems, regular and public, regular means closed classrooms, while public refers to open classes.

At the basic level, many subjects taught include tawheed (Monotheism), the interpretation of the Holy Qur'an, Hadith, the fundamentals of jurisprudence, Sufism, and Arabic grammar. At the advanced level, the subjects include logic, rhetoric, grammar and morphology. The duration of the study is between two and ten years. In the contemporary period, the systems of study, both public and formal, include, in addition to the subjects of Islamic studies, applied materials.

Second: Modern Institutions:

By the end of the 19th century, echoes of the reform movement in the Middle East, initiated by Muhammad Abdo and Muhammad



Rashid Rida, began to arrive in Malay by pilgrims and some returning students who had studied in Makkah and Cairo. This reformist cultural movement contributed to the founding of modern Islamic schools. In addition to core subjects, geography, history, mathematics, English and city planning were taught.

Cultural Impacts of Quranic Teaching in Southeast Asia:

First: Scientific Renaissance

During the 16th and 17th centuries, the scientific renaissance in the region emerged through the philosophical and scientific research, and translations of the Holy Qur'an to the Malay language, science interpretation, philosophy, mysticism and theology. Aceh has been an important station for this scientific renaissance in the region. Education has evolved significantly, where it began in mosques system (halaqa) to memorize and recite the Holy Qur'an, along with the study of the Arabic language, and introductions to some Islamic sciences. Then there were ad-

vanced schools where Islamic sciences such as jurisprudence, theology, and Sufism were taught. The Sultanate of Fatani emerged as one of the most important intellectual centers of the 19th century, where it was a source of Islamic literature, focusing on translation and interpretation, and explaining the main religious Arabic texts.

Second: Arabic Language:

With the arrival of Islam in the Malay Archipelago, the Arabic alphabet replaced the prevailing Indian alphabet. Gradually, some texts emerged that highlight the influence of Arabic on the dominant languages in the region. Some books such as Kitab, a guide for students of Islamic studies. In the field of behavior, books (literature) related to the life of the Prophet (peace and blessings of Allah be upon him). One of the types of books that reflect the influence of the Arabic language is the one related to the story of historical events.

The Arabic language as the language of



the Holy Qur'an and the language of instruction in Islamic centers, spread in the Malay Archipelago, making it the dominant language in the formulation of terms and concepts in the political, religious and scientific fields. Arabic is still used as a religious language, despite the prevalence of English as a global language of communication in commerce, technology, and education. The general use of the Arabic language, as a scientific language, has emerged through the publication of a number of dictionaries and lists of Arabic words for the purpose of developing, teaching and learning skills in Arabic.

Third: Arts:

Calligraphy has emerged as an area of art and creativity in the region, where Qur'anic verses are written on paper in the form of paintings, or carved on the walls, columns, and pulpits of mosques, sometimes adorned with hand-made artefacts, and also where the bride is seated during the marriage ceremony. This has helped to develop the art of

letter writing, known as trasul, which relates to the style of expression and the decoration of the letter frame. It should be noted that the tombstones in Sumatra and Java reflect the spread of Arabic literature such as poetry and prose. Some of them are written in calligraphy, Naskh or kufic script, with Islamic motifs and inscriptions in the form of flowers. The recitation of the Holy Qur'an among Malay Muslims has emerged as an area of competition, and the governments of Malaysia, Indonesia, and Brunei have traditionally organized official Holy Qur'an competitions.

The influence of Islam in the Malay world was significant. Islam has transformed the cultural, social and spiritual life of Malay. The advent of Islam to this region was the beginning of a comprehensive intellectual, cultural, and religious transformation. This conversion process of Malay from the Indian Buddhist cultural/ religious system to Islam is very similar to the process of change that moved Europeans from the Greek mythology to the world of logic and enlightenment.



On the occasion of the
World Arabic Language Day

Jawzi Belkacem Lardjane

Language is a miracle. It is the only form of communication of human beings different than other creations. Language is the key to the soul and the foundation of dialogue based on harmony and understanding between human beings. Language is one of the mercies that Allah bestowed upon us and which He reminded us in the Holy Qur'an in Surat al-Rahman: "He created man (3) And taught him eloquent speech(4)"al-Rahman.

There are more than 5000 languages in the world today of which around 3000 languages have written forms. Some languages are extinct and exist only in written forms. Language experts believe that within the few coming decades, the majority of these languages will disappear and will be replaced by major languages used in media and academia. When a society, they assume, is continuously exposed to another language and culture, it takes one to three generations to lose its native language.

Languages in the Islamic worldview

Unlike other religious philosophies, Islam presents a divine and universal perspective on languages. Other religions and philosophies attempted to interpret the origins of language and linguistic diversity in a prejudicial and introverted way; for example, the Old Testament describes the legend of the Tower of Babel about the origin and diversity of languages as a curse on mankind because when humans attempted to build a tower to reach God, He revenged by making its workers speak different languages so they could not understand each other and would not be able to continue their work (Genesis 11:1-9). The content of this story is one of many legends that world religions and cultures tried to explain, whereas Islam does not speak blindly on topics which have been misinterpreted by other religions and philosophies. The stance of Islam proves its Divine Authenticity again and that it was sent to correct previous ideas.

Although Prophet Muhammad, peace be upon him, was illiterate and interacted very little with non-Muslims before revelation, some non-Muslims still claim that He was inspired by the Bible and Torah, despite that the former information is a strong proof that he could not imitate anything blindly from

other scriptures, for He was the trustworthy Messenger of Allah. Allah the Highest answered other claims by allocating verses in the Quran which contrast their claims. For example, He said about languages: “And of His signs are the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed in that are signs for those of knowledge.”(al-Rum 22). And He said: “And He taught Adam all names. Then He showed them to the angels and said, “Inform Me of the names of these, if you are truthful.”(Al-Baqara, 2-31).

Ahadeeth speak highly of the diversity of languages. Prophet Muhammad, peace be upon him, encouraged his companions to learn other languages. In one hadith, He said: “Whoever learns a people’s language, shall be safe from their mischief.” This is a great declaration and guideline for coexistence and harmony. Today, many people practise racism and discrimination because of cultural differences and mock each other due to the misconception that other languages are inferior to theirs, or because they have not studied other languages and cultures.

In another hadith, Prophet Muhammad peace be upon him ordered Zayd bin Thabit, may Allah be pleased with him, to learn Hebrew, whereupon Zayd ibn Thabit learnt Hebrew within fifteen days, and it has also been reported that he learnt other languages like Syriac and Aramaic. There are also other narrations in which Prophet Muhammad peace be upon him used translators with non-Muslims.

The Genealogy of Languages

According to Encyclopedia Britannica, the study of the origin of languages is one of the most challenging scientific and historical problems. Since 1866, studying the origin of

WORDS NUMBER COMPARISON BETWEEN FOUR WORLD LANGUAGES



language has been banned by the Linguistics Society of Paris (est. 1864-) to which linguist de Saussure later belonged, and it was not until the 1990th that the interest in the study of the origin of languages was reinstated in academic fields while still acknowledging the difficulty of this task. This decision reflects scientific dishonesty to

prevent finding out about the Arabic origins of European languages whether it was in ancient times or in early modern times through linguistic transfer.

The true study of the origin of language will demonstrate that all cultures and religious philosophies are initially from the same source but have been altered

by their followers. For instance, the story of the Great Flood in the Bible has been ridiculed in the modern age because of archaeological findings of Sumerian tablets depicting similar stories pre-dating the Old Testament.

The origin of languages is not a mere anthropological and archaeological issue, but it is epistemological. The tablets had been buried under the sands for thousands of years and the writers of the bible were not aware of their existence and oral traditions had already been lost. The different versions are not entirely correct, but they indicate some parts of the truth that has been lost and distorted. This all leads to the conclusion that they have the same asymmetric sources that were damaged or altered partially at different levels through history, and they all witness that the core event indeed happened, then was subject to different modifications by different cultures and in different periods of history without necessarily interacting with each other.

Language and literary studies of ancient Greek literature and mythology also show linguistic and historical ties between a mother language and its linguistic

variations. Some Greek legends have some similarities with Hebrew and Islamic histories, and the documentation of Greek legends had occurred long after the revelation of the Torah. For example; some parts of the story of Prophet Yusuf, peace be upon him, have some similarities with the tale of Narcissus, but the complete Islamic narration is more accurate and wiser than how the Hebrew version portrays it. However, the later biblical narratives about Prophets such as Jonas, Noah, and Lot have been portrayed with heavy Greek influences.

The legend of Echo and Narcissus was first recorded in the early first century A.D by a Greek historian named Ovid in his work “Metamorphosis”, and modern studies demonstrated that this legend had been mostly invented by himself, but they could not epistemologically notice the source of inspiration that the author had hidden.

Some Western historians claim that Greek culture influenced Pre-Islamic Arabic language and culture while scripts and epigraphs of Nabateans and Sabeans existed a long time before the start of Greek civilization, and there is no proven cultural or intellectual inter-



action between Arabs and Greeks beyond the trade route of Arabia and the Levant. It instead shows that ancient Arabs have influenced the Greek culture before the migration of Prophet Ibrahim, peace be upon him, to Makkah. Cross-influences are quite evident in the architecture of Mada'in Salih and Petras which predate Greek and Roman architectures.

Historians refer to the

Middle East and Mesopotamia (modern Iraq) as the prime cradle of civilizations, and this is where historians think the world's oldest recorded languages of Sumerian and Akkadian emerged. Although it is debatable which one of them preceded the other around 3000 years BC, Akkadian looked much like Arabic; around 75 % of its vocabulary has clear resemblance with classical



Arabic.

Studies show that Aramaic existed from 10th century BC while Akkadian is much older. Since Akkadian is much closer to Arabic than Aramaic, then Arabic is much older than Aramaic, Hebrew, and Syriac. Historians agree that after the collapse of the Dam of Marib, ancient Arabs immigrated to Iraq, Western and Northern Arabia, and have transmitted their language to the hosting lands, then due to future cir-

cumstances Akkadian which is a form of Proto-Arabic has almost disappeared in the Levant in favour of Aramaic but remained among Bedouin people scattered around Arabia. The situation of Arabic in Arabia prior of Islam looked like the situation of Hebrew today which is considered the only revived dead language, Arabic seemed to have been almost extinct before Islam then it was revived by pre-Islamic poetry and later sealed by the

Holy Quran.

The Quran is the only book that has not been altered since more than 1400 years, and its language is the only language that has been preserved and could be spoken exactly as it was 1400 years ago. However, some historians and orientalists claim that the Quran contradicts itself when it claims to be of pure and eloquent language while it has some foreign words.

In his essay "Foreign Vo-

cabulary of the Quran”, the great Moroccan scholar and polyglot Taqi Din al-Hilali summarized that scholars of the Quran and Arabic language are generally divided on this question in two opinions on this matter. One that does not consider foreign vocabulary in the Quran as a serious issue because those words may have already been borrowed by Arabs centuries before Islam and thus became arabized and part of the Arabic language. Hence, Allah spoke to them using the language and vocabulary which they understand because He The Most-High said in the Quran “And He does not send Prophets except with their people’s language”. (Surat Ibrahim, 4)

The second opinion regards the foreign vocabulary to be originally in Arabic because Arabic was the source of neighbouring languages. His essay also concluded that many words were wrongly considered foreign by ancient and modern scholars because of their lack of knowledge in foreign languages and comparative linguistics which now prove the seniority of Arabic over Semitic languages. The hypothesis of Persian or Ethiopian vocabulary is not grounded because South and



North Arabian civilizations were much older and influential. Similarly, the Sabeans and Akkadian civilizations are the most ancient and most advanced antique civilizations in the Middle East and had interacted with each other, and thus made Arabic words accessible to other languages.

The vocabulary exchange between languages has always been a natural phenomenon for thousands of years before and after Islam. There is not a single language that has not been infiltrated by words of foreign origins. The presence of a few foreign words in the Quran, which do not exceed some twenty words, is not a curse, but rather a blessing and miracle. There are no proven contact and significant interaction between early Arabs

and other religious and secular centres of knowledge.

The very same arguments supporting the theory of foreign vocabulary in the Quran can reversibly be used against its proponents because when appropriately analyzed, will lead us back to the Arabic origins of languages, and to the underlying origins of that vocabulary.

The Empirical Limits of Science

According to secular academia, language is where science and spirituality collide. Language is said to be one of the most challenging scientific problems to date owing to its interrelation with other scientific disciplines, yet no field has established its official theory about the origin and real nature of language.

In early Islam, a language

or “lughah” was similar to what we call today an accent or a dialect. Arabic was a tongue which means an original and accomplished language, and other dialects (e.g. Quraysh, Tamim, Thaqif, Hamadan, etc.) were called languages in early Islam. A tongue is the mother of languages and not vice versa; this is why a language family is an independent tongue or language.

Islam distinguishes between a tongue and a language. The term ‘tongue’ in the Quran is often interpreted as a living language, or an original or mother language. According to the aforementioned taxonomy, all of today’s five thousand languages are eventually accents and dialects belonging to other mother-languages or tongues which have been derived from other universal and native tongues which are called today a language family. The verse “And in the difference of your tongues and colours (22/30)” can be described as one of the scientific miracles of the Quran because it states a scientific fact related language family which is the reality of the tongue. Humans look similar in their vocal anatomy and physiology and yet speak different accents and languages.



In contemporary linguistics, the theory of Indo-European languages theory had been invented in the 19th century to disguise the Arabic roots of all languages, particularly the Arabic contributions and influences on European languages. Even the Semitic language family is not sufficient term to describe its group because the majority of Semitic peoples are Arabs and Arabic is the fourth or third most spoken language in the world and is the oldest of all Semitic and non-Semitic languages.

Some legendary elements had been inserted to reinforce the Indo-European fringe-theory such as the horse domestication and the invention of the wheel that, as claimed, had facilitated the movement of people from Asia to Europe while

the Arabian horse has always been known as one of the oldest and most competent horse breeds in history.

Even if we presume that the theory of the Indo-European language had been factual at a certain point in ancient history, and while taking into account the vast influence of Arabic language and Islamic culture on western culture and civilization, then the theory of the Indo-European language is not scientifically significant, and it should instead be replaced by Arabo-European languages theory on the origins of European languages.

Jean-Paul Demoule, a leading French archaeologist and historian published a book ‘Mais où sont passés les Indo-Européens?’ (Where are the Indo-Europeans? pub. 2014) where he



discusses the dubious Indian roots of European languages. He argued that there is no archaeological, historical as well as linguistic evidence of any Indo-European contact in the Eurasian steppes which he ironically describes as the Indo-European “big bang”. His research proves that established linguistic similarities are false, insignificant, and racially motivated.

Towards New Linguistics

Language is the most important and most forgotten aspect of the human condition. Early founders of Arabic linguistics and grammar had been polymath scholars who had also excelled in the field of jurisprudence and accorded great importance to linguistics.

Today, the prevailing Saussurean linguistics is generally descriptive linguistics

that has been influenced by Darwinism and scientific racism of the 19th century, and most of its ideas have now been deemed outdated while Chomskyan linguistics is under constant criticism by its peer community. Despite Chomsky's criticism of globalization and modern politics, his linguistic imperialism falls within the same scope of his criticism of globalization and modern politics. Modern linguistics became an ideology and prejudice against other languages and cultures; this is why other great nations such as China, Japan, Germany, and Russia developed a different academic approach for linguistics.

A new philosophy of language should be established based on Islamic guidelines and principles. Contemporary linguistics does not grasp the language of God

in the universe and neglects language as a means of effective communication between God and his slaves through worshipping Him and praising his Majesty and understanding the purpose of creation. Allah said in the Quran: “And He (Prophet Sulayman) said: “O people! We have been taught the logic (language) of birds, and we have been given all things. Indeed, this is evident bounty.” The Ants, 16.

Unlike secular academia that views philosophy as the mother of all sciences, language in general and Arabic in particular should be viewed as the real mother of sciences. Arabic ignited modern sciences during the Islamic civilization. The real mother of sciences is language, and the mother of all languages is Arabic; therefore Arabic is the mother of all sciences and languages.

THE INCREASING EVIDENCE FOR THE UNIQUENESS

Professor Mahmoud Dhaouadi

New outlook about human nature and its evolution:

*The Scientific American, a popular science magazine, has published a special issue whose title on its cover: "HUMANS: WHY WE'RE UNLIKE ANY OTHER SPECIES ON THE PLANET". It was published in September 2018 (vol. 319, na3). One of the articles says: "Most people on this planet blithely assume, largely, without any valid scientific rationale, that humans are special creatures, distinct from other animals. Curiously, the scientists best qualified to evaluate this claim have often appeared reticent to acknowledge the uniqueness" of *Homo sapiens*, perhaps for fear of reinforcing the idea of human exceptionalism put forward in religious doctrines. Yet hard scientific data have been amassed across fields ranging from ecology to cognitive psychology affirming that humans truly are a remarkable species."*





This special issue is made of many articles the titles of some are as follow: ‘How humans became singular’, ‘Decoding the puzzle of human consciousness’, ‘What makes language distinctly human’, and ‘Creation of the human mind’.

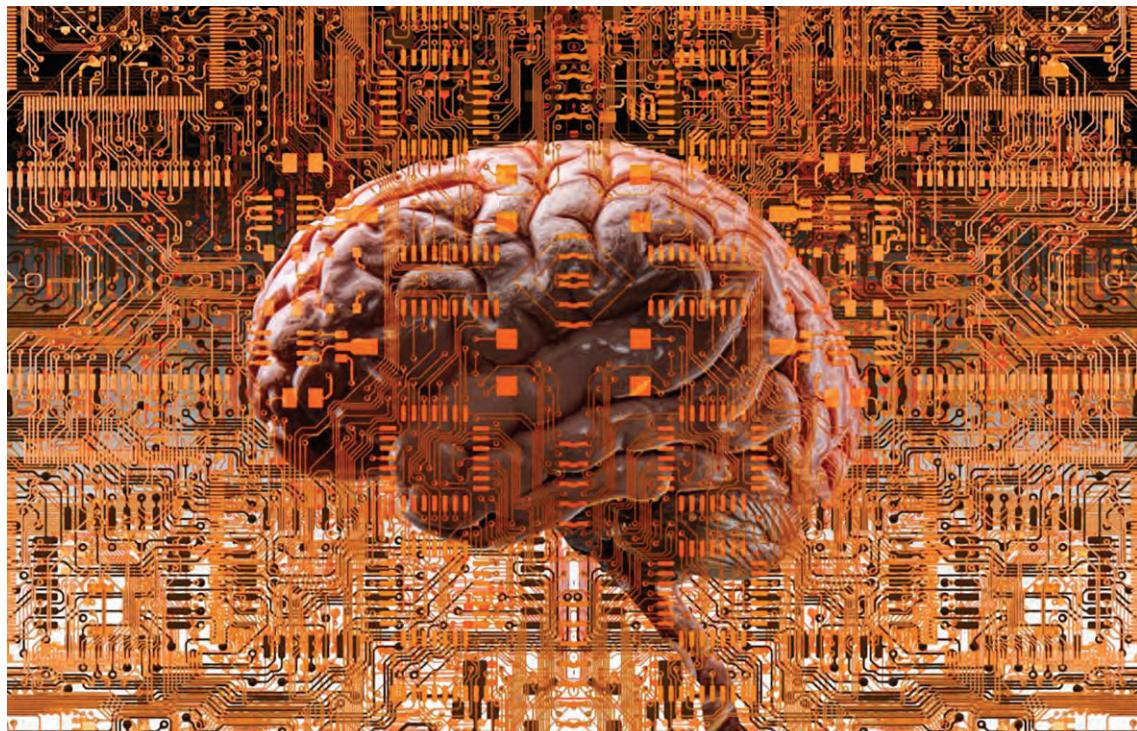
In parallel with the Scientific American, the French magazine (Sciences Humaines) published in December 2018 a special dossier titled “Humains: Nos origines repensées”(Humans: our origins are being thought out).

The dossier presents new hypotheses and theses about the appearance of the human mind which is very different from that of the closest apes to Man represented by the big monkeys. The differences in question can ultimately be traced to the evolution course of the human species. Two courses phases are involved in the human evolution: 1- Man’s acquisition of the ability to walk on two feet and having a bigger brain; 2-The emergence of language. Various tools, art and concepts -linked to the understanding of the distinctive features of human species evolution- which led to the birth of the human mind. This rais-

es today new visions and horizons regarding the necessity of the rethinking of the evolution movement of the human species. The rethinking process should also be applied on the acting mechanisms of human evolution such as natural selection, social selection and cultural selection which are today subject to full re-examination. This new rethinking of these issues is inconsistent with the classical Darwinian outlook which claims that natural selection explains the human evolution and attempts to avoid the environment and obstacles pressures. As to the new visions and perspectives, the evolution of the human species is not the result of its adaptation to the physical environment, but related to its adaptation to the non physical environment which humans have created.

Man is not an ape

The questioning has recently increased in the West with regard to the idea of that ape is not the origin of Man. The author Alain Prochiantz denies this idea as expresseal in the title of his new book published in 2019



: "Pourquoi nous ne sommes pas des singes?" : "Why we are not apes?". The journal "Science et Vie" has also published a special issue in December 2018 titled "Man does not descend from ape". Scientist George G. Simpson's book raises the question and answers it in its title: "Are we apes? No, we are humans".

The crux of the difference between the animals and Man

Contemporary writings tend to emphasize the similarity between animals and humans rather than the gap between them. Here, we mention only two examples which show the difference. Jane Goodall has said that the chimpanzees are able to make some tools to catch the wood worm. On the other hand, certain Japanese researchers in the field of animals have observed that the Asian monkey teaches its young skills how to wash the sweet potatoes. But these simple behaviors of some apes do

not change the big constant truth underlined by the special issue of the journal of Scientific American. This big truth is manifested by the distinct human profile which some of the articles call cognitive revolution or what we call, in our terms, the Third Human Dimension (THD) (languages, thought knowledge science, religion, myths, laws, cultural values and norms). With this cultural system, Man is considered a singular creature on the planet earth able to dominate the rest of the living species and the material features of nature. Those Man's distinct unique qualities have given legitimacy to humans to be the master over all on the planet. Consequently, from the thought perspective in this article, some similarities between the humans and the other species should not cover the great truth manifested in Man being the single creature having the THD. As long as none of the other species can compete with the human species in the administration of what goes on earth and in

the sky, the great truth of the human distinctiveness remains solid and credible concerning the undeniable human domination.

Scientific methodology dependency on quantitative data

Modern Science's avoidance to stress the importance of the big stable features of the human species is due largely to its methodology based on observations and quantitative indicators without taking in consideration the qualitative data, on the one hand, and without putting the details of the quantitative methodology into a thought framework which assembles the separate fragments of the quantitative data, on the other hand. In doing so, the latter would be given explanations and clear meanings and greater legitimacy among the masters of knowledge. Economists, political scientists and sociologists' descriptions of Man as *Homo oeconomicus*, *Homo politicus* and *Homo sociologus* are attributes for the human species which are difficult to be true unless Man is described first of all as Third Dimensional / Cultural Being. The lack of the presence of the great cultural truth in human nature hampers the understanding and the explanation of greater credibility. The marginality of culture in the perspective in the human and social sciences has made, for instances the thought of the Russian thinker Lev Vygotsky in his book (*Thought and Language*) not appealing n scientific circles in these sciences. As such, the cultural factor in psychological thinking remained very marginalized in the large part of the 20th century. The features of disorder in human and social sciences referred to some of them are due basically to their epistemological view of the nature of Man. These sciences give more credit to the materiel sides of Man. This epistemological view of human nature is the outcome of factors witnessed by Western civilization

since the Renaissance: conflict between the Church and the scientists. This situation has led the scientists not be friendly to religion. Consequently, both natural sciences which study natural phenomena and Darwin theory focus on the biological side of Man, before the cultural aspect.

Increasing interest in culture

There are today several indicators in these sciences which are in a position to promote the importance of cultures in the understanding and the explanations of the behaviors of individual and social phenomena. Cultural sociology stands strong as a leading discipline. It considers culture as an independent variable. That is, culture is not a dependent variable. Thus, culture is an intrinsic feature of human nature. As such, it is the basis for understanding and explaining what takes place in societies and among individuals. This is in full agreement with our thesis in this article which emphasizes that Man is a third dimensional cultural being, before being *Homo oeconomicus*, *Homo politicus* and *Homo sociologus*. As seen, culture is the most distinguishing feature of the human species from the other species. Culture is the origin of the aspects of society's movements, the variety of individual behaviors and social phenomena. Thus, the cultural vision is heavily standing on what we call the Great Realities that help understand and explain people behaviors, the movements of societies and civilizations in the past, at the present and in the future .

Potential questioning of the evolution theory
The above evidence implies that the classical formula of Darwin theory might strongly be modified or perhaps changed. As Scientific American stated that the human species is a unique species on the planet. That is a special species according to the various evaluation made by modern sciences in their studies of

the human species. But the French magazine (Sciences Humans) does not hesitate to say that the re-thinking of the origin of the human species is taking place in sciences which are interested in the study of Man the little's of the books mentioned show clearly that the ape is not the origin of the human species. It is a tendency which advocates a revision of the matrix of Darwin theory. There is a strong legitimacy to carry out this in current situations of human and social sciences that started to promote the importance of cultural aspects in the understanding and explanation of behaviors of the individuals and dynamics of societies and civilization. Therefore, such a rethinking reinforces our claim that the third human dimension (culture) represents what we call the great truth in human nature. If culture is given a higher credit in all human and social sciences in the study of Man, this would create a scientific revolutionary paradigm in Khun's terms which represent rupture with what he calls normal science that has accumulated an enormous capital of knowledge in favor of Darwin classical theory which is adapted by many scientists in different natural and human and social sciences.

Change in the epistemological view of sciences

What is clear from the preceding pages is that the progress of contemporary sciences has started from their methodology which relies on quantitative data as shown in physics, chemistry and medicine which use material factors in establishing their concepts and theories to understand and explain phenomena. But things have changed in natural as well as in human and social sciences at the end of the 20th and early 21st century as we have mentioned. This change is heavily supported by the epistemological vision of Man in the Arab Muslim civilization and its pioneering



scholars and scientists before modern times. The Qur'an considers Man as a distinguished being from the other species. Consequently, Man is the only being to be God's representative (Khalifa) on the planet earth. "Behold, thy Lord said to the angles I will create a vicegerent on earth". In his part, Ibn Khaldun sees Man as a distinguished being from the other species by the ability to think which is a very important feature of the Third Human Dimension "God distinguished man from all the other animals by an ability to think which he made the beginning of human perfection and the end of man's noble superiority over existing things".

The critical attitude of many of today's scientists to idea that Man's origin is the ape and Ibn Khaldun's outlining Man's distinctions by thought strongly question the credibility and the reliability of the studies of modern psychology which has made the study of the behaviors of rats and pigeons and their findings the basis for understanding and explaining Man's behavior: The Third Dimensional Being .

A brief history of some mosques in UK

Tasnuva Jahan

Many civilizations have reserved their magnificent establishments for their places of religious observance or worship. In Islam, mosque is the ultimate place of worship and the significant source of Islamic architecture. Every architectural representation of the mosque is a cultural reflection through time and beliefs. At present, there are more than 1500 mosques in the United Kingdom (UK). Most of them constructed in the last decade. Mainly, ancient British mosques in the 19th century were established by Muslim merchants, so-called ‘Orientalist’ scholars, Islamic intellectuals and missionaries (Sophie,2010). This paper attempts to uncover the history of several mosques in the UK.



1. Shah Jahan Mosque:

The Shah Jahan Mosque is situated in Woking, Surrey. It was built 130 years ago in 1889. It is one of the oldest and the first purpose built mosque in the UK and Northern Europe. It is locally known as the Woking mosque. This mosque has the longest history of cultural transfer that was on during the 19th century between Victorian England and the colonies. Architecturally, the mosque reveals late 18th century's Indian Mughal period style (Saleem,2018). The prayer hall is topped by a big onion dome painted green with a band of gold painted stars adorning its equator. It is topped with petal decoration, forming the base for a golden crescent finial. The main entrance into the prayer hall has four square decorative panels linked in trefoil arches, at the top of which is a metal panel with circular motifs. Upon entering the central prayer hall, the Qibla wall is the thing to greet the eyes. The Qibla wall is divided into three niches. The middle one treated as central mihrab. Two small bookcases are placed in another two niches in the Qibla wall. However, the interior images in different years show that furnishings are not ancient



(Sakr, 2010).

Shah Jahan mosque was built by Dr. Gottlieb Wilhelm Leitner, a Hungarian Jewish orientalist. It was designed by William Isaac Chambers, a Victorian English architect. It was funded by Sultan Shah Jahan Begum, female ruler of the Bhopal, India. Basically, the mosque was established for Oriental Institute's students worship. In 1883, Gottfried Leitner founded his Oriental Institute in order to support the oriental literature. The Institute's purpose was to facilitate visiting notables from India to stay and study in culturally empathetic atmospheres. It also allowed Europeans being posted to India to study about language and culture. After Leitner's death in 1899, his Institute closed down besides the mosque fell into disuse. Importantly, Leitner's son was on the point of selling the mosque to a property

developer. At that time, Khwaja Kamal-ud-Din, an Indian lawyer arrived there and found the mosque locked for many years. Khwaja took him to court on the ground that the mosque was consecrated ground with the same status as a church. Thus, it deserved the similar rights and property limitations as a church. Khwaja won the case, purchased the mosque and its land from Leitner's son. Then the mosque was repaired. It was re-opened in 1913. The mosque has also attracted many Muslims and non-Muslims visitors of its historical importance. At present, it is a Grade I listed building in England.

2. East London Mosque:

East London mosque is not only the oldest mosque but also one of the largest mosques in the UK. It is located in the London Borough of Tower Hamlets between



White chapel and Aldgate East. Significantly, it was one of the first mosques in the UK, which was permitted to broadcast the azan by loud speakers (Eade, 1996). Most of the early mosques in the UK started as house conversions, the East London mosque is no exception. In 1910, a fund was established to build a mosque for Muslims in London (Humayun, 2011). Originally, the mosque started its life by hiring rooms for Friday prayers as well as special occasions. Subsequently, in 1940 three houses were purchased, converted to serve as a mosque in 1941. Finally, the mosque was completed in 1985. It was designed by John Gill Associates. In 1999, the adjacent house was purchased as well as demolished. Consequently, the mosque extended over

the location. It was extended several times. In 2009, it started construction of Maryam Centre at the Fieldgate Street. In 2013, it was opened and added a new main prayer hall, facilities for women's prayer spaces and services, a visitor center and so on. It purchased adjacent Synagogue in 2015. It was restored to start as a Zakat center. The mosque's architectural feature is one dome type; the dome is gold painted. It is topped with a golden crescent finial. It has Islamic traditional minaret. The central doorway is finished with two smaller copies of the minaret. The mosque has a capacity to accommodate more than 7000 worshippers. Mainly, it serves British Bangladeshis. The Mosque represents the Islamic architecture, within English suburb.

3. London Central Mosque:

The London Central Mosque is known as Regent's Park Mosque. As it is situated near the Regent's Park in London. It was designed by British modernist architect Sir Frederick Gibberd. In 1969, an international competition was held to find a suitable design for mosque. Frederick Gibberd won the competition. Finally, the mosque was completed in 1977. Late King Fahd bin Abdul Aziz Al Saud, the then ruler of Saudi Arabia generously contributed £ 2 m towards the construction of the mosque. The mosque is simply recognizable due to its magnificent eye-catching golden dome, as well as the 140-foot-high minaret. Besides traditional Islamic designs of mosque architecture, the structure is quite modern and looks like other buildings from the same period. In fact, it is a large mosque complex. The main prayer hall is decorated with traditional mosaics and lush carpets. Additionally, a majestic crystal chandelier adorns the center of the dome lights at the main prayer hall. The mosque has a library with more than 25,000 books, a conference room, administrative offices, a Muslim bookshop and



events hall. Folding movable chairs are also available at the two extremes of any prayer rows for the elderly. It can accommodate 1,400 worshippers at regular prayer times. But it can be extended outside to accommodate more than 5,000 worshippers at a time, for Eid festivals. It was constructed to provide an attention and inspiration for the half million Muslims in Great Britain (Khan and Holod, 1997). Due to its design, location and as the chief mosque of London, it is the spiritual focal point for many Muslims throughout the UK.

4. Al-Rahma Mosque:

The Al-Rahma Mosque is situated on Hatherley Street, Liverpool. The mosque started its construction in 1965. It was completed in 1974. It is

a purpose built mosque. The architectural design of the mosque influences post-war British Modernism insights. Like other mosques, it is topped with a golden onion dome. It has two Islamic traditional minarets. Later it added first small floor, madrassah, and imam's accommodation. The Mosque is one of the largest mosques of Liverpool. It has capacity to accommodate over 2,000 worshippers. It serves as the main worship place and center point for Liverpool's Muslim community.

5. Burnett Place Mosque:

Jamia Masjid Tabligh-ul-Islam is located in Burnett Place, Bradford. In 1988, the house at Burnett Place was converted to serve as a mosque. In 2004, it was ex-

tended as an old-style closet wing of a Victorian terrace, with a dome and a pair of short minarets. Nevertheless, it is a small mosque in Bradford. Meanwhile the small mosque shows how traditional Islamic art can be attached to rebuild domestic architecture as religious (Saleem, 2018).

6. Edinburgh Central Mosque:

Edinburgh Central Mosque was opened in 1998. It is situated in the middle of the Scottish capital city. It is one of the first purpose built mosques in Edinburgh. The Mosque is commonly known as the King Fahd Mosque and Islamic Centre of Edinburgh. It was established to promote the benefit of the Edinburgh's growing Mus-



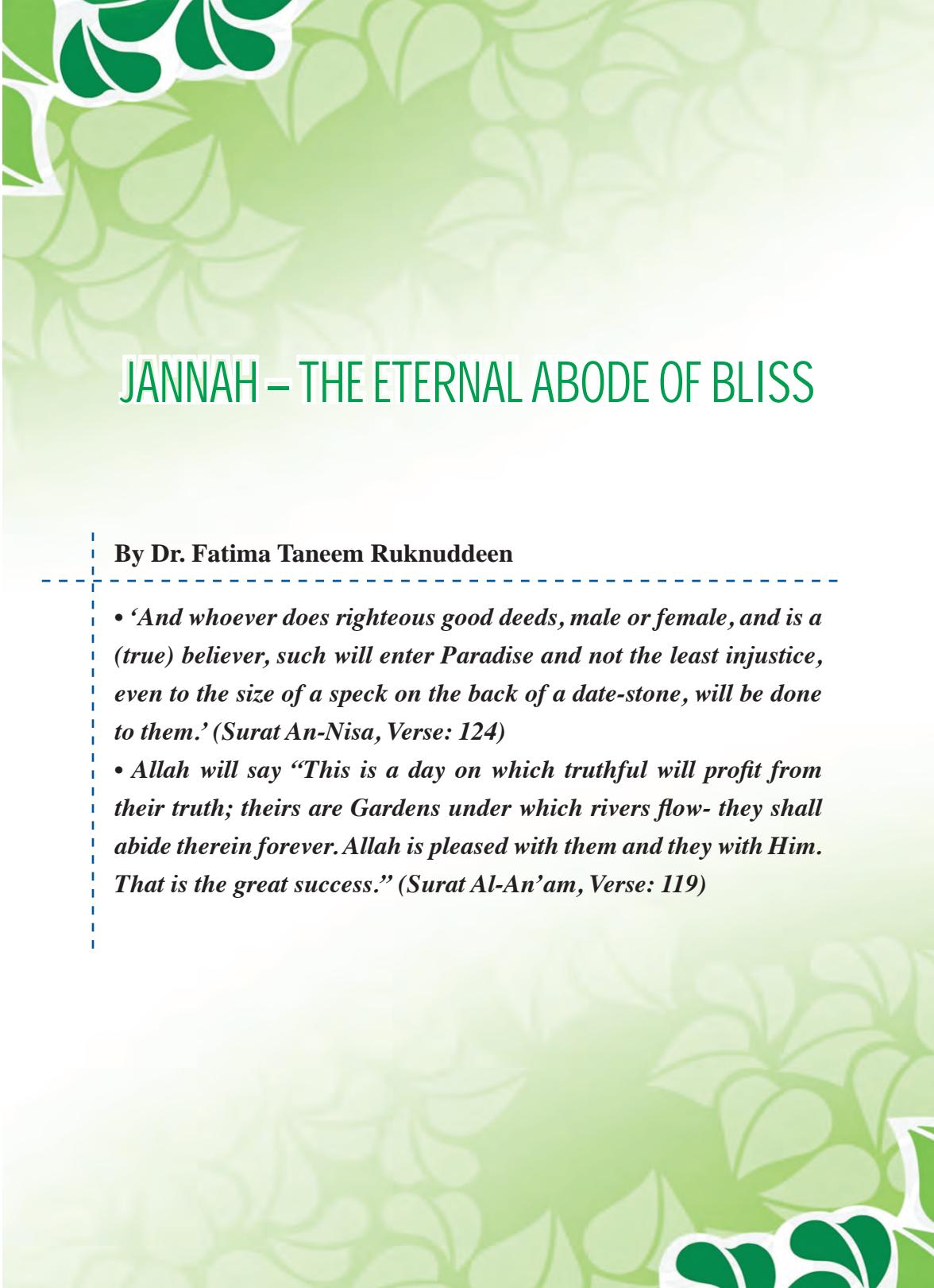
lim community. Late King Fahd, the then-ruler of Saudi Arabia donated 90% of the project's total cost to complete the construction. The mosque and Islamic center was designed by architect Dr. Basil Al Bayati. The mosque architecture reflects the traditional Islamic structures with Scottish baronial style. The Islamic motifs are contained in two domes along the tall minaret. There are three towers on the corners of the building, which are a characteristic element of Scottish architecture. The main prayer hall can accommodate more than 1200 worshippers. The prayer hall is decorated with a vast carpet, nice chandeliers, with little furniture. It has a medium-sized library with a great number of Islamic books for selling and lending. The Islamic Festival Edinburgh is held in the

multi-purpose hall of the mosque once in a year. This mosque welcomes Muslims and non-Muslims to visit during the festival hours.

To conclude this paper, we can say that the Islamic architecture developed in the UK, has an individuality of its own and it bears definite impressions of tradition. There are several ambitious mosques that are landmarks in their vicinities, and confidently express a new combination of architectural language in the UK.

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JANNAH – THE ETERNAL ABODE OF BLISS

By Dr. Fatima Taneem Ruknuddeen

- ‘And whoever does righteous good deeds, male or female, and is a (true) believer, such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.’ (Surat An-Nisa, Verse: 124)
- Allah will say “This is a day on which truthful will profit from their truth; theirs are Gardens under which rivers flow- they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success.” (Surat Al-An’am, Verse: 119)

The above Quranic verses are among the many verses of the Noble Qur'an which explicitly state that Allah, the Exalted, will reward His Righteous Believers with Paradise which will be their final abode.

The term 'Jannah' is derived from an Arabic word meaning hidden, cover or concealed and 'Jannah' is a place that is hidden from sight and covered with trees and plants. 'Jannah' is often translated as 'Green Garden' or more commonly as 'Paradise.'

'Jannah' is the special creation of Almighty Allah prepared exclusively for those who believe in Him and worship Him alone and do righteous deeds. It is filled with immense joys, comforts and pleasures. The Noble Qur'an and the Sunnah of Prophet Muhammad (peace be upon him) have described Jannah in detail; yet the actual reality of it is beyond one's imagination. The Noble Qur'an states, 'No person knows what is kept hidden for them of joy as a reward for what they used to do.' (Surat As-Sajdah, Verse: 17)

The Messenger of Allah (peace be upon him) said that Allah, the Exalted, has said, "I have prepared for My Righteous Servants what no eye has seen, what no ear has heard and what no heart has conceived." (Tirmidhi).

Thus, the pleasures and comforts in Jannah are so great and pure and much beyond the human imagination and comprehension. Yet, the Almighty Allah has showcased a vista of Jannah and its pleasures in several different verses of the Noble Qur'an. Also, Prophet Muhammad (peace be upon him) has outlined vivid descriptions of Jannah in authentic narrations. This has been done so that the people can relate to them and have an idea as to what Jannah is. The Messenger of Allah (peace be upon him) noted that

what we do not know about Jannah is much greater than what we know and he (peace be upon him) said, 'Never mind what Allah, the Exalted, has told you (about Jannah); what He has not told you is even greater.' (Muslim).

QURANIC NAMES OF PARADISE

'Jannah' is the most commonly used name for Paradise in the Noble Qur'an with several verses mentioning it. For example, '... And whosoever believes in Allah and performs righteous good deeds, He will expiate from him his sins and will admit him to Jannah (Gardens) under which rivers flow to dwell therein forever, that will be great success.' (Surat At-Taghabun, Verse: 9).

Besides 'Jannah', the other names used for Paradise in the Noble Qur'an are mentioned below.

- **JANNAT-AL-ADN:** Gardens of Everlasting Bliss

'Adn (Eden) Paradise (Everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring...' (Surat Ar-Rad, Verse: 23)

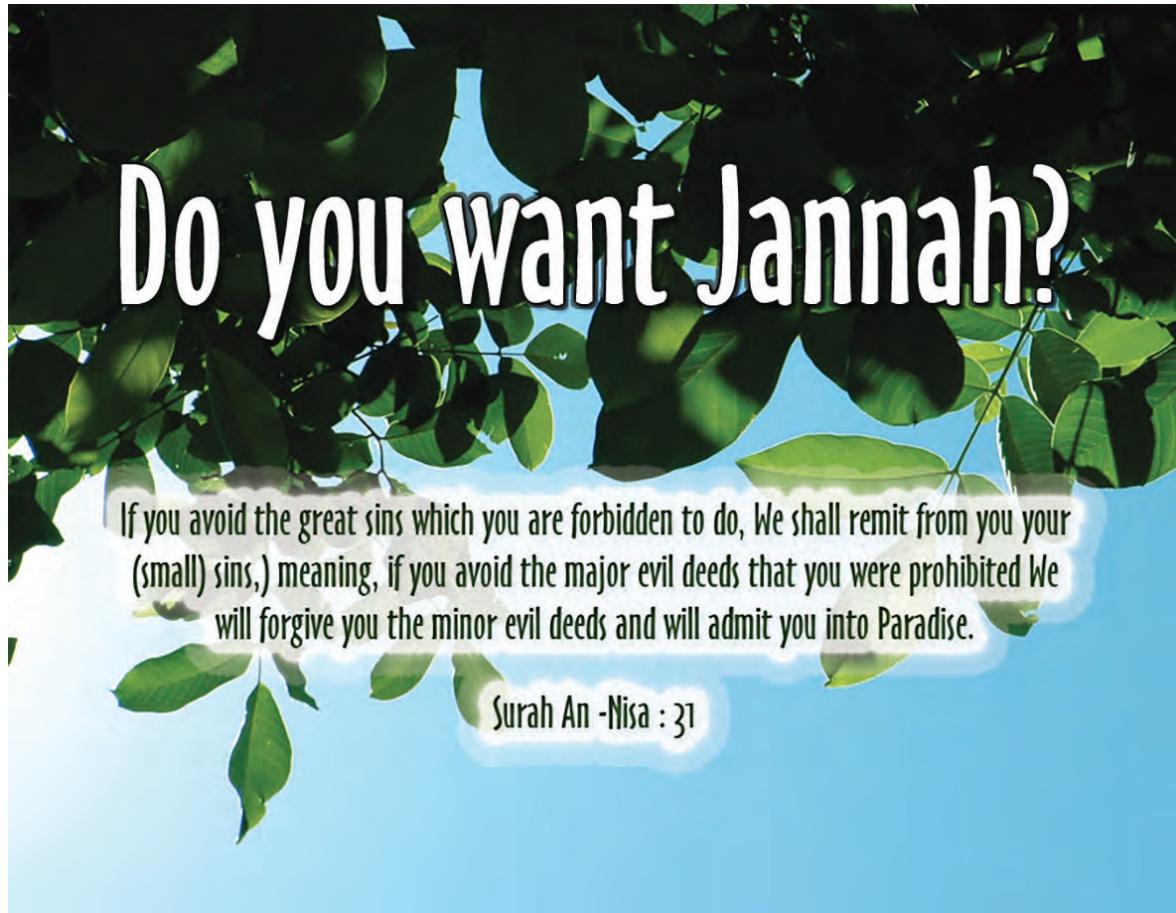
- **JANNAT-AN-NAEEM:** Gardens of Delight

'Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight.' (Surat Yunus, Verse: 9).

- **JANNAT-UL-FIRDAUS:**

'These are indeed the inheritors who shall inherit the Firdaus (Paradise). They shall dwell therein forever.' (Surat Al-Mu'minoon, Verses: 10 and 11).

- **JANNAT-UL-MA'WA:** Gardens of Abode



‘Near it is the Paradise of Abode.’ (Surat Al-Najm, Verse 15).

- DAR-US-SALAAM: Home of Peace

‘Allah calls to the Home of Peace (Paradise) and guides whom He wills to a Straight path.’ (Surat Yunus, Verse: 25)

- JANNAT-UL-KHULD: The Eternal Gardens

Say [O Muhammad], “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqoon (the pious)?” (Surat Al-Furqan, Verse: 15).

- DAR-UL-MUQAAM: The Eternal Home

‘Who, out of His Grace has lodged us in a home that will last forever, where toil will

touch us not, nor weariness will touch us.’ (Surat Fatir, Verse: 35).

- DAR-AL-AKHIRA: The Home in the Hereafter

‘And this life of the world is only amusement and play. Verily, the Home of the Hereafter- that is life indeed (i.e., the eternal life that will never end); if they but knew.’ (Surat Al-Ankaboot, Verse: 64).

- MAQ’AD-AS-SIDQ: The Seat of Truth

‘Verily, Al-Muttaqeen (the pious) will be in the midst of Gardens and Rivers. In a Seat of Truth (i.e., Paradise), near the Omnipotent King. (Surat Al-Qamar, Verses: 55-56).

- MAQAAM-AL-AMEEN: The House of Security

‘Verily, Al-Muttaqeen (the pious) will be in place of security (Paradise). (Surat Ad-Dukhan, Verse: 5).

LEVELS OF JANNAH

Scholars of Islam note that Almighty Allah has created various levels and grades in Jannah according to the levels of people. The Messenger of Allah (peace be upon him) said, “The people of Jannah will look to the Upper Apartments of Jannah in the same way as you can see the stars in the sky.” (Muslim).

In another Hadith, the Messenger of Allah (peace be upon him) said, ‘Jannah is 100 levels; between each level and the next is the distance of 100 years (walking distance) and the ‘Firdaus’ is the highest of them in degree, and from it the four rivers of Jannah emerge. And the Throne (Arsh) is above it. So when you ask Allah, ask Him for Firdaus.’ (Tirmidhi)

Some Islamic scholars indicated that the expression ‘100 levels’ refers to the ‘grades’ that exist in each level of Paradise. Other scholars stated that this expression refers to plurality. Jannah is not one level. It is 100 levels and the distance of each level is further than the others. The dwellers will dwell in the level appropriate to their deeds. (Kutub Al-Sittah).

According to a narration from Ibn Abbas (May Allah be pleased with him), it is stated that Jannah has seven levels which are Firdaus, Jannat-al-Adn, Jannat-un-Naeem, Darul-Khuld, Jannat-ul-Ma’wa, Dar-us-Salaam and Illiyun. In each of these levels, there are degrees and grades, which the true believers will have in return for their good deeds and righteousness. (Baydawi).

Al-Firdaus has been understood to be

the highest and the nearest part of Jannah to Allah, the Exalted, just beneath His Throne (Arsh) as evidenced by many authentic Hadiths. Also, traditionally, Jannat-al-Ma’wa has been mentioned as the Abode of Martyrs (Shaheed) and Al-Mu’mnoon (True Believers).

GATES OF JANNAH

According to the Noble Qur'an and Sunnah of the Prophet (peace be upon him), Jannah has been described as having gates or doors through which the Believers will be entering into it.

‘And those who kept their duty to their Lord (Al-Muttaqeen) will be led to Jannah (Paradise) in groups; till when they reach it, and its gates will be opened (before their arrival for reception) and its Keepers will say, ‘Salamun-Alaikum (peace be upon you). You have done well, so enter here to abide therein.’ (Surat Az-Zumar, Verse: 73).

The Messenger of Allah (peace be upon him) said, ‘The distance between the two doors of the gate is a distance of a 40 year journey of a traveler.’

Many Islamic texts and traditions mention that the Jannah has eight gates or doors with their names also established. Each gate’s name is associated with a righteous deed, such as prayer, charity, pilgrimage, fasting, etc.

The eight doors or Gates of Jannah are outlined below.

Bab-as-Salat: Those people who were more punctual and focused on their prayers (Salat) will be granted entry into Jannah through this gate.

1. **Bab-al-Jihad:** Those people who died in defense of Islam (Jihad) will be granted entry through this gate.

2. **Bab-us-Sadaqah:** Those people

who frequently gave Charity (Sadaqah) will be admitted into Jannah through this gate.

3. Bab-ur-Rayyan: Those people who constantly observed the fasts will be granted entry through this gate.

4. Bab-ul-Hajj: Those people who performed Annual Pilgrimage (Hajj) will be allowed through this gate.

5. Bab-ul-Kaazimeenal Ghaiz Wal Aafina Anin Naas: This gate is reserved for those people who suppress their anger and pardon others frequently.

6. Bab-ul-Ayman: This gate is reserved for the entry of such fortunate persons who are saved from the reckoning and chastisement.

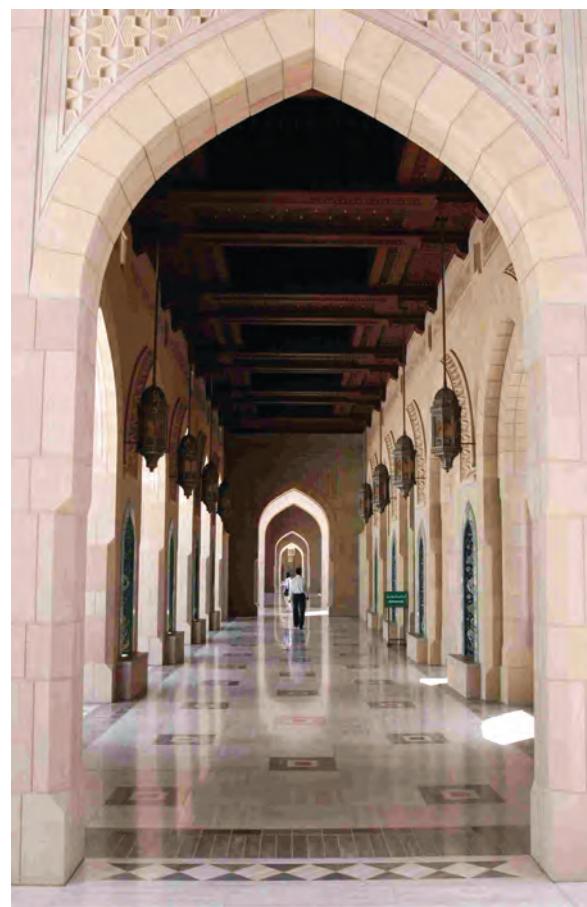
7. Bab-udh-Dhikr: Those people who excessively and constantly remembered Almighty Allah (Dhikr) will be admitted through this gate.

Besides these names, other names of the Gates of Jannah which are mentioned in the Islamic texts are Gates of Taubah (Repentance), Gates of Knowledge (Ilm), etc.

Privileged righteous persons will enter Jannah through more than one gate as recorded in both, Bukhari and Muslim narrations, wherein Abu Bakr-As-Siddique (May Allah be pleased with him) himself asked the Allah's Messenger (peace be upon him) if anyone will be called from all the gates of Jannah and he (peace be upon him) had replied in the affirmative adding that he hoped Abu Bakr (May Allah be pleased with him) would be one of them.

DELIGHTS IN JANNAH

The never-ending joys and pleasures of Jannah have been promised by Allah, the Exalted, to His Righteous Believers in several different Quranic verses as well as in the



Sunnah of Prophet Muhammad (peace be upon him).

There are merely examples whereby people can comprehend what is waiting in Jannah and the actual nature of how these delights will be enjoyed cannot be fathomed by human minds. The Noble Qur'an states, "And when you look there (in Jannah), you will see a delight (that cannot be imagined) and a great dominion." (Surat Al-Insan, Verse: 20).

A few Quranic verses describing the delights in Jannah are as follows:

• ‘Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow, wherein they will be adorned with bracelets of gold and pearls and their garments therein will be silk. (Surat Al-Hajj, Verse: 23).

• ‘Enter Jannah, you and your wives, in happiness. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever. This is Jannah which you have been made to inherit because of your deeds which you used to do (in the life of this world).’ (Surat Az-Zukhruf, Verses 70 to 72).

• ‘The description of Jannah which Al-Muttaqeen (the pious) have been promised (is that) in it are rivers of water, the taste and smell of which are not changed; rivers of milk of which the taste never changes, rivers of wine delicious to those who drink and rivers of clarified honey (clear and pure) therein for them is every kind of fruit and forgiveness from their Lord...’ (Surat Muhammad, Verse 15).

• ‘(They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face, Immortal boys will go around them (serving) with cups and jugs and a glass of flowing wine, where from they will get neither any aching of the head, nor any intoxication. And with fruit that they may choose. And with the flesh of fowls that they may desire. And (there will be) Hoor (beautiful females) with wide, lovely eyes, like preserved pearls. A reward for what they used to do.’ (Surat Al-Waqi’ah, Verses 15 to 23)

Various authentic narration’s regarding the delights of Jannah are mentioned. Some

of these Hadiths are outlined below.

• ‘The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch, which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfections and proclaim His Greatness as easily as you breathe.’ (Muslim).

• ‘In Jannah, there will be for a Believer a Tent made of a single hollowed pearl, the breadth of which would be 60 miles in the sky.’ (Bukhari and Muslim)

• ‘In Jannah, there is a tree that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so.’ (Muslim)

• ‘In Jannah, the bricks of buildings will be gold and silver and mortar of fragrant musk; pebbles of pearl and sapphire and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die, their clothes will never wear out and their youth will never fade.’ (Tirmidhi)

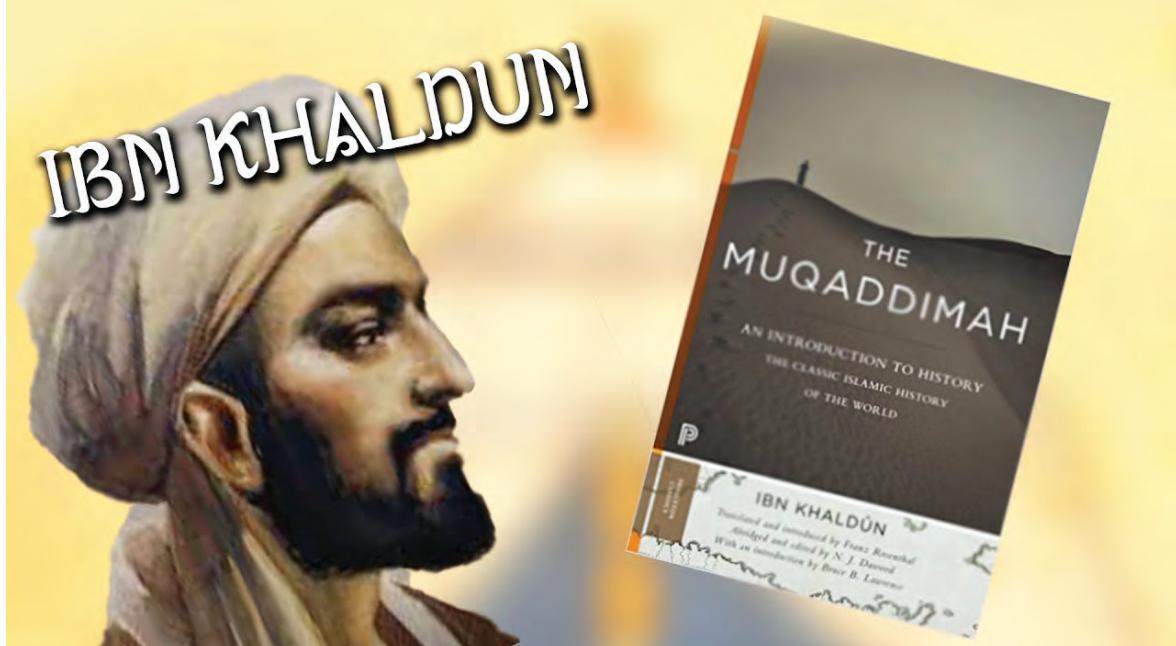
• ‘When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them, “Do you wish me to give you anything more?” They will reply, “Have You not made our Faces bright? Have You not brought us into Jannah and delivered us from Hell?” And Allah will remove his veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Lord (Rabb). (Muslim)

Thus, the blissful Jannah, is awaiting for the Righteous Believers to dwell therein forever!

Remembering the life and times of Ibn Khaldun

By AFTAB HUSAIN KOLA

*More than 600 years after his death, Ibn Khaldun's legacy still lives on. Regarded as one of the founding fathers of modern sociology, historiography and economics, Ibn Khaldun is best known for his masterpiece, *The Muqaddimah* (1377), a book about the principles of history and the rise and fall of dynasties. This all-time classic continues to generate unabated interest. A recently updated book, *Ibn Khaldun: An Intellectual Biograph* by Robert Irwin pays glorious tributes to the master by outlining his biographical sketch, his works and his take on history.*



The name Ibn Khaldun conjures up the image of an outstanding fourteenth century historian and scholar of medieval era who is remembered even today. There have been many other books and writings on him. A recently updated book, *Ibn Khaldun: An Intellectual Biograph* by Robert Irwin pays glorious tributes to the master by outlining his biographical sketch, his works and his take on history. Irwin, an acclaimed British author and a specialist in medieval Arab history and culture, transports his readers into the adventurous life of one of the greatest Arab thinkers with remarkable lucidity. Understanding Ibn Khaldun's works would enable us to cast a fresh and more critical eye on today's world.

Irvin's other famous works of non-fiction include *The Arabian Nights: A Companion* (1994), *Islamic Art* (1997), *Night and Horses and the Desert: An Anthology of Classical Arabic Literature* (1999), *The Alhambra* (2004) and *For Lust of Knowing: The Orientalists and Their Enemies* (2006).

Irving's latest book brings into spotlight 'The Muqaddimah' (1377), an all-time classic book by Ibn Khaldun about the principles of history and the rise and fall of dynasties. A discourse on universal history, Ibn Khaldun through The Muqaddimah explored and implemented the idea that the documentation of history is not just a list of accurate facts, but is dependent on who is interpreting them, what region they hail from and when, as well as their impartiality. This innovative approach is visible in today's writings in history. He rejected partiality and unchecked facts.

His full name was Abu Zayd 'Abd Al-Rahman bin Muhammad bin Khaldun Al-Hadrami. This celebrated Arab historiographer and historian, who traces his progeny to the Hadrami tribe of southeastern Yemen, saw in his lifetime the decisive events that



unfolded before his own eyes - the creation of new states, the death throes of Al-Andalus and the advance of the Christian reconquest, the Hundred Years' War, the expansion of the Ottoman Empire, the decline of Byzantium and the great epidemic of the Black Death.

Ibn Khaldun's early life

Ibn Khaldun was born on May 7, 1332 in Tunis. A statue of Ibn Khaldun welcomes visitors at the downtown Avenue Habib Bourguiba, one of the main boulevards in Tunis, Tunisia's capital. Ibn Khaldun acquired religious education but misfortune dawned on his family as both his parents died following the plague, or Black Death, that struck north Africa. Many of his teachers also became victims of the epidemic. One of the most devastating pandemics in human history, the plague that struck the Middle East, North Africa, parts of Asia and Europe in

1347–1348, that killed at least one-third of the population, had a traumatic effect on the survivors. Ibn Khaldun memorized the Noble Qur'an, and became proficient and was certified in the Hadith, Islamic law (Shari'ah). Subsequently he learned other social sciences, history, geography, mathematics, logic, and philosophy, including the works of Averroes, Avicenna, Al-Razi, and Tusi. Despite devoting his time for scholarly assignments, he also was inclined towards politics.

The intermittent instability of most of the ruling dynasties meant that he had little choice and frequent changes of master. These circumstances, like those of the Black Death, were key in shaping his outlook.

After a short stint in Fez, Ibn Khaldun made Granada as his base from 1362. After a lapse of two years, Ibn Khaldun was sent by Ibn Al-Ahmar to Seville on a peace mission to King Pedro I of Castile, known as "Pedro the Cruel". Ibn Khaldun, in his autobiography (*Ta'rif*), narrates how Pedro offered to return his family estates and properties to him, and how he refused the offer.

The Muqaddimah - The masterpiece

When Ibn Khaldun was at peace he took up the mission of writing The Muqaddimah or 'Introduction' to his Kitab Al-'Ibar (The Book of Admonitions or Book of Precepts, also often referred to as the Universal History). Basically, it is one work but they are often considered separately, for The Muqaddimah contains Ibn Khaldun's most original perceptions, while the Kitab Al-'Ibar is a conventional narrative history. Ibn Khaldun updated his great work in the light of new information or experience for the rest of his life.

In a nutshell, The Muqaddimah though focused on the laws of history, but in fact it deals with almost the whole gamut of Islamic



culture at the time, even though Ibn Khaldun intended it to be a Prolegomena (three volumes) to his chronicle history, the Kitab Al-Ibar (seven volumes). Considered one of the greatest sociological works ever written of all time, his Muqaddimah laid the foundations for a philosophy of history based on sociology and the material factors that influence human and social events all within a scientific approach to history. He dwelt upon a historical method highlighting the standards necessary for distinguishing historical truth, authenticity, and facts from myth, rumor, and conjectures. In The Muqaddimah, Ibn Khaldun's central theme revolved on why nations rise to power and what causes their decline.

But it was only after the 1860s, when a complete French translation of the Muqaddimah was published that Ibn Khaldun found the worldwide audience his incomparable genius deserved. Ibn Khaldun's The Muqaddimah is so well known that Facebook chief executive Mark Zuckerberg has read it. Although Ibn Khaldun penned a number of other works that are no longer extant, it is in this context that he has left his indelible mark as



one of the outstanding historians and philosophers of Islam and earned him the title of the founding father of modern historiography, sociology, and economics.

After spending four years at the Castle of Ibn Salamah, he returned to Tunis at the age of 47 carving for intellectual companionship — and for proper libraries which would help for his research. On his return, he writes, “my ancestors lived and where there still exist their houses, their remains and their tombs.” His plan was to settle down as a teacher and scholar, keeping away from all political engagements.

In Cairo, Egypt which exceeded all his expectations, sultan Barquq, the founder of the Burji or Circassian Mamluk dynasty, received him with full honors and appointed him qadi, or judge of the Maliki school of Islamic law.

Ibn Khaldun had few children from his marriage. His sister died young while his brother Yahya ibn Khaldun was also a very distinguished historian. However, not much details are on record about his personal life.

Ibn Khaldun performed the hajj in 1387 with the Egyptian caravan. Not much is mentioned about Ibn Khaldun’s pilgrimage, but he mentions that at Yanbu he received a letter from his old friend, Ibn Zamrak, then the confidential secretary of the ruler of Granada, many of whose poems are inscribed on interior walls of the Alhambra. Ibn Zamrak, asked among other things for books from Egypt. On his return to Cairo, Ibn Khaldun took up various teaching assignments, but from 1399 the cycle of political appointments and dismissals recurred. The distinguished scholar was a personal witness to the political upheavals. In 1400, Ibn Khaldun was compelled by Barquq’s successor, Sultan Al-Nasir, to travel to Damascus, where he took part in the negotiations with the Central Asian conqueror Timur, the Turco-Mongol ruler known in the West as Tamerlane. Ibn Khaldun spent his later years in Egypt and died in 1406 in Cairo.

Ibn Khaldun Fellowship for Saudi woman scientists and engineers

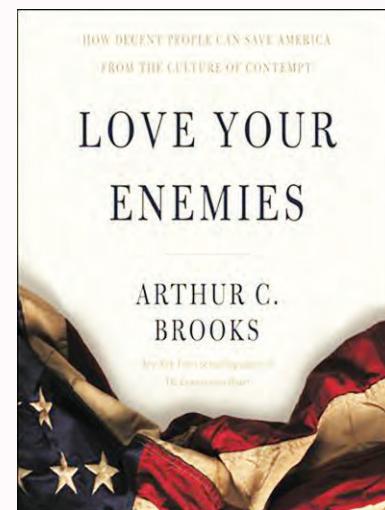
As a tribute to the distinguished scholar, the Ibn Khaldun Fellowship for Saudi Arabian Women was established. This competitive fellowship program is open to Saudi Arabian women scientists and engineers who hold a doctoral degree. Fellows are supported to spend one year doing research at the Massachusetts Institute of Technology (MIT) in collaboration with an MIT faculty member. The Ibn Khaldun Fellowship for Saudi Arabian Women is uniquely positioned to facilitate the development of Saudi Arabian women scientists and engineers as leaders in their respective fields of research as well as the Kingdom’s top educational managers and teachers. This fellowship program has so far supported 32 Saudi Arabian Women PhDs to visit MIT since its inception.

Love Your Enemies

By Arthur C. Brooks
Dr. Muhammad Salim

Brooks is an economist who has spent his academic career researching happiness and charitable giving. He is the New York Times bestselling author and social scientist. He is the president of the American Enterprise Institute. He is the columnist for the Washington Post. In the fall of 2019, he will join the faculty of the Harvard Kennedy School and Harvard Business School.

In this book, he attempts to show that abuse and outrage are not the right formula for lasting success. He shows how America is in need for decent people to save it from the culture of contempt. The main theme of this book revolves around a text in the Bible "King James Version" the book of Matthew which says: "But I say unto you, love your enemies, bless them that they curse you, do good to them that they hate you, and pray for them which despitefully use you, and persecute you." In the same context, the philosophy of loving your enemies is further explained by Rev. Dr. Martin Luther King Jr. who says: "Discover the element of good in your enemy, and as you seek to hate him, find the center of goodness and place your attention there and you will take a new attitude. Love is the only force capable of transforming an enemy into friend." "Your enemy" doesn't just mean the enemy of your country, neither does it mean terrorists or extremists; rather they are simply the people you really dislike, in any way. Such people may be those who pick on you, disre-



spect you in some way, causing you anger or maybe those you hold a grudge against them; even they maybe a family member you have had a big fight with.

What is meant by loving these people is obviously non-romantic love. Of course there are different kinds of non-romantic love. There is the love you have for your children, your parents, your best friends... all of these are different in some way. However, to be more specific, the love meant by the author of this book is the love you have for your fellow human beings. To "Love Your Enemy" is to find it in your heart to put aside any wrongs and to love them as a fellow human being. If you remove anger or resentment inside you, you will be happier. One of the most powerful effects of learning to love your enemy is that your enemy can become your friend. You have to set a better example for others. You need to teach your children to overcome their anger and hate.

Actually, in this book, Brooks focuses on the American society for the sake of bring-

ing back America again as a great nation. He criticizes the culture of contempt prevailing in the American society. However, the idea of this book can fit to be applied to any society, because “Love your enemies” is a powerful message and it turns out to be one of the greatest challenges in life.

The author severely criticizes the political leaders and elites of the American society; who instead of bringing Americans together, they have ripped the country apart. Unlike science, politics is like weather, it is changeable all the times. He maintains that people must not mix ideologies with mere love of one another as human beings. In other words, he tries to show that politics has spoilt relations among peoples. Those in power and influential positions are instigating people against each other. Although America is looking forward to coming together as a nation; however, such partisan differences have torn it apart unconsciously and needlessly. Many of the American people are living a culture of contempt. The problem of political polarization is mainly caused by this culture of contempt since people talk to each other in political life with pure contempt. The people are in need of more civility in political discourse and tolerance of opposing points of view. Arthur wants to say that if disagreement is done right; it will make America strong. In Arthur’s words: by “a new outlook of our culture, a better approach to leadership, the right tools of communication and a healthy dose of courage, we can bridge the political divides that have proliferated across the country in recent years.” No matter what a religion you follow; being a Christian, or a Muslim, or a Jew, or even a Buddhist, the challenge and the problem is a universal one. It addresses a universal issue of love versus hatred among human beings. For example, in Islam, we are urged to love each

other even if we disagree with each other in viewpoints. On the other hand, it is stated by Gandhi that: “It is easy enough to be friendly to one’s friends. But to befriend the one who regards himself as your enemy is the quintessence of true religion. The other is mere business.” To love your enemy is to show warm-heartedness to others, especially when they are not showing it to you. This coincides with what is stated in the Holy Qur'an and the Hadith, i.e. to answer insult and contempt with kindness and warmth. Let us consider the case of Nelson Mandela, the South African political leader. He was held for twenty-seven years as a political prisoner by a government that had approved racial injustice. However, he reacted differently to his prosecutors. Instead, he befriended his captors, learned their language and treated them with warmth. Moreover, in Islam, the belief of a Muslim is not perfected unless they love their brothers same as they love themselves. Allah the Almighty said: “Nor can Goodness and Evil Be equal. Repel (Evil) With what is better: Then will he between whom and thee behatred Become as it were Thy friend and intimate!” (Surat Fussilat, verse: 34).

In conclusion, Brooks summed up his book by proposing five rules to help undermine the culture of contempt in the American society, because they are so helpful:

Rule 1. Stand up to the Man, Refuse to be used by the powerful.

Rule 2. Escape the bubble. Go where you’re not invited, and say things people don’t expect.

Rule 3. Say no to contempt. Treat others with love and respect, even when it’s difficult.

Rule 4. Disagree better. Be part of a healthy competition of ideas.

Rule 5. Tune out: Disconnect more from the unproductive debates.

Saudi Arabia may allow women to perform Hajj without male guardian

AN-JEDDAH:

Women could be allowed to perform the Hajj without a male guardian, Arab News has learned, with the government studying various visa options. Women are currently required to travel to Saudi Arabia to perform pilgrimages with a mahram (male guardian), or be met by him on arrival in the Kingdom, although women over the age of 45 may travel without a mahram if they are in an organized tour group.

If women travel with a group and without a mahram they must submit a notarised letter of no objection from someone who could be considered their mahram, authorizing travel for Hajj or Umrah with that group.

But the Ministry of Hajj and Umrah is conducting studies to issue visit visas for both tourism and Umrah purposes, and that this process is expected to pave the way for allowing women to come without the need for a mahram.

It is one of a number of developments in the Hajj and Umrah sector, with Arab News also learning that the ministry was urged to intervene in the sector to save businesses.

Umrah firms have raised their concerns about the impact of regulations, saying they are losing out and warning around 200 companies will be leaving the market

if authorities do not step in.

Saudi Arabia's Minister of Hajj and Umrah Dr. Mohammed Saleh Benten approved updates to Umrah services following a meeting with the National Committee for Hajj and Umrah to discuss updates to regulations and instructions for Umrah companies.

Deputy Minister of Hajj and Umrah Abdulfattah Mashat said after the meeting that the updates included allowing all IATA membership categories — including travel agencies, WTO certificates, or a certificate of membership of the World Travel and Tourism Council — as a requirement for the eligibility of an external agent.

The ministry updates also include giving pilgrims greater flexibility on transport options, Mashat added, and can be accessed on a portal that allows Muslims around the world to apply for an Umrah package digitally.

The Maqam portal is an online platform, designed so that Muslims from around the world can apply for an Umrah package digitally.

Almost 1.1 million people used Maqam in its trial phase last year, allowing them to choose between over 30 companies providing travel, accommodation and other necessities for trips to Makkah and Madinah.

UNESCO World Heritage List-Mada'in Saleh, Al-'Ula, Saudi Arabia

