

THE MWL JOURNAL



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MWL and UPEACE launch international cooperation model





Letter from the Editor

The need to address abuse with wisdom

“ The re-publication of the insulting cartoons to the Prophet, peace be upon him, by a French magazine have created divergent situations in the Islamic world.

The insult to the Prophet, peace be upon him, is not something new, as it happened during the Prophet's era, and his biography shows the ideal way to deal with such insults. The behavior of the Prophet was to refrain from abuse, unless this abuse was a pretext for sedition.

Despite the abundance of harm and abuse that the Prophet Muhammad received from Quraysh, he forgot and forgave. Abu Hurairah narrated, “It was said: O Messenger of God, pray against the polytheists, the Prophet said: I was not sent to be a cursor, rather I was sent to be a mercy.” (Reported by Muslim).

The statement of the Muslim World League Secretary General Sheikh Dr. Muhammad bin Abdulkarim Al-Issa highlighted the need to address abuse with wisdom and not to generalize this behavior to others and also not to give an opportunity to those who want to make personal gains from this action.

The following is taken from the statement as a guide to deal with the offenders of religious symbols.

1. Condemning the methods of insulting religious symbols, while denouncing any method of escalation by any party, and considering this an offense to religious values that came as mercy to all and complementary to decent morals.
2. Not to respond to the abuse with abuse and not to give a chance to the abusers to get dragged into this.
3. Contextualizing “the freedom of expression” within the framework of human values that are based on respect for the feelings of others and

commitment to the moral meaning of freedoms, which take into account not to provoke hatred and racism under the pretext of freedom of opinion, nor to fabricate cultural and civilizational conflict between nations and people.

4. Putting the concept of abuse within its specific framework, as it is attributable to its owners and not tolerated by the people. Moreover, the cartoons aiming to insult our noble Prophet did not and will not harm him, because he is greater, more honorable, and more sacred than being affected by such attempts. In addition, insulting the Prophet and Islamic religious symbols means offending the feelings of nearly two billion Muslims.

5. Our Islamic awareness makes us wiser in dealing with any attempt to insult and abuse. We realize that many of the insulters want to achieve personal gains.

6. Emphasizing that the MWL is against any method of influencing the cohesion and national unity of any country around the world, and condemning any method of separatism and isolationism.

7. Stressing the danger of hate speech, and clash and the cultural and civilizational conflict, and the seriousness of controversy that only sows hatred, and enemies of peace and harmony. Those who have no place in their hearts for others will benefit from this situation

The high status of the Prophet Muhammad and the status of all Prophets and Messengers are preserved and sublime. Allah Almighty said: “We suffice you against those who mock” and Allah Almighty said: “Indeed, your enemy is the one cut off.”

The duty of Muslims and all fair people in the world is to defend the prophets and messengers who spread love, mercy and forgiveness for the greater good of this world.





The Muslim World League Journal

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MWL and UPEACE

launch international cooperation model

Jeddah - MWL

“ His Excellency the Secretary General of the Muslim World League (MWL), Sheikh Dr. Muhammad bin Abdulkarim Al-Issa affirmed that the Islamic world shares unity with the human world, stressing that “We all share moderate voices and love for all and reject all forms of hatred, racism, discrimination and marginalization”.



***MWL and UPEACE
cooperation represents an
exceptional achievement at
the international level***

The Muslim World League (MWL) and the United Nations University for Peace (UPEACE) launched a book from Jeddah, Saudi Arabia, for “Promoting Peace, Human Rights and Dialogue among Civilizations”, as part of the UN’s celebration of the 100th anniversary of strengthening the principle of multilateralism, and the 75th anniversary of its founding.

This research cooperation represents an exceptional achievement at the international level and a model for achieving cooperation and unifying global visions on issues of high importance and with multiple aspects. Through this cooperation, the two sides were able to bring together the efforts of institutions, governments and universities from different backgrounds, cultures and religions around the world. Thirty-two

prominent religious, international, political, intellectual and media figures from around the world participated in this massive work, whose ideas contributed to enriching the research with expertise and practices of cultural diversity in its various manifestations.

His Excellency Secretary-General of the MWL, Dr. Muhammad bin Abdulkarim Al-Issa expressed his happiness at this important partnership with the UN, which also brought together distinct international bodies keen to contribute to the peace and harmony of the world and to face all the difficulties and challenges in its way, especially with regard to reaching the effective dialogue. His Excellency stressed the MWL’s keenness to achieve this effectiveness through courageous and transparent themes to reach the common goals

aspired by all. He indicated that the greater the circle of effective dialogue, the narrower the circle of fears of the other, and the closer everyone becomes to each other and more cooperative and even more loving and respectful.

Dr. Al-Issa added, “I always say that 10% of our human commonalities is capable of bringing peace and harmony to our world. Religious leaders and public and private institutions, including international institutions, bear responsibility towards the effective contribution to achieving our common aspirations.”

His Excellency went on saying, “It is imperative to reach a civilized alliance that represents the reality of everyone’s understanding, tolerance and cooperation, as well as enhancing awareness of faith in the Sunnah of Allah the Almighty with regard to difference, diversity and plurality.”

Dr. Al-Issa explained that, “History has given us lessons proving that there is no winner in confrontations of clash and civilized conflict, which means that ideas can only be communicated by wisdom and mutual respect.”

His Excellency stressed



that the MWL carries a message of peace that places upon its shoulder the task of easing tensions raised by some debates. It has been able to achieve this by focusing on spreading awareness of the importance of understanding the natural difference between religions, ideas and cultures in general. The MWL works to enhance human fraternity and civilized partnerships, raise the level of cooperation to serve humankind and confront the threats to human societies, and also raise awareness of the importance of legitimate freedoms. It focuses on increasing awareness that these freedoms should not be viewed as a bridge for hatred and

civilizational and cultural clash. The MWL has commended the global efforts of the Kingdom of Saudi Arabia in confronting all methods of clash and civil conflict.

In his speech, Dr. Al-Issa tackled the Makkah Document, which was ratified by more than 1200 muftis and scholars and more than 4500 Islamic thinkers from 139 countries representing 27 sects. Their historical meeting constituted an exceptional and important turning point in the consensus of scholars and thinkers of the Islamic nation with all their sects without excluding any of them. He affirmed that the provisions of this document are capable of creating

world peace at the initiative of Muslim scholars and thinkers.

His Excellency the Archbishop, Mr. Ivan Yurkovic, Apostolic Leader and Permanent Observer of the Holy See at the UN Office in Geneva and other international organizations, affirmed that fraternity has become more necessary than ever before, explaining that the inevitable result of abandoning the kindness of confrontation is the resort to the brutality of conflict.

His Excellency Mr. Elaraby Jakta, Chair of the International Civil Service Commission and UN Assistant Secretary-General, stressed that international civil servants have appeals,

especially serving the ideals and values of peace, respect for basic rights, social and economic progress and international cooperation.

He added that UNESCO is the leading agency in the UN system to promote interfaith and intercultural dialogue within the framework of the International Decade for the Rapprochement of Cultures. He expressed his hope that the culture of peace and tolerance will inspire their daily work within the UN system.

As for His Excellency Patrick Simonet, Ambassador of the European Union Mission to the Kingdom of Saudi Arabia and the Gulf, he said, “EU members believe that the world needs to be governed by agreed rules and standards such as those embodied by the UN, and that global challenges require a multilateral approach at the present time more than ever.”

His Excellency Mr. Alvaro Iranzo Gutierrez, Spain’s Ambassador to the Kingdom of Saudi Arabia, confirmed that Spain has also tried to play a role in international efforts aimed at providing a framework for dialogue between societies and religions.



Thirty two world prominent religious, international, political, intellectual and media figures participated in the book

He stressed that this wonderful research work coordinated by the UPEACE and the MWL deserves full support and dedication, as it “provides the necessary comprehensive intellectual refutation of all negatives in order to rise above the perceptions of the past that emerge from the divisions.”

His Excellency the Ambassador and Permanent Observer at the UPEACE in Geneva, UNESCO and Paris, Mr. David Fernandez Boyana, expressed his pleasure at the excellence of the research participants, including scientists and political and diplomatic figures of scientific standing and important global experiences.

His Excellency Francisco Chacon, the Ambassador of Costa Rica to the Kingdom of Saudi Arabia, the United Arab Emirates and the Hashemite Kingdom of Jordan, extended his warmest praise and congratulations to

the MWL and the UPEACE for this inspiring work that paves the way, stressing that it “strengthened the culture of peace, which is the cornerstone of Costa Rica’s foreign policy.”

Her Excellency Lubna Qassem, Deputy Head of the Permanent Mission of the United Arab Emirates to the UN in Geneva and other international organizations, said, “I’m honored and proud to have contributed to such an unprecedented initiative on peace and human rights.”

She reviewed the model of the United Arab Emirates for tolerance and integration, stressing that “the time we live now is a critical time in human history, so we must embrace our differences,” expressing her hope that this research will contribute to encouraging engagement in interfaith and intercultural dialogues in order to achieve peace and prosperity for all.



Promote Peace, Human Rights and Civilized Dialogue

**The Muslim World League in cooperation with the
United Nations University for Peace**



Location:

Jeddah, Kingdom of Saudi Arabia



Participants completing the work:

32 prominent religious, international, political, intellectual and media figures around the world



The occasion:

Celebrating the United Nations 100 years of promoting the principle of multilateralism, and 75 years since its inception

The research represents

01
An exceptional achievement at the international level

02
A model for achieving cooperation and uniting global visions on highly important issues

03
Bringing together the efforts of institutions, governments and universities from various cultures, religions, and backgrounds around the world



MWL condemns cowardly terrorist attack on petroleum station in Jeddah



Makkah - MWL

The Muslim World League (MWL) has condemned the cowardly terrorist attack carried out by the Iran-backed terrorist Houthi militia on petroleum products distribution station in Jeddah Governorate.

In a statement, MWL's Secretary General Sheikh Dr. Muhammad bin Abdulkarim Al-Issa affirmed the stand and solidarity of MWL with the Kingdom of Saudi Arabia in all measures it takes to confront sabotage and terrorist acts against its security and stability.

MWL's Secretary General receives a phone call from French Foreign Minister



Secretary General of the Muslim World League and Chairman of the International Association of Muslim Scholars, Sheikh Dr. Muhammad bin Abdul Karim Al-Issa, received a phone call from French Foreign Minister Jean-Yves Le Drian. They discussed a number of issues of common interest. Jean-Yves Le Drian indicated that France has so much respect for Islam and Muslims constitute a full part of society in France.

The Secretary General of the MWL explained to the French Minister the clear-cut and declared positions of the League on relevant issues.

It is noteworthy that the MWL is considered the great Islamic edifice that features thousands of Muslim scholars, intellectuals and thinkers and all Islamic peoples and it is the reference for the Islamic nation, headquartered in Makkah, Saudi Arabia.

His Excellency Dr. Mohammad Al-Issa, Secretary General of the Muslim World League, received ambassadors from several Balkan countries at his office in Riyadh. They discussed ways to increase support and cooperation in the region.



His Excellency the Ambassador of Albania to the Kingdom of Saudi Arabia
Mr. Sami Shiba



His Excellency the Ambassador of Bosnia and Herzegovina to the Kingdom of Saudi Arabia
Mr. Mohammad Posich



His Excellency the Ambassador of Serbia to the Kingdom of Saudi Arabia
Mr. Mohammad Yusuf Spahich



His Excellency the Ambassador of Kosovo to the Kingdom of Saudi Arabia
Mr. Lulzim Mjeko

Muslim World League

as a pioneer of dialogue among civilizations

By Dr. Al-Mahjoob bin Saeed

“ Samuel Huntington’s civilizations clash theory has received wide attention from researchers, academicians, politicians, and media figures at the global level. This delicate issue preoccupied the regional and international organizations, institutes, research centers and strategic and political studies. Hundreds of scientific conferences and symposia were held all over the world to discuss the issue of the clash of civilizations.



This intensive follow-up of the issue has resulted in an enormous accumulation of articles, studies and volumes that it is impossible to be familiar with all of them. However, this analytical accumulation of knowledge of the theory of the clash of civilizations can be summed up in general orientations that included the positions supporting the theory of the clash of civilizations and the positions opposing this theory, which derived its strength from UN decision on declaring the International Year of Dialogue among Civilizations in 2001 in support of understanding among different cultures and civilizations.

If the opposing positions emerge from within the Western communities themselves, especially the United States of America, the theory of the clash of civilizations has also preoccupied many thinkers, intellectuals and researchers in the Islamic world in tandem with receiving a deep attention in the programs of the Arab Islamic organizations, especially that the theorist of civilization clash underscored Islam and considered it as the first enemy. He also claimed that the focus of conflict in the future would be between the civilization of the West from the one hand, and the Islamic and Confucian civilizations on the other hand.

Many forums and organizations have called for a dialogue of civilizations since the 1960s. The call to this dialogue is also a feature of the second half of the twentieth century. It is noted that after 2001, which was declared by the United Nations as the Year of Dialogue among Civilizations, issues of dialogue among civilizations and cultures and among followers of religions have been the focus of many conferences and meetings held under the auspices of the United Nations.

Those conferences issued decisions, declarations and programs that had a prominent



***Since the appointment of
His Excellency Sheikh Dr.
Muhammad bin Abdulkarim
Al-Issa as the Secretary
General of MWL, he paid
more attention to stressing
the communal coexistence***

impact, especially with regard to stressing the necessity of harnessing dialogue to serve a set of goals, foremost of which are the reinforcing of similarities and common values while ensuring respect for differences and working on adopting and strengthening an approach leads to eradicating the scourge of poverty, racial discrimination, xenophobia, terrorism, extremism and intolerance as an ethical duty of every one.

Hence, a strong current has been formed and began to grow at the international level. This current strives to reinforce a thesis that the alternative option to a clash of civilizations is the interaction of the human civilizations with each other in a way that benefits human and humanity as a whole. On the understanding that the interaction is apparently a conflict process, but it goes towards the construction and a civilized response to the current challenges. This contradicts the theory of the clash of civilizations, which is a conflict saying that pushes the West with its scientific and material capabilities to exercise hegemony and deny the other together with

controlling capabilities and wealth of the other under pretext and justification that the future conflicts of the world will be controlled by the civilization factor and its geographical area will be between the Islamic world and the Western one.

The Muslim World League (MWL) is considered one of the most prominent representatives of this orientation today within the Islamic world and at the international level. Its goals are to promote cultural communication and disseminate the culture of dialogue. Since the appointment of His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa as the Secretary General of MWL, he paid more attention to stressing the communal coexistence that is considered one of the most important pillars of human harmony. He also launched different initiatives in this regard around the world based on an integrated and balanced concept of dialogue, whether at the level of dialogue among civilizations, intercultural dialogue, or dialogue among followers of religions.

The MWL, in its endeavors to promote dialogue among civilizations, is based on the Islamic concept of the



The MWL, in its endeavors to promote dialogue among civilizations, is based on the Islamic concept of the Dialogue of Civilizations.



Dialogue of Civilizations. This concept stresses the inevitability of dialogue from one hand, and that civilizations are not in conflict with each other but cooperative, integrated and interactive on the other hand. In addition, the MWL draws inspiration from the orientations of the Makkah Document issued by the Islamic Conference in this regard which was held by the MWL in Makkah in May 2019 about (The values of moderation and centrist approaches in texts of the Qur'an and Sunnah). This document asserted that Muslims are part of this world with its civilizational interac-

tion and seek to communicate with all its components to achieve the benefit of humanity, promote its noble values, build bridges of love and human harmony, and confront the practices of injustice, civilized clashes and negatives of hatred. The Document considered the "civilizational dialogue" as the best way to a proper understanding with the others and know about the denominators with them.

Through its different scientific and academic activities, the MWL has sought to debunk the contradictions of the theory of civilization clash that claims that the Islamic civilization is a candidate



The Muslim World League (MWL) is considered one of the most prominent representatives of this orientation today within the Islamic world and at the international level.



for a collision with the West and the inability of Islam to coexist with other civilizations. On many occasions and meetings, the Secretary General of MWL, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, stated that dialogue is the best way to ensure a peaceful coexistence among people and eliminate the causes of misunderstanding and distort the image of the other. He also exerted arduous efforts to convince the international public opinion that dialogue among civilizations requires coexistence among humans. This can be achieved by cooperation and acquaintance. Allah Almighty

says in the Holy Quran: “O humankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware”.

During his European, American and Asian tours, the Secretary General continued to emphasize that dialogue among civilizations is being achieved by acknowledging the existence of the other and respecting his right to adopt a different opinion.

The MWL held many important international activities on the dialogue among civi-

lizations. The most important activity was held in New York themed “Civilizational Communication between the United States of America and the Islamic World”. The meeting was participated by the United Nations and attended by scholars and thinkers representing Islamic institutes and countries. Dr. Al-Issa made clear that the civilizational communication between the Islamic world and the United States has a deeply rooted history of human, knowledge, economic and political exchange and cooperation.

In addition, His Excellency the Secretary General participated in the events of the international conference held at the headquarters of the European Parliament in Brussels themed “Islam in Europe and Islamophobia”. He stressed that the positive acceptance of the natural differences among civilizations leads to believing in the law of Allah pertaining to difference, diversity and pluralism. The civilizational conflict has deprived humanity of cooperation and coexistence. Through its conferences and meetings, the MWL believes that dialogue among civilizations should be based on mutual respect and rejecting intolerance and hatred.

The notion of Artificial Intelligence

M. Minhaj Niloy

“ The modern world is progressing faster than earlier with the help of technologies. New technologies are being invented while the world develops more day by day. At present, computers, robots or other machines are working quite similar like the human brain.





Artificial intelligence is all over today and one of the major applications of robots in world-wide human society



How is this even possible? Do they have a life like a human being? The answer is No, but with the development of science, Artificial Intelligence (AI) made it possible. Artificial Intelligence is one of the hot topics of the modern world. According to John McCarthy, AI is creating intelligent machines, partic-

ularly intelligent computer programs with the help of science and engineering. It is linked to the comparable task of using computers to understand or recognize human intelligence (John McCarthy, "What Is Artificial Intelligence?" 1998). AI is the field of computer science that focuses on making machines that can

use behaviors that people consider intelligent. Intelligent agents are able to plan as well as adapt plans to reply to changes in circumstances; also, they can learn new ideas; they can interact with their environment; and they can be able to exercise artistic appreciation (Janet Finaly and Alan Dix, 'An introduction to artificial intelligence' 1996). These days AI is becoming part of our daily life and can be classified as Weak AI and Strong AI. The former is known as Artificial Narrow Intelligence (ANI) and only carries out particular tasks. Nevertheless, most of these narrow AIs need input that fits their requirements before they can start resolving problems. Weak AI drives most of the AI that surrounds us nowadays. Narrow AI performs very impressive applications, in particular functions such as medical diagnosis as well as autopilot in cars. It is used in Apple's Siri, Amazon's Alexa, and the IBM Watson computer system that beat Jeopardy's human rivals and self-driving vehicles. On the other hand, Strong AI is known as Artificial General Intelligence (AGI). This type of Artificial Intelligence totally replicates the

Artificial Intelligence



autonomy of the human brain and can solve many different problems. This Strong AI even has the ability to select the problems to solve without human intervention. Strong AI is still very theoretical, with no real examples in use today.

Recently, Kingdom of Saudi Arabia has started using robots in Masjid Al Haram the Grand Mosque

for sanitizing purposes and introduced self-sanitizing gates at the entrances to the Grand Mosque. The self-sanitization gates automatically spray disinfectants when anyone enters through them. There are thermal cameras set at the gates, which can test temperatures from six meters away. Robots were introduced in hospitals for serving food,

medicines, etc. for the Covid-19 patients. Many more robots using AI are still in the process to come into this world to make our life more comfortable. Now the question arises, seeing all the advantages of Artificial Intelligence, is it really a blessing for us or is it a blissful curse?

The historical context of Artificial Intelligence:

The ability to make intelligent machines has fascinated humans since ancient times. However, with the advent of computers and research on AI programming techniques, the vision of smart machines is fetching a reality. Researchers are forming hi-tech systems that can mimic human thought, recognize speech and countless other achievements that never before possible. There are some important events in the evolution of AI included from 1950 to this date. However, science fiction adapted the world with the idea of artificially intelligent robots during the first half of the 20th Century. The beginnings of modern AI can be found in classical philosophers' attempts to define human thinking as a symbolic system. But the area of AI wasn't officially founded until 1956.

In 1950, Alan Turing, a young British mathematician, who discovered the mathematical possibility of artificial intelligence, raised the most world changing question, "Can a machine think?" The fundamental vision and goal establishment of AI started with the Turing test. It was the logical framework of his 1950 paper based on the "Com-



Recently, Kingdom of Saudi Arabia has started using robots in Masjid Al Haram the Grand Mosque for sanitizing purposes.

puting Machinery and Intelligence". He argued how to create intelligent machines and how to test their intelligence. The first ever AI conference took place at the Dartmouth College in Hanover, New Hampshire, in 1956. There, John McCarthy named the term "Artificial Intelligence". In that year J.C. Shaw, Herbert

Simon and Allen Newell created the first ever-running Artificial Intelligence software program, the Logic Theorist.

In 1967, Frank Rosenblatt built the Mark 1 Perception. It is the first computer based on a neural network, which 'learned' through trial and error. In Artificial Intelligence appli-



cation, the neural networks featuring backpropagation, algorithms for training the network became widely used in the year 1980. Later on, AI took place in the world of games too. However, achieving an artificially intelligent being was not so easy. It also received some reports criticizing the progress in AI. Gradually, it evolved throughout the different years. At present, AI is everywhere. We live in the time of “Big Data” that has the capacity to collect enormous information too

cumbersome for a person to process. The application of artificial intelligence in this respect has been rather fruitful in numerous industries such as technology, banking, marketing, as well as entertainment. In the immediate future, AI research is looking like the next vast thing.

Applications of Artificial Intelligence:

Artificial intelligence is all over today and considered one of the major applications of robots in worldwide human society.

It is the fast advancement of communication technology. Communication applications such as Skype and Webinars benefitted to develop communication between peoples around the world. This benefit could be seen in social media like Facebook, ResearchGate as well as many other websites. One other depiction of AI is the humanized robotic androids that we normally see in science fictions.

AI is used in image recognition and can classify and identify objects, writing, people, and actions whether moving or static. Image recognition is used for fingerprint ID systems, video and medical image analysis, mobile check deposit apps, etc. AI is also used in speech recognition and can identify spoken words besides converting them to text. Speech recognition has the ability to drive computer dictation software, voice-driven phone controlling different functions and GPS, etc. AI is used in Natural Language Processing (NLP), which helps computers or different machines to recognize and generate human text. Several computer games have been designed using AI.

Even expert systems are

used by physicians to help with symptoms that are difficult to diagnose or to prescribe treatments in cases when human experts have trouble. Sometimes our computers or various devices are attacked by viruses. To protect our devices from these viruses, the neural network is playing a great role as it helps to detect new types of virus and spam as fast as cybercriminals can think of it. One of the most amazing parts of AI is autopilot technology. For decades, Autopilot technology has been flying commercial and military aircraft. Nowadays autopilot uses a combination of sensors, image recognition, GPS technology, collision avoidance technology, robotics, also natural language processing to direct an aircraft safely through the skies.

Robots are used in areas that are inhospitable to humans to explore the oceans as well as other planets. In households, uses of robots are becoming popular for COVID-19 pandemic. AI technology is provided to these robots to perform the task properly, such as defining a room's size, avoiding and recognizing obstacles, and knowing the most effective route for vacuuming a



Artificial Intelligence, communication applications such as Skype and Webinars developed communication between peoples around the world.

floor. These technologies are used for cleaning the pool and for lawn mowers. These days Uber, Lyft and other ride-share services use AI to match up particular passengers with drivers to save the time of waiting. They also use AI for providing reliable ETAs and eliminating the over price due to high traffic.

There are also disad-

vantages of AI: people are losing their jobs as robots are replacing them in workplaces. As a result, new problems are arising in the world due to it. Still, we can say in the conclusion that AI made our jobs much easier than before. Now we need to look forward and see what other benefits are waiting for us with this amazing invention.

Houthi recruitment of children

threatens the future of Yemen

Nizar Abdel Baqi Ahmed

Since its coup against the legitimate government, the Houthi militia has been recruiting children among its fighters, to face the short of fighters it suffers from, as

a result of the heavy losses occurred during confrontations with the forces of the Yemeni national army and popular resistance, in addition to the growing refusal

of tribal sheikhs and families to send their children to fight with the rebels, after it became clear that they are terrorist groups that do not want to end the crisis in Ye-



men, and wish to continue it, as a response to external agenda that contradicts to the country's interests.

Despite the strict prohibition imposed by international laws and United Nations organizations on the use of children under the age of eighteen in hostilities, the Houthi rebels have not refrained from committing this violation. They also attacked schools and kidnapped students from the classroom and sent them on the battlefronts, despite their ignorance of the most basic military bases, which endangers their lives in violation of all international norms and legal rules

Many Yemeni human rights organizations presented official statistics indicating that the number of these children constitutes nearly half of the rebel group's fighters, as it exceeds 18,000, and that the rebels force the families of the children to send them to fight in its ranks under threat, especially in the rural areas where the poverty rate increases, and forces them to accept to send their children for battlefronts by threatening them to confiscate their homes and expel their villages if they insist on refusal.

“

UNICEF confirmed that Houthi militias were involved in crimes against children, particularly the recruitment



These organizations indicated that children participate in the front lines of the fighting, despite the Houthis claim that their participation is limited to managing checkpoints in some areas. These allegations are refuted by the killing of many children among the Houthis during the fighting and arrest of others. In a statement, the United Nations Children's Fund (UNICEF) called to stop the recruitment of children, the demobilization of

those in camps, and the permission for children to return to their schools in a safe and secure environment.

Increased violations

Issam Al-Sha'ari, head of the "Sah" Human Rights Organization in Aden, confirmed that the cases of the recruitment of children to the Houthi militias in the country increased during the past few years. In a speech to the Human Rights Coun-

cil in Geneva, he expressed concern about the increasing cases of recruitment of minors, stressing the persistence and increasing violations of the Houthi militia for children and international humanitarian law, which caused thousands of child casualties. He explained that the violations against childhood were not only limited to recruitment, but also included extrajudicial killings, sexual harassment, injuries, disfigurement, disability, education deprivation, bombing of schools and educational facilities, siege of cities, arbitrary detention, kidnapping, and looting and prevention of access to food, clothing and humanitarian aid, bombing hospitals and health facilities.

Targeting children

The tragedy of children in Yemen was not limited to death during the fighting. Al-Sha'ari revealed that thousands of others were killed during the indiscriminate bombing campaigns by militias on the cities that witnessed hostilities, where militias with heavy weapons target residential neighborhoods, and hundreds were killed by mines that Militias used it indiscriminately when they are forced to



withdraw from their positions under the pressure of the popular resistance elements and the national army fighters. Al-Sha'ari continued that the children recruited among the Houthis participated in the military hostilities, planted mines, and used them as human shields, stressing that the Houthi militias forced many Yemeni families to send their children to fight under threat, in addition to recruit orphan children.

International appeals

UNICEF confirmed that Houthi militias were involved in crimes against children, particularly the recruitment, which endangers their lives and cause the greatest danger to the future of Yemen, even if the crisis ends and a political solution is reached, as the children who participated in the war

will not be able to return to their normal lives, and they will not be able to engage in the educational process again, due to their severe experiences, they will need intensive psychological treatment.

Juliette Touma, the UNICEF Regional Director of Information, considered in a press statement that the escalation of the armed conflict in Yemen has become an impediment to the delivery of humanitarian aid to children. she also warned of the continuing psychological and physical violence to which Yemeni children are exposed, indicating to the seriousness of the negative effects.

Culture of death

The Yemeni "Siyaj" organization for the protection of childhood attributed the reason for the increasing



United Nations Children’s Fund (UNICEF) called to stop the recruitment of children

rates of child recruitment to the expansion of the geography of armed conflict, as well as the increasing rates of displacement, poverty and unemployment, and the suspension of basic education in most areas of the conflict, which led to the dropout of students. The organization blamed the inciting speech for the rebels, because it promotes a culture of death and killing, pointing out that the most affected are children and adolescents, and attracting

children as combatants.

The organization indicated that it conducted a field study concluded that the recruitment of children has become a major target for the Houthis, in order to compensate for the great decrease in the number of their fighters, as a result of the heavy losses they incur in the battlefields. Siyaj organization called on the international community to intervene and put pressure on the rebels to stop these abuses. “The use of children

in armed conflict is considered a grave violation of humanitarian law and human rights, and this criminalization is agreed upon by all international conventions”, it added.

Humane treatment

On the other hand, the Arab coalition forces to support legitimacy and the Popular resistance command used to deal humanely with children who are captured, as they are not treated as fighters, but are seen as victims, who were forced to participate in the fighting under pressure. In July 2016, the coalition released 50 militia children who were arrested while trying to infiltrate the Saudi border, where they arrived in a dire condition, as a result of walking for long distances, without having enough food and drink. Once they arrived, they surrendered. The popular resistance also launched similar numbers, and revolutionaries in Taiz Governorate opened classes to help children continue their education and save their future from being lost. As a result of this humane treatment, many of these children refused to return to the rebel ranks after their release.

Freedom of expression and Islam

Tasnuva Jahan

“ *Freedom of expression is almost entirely a global phenomenon. Freedom exists in the sense that everyone is able to freely express their opinion. Islam gives the right to freedom of expression and thought to everyone. But the condition is that right to exercise freedom of expression, should be used to spread virtue and truth and should not be used to spread evil and wickedness.* ”



Any free speech must not interrupt the liberty and dignity of other people. Numerous philosophies advocate that free will is a prerequisite for rational agency, the autonomy and person's dignity, creativity as well as cooperation (Kane 1998, Laura 1999). Islam prohibits the right to use abusive or offensive language in the name of freedom of speech and criticism. Indeed, the Muslim religion grants everyone the right to have one's own opinion within the borders of morality. Free speech is vital and ethical limitation is also central to freedom of expression. As it reflects observance of moral values prevailing in a society. There is a direct link between morality and limitations on freedom of speech as morality is considering a part of every religion. Additionally, morality is a manner of behavior of human beings in both spiritual and secular world views. Shari'ah does not prohibit



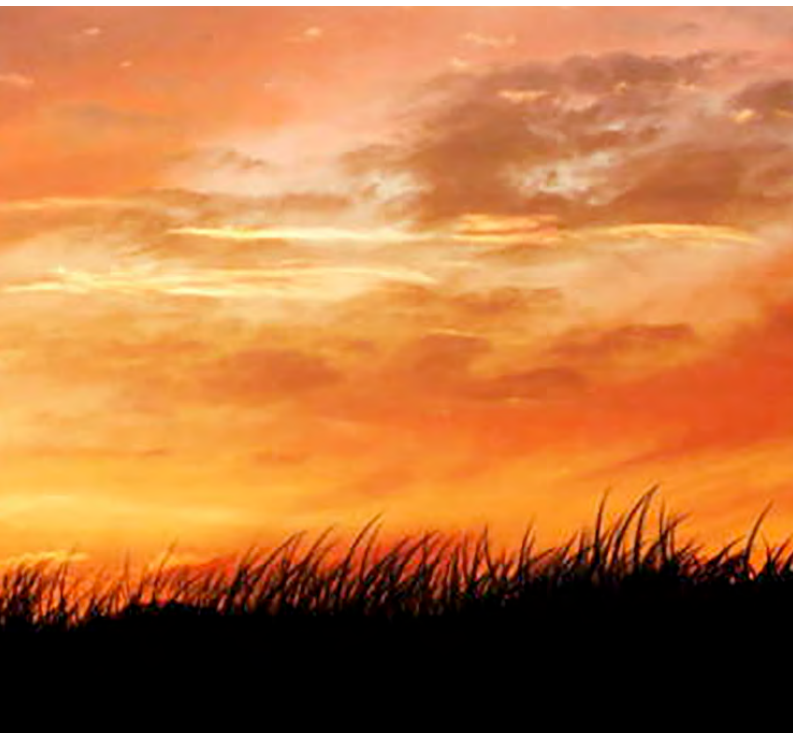
Islam gives the right to freedom of expression and thought to everyone

any speech or expression as long as it is not contradicting the Qur'anic and Prophetic principles (Syauqar 2002, Abd al-Jalil 2009). This paper examines the concept of the Islamic perspective of freedom of expression.

Right to freedom of expression in Shari'ah:

Islam emphasizes the use of freedom of expression, but with certain limitations. It prescribes particular principles and manners regarding the freedom of expression and speech. The etiquette of freedom of speech needs to use a polite style and should not issue verbal abuse or ridicule that can cause conflict among people (Al-Mawdudi 1995, Kamali 2014). Moreover, freedom of expression is carried out in a safe condition without causing any damage or hurting others' feelings. Several Qur'anic verses related to freedom of speech. Plus, the Charter of Madinah and the Last Sermon of Prophet Muhammad (peace be upon him) can be cited as primary sources with regard to freedom of speech.

In Islamic history, the significance of freedom of expression can be found in the practice of shoura (Ismail 1996). Shoura permits differences of opinion to get the finest solution. Each individual is permit-



ted to submit their ideas or views for the benefit of humankind (Kamaluddin 2002, al-'Uthaimin 2004). Freedom of expression is also permitted to implement the notion of instructing moral values and forbidding immoral ones. However, the main intention of the notion of enjoining good and forbidding evil, sustain the justice, truth, as well as respect for individual rights and the public interest (Al-Munjid 1988, Muhammad Bhat 2014).

According to Surat Al-i-Imran verse 110, 'You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient'. This verse also clarifies that every Muslim is instructed to do good and prohibit sinful acts for the benefit of humankind.

The noble Qur'an explains the quality of the faithful and hypocrites in the Surat At-Tawbah. According to Surat At-Tawbah verse 67, 'The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands....' Moreover, Surat At-Tawbah verse 71 confirms that, 'The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.' Therefore, the obligation of righteousness and prohibition of an evil path is incumbent for all Muslims. Surat Al-Hujurat verse 11 declares that, 'O you who have believed, let not a people ridicule [another] people; perhaps they may



Free speech is vital and ethical limitation is also central to freedom of expression as it reflects observance of moral values prevailing in a society



be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.' Islam highlights the delivery of the opinion or expression by stealth in order to protect the honor of the party advised (Madani 2011).

Freedom of expression and thought is a human right, but people should not for-



***Islam prohibits the right
to use abusive or
offensive language in
the name of freedom of
speech and criticism***



get that it is a responsibility to society. Human speech should not injure others' religious views. Surat Al-Ahzab Verse 70 explains that, 'O you who have believed, fear Allah and speak words of appropriate justice.' Again, Surat Al-Baqara verse 42 states that, 'And do not mix the truth with falsehood or conceal the truth while you know [it].' In addition, narrated by Ibn Majah the Prophet Muhammad (peace be upon him) said: 'Remember, do not let fear of man prevented with the right person to say if he knew.' According to Surat An-Nisa'

Verse 148, 'Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.'

Importantly, Islamic guidelines for freedom of thought and expression are not only for Muslims but for all civilization. The Charter of Madinah is the best example of harmony with the ideologies of a civilized community. According to the Charter of Madina (622 CE) or commonly known as Constitution of Madinah, nine Jewish tribes and other tribes were accepted as part of the Yathrib community. And their freedom of religion was ensured and they were assured that they would not be harmed for distinct faith or religion. Significantly, the Prophet Muhammad (peace be upon him) declared in his Last Sermon (632 CE) that 'All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action....'

Islam clearly described the basic principle for every single Muslim to express their opinions in matters of rights. However, every Muslim community and the Muslim leaders involved with the right of freedom of thought or expression should follow the limits of the Shari'ah. This is to shun any negative impact on the Muslim religion. Nevertheless, freedom of speech must comply with the framework principles defined in the Noble Qur'an and Sunnah (Al-'Uthaimin 2004).

International legal documents on freedom of expression:

The Universal Declaration of Human Rights (UDHR) 1948 contains provi-

sions related to freedom of expression and freedom of religion and it is binding on its member states. According to Article 18, 'Everyone has the right to freedom of thought, conscience and religion....' Article 19 declares that 'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers'. According to Article 29 (2), 'In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.' In light of these provisions, it is apparent that UDHR supports freedom of expression. It also sets limits to the point where it infringes on others' rights and where it is hurting morality and public order.

Article 19 of the UNESCO Global Campaign for Free expression, July 2000, outlines the general principles, adopted by different representatives of different nations. Principle 1 deals with the freedom of opinion, expression and information. It states that 'Everyone has the right to hold opinions without interference' as well as right to freedom of expression. It also discusses that 'the exercise of the right to freedom of expression is subject to restrictions on specific grounds, as established in the international law, including the protection of the reputations of others.' And if 'anyone affected, directly or indirectly, by a restriction on freedom of expression must be able to challenge the validity of that restriction as a



matter of constitutional or human rights law before an independent court or tribunal.' It is evident that the international level has set legal sanction for freedom of expression.

Concluding observation:

The privilege of freedom of expression is a basic human right. In today's world, it has been more vital. People's ability to express freely, within the boundaries of moral restraint, is an essential aspect of human identity and dignity. Throughout the world, citizens should promote freedom of expression, thought, and democracy, in order to support people's rights for now and into the future. Through freedom of speech or expression, one can demonstrate a personal understanding of others' beliefs as well as show in what way people of all religions relate to each other (Kamali 2014).

However, the happenings of recent incident like Macron's statement on Islam, the French local officials projecting the Charlie Hebdo caricatures of Prophet Muhammad (peace be upon him) onto their town halls and several other past incidents to generate false impression about Prophet Muham-



Freedom of expression and thought is a human right, but people should not forget that it is a responsibility to society. Human speech should not injure others' religious views

mad (peace be upon him) making it mandatory to discuss the real face of freedom of expression and thought. Therefore, we discussed above freedom of expression within the Islamic legal context and the international perspective. French President Macron said that 'Islam is a religion that is in crisis all over the world today'. This statement prompted several backlashes from Muslims around the world. But this remark is so pointless that it does not need any more analysis. Nonetheless, in New Zealand, Christchurch's mosque attack, a

Christian killed 51 innocent Muslims, who were praying in the mosque. No one blamed the entire Christian religion for that horrific massacre. But when a Muslim killed a Christian in France, the entire Muslim religion is blamed. Notably, Muslims do not support any sort of terrorism. Also, they do believe in the punishment process of any criminal or any terrorist act. Thus, Muslims consider that French President Macron's statement about Muslim religion as a self-exaggeration and misinterpretation and lack of information about Islam. The Muslim community considers that the terrible killings in Christchurch's mosque is the result of the terrorist attack of a person who was devoid of religion and common sense. Muslim people do not think it is a crisis of any particular religion. Importantly, Islam has a long history of tolerance as well as coexistence with different communities. And Islam teaches to respect everyone irrespectively of religion. According to Surat An'am verse 52 'And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.' Consequently, it is wrong to blame any religion trying to live peacefully. Miserably, in the present world people abuse their right to freedom of expression and speech forgetting their social responsibility. It is a requirement of time to create the limits of freedom of speech or expression in every society such as the events of hurtful speech are a common thing now (Kamali 2014). In fine, we can say that Islam is very concerned about the freedom of expression and in matters of religion and the world.

Unravelling the mysteries of the ancient Nabataean civilization

Aftab Husain Kola

🗨️ *Hegra in AlUla in the Kingdom of Saudi Arabia recently shot into prominence for its visually breathtaking rock-hewed settlements and tombs. They were built by a community known as the Nabateans, who in all probability are the progenies of the Arabs.*





During my one-year stay in Jeddah in the beginning of the new millennia, my visit to Tabuk and Al Haql near the Jordan border was full of surprises. Mada'in Saleh (Hegra) was then a little known region. When I passed through the highway travelling from Madinah, a signpost which showed a diversion said 'Mada'in Saleh'. I was then eager to visit that place, but was told that prior permission was required to visit AlUla where Mada'in Saleh stood. In those days, hardly anyone knew anything much about the place. Two decades have passed, and the Kingdom of Saudi Arabia has now opened this historically significant place to limited tourists, and plans are underway to showcase this heritage wonder to outsiders,



AlUla Valley, located 300km north of Medina

both from within the country and those from outside. I was eager to dig into the origins of Hegra, but in those days information was sparse and what one could gather was bits and pieces of information, the authenticity of which was suspect. But now, after the site has been recognized by UNESCO, we have plenty of resources to unravel the mystique of Hegra and the town, AlUla.

Taking the lead, the Saudi government established the Royal Commission of

AlUla (RCU) in 2017, which, in collaboration with the French Agency for AlUla Development, has put in place an integrated program to explore and document the archaeological treasures in this historic area that includes Mada'in Saleh, which became Saudi Arabia's first UNESCO World Heritage Site in 2008.

The archaeological program, focusing on a major conservation and development plan for the AlUla region, has brought together leading international archaeologists to help prepare for a new era of renewed international collaboration and tourism in line with Vision 2030, a futuristic statement whose one of its key components is the plan to diversify Saudi tourism.

AlUla Valley, located 300km north of Medina, once straddling the crossroads of antiquity, is home to most visually-striking desertscape, breathtaking rock formations including those built by Lihyanite, making the place an awesome showpiece of the ancient Arab world.

On the ancient Incense Route

An important trading route positioned on the an-



cient Incense Route that thrived from at least the first millennium BCE, AlUla is home to a wealth of archaeological treasures that unfold the story of Arabia from prehistoric times to the earliest days of the post-Prophet era. Its towns and oases had thrived in commercial trade in items like frankincense, myrrh and other precious merchandise. It had also served as a place for pilgrims to eat and rest before re-embarking on their journey to Madinah, something like an Islamic caravanserai (travellers' inn of the bygone era).

Some 200-km inland from the Red Sea, Mada'in Saleh (the cities of Prophet Saleh), or Hegra sits on a large plain southeast of the Hijaz mountains, 22-km north of AlUla town, punctuated with hills of sandstone, isolated or grouped together to form masifs that have been dramatically sculpted by the north-westerly winds that have been blowing through the region every spring and early summer since the dawn of time. Home

to more than 100 remarkably well-preserved tombs hewn out or into the biscuit-colored rock formations, Hegra's mystique lures tourists and history buffs to the place. AlUla is a combination of masterfully-sculpted facades and interior spaces, cut into vibrant limestone rock formations.

Visually breathtaking

Jabal Ithlib, ensconced in the northeast of the site, which towers almost 100 meters above the plain, is the largest among the lot. Of the four main necropolis, the sight that is the cynosure of all eyes is the Qasr Al-Bint, consisting of 31 tombs whose chronology can be traced from the year nought to 58 CE. The most visually breathtaking is Qasr Al Bint whose exterior features carved monsters, eagles, small sculpted animals and human faces.

There is more to AlUla Valley. A series of other important historical and archaeological sites including Al-Khuraybah (ancient



AlUla is a combination of masterfully-sculpted facades and interior spaces



Dadan), the capital of the Dadan and Lihyan kingdoms, considered to be one of the most developed 1st-millennium BCE cities of the Arabian Peninsula, thousands of ancient rock art and inscriptions, and the Hijaz railway station are scattered across AlUla.

Rock-cut habitats - Poetry in stone

More intriguing than these places are the origin of the people who built these settlements and rock-cut habitats. We learn from the pages of history that they were called ‘Nabateans’. Progeny of the Arabs, they were first believed to have been clustered around what is famous today as the ‘rose-red city’ of Petra (derived from the Greek word meaning rock) in the Hashemite Kingdom of

Jordan. There are similarities between Hegra and Petra.

The Nabateans, or ‘Nabatu’, were initially believed to have been Red Sea navigators, but later became desert nomads herding their goats and sheep along the western coast of the Arabian Peninsula and slowly migrating northward into less populated areas. Towards the beginning of the fourth century BCE, Nabateans reached areas previously held by a distinct group known as Edomites (from Edom meaning red rock), who, for reasons not documented, had themselves migrated westward after several hundred years of sedentary occupation. The Nabateans took control of Petra from the Edomites almost 600 years later and made Petra their capital, benefited by their skills to harness water through their superior hydraulic engineering techniques. Little wonder then Nabateans ingenuity came in handy to transform this rugged rocky topography into a bustling bazaar engaged in brisk business and the land around it, fecund enough to sustain the city’s resident and itinerant population. The Nabateans’ irrigation skills were responsible to manage to coax flood and spring water through channels and underground tunnels, store it in cisterns and reservoirs, and direct it to palaces and settlements. By late second century BCE, the Nabateans had established themselves politically and socially into a kingdom — a hereditary monarchy resembling a sheikhdom — under one Harith I (Aretas I), called Tyranos. That ominous title soon gave way to a more acceptable title, Basilaos, the more common Greek equivalent of ‘king’, and eventually became Melek, a Nabatean word reflecting the final realization of a people’s own background and language, and the culture’s own quasi-democratic characteris-

tics. By the Roman period, the Nabateans had begun to construct Rekumu – Petra, a dazzling ancient city which became their northern capital.

Nestled within the intricate geological formations of mountains and gorges in the present Jordan, Petra are impressive tombs that the Nabataeans carved out of sandstone rocks. They are impressive engineering feat, and built in here are more than 800 carved monuments attributed to the Nabateans during their occupation of the site from sometime before 3rd century BCE to the late 4th century of the common era.

Petra then became Nabateans' stronghold as it was strongly guarded. From here they wielded power and controlled key routes on the coast south of the Dead Sea and all of the desert country lying to the east of the towns in what is today Jordan and western Syria. The Mediterranean was accessible to these people through a route due west of Petra that is today known as the Gaza Strip, and extended their control south into what is today Mada'in Salih in Saudi Arabia.

Ancient caravan routes

For the Nabateans,



For the Nabateans, controlling this territory was probably no less than a matter of survival

controlling this territory was probably no less than a matter of survival. Through it passed the ancient caravan routes through which came their main source of wealth and importance — incense. In that era, the Roman empire and the Greek states used incredible quantities of incense for their civil and religious ceremonies, and nearly all of it seems to have come from southern Arabia, from what is today southern

Yemen and Hadhramaut. Incense comes from the sap of a certain tree found to this day in the highlands of those regions.

Toward the end of the first century CE, this civilization began to decline and a century later disappeared altogether as a separate state and people, and their magnificent capital in Petra was left, deserted and empty, to the wind and the sun and an occasional Bedouin, for



There are not proper records that suggest how the Nabateans had simply disappeared from history

1,600 years.

There is no doubt that Mada'in Salih was a Nabatean settlement — Charles Doughty's sketches of the stone inscriptions have proved that beyond any doubt — but there is disagreement as to whether it was merely an outpost from where the Nabateans picked up the incense and transported it to Petra, or a large thriving Nabatean settlement, strong and self-suffi-

cient enough to dictate terms to the tribes to the south.

There are not proper records that suggest how the Nabateans had simply disappeared from history. However, it is believed that the Romans struck at the very root of the Nabatean commercial activities — the lifeblood of the Kingdom — by cutting off their trade routes in the south to Alexandria and in the north to Palmyra. As a result, gradually the Nabate-

an power diminished, with the last king said to have moved to Bosra in southern Syria. In 106 CE, the legion of Roman emperor Trajan marched through Siq, the main entrance to the ancient Nabatean city of Petra in south Jordan, apparently without encountering any resistance. The last Nabatean king is believed to be Rabel II who died in 106 AD. Upon his demise, the Nabatean kingdom was controlled by the Romans and was known as Provincia Arabia. Only detailed explorations will throw more light into the last decades of the Nabateans.

Coffee table book on AlUla

In a new coffee table book titled, *AlUla* from Assouline Publishers, acclaimed Canadian-American photographer Robert Polidori's photographs unfold the mystery and beauty of the valley. With the stunning images taken by the internationally celebrated photographer and the interpretive illustrations by multidisciplinary artist Ignasi Monreal, the book virtually transports readers to the destination, giving them a glimpse of the city's rich history and a unique look into AlUla's cultural moorings.

Social Justice in the light of the Qur'an

Dr. Sajad Ahmad Padday

🗨️ *Islam is not merely a theoretical religion but it gives more significance to the practical aspect and governs humankind in every aspect of their life. Justice is the prime concern of Islam and the primary mission of all the Prophets as embedded in the Qur'an (Surat Al-Hadeed, Verse:25).*



Justice is one of the attributes of Allah (al-'adl- the All Just) and it has been referred to numerous times in the Qur'an. Islam directs people to live peacefully and perform their duties towards others honestly, to ensure justice. The subjects in a society are essentially one single body and its members

are mutually responsible and inter-dependent, a body in which there is no room for isolation. The foundations of Islamic social justice provide absolute freedom of conscience, complete equality of all human and permanent mutual responsibility of society. Islam embraces the idea of human dignity

and calls all human beings as khalifa (God's deputies on Earth). Moreover, Islam guarantees security of life, property, and dignity of every human being.

Introduction

"Justice is an inestimable treasure; but we must guard it against the thief of mercy"

– Dr. Muhammad Iqbal

The concept of justice in Arabia during the pre-Prophetic time was purely patriarchal inside the family and the tribe. The Arabian society measured the worth of people mainly in terms of their descent and lineage. It was a society which toiled the slaves desolately in serving their immoral masters. Justice with the characteristics of laws, rights, duties and penalties through the medium of proper investigation by the institution of law was unfamiliar to the Arabs. This society was animated by such compassion fellow feelings which become parts of a single body and the society was made on the basis of justice, honesty and brotherhood. Islam introduced the judicial institution and made formally obligatory upon Muslims to settle their disputes under this institution. Allah says in the Qur'an: "But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission" (Surat An-Nissa, Verse: 65). Islam not only emphatically made it obligatory to determine disputes through the judicial process to its followers but also commands the Judges of the judicial institution to perform duties fairly. Allah enshrines in the Qur'an: "Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo!

comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer" (Surat An-Nissa, Verse: 58). The concept of justice in Islam embedded in the Qur'an is absolute and not subject to any restraint or alteration. To do justice without the discrimination on the basis of race, color, ethnicity etc. is the biggest righteousness in the eyes of God. Allah mentioned in the Qur'an: "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do" (Surat Al-Maidah, Verse:8).

Social Justice in Islam

Social justice in the social fabric is relatively a new phenomenon, however, it became an integral part of the new world and gained universal importance as every nations, states and societies virtually accepted its norms. At the same time, it is a big challenge for the democratic and secular countries to overcome the social injustice. Social injustice immensely affects the predicament of the individual. It deforms his personality and restrains his freedom and dignity. The individual is stifled on the name of collective welfare and public interest, his ingenious talents are fettered and his creativity has been killed. This happened generally under the drastic socialist regimes. On the other hand, under the capitalist regimes, the individual is deprived of his freedom and dignity merely because he did not possess the particular race, skin, creed or certain class. Social injustice also troubled the whole society when the pedals of individual ambitions and vested interests are let slack in such way that the dictates of collective welfare and public interest are

violated. Contrary to this social justice in Islam provides equal opportunities, absolute freedom of conscience, complete equality of all human and permanent mutual responsibility of society. Islam as a progressive religion upholds the dignity of an individual by protecting personal as well as community rights of an individual.

Islam predicts a society in which all members have the same orientation. The individuals are like bricks, each of which ropes the other, and to form a peaceful society. Islam has balanced approach regarding the formation of a society, it not only provides equality and freedom but also lays down some obligations and duties towards society. Islam enshrined in the Qur'an regarding this society, called it as "best community" for serving the whole mankind, without looking their faith, race, color and ethnicity. The community which required proffering all what is good and restrain from what is evil (Surat Al-Imran, Verse:110). In Islam every individual has been made responsible for the purification of his soul vis-à-vis social responsibilities like safeguard himself against harm (Surat Al-Baqarah, Verse:195); providing himself means for sustaining a good worldly life (Surat Al-Qasas, Verse: 77); educate himself and promote knowledge in the society; financial responsibility of his family and close relatives; etc. The family in the justice society of Islam is considered an extremely important institution and several Islamic laws are sought to protect and promote this institution like parents care with kindness (Surat Al-Baqarah, Verse: 83); mutual assistance in the blood relations (Surat Al-Anfal, Verse: 75; Surat Al-Baqarah, Verse: 233); strong bonding with performing marriages (Surat Al-Baqarah, Verse: 221; Surat Al-Hujurat, Verse: 13). Then



the responsibilities of an individual extend beyond the confines of the family i.e., duties towards the community/society. The Prophet Muhammad (peace be upon him) likened the members of a community/society to the passengers of a ship, some of whom were allotted in it the upper, and some lower deck. Whenever those in the lower deck needed water, they could acquire it only if they took the trouble of going up. To avoid this annoyance, they decided to make holes in the boat and get water from it instead, without taking the trouble to climb up to the upper deck. Now, if those on the upper deck let these passengers continue to do so, all passengers would perish; if they restrain them, all would survive. In another saying of Prophet Muhammad, "Each one of you is a shepherd, and each of you is responsible for his flock". Islam not only imposes degrees of responsibility on the individuals but it also imposes on the community/Islamic state responsibilities towards the individual as the Prophet has said, "When a person spends his night in hunger in the midst of the people of a locality, God disclaims all responsibility towards those people". Islam also introduced the system of collective criminal liability if a person dies of hunger by making that particular community pay blood-money (diyyah).



Islam introduces the institution of zakat and encourages the believers to spend on the needy fellow beings to curb the challenges of poverty, hunger and starvation in order to make a balanced society (Surat Al-Baqarah, Verse: 219; Surat Al-Imran, Verse: 92; Surat Al-Tawbah, Verse: 13; Surat Al-Tawbah, Verse: 111; Surat Al-Nahl, Verse: 71).

In Modern context, the social security has surfaced a big challenge for every developed and underdeveloped nation. This concern even comes to be embodied in Article 25 of the Charter of Human Rights which reads: "... [everyone] has the right to security in the event of unemployment, sickness, disability, widowhood, old age or lack of livelihood in circumstances beyond his control". The Islamic state based on justice provides full security of property, life, and dignity of an Individual. Moreover, provides freedom of opportunity in economic as well as in social peripheries. In Islamic system the public/state treasury (Baitulmal), is responsible to finance the whole scheme of social issues and undertakes to provide for the needs of its citizens.

Conclusion

Social Justice in Islam guarantees equal opportunities for everyone in a society.

Islam secures social justice by means of the protection of the rights granted to the people by the Divine law like the right to life (Surat Al-Maidah, Verse: 32; Surat Al-Taghabon, Verse: 33; Surat Al-Anam, Verse:151; Surat An-Nissa, Verse: 29), property (Surat Al-Baqarah, Verse: 188), self-respect and status (Surat Al-Hujurat, Verses:11-12; Surat An-Noor, Verses:30-31), privacy (Surat An-Noor, Verses: 27-29; Surat Al-Sajdah, Verse: 53; Surat Al-Hujurat, Verse: 12), individual liberty (Surat Al-Tawbah, Verse: 67), right to disagreement (Surat An-Nissa, Verse: 148; Surat Al-Baqarah, Verse:124), freedom of speech (Surat Al-imran, Verse: 110), liberty of thought and faith (Surat Hood, Verse: 256; Surat Younis, Verse: 99; Surat Al-Kafiroon, Verses:1-6), right to justice (Surat An-Nissa, Verses: 58; 135; Surat Al-Maidah, Verses: Surat An-Anfal, Verse: 45; Surat Al-Anam, Verse: 152; Surat An-Nahl, Verse: 90; Surat Al-Shoura, Verses: 15, 40-43), economic rights (Surat Al-Baqarah, Verse:3), sexual satisfaction (Surat Al-Baqarah, Verse: 187; Surat Al-Imran, Verse:14; Surat Ar-Room, Verse:21) and various other rights. Not only Muslims, but also non-Muslims living in an Islamic society come under the jurisdiction of the application of social justice. The prevalence of social justice as espoused by Islam ensures the establishment and nourishment of a peaceful society. It checks all the ways and doorways of the elements that are responsible for violence and social injustice in a society. In the current times, application of social justice at practical level is as inevitable as anything for the smooth sustenance of a peaceful human society, which is otherwise at the brink of extinction provided the unrestrained warfare, hatred, mistrust, materialism, greed, and egocentrism.



Early Muslim Women ... Journeys of **Umm Aiman and Fatima bint Asad in Prophet's life**

By Fatima Taneem

👉 ***Prophet Muhammad (peace be upon him) said, 'The best of my Nation (Ummah) is my generation...' (Sahih Al-Bukhari). The Noble Companions of the Prophet (May Allah be pleased with them all) were chosen by Almighty Allah to accompany the Prophet Muhammad (peace be upon him) and are revered and bestowed a high status in Islam.***

Each of them possessed exemplary character and their love, zeal and commitment to the Prophet and the Cause of Islam served as shining examples for all future generations to emulate.

From the initial days of Islam, the Early Muslim women alongside the men played a crucial role within the society; contributing to and strengthening the Cause of Islam. Be it the First Believer of Islam – Khadijah bint Khuwailid or the First Martyr of Islam – Sumayyah bint Khabat or the other Early Believers like Lubabah bint Haris, Umm Aiman, Fatima bint Asad, Asma bint Umais, Asma bint Abu Bakr, Sahlah bint Suhail, Fatima bint Khattab, Saffiyah bint Abdul Muttah, etc (May Allah be pleased with them all) – all of whom were the fore-runners of the Islamic Movement and their courage, wisdom, determination, firmness of faith, unconditional support and eagerness to undergo extreme sacrifices of all kinds for the sake of Islam and at the behest of Prophet Muhammad helped establish the foundations of Islam and aided in the conversions of many disbelievers to Islam; the most famous incident being the role played by



The pages of history are replete with amazing stories of the noble companions of the Prophet demonstrating their deep love and affection towards him

Fatima bint Al-Khattab in converting her brother Omar bin Al-Khattab.

The underlying emotions resonating within each and every one of the Early Believers was the utmost love, respect, dedication and obedience to the Prophet Muhammad which helped to cement their faith in Almighty Allah as the Prophet said, ‘None of you will have faith until I am more beloved to him than his children, father, and all of the people.’ (Sahih Al-Bukhari, Sahih Muslim).

Thus, these selfless and virtuous women loved the Prophet dearly and deeply. The pages of history are replete with amazing stories of the noble companions of the Prophet demonstrating their deep love and affection towards him. Those companions, who knew the Prophet from before the days of Islam, readily

accepted his Message and became Muslims due to his truthful and upright nature. From amongst them, two women companions held a special and unique place in the Prophet’s life and he lovingly addressed both of them as ‘Mother’ and assured them of Paradise. They were Umm Aiman and Fatima bint Asad. Their life-sketches are described as follows:

Umm Aiman

Her real name was Barakah bint Thalabah, but she came to be known by her nickname ‘Umm Aiman.’ She was one of the earliest converts to Islam and is considered to be a part of the Prophet’s family. She played the role of a ‘mother’ in the Prophet’s life, being with him throughout his life from birth till his death. She was the mother of two

martyrs (Aiman bin Obaid and Osamah bin Zaid) and was also the wife of another martyr (Zaid bin Haritha).

Originally from Abyssinia, she was a slave girl of the Prophet's father Abdullah bin Abdul Muttalib and served his newlywed wife Aminah bint Wahab during her pregnancy and birth of her son; comforting and tending to her and her son's needs diligently. She accompanied Aminah and her son to Yathrib and when Aminah died on her return journey at Abwa after granting custody of her child to Barakah, she consoled the young Muhammad and brought him back to Makkah to be raised at his grandfather, Abdul Muttalib's house. When he also died two years later, Barakah went with the child Muhammad to his uncle Abu Talib's house and continued to look after him until he was a young man and married to Khadijah bint Khuwailid.

Having been introduced to Khadijah as the Prophet's 'mother, after his mother'; Barakah went on to stay with them at their house although the Prophet had freed her. At their insistence, she was finally married to Obaid bin Zaid from Banu Khazraj tribe of Yathrib

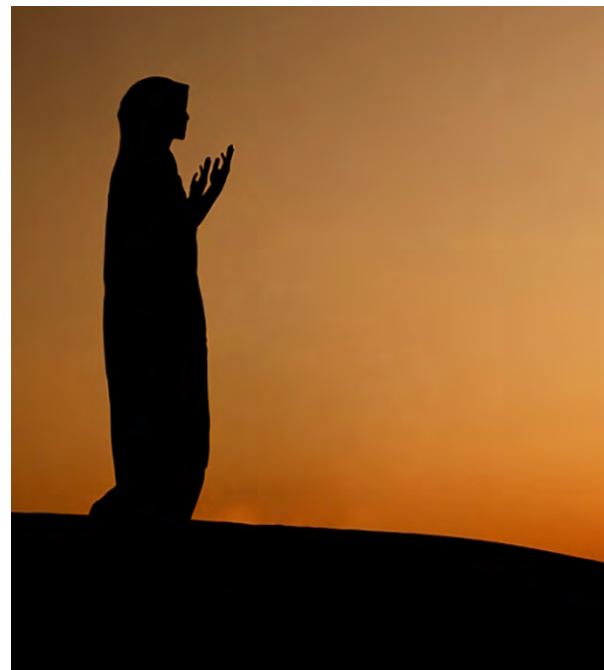
with whom she had a son named Aiman, thus started being called 'Umm Aiman'. After her husband's death, she returned with her young son to the Prophet's house and continued to serve the Prophet.

When the Prophet began preaching Islam, all the family members of his house accepted Islam readily, including Umm Aiman. She performed invaluable service to the mission of the Prophet since its early days. The Prophet loved, admired, and respected her and had once remarked to others that whoever wishes to marry a lady of Paradise, should marry her. Immediately, his freed slave whom he had adopted, Zaid bin Haritha agreed to marry her although she was at least 20 years his senior. They were blessed with a son named Osama bin Zaid whom the Prophet loved dearly and who was called as 'The Beloved Son of the Beloved.'

Umm Aiman bore with patience and courage the persecution and punishment which the Quraysh meted out to the Early Muslims. She supported the Prophet in every way and was a pillar of strength for him in his difficult days, especially after the death of his beloved



Umm Aiman was one of the earliest converts to Islam



wife Khadijah and his uncle Abu Talib.

Umm Aiman migrated to Al-Madinah on her own on foot and when the Prophet saw her swollen feet, fatigued body and disheveled appearance he exclaimed - 'O Umm Aiman! O My Mother! Indeed for you is a place in Paradise.' In Madinah, she continued to play



Umm Aiman migrated to Al-Madinah on her own on foot



an active role in the affairs of the people, although she was around 70 years old by then. She accompanied the Prophet (peace be upon him) on the battlefields. In the Battle of Uhud, she nursed the wounded and provided water to the thirsty Muslims and tried to defend the Prophet admonishing the fleeing Muslims. In the

Battle of Khyber, she was among the 20 women who were rewarded for their services. In the Battle of Hunain, she participated with both her sons Aiman and Osama. When Aiman was martyred, she was extremely patient; similar to her attitude when her husband was martyred during the Battle of Muthah.

The Prophet loved her deeply and would visit her regularly enquiring about her well-being. She loved to feed him, and used to get upset if he refused. The Prophet would laugh and joke with her and would be amused by her simplicity and mispronunciation of words due to her Ethiopian accent. The Prophet sought her both in sorrow and happiness as she was a reminder of his family. Even the companions of the Prophet held her in high esteem due to her special relationship with the Prophet.

The Prophet's demise affected her greatly and she completely retreated into herself, becoming a recluse. When the Prophet's companions paid her a condolence visit, she wept bitterly and they tried their best to console her; however her agitation was because the revelation from Almighty

Allah had stopped with the death of the Prophet. Hearing this, even the Companions began to weep.

She lived to a ripe old age but historians differ on the timing of her death. Some claimed that she died within 5-6 months of the Prophet's death and others reported that she died during the Caliphate of Othman bin Affan. Thus, Umm Aiman's life was one of the selfless service and dedication to the Prophet and the Cause of Islam. She cared deeply for him, and stood by him through all the trials he faced beginning with the death of his mother and grandfather and extending to the hardships and tragedies encountered in his life as a Messenger of Allah up till the end of the Prophet's life.

Fatima Bint Asad

She was one of the early converts to Islam, being the first woman from the Banu Hashim clan to accept Islam. She was the granddaughter of Hashim bin Abd Munaf and the daughter of Asad bin Hashim who was the stepbrother of the Prophet's grandfather, Abdul Muttalib. She was the mother of Ali bin Abu Talib and the mother-in-law of the Prophet's daughter Fatima

bint Muhammad.

Fatima bint Asad belonged to the respectable family of Banu Hashim and was brought up to be a well-mannered and an intelligent woman. Abdul Muttalib was very fond of her and proposed her for his son Abu Talib. They had four sons and three daughters whose names were Talib, Aqeel, Jafer, Ali, Umm Hani, Jumanah, and Rabtah respectively.

She welcomed the young Muhammad with open arms when her husband Abu Talib took over his custody after the death of Abdul Muttalib. Although they were poor, they looked after the Prophet (peace be upon him) with tenderness and affection, loving him more than their own children and raising him in a cordial atmosphere and taking extra care to see that his needs were fulfilled.

When the Prophet started preaching Islam among his kith and kin, Fatima bint Asad readily accepted Islam, unlike her husband, knowing very well that the child she raised up into a young man was the most truthful and his Message was also the Truth. She bravely faced relentless persecution; remaining steadfast in her support to Islam and the



***Fatima bint Asad belonged
to the respectable family of
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Prophet. Though she was exceptionally fond of her son Jafer, she bore the separation from him and his wife patiently, for the sake of Islam when they migrated to Abyssinia on the Prophet's command. She faced the economic and social boycott of the Shiab Abi Talib for three difficult years with fortitude and patience, not wavering at all from her faith. Soon thereafter, she became a widow after Abu Talib's death and watched help-

lessly as the Prophet and other Muslims were openly tortured and persecuted. She immigrated to Al-Madinah with the Prophet's family.

In Madinah, the Prophet used to visit her often and a couple of years later her son, Ali married the Prophet's daughter, Fatima. She was very kind to her and helped her in the house in every possible way. The Prophet loved and respected her; whenever she visited the Prophet, he would stand



up and receive her with great love, addressing her as ‘Mother.’ If the Prophet gave gifts to his family, he did not omit her share. Once the Prophet received a velvet cloth and asked Ali to distribute it among the Fatimas of the house. Ali gave it to his mother, Fatima bint Asad, his wife, Fatima bint Muhammad, his cousin, Fatima bint Hamza and his sister-in-law, Fatima bint Shaibah, Aqeel’s wife.

The Prophet was grief-stricken when he heard of her demise and immediately went to her house and prayed for her as follows: ‘O My Mother,’ May Allah have mercy upon you. After my mother, you were a mother to me. You remained hungry but fed me. You gave me clothing that

you needed the most.’ He took part in preparing her burial, pouring water over her body for her final bath. He took off his shirt and put it on her, wrapped her body with a suitable cover over it. He also took part in preparing for her grave and even lay in it before laying the body himself into the grave. When he was asked the reason for his strange actions, he replied, “After Abu Talib, she was the only one who was most kind to me. I made my shirt her shroud so that she would be dressed with the dress of Paradise and I lay in the grave so that she may easily overcome the difficulties of the grave.” Therefore, she was one of the few blessed people whose graves the Prophet himself examined

and laid the body to rest.

Thus, Fatima bint Asad lived her life rearing the Prophet from his childhood till his youth showering upon him tenderness, kindness, love, and comforts as much as she was able to, sacrificing her needs to fulfill his. As a Muslim, she was one of the strong supporters of the Prophet and his Message and bore hardships and sufferings for the sake of Islam.

Hence, in conclusion, the lives of these two illustrious ‘Mothers’ of the Prophet Muhammad are wonderful examples of patience, sacrifice and love, being epitome of strength and support to the Prophet. Their devotion to Islam was strong and unshakable and their mothering of the Prophet amidst trials and hardships brought them honor in this world as well as the next.

The Noble Quran states: ‘As for the foremost – The first of the Emigrants, and the Helpers – and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there forever and ever. That is the ultimate triumph.’ (Surat Al-Tawbah, verse 100).

New Zealand Police

introduces hijab for Muslim officer uniforms



Global village Space

New Zealand Police has introduced hijab in their uniforms in an effort to make the Police service inclusive with respect to the demographics of the community. The amendments have been made to help the people meet their personal needs as well as their profession.

Muslim girl Zeena Ali, 30, has become the first Police officer to wear a uniform with a hijab. Ali had decided to join the Police force after a horrific attack on Christchurch Mosque killing nearly 50 Muslim worshippers.

New Zealand Police has introduced

a specially designed hijab after consultation with Ali. The officials state the decision will reduce crime and allow Muslim officers to serve while appropriately meeting their personal needs.

Ali voiced her gratitude for the decision of the New Zealand Royal Police for introducing a specially designed uniform with a hijab for her.

Read more: Survivors relive trauma but New Zealand mosque shooter shows no remorse

The Royal New Zealand Police College Staff arranged for her special Halal meals and made a prayer room available for her during her trains, said the social media of New Zealand Police.

Dumat Al-Jandal - Kingdom of Saudi Arabia

