

THE MUSLIM WORLD LEAGUE

Journal

The Seerah Conference
calls for the development
of a moderate discourse

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No.5

King Salman Center corrects misconceptions about Islam



IIROSA Medical Projects in South Africa



Letter From the Editor

Tolerance for Earth Peace

The World observes 16 November each year the anniversary of the World Day for Tolerance as an initiative to recall the values of coexistence, harmony and the building of world peace. This is done in implementation to the United Nations General Assembly's resolution of 1996, which called upon the Member States to annually celebrate the World Tolerance Day on this particular day.

On marking this anniversary, the Ministry of Culture and Information in the Kingdom of Saudi Arabia has published a portion of a video recording of His Royal Highness Crown Prince Muhammad bin Salman bin Abdulaziz Al-Saud of the Kingdom of Saudi Arabia, in which he was speaking about the values of tolerance and coexistence that he sincerely desired for his country. Emphasizing these values, he said: "We would like to live a normal life, translate our religion and good habits into due tolerance and coexistence, and live normally with the world and effectively contribute to the development of our homeland and the world."

The Saudi Crown Prince stressed that Muslims should always be open to all religions, traditions, and peoples; and that he expressed his strong determination to exterminate all the remaining elements of extremism in the near future "I do not think this matter constitutes a challenge," said he, adding that "We do represent the values that are tolerant, moderate and correct, and the truth is with us in whatever we confront."

On this global occasion, one remarks that what comes to prominence is the distinctive discourse of the Muslim World League (MWL), which was founded on the League's new vision and raised the banner of a culture of tolerance and peace on the widest possible range. This was enhanced by the fact that the League's delegations, headed by its incumbent Secretary-General His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, have toured the world from east to west and from the farthest boundaries of the south to the last frontiers of the north,

disseminating the mission of peace and moderation.

The League, which is an umbrella organization for the Muslim peoples, has actively carried a banner of peace, coexistence, and tolerance, commencing its march from the land of peace, Holy Makkah, which enjoys due sanctity in the hearts of more than one billion and eight hundred million Muslims.

Furthermore, the League has gathered the leaders of the Muslim minorities from the different parts of the world at a Symposium held during the holy month of Ramadan in Holy Makkah, the holiest site. The meeting resulted in adopting a significant communiqué that highlighted the tolerance of the Islamic religion as well as emphasized that the League has urged all Muslim minorities the world over to enhance the spirit of peaceful coexistence as well as strengthen religious, cultural and intellectual awareness and positive integration as well as reject militancy and extremism that inflict their harm on all people.

His Excellency the Secretary-General of the MWL has focused on the discourse of moderation and tolerance which he maintained during all his debates, discussion sessions and deliberations at parliaments, conferences and places of worship where he met the world's leading religious leaders. His Excellency underlined that "our world should be viewed with a greater degree of hope and optimism, together with making joint efforts for consolidating the instinct of love, peace, and benevolence in human beings as well as comprehending the law of Allah Almighty in diversity, the difference among them. He also indicated that the Kingdom of Saudi Arabia has become a global platform for combating extremist and terrorist thoughts.

These organizations have stressed that the painful reality, which is witnessed by the world today, constitutes for it an added stimulant that helps it intensify its efforts with those who are sincere in peace-loving. This is anticipated in promoting tolerance and coexistence among all human beings.



The Muslim World League Journal

Secretary-General

H.E. Dr. Muhammad bin Abdulkarim Al-Issa

Supervisor General

Media Affairs Dept.

Adel bin Zamil Al-Harbi

Chief Editor

Dr. Osman Abu Zeid

Editor

Mohammad Zakir Hossain

Layout and Graphic Designer

Khaled Awad Al-Muazzin

The Muslim World League Journal

P.O. Box: 537

Makkah, Saudi Arabia

Tel: 00966 (012) 5600919

E-mail:

mwljournal@themwl.org

www.themwl.org

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Vol.46

CON



IIROSA Medical Projects in South Africa

MWLJ Desk Report.....16

The Seerah Conference calls for the development of a moderate discourse

MWLJ Desk Report.....20

Arabic Language.. an issue needed to be addressed by non-Arabs

Afshan Abdulaziz.....26

The MWL's Approach to Peaceful Coexistence & Attitude of Certain Individual Against It

By: Dr. Muhammad Taj Al- Arousy.....32

Huntington's 'Clash of Cultures' Unmasked

By: Ahmed Kamal El-Din Izzeddin.....44

TENT S



Malaysia: The Unity in Diversity

Dr. Osman Muhammad Osman.....48

Scientific Aspects of Disasters and Crisis Management: Which Shall not be Left to Chance or Random

Afshan Abdulaziz.....50

Globalization of Arabic Language and Bangladesh

Dr. Muhammad Iqbal Hossain.....59

Bahrain's Beit Al-Qur'an museum

Aftab Hussain Kola.....62

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The Third Anniversary of King Salman's Pledge

By M. Nasir Jawed

This month – three years ago – Custodian of the Two Holy Mosques King Salman pledged allegiance to the country's responsibility as the 7th monarch, precisely on 3 Rabiul Thani. This short period turned out to be unprecedented in terms of path-breaking initiatives that the king took in the fields of economy, national priorities, foreign relations, regional interests and humanitarian assistance. Besides pulling in a very young team led by Crown Prince Muhammad bin Salman to lead the nation, the monarch took little time to understand the ground realities facing the nation where it urgently required a surgical planning. King Salman and his team girded up in time to take things upfront.



Vision 2030: Building a Better Tomorrow

The visions of King Salman soon became manifest when he presided over a historic document that was immaculately drafted under the leadership of his able son, Crown Prince Muhammad bin Salman, and which drew applause from its nationals and welcome response from nearly all the top leaders of the world.

Saudi Arabia's Vision 2030 (the "Vision") and the National Transformation Program ("NTP") which flows from it sought to transition the Saudi economy away from an over-reliance on oil revenues to a more balanced, investment-based model.

The Vision 2030 crafted Saudi Arabia's dream for the future, the primary goal of which, King Salman said, "is to be an exemplary and leading nation in all aspects."

An ambitious blueprint indeed, the Vision reflected the country's strengths and capabilities. It was not a populist slogan, as many democratic nations would churn out often now and then to manipulate an election.

The achievability of the Vision 2030 was based on the facts that the country stood on three pillars: A vibrant nation, a thriving economy and an ambitious country – enough to make the new government, in the words of Crown Prince Muhammad bin Salman, "determined to reinforce and diversify the capabilities of our economy, turning our key strengths into enabling

tools for a fully diversified future."

He said: "Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al-Saud, may Allah protect him, ordered us to plan for a future that fulfills your ambitions and your aspirations."

"In line with his instructions, we will work tirelessly from today to build a better tomorrow for you, your children, and your children's children."

Economy

Over the past three years, King Salman has been credited with turning Saudi Arabia into a country that is economically open to the world through its Vision 2030 plan. His economic policy pivoted around diversification that needed a renewed effort to upgrade and develop new infrastructure in all areas of the Kingdom.

The policy aims are to become self-reliant and "not to allow our country ever to be at the mercy of commodity price volatility or external markets." It aimed to continue building a better country, fulfilling the dream of prosperity and unlocking the talent, potential, and dedication of our young men and women.

It committed itself to providing world-class government services which could effectively and efficiently meet the needs of the Saudi citizens.

The government, therefore, initiated measures to streamline the economy and launched projects to help the petrochemical sector.

Efforts paid up as the Kingdom entered a new phase

Third Anniversary of King Salman's Accession to the Throne

Key achievements in 2017



of modernity, acknowledged by world leaders. A developmental shift occurred in the industry and new job opportunities were provided. A state was designed with modern regulations and non-oil income sources were diversified to make Saudi Arabia an industrially developed country.

The country vowed to continue to improve and reform the regulations, paving the way for investors and the private sector to acquire and deliver services – such as education – that are currently provided by the public sector.

It sought to shift the government's role from providing services to one that focused on regulating and monitoring them and we will build the capability to monitor this transition.

The era of development witnessed under the leadership of King Salman in this short span of time has achieved "a quantum leap in the way state-run institutions perform and deliver."

The pace of Saudization has been stepped up to generate employment opportunities for both men and women.

Education

If the Vision chiefly aimed at transforming the economy, King Salman felt it necessary to focus on education

and set out an ambitious roadmap for education reform that included a modern curriculum focused on rigorous standards in literacy, numeracy, skills and character development.

It sought to work closely with the private sector to ensure higher education outcomes are in line with the requirements of the job market.

The success of the Vision depends in large measure on reforms in the education system generating a better basis for employment of young Saudis.

Foreign Policy

This short span of three years witnessed a "paradigm shift" in the foreign relations in these three years keeping an eye on the immediate challenges, long-term relations and bracketing of allies.

The King is interested in promoting national security, defence, the army and national guards' capacities, as well as providing Saudi forces with the latest weapons.

Foreign Minister Adel Al-Jubeir aptly explained the whole foreign policy under the new regime as one based on "political and peaceful solutions" whether in Syria, Libya or the other conflict zones.

King Salman established strong relations with the



The King ordered the establishment of a King Salman Complex for the Prophet's Hadith, in Madinah purportedly to vet Hadith to tackle rising extremism

United States, Russia, China, Japan, France, India and other countries. He worked relentlessly to strengthen the unity and solidarity of Saudi people.

King Salman has dedicated his country's political power to serve the nation's issues, and most importantly the Palestinian cause and the claim of Jerusalem as an Arab capital.

Despite the economic and political challenges facing the region, King Salman was able to challenge Iranian influence in four Arab capitals – Baghdad, Beirut, Damascus and Sanaa. The kingdom hosted three major summits — Saudi-US, US-GCC and US-OIC that shows a sense of urgency on the part of the government to not only remain conspicuous by its presence on the global level but also an important player in shaping the world events.

US President Donald Trump, leaders and representatives of 55 Arab and Muslim-dominated countries took part in the conferences held in Riyadh seeking unity in the fight against terrorism.

King Salman took the opportunity at the world summit to declare Islam has provided the best example for coexistence and “will always be the religion of mercy and coexistence.” He denounced extremists who dis-

torted the true picture of Islam.

“We all, peoples and countries, reject in every language and in every form damaging the relations of Muslim countries with friendly countries and profiling countries based on a religious or sectarian basis,” the King told the summit leaders.

While in Saudi Arabia, President Trump signed a series of agreements, including an arms deal worth nearly \$110 billion, described as the largest in US history. He also signed a memorandum of understanding with GCC on countering terror financing.

King Salman worked on multiplying efforts to achieve the GCC countries' safety, out of his concern to ensure stability in the Arab region and to serve joint interests, achieve the expectations of leaders and people, and promote regional security and international peace.

Humanitarian Mission

Reconstruction of the country's socio-economic dynamics, however, did not distract him from reaching out to neighboring countries and offering humanitarian support. He launched King Salman Relief and Humanitarian Outreach Center. The center is the headquarters of all the humanitarian missions headed by the Kingdom. He also supported a number of medical advancements under the Ministry of National Guard such as King Abdullah Specialized Children's Hospital and King Abdullah International Medical Research Center and Central Laboratory. Saudi Arabia has helped the weak around the world and supported them against disasters caused by floods and other crises.

He has also established the King Salman Humanitarian Aid and Relief Centre (KSRelief) and formed a new vision for geostrategic balances.

Serving Islam

As several extremist forces took up a radical path to advance a skewed image of Islam, King Salman without losing much time took things in his hand to control the damage. He gave a clarion call for a moderate Islam.

Reflecting on the King's new policies and priorities, Prince Muhammed said: “We are simply reverting to what we followed – a moderate Islam, open to the world and all religions.”

The King ordered the establishment of a King Salman Complex for the Prophet's Hadith, in Madinah purportedly to vet Hadith to tackle rising extremism. The unprecedented decision was taken to deter extremists to use the Prophet's tradition and sayings to justify violence or terrorism.

Expansion of the Two Holy Mosques continued. While visiting the Grand Mosque in Makkah, the King

personally witnessed the washing of the Kaaba's interior walls and then checked up on the third phase of the expansion of the mataf project to ensure that everything is going smoothly. In Madinah, he saw a presentation on the plans of the expansion of the Prophet's Mosque and the central area of Madinah.

The King sponsored the ceremony of the Prince Naif bin Abdulaziz Al-Saud Award for Prophetic Hadith and Contemporary Islamic Studies and the Prince Naif bin Abdulaziz Al-Saud Award for the Memorization of Prophetic Hadith.

The successful management of this year's Haji pilgrimage was another major achievement. More than 2.5 million Hajjis took part in the event, the largest gathering of Muslims in the world. The Saudi government mobilized all its human and material resources to make the annual pilgrimage a resounding success without any major security incidents.

King Salman exuded satisfaction over the successful Haji operations. Among the things that contributed to achieving this was a well-established religious doctrine as well as a moderate, balanced approach based on openness and respect for other states and individuals.

King Salman said: "Since Saudi Arabia's foundation, its kings have exerted maximum efforts to serve pilgrims and visitors, and will continue to do so as this is a source of pride for the country and its citizens."

Era of modernity

King Salman evinced a keen interest in the development of the nation's culture. The King has spent his life designing and building strategic plans. He served for five decades as governor of Riyadh, which he turned into a modern city. During the last few decades, Riyadh has seen an unprecedented cultural renaissance.

The scale and scope of the reforms that he took have been unprecedented in the country's modern history.

The most talked about steps that he took included his opening of movie theatres and opening women to attend football matches and drive.

Prince Muhammad had repeatedly insisted that without establishing a new social contract between citizen and state, economic rehabilitation would fail. "This is about giving kids a social life," said a senior Saudi royal figure. "Entertainment needs to be an option for them. They are bored and resentful. A woman needs to be able to drive herself to work. Without that, we are all doomed. Everyone knows that – except the people in small towns. But they will learn."

The establishment of the General Authority for Entertainment (GAE) was instrumental in bringing about



King Salman exuded satisfaction over the successful Haji operations

a revolution in entertainment. It organized 26 special programs with the participation of international entertainment companies like Blue Man Group and Artists Gallery to celebrate Eid Al-Adha. The programs covered 13 major Saudi cities as part of GAE's move to entertain citizens and residents across the Kingdom. The authority wanted to organize entertainment programs with high-quality content, improve relations between citizens and families and enhance the quality of their lives. "We wanted to meet the expectations of citizens," said a senior official, who requested anonymity, while talking about Eid programs.

He said the move to organize a variety of attractive entertainment programs would not only boost the economy but also create thousands of new jobs for young Saudi men and women and provide new investment opportunities. "It goes in line with the Vision 2030."

Women's Empowerment

A staunch supporter of the women's empowerment, King Salman opened new vistas for working women. The King believes that building the country depends upon the use of Saudi national human resources whether men or women.

He felt the country would not have realized all of these remarkable achievements without the farsighted vision, which supports the role of women in the development process.

No wonder, King Salman facilitated equal opportunities for women, who now enjoy what used to be for Saudi men only, such as being members of the Shoura

The team led by King Salman and Crown Prince Muhammad bin Salman seems determined to build a thriving country in which all citizens can fulfill their dreams, hopes and ambitions

Council.

The changes have tackled head-on societal taboos such as the recently rescinded ban on women driving, as well as scaling back guardianship laws that restrict women's roles.

Women became partners in national development, and the King issued a decree allowing women to drive starting from June 2018.

"The royal decree will implement the provisions of traffic regulations, including the issuance of driving licenses for men and women alike," the royal order said. The decree orders the formation of a ministerial body to give advice on the practicalities of the edict within 30 days and to ensure the full implementation of the order by June 2018. This announcement was welcomed by Saudis as a major move.

Sports

Saudi Arabia's qualification for the 2018 FIFA World Cup after a hard-fought 1-0 win over Japan in the group qualifiers was another landmark achievement. With this glittering victory, the Saudis finished second in Group B of the third round of Asian World Cup qualifying, booking their ticket to the soccer extravaganza in Russia next summer.

The Man of Iron Will

Born in 1935, King Salman studied religion and modern sciences at the School of Princes in Riyadh.

If the king has today made his mark as a statesman, economic reformer and philanthropist, it is because he has 60 years of immense experiences while working in the government as the governor of Riyadh, minister of defense and crown prince and deputy premier.

History will remember him as a man of iron will, when he took some brave decision to launch the Operation Decisive Storm in Yemen and the subsequent

efforts to restore hope to the country and maintain the legitimacy of its leadership, its stability and political independence.,

What the King did in this short period of time made him an important figure not only in the Gulf Cooperation Council (GCC) and the Arab world but also internationally.

Those close to him say that he is a keen reader with a good memory.

Conclusion

King Salman ascended the throne in critical times when the region was just emerging from the tumultuous impact of the Arab Spring, stirring instances of sedition in several parts of the region.

Given the fast pace of the world and faced with the growing economic challenges on the global level, it became all the important for the new regime to take things in its strides and chart an extremely visionary path if the country were to lead from the front.

He initiated long-due reforms in several sectors, mainly economy, education and culture, heralding a better tomorrow for the Saudi society and its future generations. Saudis had reasons to feel once again strong, confident and happy.

Besides seeing to it that his citizens are taken care of, the King is also helping countries in need such as Yemen, Syria and Palestine via the King Salman Humanitarian Aid and Relief Center (KSRelief). The monarch has improved relations with various countries and signed agreements with them.

King Salman has acquired an international reputation for honesty and peace. He has encouraged writers, researchers, intellectuals and journalists to be responsible and safe when performing their work.

Saudi Arabia has remained a G-20 member during his rule, led an international coalition to fight Houthi militias in Yemen and has liberated more than 85 percent of the country.

The new government aims a long-term policy. It goes beyond replenishing sources of income that have weakened or preserving what the country has already achieved. The team led by King Salman and Crown Prince Muhammad bin Salman seems determined to build a thriving country in which all citizens can fulfill their dreams, hopes and ambitions.

The Saudi Vision pledges not to take "rest until our nation is a leader in providing opportunities for all through education and training, and high-quality services such as employment initiatives, health, housing, and entertainment."



Malaysian PM, Malaysian Deputy PM and SG of MWL at PISD ceremony

Malaysian Prime Minister: King Salman Center corrects misconceptions about Islam

Muhammad Zakir Hossain

The Malaysian Prime Minister, the Hon. Dato' Sri Mohd Najib bin Tun Abd Razak indicated that the establishment of the King Salman Center for World Peace in Malaysia would rectify the international erroneous concepts about Islam, and would fight against the malicious discourses that are propagated by ISIS and other terrorist organizations.



MWL Secretary General, Malaysian Prime Minister and Malaysian Deputy Prime Minister at the closing ceremony

He added that the role of religious institutions should not only stop at spreading beliefs, but it should also combat terrorism and extremism. He called on the leaders of the Muslim world to develop a roadmap that disseminates to the world the teachings of Islam regarding moderation in law and practice.

During Putrajaya International Security Dialogue (PISD) 2018, the Malaysian Prime Minister called on religious scholars and institutions to engage more actively in the fight against terrorism, devising ways to combat extremist ideology and distorted discourses about religious duties, warning against the propaganda of ISIS and its followers. He said, “We must do everything that we could to explain in detail why we consider the ISIS terrorist acts are in complete contradiction to Islam?”

He emphasized before those attending the said Dialogue Conference held this year under the slogan “Moderation and Wisdom in Countering Terrorism” that moderation is a significant shield against extremism, terrorism, and militant ideas. “Imams, religious teachers at schools, media experts, businessmen, politicians and anti-terrorism experts should be an inte-

Dr. Abd Razak: We must do everything that we could to explain in detail why we consider the ISIS terrorist acts are in complete contradiction to Islam?

gral part of the proposed roadmap”, he said.

He added that the said roadmap will move us towards the societies and governments that actually apply the principles of moderation in law and life.

In his speech at the inauguration ceremony of the conference, which was attended by the Malaysian Prime Minister, and the Malaysian Deputy Prime Minister and more than a thousand international personalities representing 20 countries, H.E. Dr. Sheikh

Muhammad Abdulkarim Al-Issa, Secretary-General of the Muslim World League, said, “the concepts of extremism lack greatly regarding the values of Islamic moderation”, whether this side is the extremism that is falsely attributed to Islam or the specific counter-terrorism, which is represented in Islamophobia, the other extreme side. This resulted in conflicts as well as violent and terrorist acts, each of the two extreme sides bears the responsibility, taking into account that each benefit from the other. For, religious extremism is betting heavily on the provocations of Islamophobia to the feelings of Muslims, an act that will consequently lead to intellectual conflicts and clash of civilizations, hence with this betting extremism gains more deceived followers.”

H. E. Dr. Muhammad bin Abdulkarim Al-Issa also said, “Counter-extremism bets more on the barbarism of religious extremism in order to delude others with the correctness of its theory that is based on hating Islam and Muslims, because this helps it pass its claims. But, on the shoulders of the scholars as well as enlightened, prominent and sagacious personalities lies a grave responsibility in elucidating the truth by the elimination of illusions, refutation of claims and exposition of suspicions levelled against Islam”.

He added that “The population of the Muslim world today according to the recent statistics of the League is approximately 1.8 billion, all of them follow the approach of moderation and the guidance of their true religion of Islam, as Allah Almighty says:” “We also made you a middle nation,” Suran Al-Baqarah:143., and He also says, “*And we sent you only but as*



H.E. Dr. Al-Issa, Hon. Dato’ Sri Abd Razak, and Hon. Dato’ Seri Dr. Hamidi, Malaysian Deputy Prime Minister in a meeting

a mercy to the worlds (mankind)” Surat Al-Anbya’: 107. In a famous Hadith, our Noble Prophet (peace and blessing be upon him) said, “but I was sent to complete good ethics.”

However, he said, “Only a negligible number of the said population took an odd path. In fact, the recent statistics of the Muslim World League reveal that the percentage of those embracing odd views that are at variance with moderation, represents only one individual in every 200 thousand people (1:200,000); it is indeed an extremely low number. But, despite this low percentage, this odd group remains a loud, controversial disturbing voice, because it raises with lies and falsification the banner of Islam and always attempts to justify the heinous crimes it perpetrates with its untrue interpretation of the Islamic texts and events. Unfortunately, this evil was able to expand and have impact at the areas that lack confrontation via exploiting the religious emotion that is devoid of knowledge, awareness and wisdom, and which

It is essential to prevent any method for the insertion of religion in subjects left by the Shari’ah’ without interference.

is aided and abetted by the presence of suitable environment for its geographical localization in the areas of political conflict as it occurred to Al-Qaida that started in Afghanistan and ended in Yemen ; and for ISIS in Iraq and Syria”.

He continued by saying “the project for the confrontation of extremism and counter-extremism requires of us (as and we raise the banner of moderate Islam) to prevent all attempts that are intended to intellectually snatch young Mus-



Many international personalities attended event

The population of the Muslim world today according to the statistics of the League is approximately 1.8 billion

lims and which are done by those who falsify Islamic texts and instigate religious emotion of the said young people. Furthermore, we need to conduct programs and take initiatives that expose the lies and misleading of terrorism, together with ensuring that they reach all people, especially via social networking means. This is because terrorism was able to establish for itself trans-continental virtual world, in which it needs neither entry visa nor work license to enter

countries as the terrorist entity has recently declared that its real state is not sheer geographical entity with certain boundaries, but it is, in fact, a limitless virtual entity.”

The emergence of extremism is ideological; it is neither military nor political.

H. E. the Secretary-General of the MWL added: “Here lies the challenge that must be faced with a stronger and possible challenge. We do realize that the total elimination of extremist thought is not only represented in its sheer military confrontation, despite the necessity and importance of such military confrontation, but it is in its intellectual confrontation (i.e. facing thought with thought). This is done by uprooting terrorism, which did not emerge from neither a political entity nor a military force, but from an ideology.”

Furthermore, H. E. underlined that it is essential to prevent any method for the interjection of religion in subjects left by the Shari’ah without interference. However, extremism attempts with its paralogism and artificiality to interca-

late Islamic texts in such subjects. He added that we have to develop platforms for religious influence and curriculums or syllables. The latter should include the subjects that protect youth intellects and concentrate on the genuine and well-researched information in its safe and protected context, far away from unfortunate involvement in the negative aspects of the historical and ideological controversies or regretful incitement of religious emotion.

Likewise, His Excellency called on all to emphasize that no one is considered an argument against Islam except its very texts and its infallible Noble Prophet (peace be upon him). However, in fact, in certain historical events as well as in academic and intellectual writings there are negative entrances that are really counted against those who evolved them, not against Islam, because the errors, risks and material objectives associated with them have been erroneously or deliberately counted against Islam and Muslims. We should also make it conspicuous to all that there is no religion which in fact terrorist; and that in every religion there are terrorists. This applies to all religions, but between web and tide cases and from time to time, and history is a witness to this; and that every wise and just researcher knows this fact.

The League and its pivotal role in confronting extremism:

H. E. the Secretary-General of the Muslim World League indicated that the League has played a pivotal role in the world. This was represented in elucidating the truth of Islam, confronting the methods of extremism with its soft power, and establishing strong relations



Dr. Muhammad Al-Issa, MWL Secretary-General, giving his speech at the conference

• **Statistics of the Muslim World League reveal that the percentage of those embracing odd views that are at variance with moderation represents one in every 200 thousand people (1:200,000).**

with both the leaders of religions and sects and a large number of relevant international influential politicians the world over. To the above, we add the MWL's intensified, remarkable and effective presence in the media, especially the new electronic media, which is broadly termed as social networking.

He added that "The League has achieved important results in consolidating the values of peace, tolerance, harmony, and moderation, as well as in fighting hatred and extremist ideas. In fact, the MWL has represented with due dignity and honor this sagacious and enlightened presence on behalf of the Muslim peoples under its umbrella. Likewise, the MWL is honored by Makkah Al-Mukarramah, its seat site, for those Muslim peoples rightly consider the League their popular international umbrella organization. This was underlined by the fact that the MWL was invited to attend a number of international forums, meetings and conferences; and that it holds seats at the United Nations Economic and Social Council (ECOSOC), other UN specialized agencies and renowned international bodies.

His Excellency Dr. Al-Issa indicated that "the MWL has recently approved the conduct of various forums for cultural communication and interaction between the Islamic world and a number of countries, civilizations and cultures. It started such events by a Conference on "Civilizational Interaction between the



MWL Secretary General & Malaysian Deputy Prime Minister convene a joint press conference

MWL and the United States of America”, organized in New York last September, with the participation of the United Nations. The Event was also attended by over 450 international, prominent personalities. Furthermore, the League substantially contributed to the awareness of the Islamic minorities, because it has observed that they have been intensively and severely targeted by extremist organizations. The MWL went a further step and met with the leaders of these minorities around the world and invited them to attend a Symposium, held in Holy Makkah at the marginal of an annual Forum. The Symposium was intended to help members of these Muslim minorities to unify their word, safeguard their vision so that it translates the high values of moderation. This also encourages such members to contribute to the project of the positive national integration in the countries they live in within the horizon of coexistence, tolerance, harmony and respect of laws and constitutions of their respective countries. The Symposium also urged them to legitimately demand their religious specialities and that they should respect in all condi-

• The League represented the wise and enlightened presence on behalf of the Muslim peoples that are under its umbrella

tions the constitutional and legal frames of their countries. Finally, it was confirmed to them that there is no living, harmony or peace will be achieved without this awareness which is supported by the objectives of the Islamic law (Shari’ah) in its great texts and the principles of its priorities, balances and wisdom. By adopting these guidelines, he said members will reflect the reality of Islam, with its civilization, wisdom and awareness”.



The forum was attended by a number of South African ministers, representatives of religions and a number of intellectuals and thinkers

IIROSA Medical Projects in South Africa

Within the process of achieving the humanitarian objectives of the Muslim World League, which His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, the Secretary-General of the MWL, is keen to personally supervise and follow, He has launched a series of relief and humanitarian programs during his recent African tour, which he concluded by the Republic of South Africa. He was accompanied by both Mr. Hassan Shahbar, Secretary General of the International Islamic Relief Organization, Saudi Arabia (IIROSA) and Sheikh Walid Al-Saadi, Regional Director of the Office of the International Islamic Relief Organization in South Africa.

His Excellency the Secretary-General of the League has commenced his first benevolence projects from the Mauritanian capital, Nouakchott, where he laid the foundation stone for the old airport mosque, which can now accommodate 1000 worshipers and can provide service to the local residents in the areas surrounding the airport.

He also inaugurated an expansion project of the Erosa Dispensary in Durban, KwaZulu-Natal Province, Republic of South Africa, which included the construction of additional operation theatres (rooms). The project was implemented in the context of a co-operative partnership contract between the Dispensary, represented by the Provincial Ministry of Health in the said Province, Republic of South Africa and the Muslim

World League, represented by the Regional Office of the International Islamic Relief Organization in the said country. The expansion project will naturally contribute to increasing the capacity of the dispensary, hence it secures more treatment and admission opportunities for the sick, especially the poor.

He toured the Dispensary's various clinics, met with the medical staff, listened to a detailed explanation of the progress of work, and attended one of the cataract operations on a patient's eye, in which the specialist ophthalmologist removed the clouding of the lens inside the eye.

The Erosa Dispensary is considered one of the oldest medical centers for eye surgery in the Republic of South Africa. Furthermore, African Anti-Blindness Program is one of the major programs implemented by the Muslim World League. It provides treatment for eye patients in general and conducts for those in need cataract surgeries that allow the removal of clouding of the lens inside the eye.

By the grace of Allah, many patients, who were blinded, lost their jobs and their families were consequently affected, have been properly treated; hence they retrieved their vision. Therefore their treatment via cataract operation was a cause for their return to work, and for facilitating their living conditions and the stability of their families. It has to be remarked that cataract operation takes approximately 20 minutes.



Dr. Muhammad Al-Issa, speaking at the conference

Dr. Al-Issa also distributed relief aid among the needy, the destitute, those afflicted by floods and victims of other calamities in a number of towns and villages in the Republic of South Africa. Likewise, he launched projects for the digging of artesian wells in a number of remote and peripheral villages of the Republic in order to help local residents to obtain fresh potable water, which is in acute shortage and badly needed.

At the conclusion of his tour, His Excellency Dr. Al-Issa expressed his gladness over all these charitable projects and said, “We congratulate ourselves for the service of humanity by implementing these programs and relief projects as well as rendering humanitarian assistance to those affected, which comprise the poor, orphans and widows” explaining that the true criterion in the League’s interaction with the public is the humanitarian one (criterion), as we render our services and assistance to the needy, irrespective of their race, color, sect or religion.

Similarly, those benefited from the said programs and projects expressed their thanks and appreciation to both the Muslim World League for the great programs and relief assistance it rendered to all poor and needy categories all over the world and to H. E. the Secretary-General of the MWL for his sincere efforts and direct supervision that are intended to make sure that both assistance has actually been delivered to those in need and deserve it and the programs have been implemented for the beneficiaries in the best possible way .

Forum Organized by the Muslim World League in

the Republic of South Africa amid a large celebration, attended by ministers as well as religious, political, and intellectual leadership, International Civilizational Forum was highly commended by the local community.

From the International Civilizational Forum ... The Muslim World League is a global bridge for enhancing human interaction.

H. E. Dr. Al-Issa: Our religion has taught us that there is a reward in showing mercy to every living animal (with a wet live liver) ... we do not discriminate in our charity deeds against anyone on the bases of religion or race.

The specialities of values don’t impose that people should be persuaded by them—but rather demand to respect their application in consideration of the status of their specialities.

The emergence of extremism, which is “falsely” counted as something attributed to Islam, is similar to that of identical expression of terrorism in all religions.

Her Excellency Mayor of Thekwini Metropolitan Municipality (Former Durban Municipality): We seek to have a permanent partnership with the League for implementation of a number of programs and initiatives

His Excellency South Africa Provincial Minister of Economic Development, Tourism and Environmental Affairs in KwaZulu-Natal: We look forward to benefiting from the experience of the League in spreading the culture of peace and harmony.

The texts of Islam are interpreted by its major academic reference rightful bodies, not extremism, which



The MWL organized an Int'l Forum titled "For a Safer World; Her Lordship the Durban Mayor opened the event.

is isolated by Islamic institutions.

His Excellency Dr. Al-Issa: The Alliance of Followers of Religions, Cultures and Civilizations on Communalities is significant in achieving peace and human harmony.

His Excellency Dr. Al-Issa: The inclusion of mercy in the values of Islam gave every just individual a true perception of the Islam's high human values.

For the reasons of the level of enthusiasm. We find that the effectiveness of a particular of a type of evil, with its scarcity and ability to hide, is stronger than that (the effectiveness) of a similar particular type of good, with its abundance and the pride associated to it.

Her Excellency Mrs. Zandile Gumede, Mayor of Thekwini Metropolitan Municipality (Former Durban Municipality) in KwaZulu-Natal Province, Republic of South Africa, has inaugurated the International Civilization Forum of the Muslim World League, in the presence of His Excellency the Secretary-General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, some South African provincial ministers, representatives of religions and a number of intellectuals and educated dignitaries from the world over.

From their side, the distinguished participants expressed their happiness at holding this forum and in welcoming to cooperate with its objectives and aspirations. On his part, His Excellency Dr. Al-Issa thanked Her Excellency the Mayor, the Provincial Ministers and other individuals who attended the Event for their cooperation and partnership with the MWL in organizing this international Forum, pointing out that all who are attending this meeting are connected together with a common denominator, which is represented in the mutual human love and the keenness for enhancing the values of its coexistence, cooperation and peace.

His Excellency stressed the importance of strengthening the concept of a single human family based on love and cooperation in building civilizational society and keenness to fight any form of abuse to this family in regard to its harmony, closeness, cooperation and love, irrespective of the different religions, races, cultures and countries of the members of this family.

His Excellency the Secretary-General of the MWL said that the followers of religions and cultures are in need more than ever before to strengthen their human communication, interaction, participation, and

cooperation in the context of interests and common values. He also emphasized that everyone believes indifference, diversity and multiplicity within the framework of the universal destiny. He added that we must all contribute to what we can towards preventing this universal context from degenerating into confrontation, wars, injustice or oppression. The greater the intellects and thoughts assimilate this ethical and human meaning, the greater peace is achieved; and the greater the human family is united, the greater it becomes happy in its life.

H. E. Sheikh Al-Issa underlined that it is significant to continue to remind humanity of the call of its sound instinct, which is characterized by its purity, mercy and tolerance, as well as combating all presentation and theories of the clash of civilization. This is what is done by the Muslim World League through the joint forums and conferences conducted by it as well as through the various initiatives taken by it around the world to deepen the values of cultural communication in the confrontation of the theories of clash of civilization, a matter, in its context, this Forum comes.

His Excellency indicated that the said that the Muslim World League is glad to organize this International Civilization Forum in the Republic of South Africa in the presence of international personalities, pointing out that the MWL is a global bridge to promote human rapprochement for tolerance, coexistence and peace; and that it has broad international partnerships that welcome the values of our Islamic moderation and share with us our efforts in fighting extremism and terrorism.

His Excellency drew the participants' attention to the fact that the major academic references are the rightful bodies that interpret the texts of Islam, and not extremism that is



Ms. Zandina Rita welcomed the Association and thanked its efforts



Mr. Seigne Zandia, addressing the Civil Society Forum in South Africa

isolated by Muslim institutions. He also added that the emergence of extremism, which is “falsely” counted as something attributed to Islam, is similar to that of an identical expression of terrorism in all religions. The specialities of values don’t impose that people should be persuaded with them—but rather demand the respect of their application in consideration of the status of these specialities, whenever their dealing aspects constituted constitutions and laws of the countries. Moreover, the Alliance of Followers of Religions, Cultures and Civilizations on Communalities are important in achieving peace and human harmony. He pointed out that for the reasons pertaining to the level of enthusiasm, we find that the effectiveness of a particular of a type of evil, with its scarcity and ability to hide, is stronger than that (the effectiveness) of a similar particular type of good, with its abundance and pride associated to it. The reason behind this is due to the level of internal enthusiasm which translates the level of good in the human psyche which takes it on its originality. However, comparing this disparity in the level of evil with that in the level of good, the result is given.

H.E. Dr. Al-Issa said that our religion has taught us that there is

a reward in showing mercy to every living animal (with a wet live liver)... we do not discriminate in our charitable deeds against anyone on the bases of religion or race. He confirmed that the inclusion of mercy in the values of Islam gave every just individual a true perception of the Islam’s noble human values.

In conclusion, His Excellency the SG of the Muslim World League said, In rendering the humanitarian service, the League doesn’t discriminate against certain religion or race; and doesn’t differentiate between religions or races. It rather renders services to all people, without exception, irrespective of their religion, race or country. For, this constitutes a high ethical value in the religion of Islam, and which is translated more conspicuously by the fact that Islam doesn’t bargain in what it renders as it gives this for the sake of Allah Almighty and doesn’t wait for anyone to praise or thank it.

For her part, Her Excellency Mrs. Zandile Gumede, Mayor of Thekwini Metropolitan Municipality (Former Durban Municipality), KwaZulu-Natal Province, the Republic of South Africa, thanked the Muslim World League for giving the city of Durban, a considerable portion of its current African tour,

which was carried out in cooperation and coordination with the Thekwini Metropolitan Municipality, and which was fortunately culminated in creating a permanent partnership to implement programs and initiatives related to the theme of the Forum, and to other humanitarian projects that are all anticipated to support the march of peace and harmony all over the world.

Her Excellency also commended the international message of the Muslim World League in disseminating the culture of tolerance, peace, understanding and love among religions and cultures all over the world, as well as the MWL’s ardent desire to extend the bridges of communication and interaction with all.

After that H.E. the Provincial Minister of Economic Development, Tourism and Environmental Affairs in KwaZulu-Natal Province, MEC, Mr. Sehle Zikalala, gave an address in which he expressed his happiness with the memorable presence of the Muslim World League in the Republic of South Africa. He also confirmed that he looks forward to more partnership with the Muslim World League with a view to benefiting from its global experience in spreading the culture of peace, harmony and love among all people.



The Seerah Conference calls for the development of a moderate discourse

MWL Journal Desk Report

Under the patronage of His Excellency the President of the Islamic Republic of Mauritania, Mr. Muhammad Ould Abdulaziz, and the presence of His Excellency the Secretary-General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, the activities of the 30th Annual Conference of the Prophet's Biography (Seerah), titled "Values of Moderation and Justice", held in the Mauritanian capital, Nouakchott, was commenced.



MWL launched, with West Africa Islamic Cultural Alliance, its International Conference on Moderation in Sunnah, while Dr. Al-Issa is addressing.

The Conference, organized by the Mauritanian Islamic Cultural Forum in cooperation with the Muslim World League, has witnessed a remarkable presence, participation and concern from the prominent intellectuals of the Mauritanian people. A number of their Excellencies distinguished scholars, researchers and university professors from inside and outside Mauritania have participated in presenting relevant research and working papers that thoroughly tackled the topics of the event.

The Minister of Justice and the Minister of Islamic Affairs and Original Education delivered a speech of His Excellency the President of the Islamic Republic of Mauritania, Mr. Muhammad Ould Abduaziz, in which he warmly welcomed the guests and participants. He thanked His Excellency Muhammad bin Abdulkarim Al-Issa, the Secretary-General of the Muslim World League for the concern given by the MWL for the affairs and issues of Muslims, applauding its notable contribution and constructive efforts in raising the awareness of the Ummah regarding its temporary issues and their linking to the source of legislation, which is represented in the Holy Qur'an, Immaculate Sunnah and the Prophet's biography (*Seerah*).

His Excellency the Minister also appreciated the

President Ould Abdul-laziz appreciates the efforts League's effort raising the awareness of the Ummah on its contemporary issues

MWL's effective participation in holding this international Conference, expressing the sincere hope that the Conference will achieve its desired objectives.

Likewise, Dr. Muhammad bin Abdulkarim Al-Issa extended the MWL's thank to both the Mauritanian President and his sagacious Government for patronizing the Conference. He emphasized the significance of sponsoring the conference, stressing the importance of enhancing the concepts of moderation and justice in the consciousness of the Muslim Ummah so that its says and deeds are a true translation of the universal message of Islam, which was revealed as a mercy to

mankind. He indicated the central position the Prophet Seerah is taking in the science and conduct of Ummah. For, it is the model from which Muslims learn the moderation of their religion, their civilizational approach, their morals, and their ways of dealing with others. He called on the scholars to remind the young Muslims of the contents of the Prophet's biography, which are represented in the characteristics of mercy, justice, and moderation.

After that, Sheikh Muhammad Al-Hafiz Al-Nahawi, President of the Islamic Cultural Forum in Mauritania and West Africa, delivered a speech in which he welcomed the Secretary-General and the accompanying delegation. He also confirmed that efforts are coordinated towards drying up the various sources that ridicule Islamic sanctuaries. The said efforts comprise also safeguarding young Muslim individuals from the currents of atheism, extremism and extremism. He also called upon those concerned to muster official and popular efforts to care for future generations and build their personality according to the guidance of the biography of the Prophet (peace be upon him) and his companions, which stands at variance with excessiveness and negligence.

In the opening session, the Conference devoted a platform to the issue of Jerusalem (Al-Quds), in which participants called for a firm stand against the attempts of the occupation authorities to usurp, desecrate, and obliterate the distinctive features of Al-Quds.

The participants also presented their research papers on several axes, including topics on the rights of the Prophet (peace be upon him)



Attendance of The Prophet Biography (Seerah) Conference

The conference calls for addressing the disagreement among Muslims by strengthening communalities and rejecting fanaticism

towards his Ummah, and the moderate thought, human society, and contemporary issues in the light of the Prophet's biography.

Rejection of intolerance, partisanship and emergency slogans

In its recommendations, the Conference called for the inspiration of the values of moderation and

justice of the Prophet's biography, as well as for taking advantage of the lessons with which it is replete. This is intended to rectify the misconceptions about Islam and its provisions, to confront the trends of extremism to develop the moderate discourse in a manner that takes into consideration the differences of time and place, suits the precisely defined and moderate principles of Islam, and addresses the contemporary societal issues, away from emotion and immediate reactions.

The Conference stressed the need to dissolve the disagreement among Muslims. To achieve this, we need to strengthen cooperation in common values, to uphold justice, to reject fanaticism and isolationism, to fight partisanship and description emergent for the comprehensive name of Islam, to open dialogue, and to observe the etiquette of disagreement and to revert to truth whenever it becomes clear to us.

The Conference stressed that it is essential to enhance the sound academic methodology for the



Dr. Al-Issa during his speech at the conference

study of the Prophet's biography with due objectivity that takes into account the required correctness, preciseness and deepness in addressing its relevant events, in exploring its cultural and humanitarian dimensions and in benefiting from the lessons of history in keeping away from whatever instigates sedition (*Fitna*) and discord among Muslims.

The Conference also directed the media to contribute to the dissemination of the culture of peace, understanding and moderation, as well as desist from either promoting the culture of violence and hatred or spreading what disturbs the interrelationships between different bodies and instigates tension and discord.

Furthermore, the Conference called on Muslim governments to carefully train and qualify intelligent cadres and preachers, and actively involve them in addressing the current real situation and any problems that may emerge based on the guidance of the Prophet of Mercy, (peace be upon him). For, the condition of the members of

**Al-Issa urges
all to enhance
the concepts
of moderation
in the
Ummah's consciousness to
help it translate the Islamic
message of
mercy**

our present Ummah will only be rectified with the relevant action done by those of our earlier Ummah.

Strengthening of the civilizational and communicative role with international organizations

The Conference called on Islamic institutions, organizations, and

centers to hold the activities that inspire good example from the virtues of the Noble Prophet (peace be upon him) and his illustrious companions, in a manner that enhances and strengthens the unity and cohesion of the Ummah, and helps it restore its cultural and pioneering role.

The Conference encouraged the Muslim World League and other Islamic institutions to communicate with international organizations, the topmost of which is the (United Nations Organization). The aim of the said communication is to appeal to such bodies to adopt resolutions, that prevent ridiculing both Allah's revealed Messages and the Messengers of Allah, whose seal was Prophet Muhammad (peace be upon him) and to incriminate such insults, which are anticipated to spoil peace and create conducive atmospheres for the forces that seek to inflame conflict and violence.

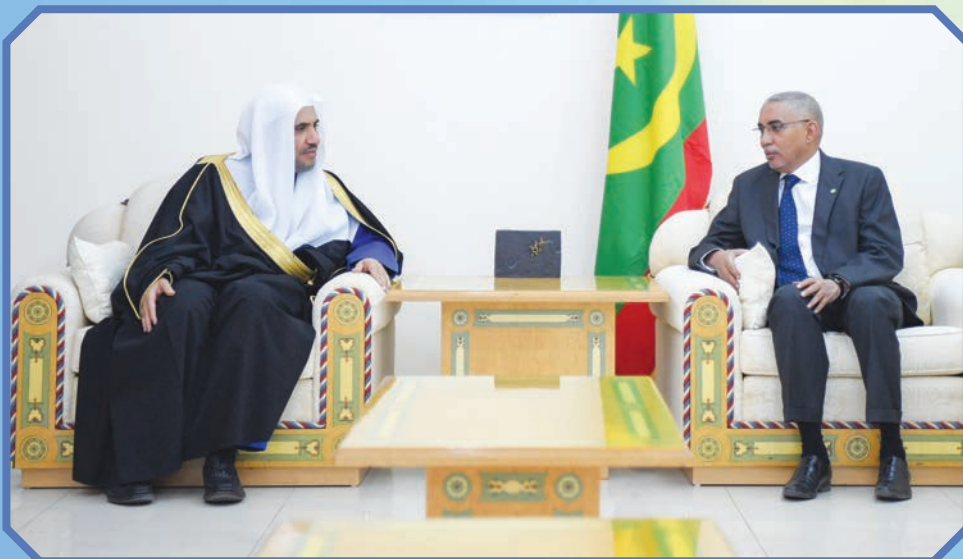
The Conference appealed to the Islamic human rights organizations to form a specialized team of jurists and lawyers to follow up insults and abuses directed against Islam and its symbols and laws at the courts of law as well as at the arena international organizations concerned with the protection of human and religious rights.

At conclusion, the Conference also urged on governments and decision-makers at different bodies inside and outside the Muslim world to stand by the right and justice and support the Palestinian cause by taking positions and decisions as well as practical steps that will restore things to normal and prevent the aggressor from continuing his aggression before the unfortunate prevalence of chaos and corruption.

Rabita Roundup



The President of the Islamic Republic of Mauritania Mr. Muhammad Ouled Abdulaziz received HE the MWL's Secretary-General at the Presidential Palace in the Capital Nouakchott



Mauritanian Prime Minister, Eng. Yahya bin Hadd Amin receiving HE the Secretary-General of the Muslim World League



Mauritanian President of the Parliament, Mr. Muhammad Ould Bulbul receiving HE the Secretary General of the Muslim World League



HE Dr. Muhammad Al-Issa , MWL Secretary-General receives HE Mr. Tahir Mahmoud Gaili , Somali Ambassador to Riyadh. A number of issues of mutual concern have been discussed

Arabic Language.. an issue needed to be addressed by non-Arabs

Afshan Abdulaziz

Many expatriates living in the Kingdom or coming for employment to Saudi Arabia do not know to speak or write Arabic, and unfortunately end up leaving without learning the Arabic language.

Arabic is the main spoken and official language in Saudi Arabia, although the use of English is increasing. But foreigners living in the Kingdom are expected to have a basic knowledge of the language which is most widely used on the streets

and conversations in mixed groupings. Thus, knowledge of Arabic could be useful to foreigners in blending in society.

Also Arabic, like English and French has become an official language at international forums and organizations and this could help them increase their international profile.

Non-Arab expatriates living, studying or working in the country have a good opportunity to learn Arabic.



There are some foreigners who have spent large part of their lives in Saudi Arabia or have children, born and raised in the Kingdom. But despite the opportunity they do not avail it to learn Arabic.

Madiha, an Indian national born in Saudi Arabia, said: "Having been born and brought up here, I am still not good at speaking Arabic. My environment requires me to speak in English or my first language Urdu/Hindi. This limits my exposure to Arabic maybe that is the reason I never tried to learn the language".

The overwhelming majority of the expatriates in the Kingdom really do not have the desire to learn Arabic. This language barrier makes harder for the locals and expatriates to establish any type of communication.

Munira Isaab, a British national living in Riyadh, said: "I always try to learn basic Arabic so that I can have a friendly conversation with people in my neighborhood as they are Arabs and have only little knowledge of English. I find Arabic a complicated language to learn even to achieve a reasonable level of fluency".

Learning Arabic is essential even in one's career move. Mohammed Jibran working in the medical sector said: "I hope I will get promoted if I know Arabic. As I deal with customers I think I should know this language. When I pick up the phone, I want to be able to have a simple conversation in Arabic to clarify what I can do for the customer. If it is a local customer, it will leave a nice impression".

Hyfa Rub, a Saudi student, said: "It saddens me when I see some non-Arab students who cannot express themselves in Arabic even though they were born and raised in the Kingdom".

Responding to this issue, Saudi Professor Haroon Al-Ghamdi said: "It is surprising to see several non-Arab expatriates who cannot express themselves in Arabic. If they attempt to converse in Arabic, we often have to respond to them in English in order to carry on the conversation. I believe

if they would only exert a little effort they could learn the language faster and communicate."

Learning the native language of the country one chooses to work or live in is a form of respect toward that culture and its people. Knowing Arabic will greatly improve the working experience and time spent in the country.

Basic Arabic skills can be very helpful. It can make conversation easier for shopping, for being familiar with replies to common phrases and greetings as it always appreciated by Arab neighbors, acquaintances and shop owners.

Ateqa, a housewife, said: "I have taught myself to read and speak Arabic in order to make it when I go shopping". She believes many feel shy or are afraid of being made fun of while trying to speak Arabic. "Even though my spoken Arabic is colloquial I prefer trying it out and learn from my mistakes".

When a local sees a foreigner or non-Arab who has gone through the trouble of learning their language it creates a positive atmosphere for interaction. Many Saudis actually don't understand or speak Basic English and to create an essential trusting relationship with them, whether formally or informally, it is necessary to have knowledge of Arabic.

According to Shefa Rahman, a communication manager of Arabic Institute, the incentive of each student to learn Arabic is very different whether it is for work or do something different in their lives.

"Moreover parents should realize the importance of having their children learn Arabic at an early age," she said.

Considerable numbers of Westerners or Europeans are working along with other nationals from different countries in Saudi Arabia. Learning the Arabic language will create a bridge and a strong link to hearts of the people within the Kingdom. Staying in Saudi Arabia means non-Arabs should take initiative to learn the language for easier and better communication.

Haramain high-speed train service to start very soon



Makkah- A successful operational testing trip for Haramain High-Speed Rail service has arrived to Makkah for the first time after completing the railway coming from Jeddah on a pilot trip before the official launching to the service, which will be very soon.

The President of Public Transport Authority and President of Saudi Railways Organization, Rumaih Al-Rumaih, with the CEO of Saudi Railway Company (SAR) Bashar Al-Malik, and the heads of the Spanish alliance companies, who operates the project, all were aboard this pilot trip.

Al-Rumaih stated that this is the first successful operational trip arriving to Makkah station for Haramain train coming from Jeddah station, which is a part of a 450 kilometers long railway connecting Jeddah with Madinah via Makkah and King Abdullah Economic City. He added that this is one of the many pilot operational trips for all this project parts to test and ensure its safety and efficiency before the official launching.

Al-Malik, the CEO of SAR, said that this civilized-landmark project is one of the most important development projects currently taking place in Saudi Arabia. It will also have an important role in

supporting the easy of the passengers and pilgrimages movement between Jeddah and Madinah along with Makkah and King Abdullah Economic City.

Makkah station is located in Al-Rasifah suburb at the main entrance of the Makkah city on an area of more than 503 thousand square meters and about 4 kilometers away from the Holy Mosque. Haramain High-Speed Rail Project has five stations, one in Makkah, one in Madinah, one in King Abdullah Economic City, one in Jeddah and one in King Abdulaziz International Airport in Jeddah.

Haramain railway train project is one of the largest public transportation projects in the Middle East, with a length of 450 kilometers. It consist of a double electric rail lines connecting the two Holy Cities, Makkah Al-Mukarramah and Al-Madinah Al-Munawarah with Jeddah via King Abdullah Economic City and with King Abdulaziz International Airport.

This project by its 35 trains, which are fully equipped with the best amenities according to the latest international transport systems and a speed of 300 km/h with a capacity of 417 seats for each and total of about 60 million passengers annually, will serve the pilgrims, the citizens and all the residents.

Raise the efficiency of Zamzam Well by increasing water flow and ensuring its purity



Makkah- The Ministry of Finance, the General Presidency of the Two Holy Mosques and other related parties begins to complete all the works of Zamzam Well with neutralizing the movement of Tawaf in order to provide room for the largest number of pilgrims. That is done in accordance to the directives of the Custodian of the Two Holy Mosques King Salman bin Abdulaziz about all what concern the development of the Two Holy Mosques in Makkah and Madinah and serve their guests.

The Finance Minister, Muhammad Al-Jada'an, stated that these qualifying works for Zamzam Well are very important to accelerate the complete general developing project for the Grand Holy Mosque in Makkah. It will also provide larger space in the Mataf area and it will complete the previous structuring works in Zamzam Well, which will increase the flow of incoming water to the well and improves its quality.

Minister Al-Jada'an explained the developing works of Zamzam Well project by digging the area of the waterways and parts of the well area, removing the existing installations, cleaning it from any strange and organic materials. Then replacing the removed materials with gravel materials up to the basing foundation level, of the same nature Zamzam Well materials after been purification and roasting under high temperature. After that, the construction will be according to the approved designs and according to the recommendations of the Saudi Geological Survey.

The Director of Projects and Constructions in the Ministry of Finance, Engineer Muhammad Al-Kurdi, said that the Zamzam Well construction works will continue and be completed according to the project plan. The first stages were already done and the Ministry of Finance stressed to implement them according to environmental appointed plan by the Saudi Geological Survey for Zamzam Well.

Al-Kurdi added, this will be reflected positively on the quality and also the quantity of the water, especially in the increasing consumption and demand of the water due to the raising numbers of pilgrims in the coming years. He also explained that the implementation time takes about seven months according to the plan submitted by the implementing contractor, approved by the supervisors and the projects management office in the Ministry of Finance.

However, it is noted that the upper floors of the Grand Mosque have been equipped for visitors and pilgrims in the interest of their comfort to perform the tawaf instead of the base Mataf, which will be overcrowded due to its preoccupation with construction.





Imamate of the Prophet's Mosque returns to the Prophet's Mihrab

Madinah-Recently Friday prayer, which was performed by Sheikh Muhammad Al-Ba'ejan, in the Prophet's Mosque witnessed the return of the Imamate to the Prophet's Mihrab since it was transferred for a period of time by the Presidency of the Two Holy Mosques to avoid crowding.

The Presidency of the Two Holy Mosques has announced this return after reforming and recreating the corridor and the pathway leading to the place of greeting to the Prophet (peace be upon him) and his two companions, to avoid discomforting and crowding of worshippers.

The previous Imamate place transferring from the Prophet's Mihrab in Al-Rawdah Al-Sharifah was done by the Presidency of the Two Holy Mosques in line with the directives of the government in facilitating and comforting the Prophet's Mosque for the worshippers and visitors.

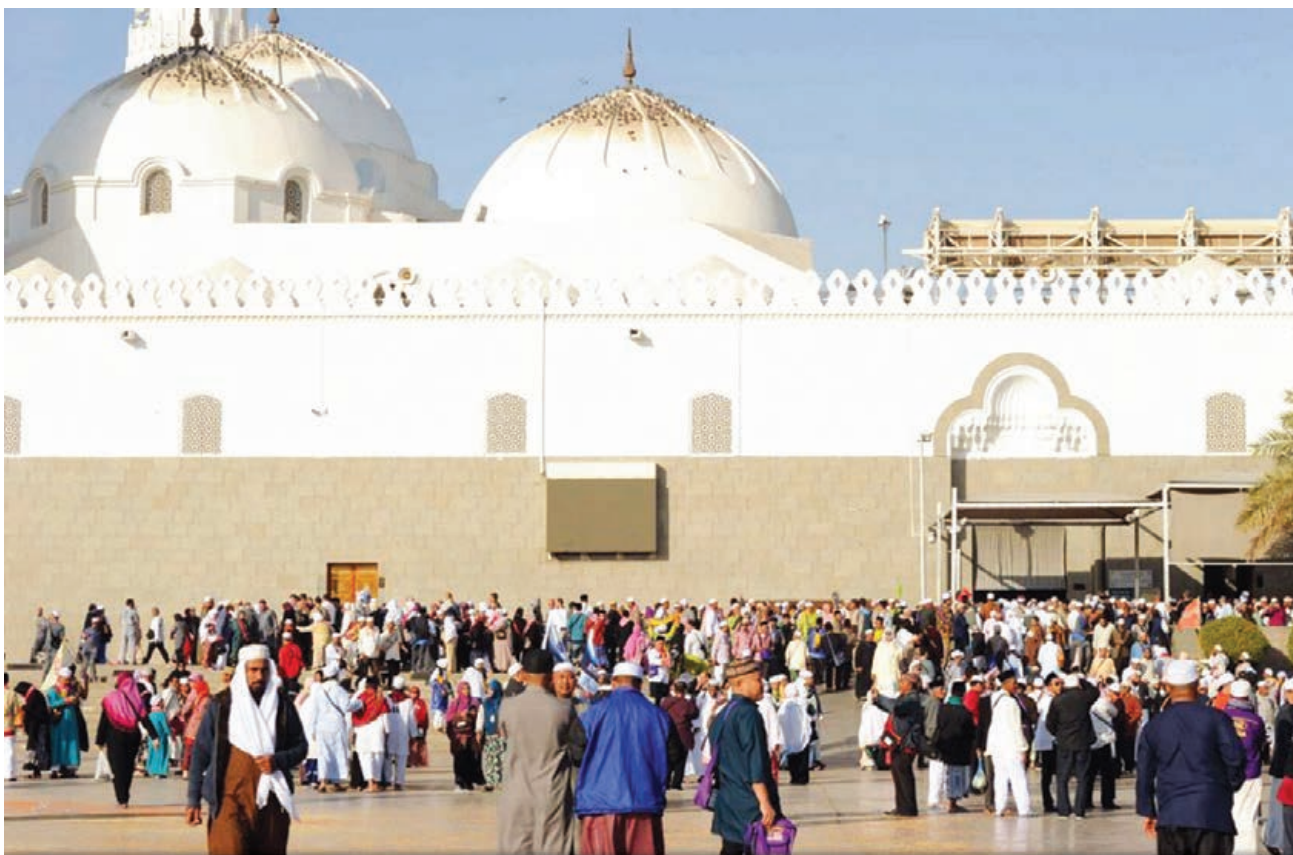
Madinah students welcomes Taibah visitors

Madinah -The Presidency of the Two Holy Mosques with the cooperation of the Education Administration in Madinah represented by East Madinah Educational Office has launched the initiative of welcoming Madinah visitors, which was titled "Welcome to the Prophet's Mosque".

During this initiative, which lasts for eight days, the local students in Madinah welcomed the visitors and gave them some gifts. The students spread to welcomes the visitors in the northern, eastern and southern courtyards surrounding the Prophet's Mosque.

The Presidency of the Two Holy Mosques and the Educational Administration in Madinah both were keen, by performing this initiative, to enhance the cooperation efforts between different governmental institutions in the coordination of actions aimed at the development of volunteerism.





Thousands of visitors in Quba'a's courtyards

Madinah- During these days, Al-Madinah Al-Munawarah receives large numbers of visitors and worshippers who came from different countries to visit the Prophet's Mosque (peace be upon him) and other historical and religious mosques and monuments located in Taibah.

The Saudi Press Agency (SPA) has monitored the

arrival of buses carrying thousands of visitors to the courtyards of Quba'a to pray in this historical mosque, which holds a special place in the hearts of all Muslims because it was founded in the cradle of Prophet's migration to Madinah.

Muneer Danan, from Indonesia, who arrived with his father to Madinah after performing Umrah in Makkah, said that they were very keen to visit Quba'a Mosque. He added that he noticed the large numbers of visitors in the courtyards of the mosque and surrounding areas.

Abrar Shaheen, from Pakistan, said that in her second visit to Madinah and Quba'a Mosque, she noticed many ongoing developments made by the Saudi government to the historical and religious mosques and monuments since her last visit, which was a longtime ago.

Muhammad Al-Suhaimy, a Saudi local owns a small shop near Quba'a Mosque, said that about 150 buses arrives here every day carrying thousands of visitors. He added that the Saudi government makes great efforts to welcomes them in Al-Madinah Al-Munawarah.





The MWL's Approach to Peaceful Coexistence & Attitude of Certain Individual Against It

By: Dr. Muhammad Taj Al- Arousy

It is Allah's law that there exists the difference in comprehension and opinion even among Muslims themselves in passing judgment on particular issues lacking definite Islamic text or provision that decides and ends such disagreement. This matter becomes essential and apparent when an intellectually qualified Muslim individual adopts a certain personal judgment (IJTIHAD) on understanding a non—elaborated texts in the Holy Qur'an and Immaculate Sunnah on the light of the Islamic objective, taking advantage of the overall principles that pertain to weighing and preponderance between interests and evils when they compete or contradict each other. Then, he consequently carries out contemporary jurisprudential (Fiqh) applications that are collectively termed as the jurisprudence of weighing and preponderance, priorities and minorities that takes into account the changing of people's conditions and circumstances.

The Muslim individual adopting independent judgment may find himself compelled for the necessity to divert, in addressing a particular issue, from the course normally known to the general public. Thus, it is anticipated he is mostly opposed by certain individuals who judge that he is erroneous, misguided, ignorant of the Shari'ah principles (Islamic law), or even has bad intentions. This is in addition to other similar accusations that are usually directed in such situations, irrespective of whether the individual's opinion is correct and that he relies in his new orientation on evidence derived from the Holy Qur'an and Immaculate Sunnah; and that he is not at variance with the major Shari'ah objectives and its general principles that take into consideration the public interests of all people.

Therefore, it is known in the history of Islam, that he, who, for reasons he deems appropriate, departs- in understanding- from the usual approach of people and rectifies misconceptions, is considered one of those who renew the understanding of the religion in one of the aspects in which there is either negligence for one of the objectives of Shari'ah or remission in academic effort, actual application of the religion in life, diversion from correctness in the comprehension of the Islamic text and in their effective application to the newly emerging causes in the arena. This is so because the Islamic interest of people necessitates the changing of ruling for the interest of the general public

Some of the religiously enthusiastic individuals have objected to the adoption by the Muslim World League and other Islamic moderate bodies for the principle of peaceful coexistence and the promotion of civilized and cultural interaction among the followers of religions and cultures. The pretext they hold in their argument is that peaceful coexistence is a rather new term and is not mentioned in the Qur'an and Sunnah, which have tenets that invalidate it and are in sharp conflict with it. Furthermore, they claim that it wasn't actually practised neither in old or in modern history. It flourished only with the emergence of the Eastern and Western blocs that led to dividing the whole world into two competing blocks.

Some of these Islamic enthusiasts said that the purpose of the call for cultural interaction is to make flexible the principles of Islam, eliminate the doctrine of allegiance to Muslims and announce disavowal from the disbelievers, and replace it by other doctrines and loyalties. They also indicated that the call for rapprochement among the followers of the revealed and non-revealed religions is a kind of up- mixing of right

with falsehood, because it encourages the veneration of false religions, prevents ridiculing of revealed religions and their non-recognition as well as desisting from calling those embracing them as Kafirs (a derogatory word, which is no longer used, even in linguistic context, let alone intellectual tolerant one; and is replaced by a disbeliever). However, what they mentioned above did constitute a conspicuous objection to the renewed orientation of the Muslim World League.

Origin of Disagreement

There are several reasons that led to the difference of opinion among the scholars, the most prominent of which are the following:

- Those objecting to the above call relied on the generality of the texts regarding the dealing with non-Muslims, as such texts encourage that we should be cautious in connection with the nature of dealing with those antagonizing us from the followers of other non-Islamic religions. In fact, they applied partial view towards such dealing principles but failed to reasonably combine and relate them to the principles (those) that encourage both good dealing with all people, irrespective of their religious sects as well as desisting from inflicting harm on them unless they adopt an apparent animosity against Muslims.
- Those objecting to the above call ignored the observance of the Islamic objectives that are founded on the preservation of the interests of Allah' servants in living in this world and thereafter. These objectives represent all justice, mercy and interests which are the main causes for organizing this universe as well as the preservation of security and stability of communities in this era which is marked by the spread of sedition, subversive ideas, ethnic -multiplicity, and various unprecedented types of destructive terrorism.
- There is the misunderstanding for the social dealing with the People of the Book (Christians & Jews), as this is based on the superficial comprehension of certain relevant texts; and considering the relationship with them is founded on absolute hatred, loathsome, hostility, fighting, and mistreatment.
- Peaceful co-existence is considered a new and contemporary concept used during the Cold War period as a result of the conflict between the Eastern and Western blocs. This seems to have encouraged due keenness for the creation of an environment that secures for people safety and stability without



Dr. Al-Issa visiting Notre' Dame Cathedral in Paris

resorting to war. This led to the adoption of multiple forms of the concept, which is now expanded to cover political, economic, social, and religious peaceful coexistence.

- There is an international trend that aims to urge all political entities and followers of religions to peacefully live side by side according to intellectual, ideological, and cultural common values or commonalities that do not affect the very essence of the Islamic creed and legislature.
- There is a clear contradiction between the call for peaceful coexistence and the conflict that is currently taking place and which is based on the practice of the unfortunate ethnic cleansing in a number of African, Asian and European countries.
- It is observed that the contemporary media gives much focus to the dissemination of Western cultures that are based on a Western thought that antagonizes the principles of Islamic law, underestimates the value of Islamic culture, and reduces its significant role.

These are some of the reasons that led to the objection raised by certain scholars and preachers, who have a prominent position in the Muslim community and have made great efforts in the service of Dawah and religion, and who are known for the correctness of their faith, and their love of benevolence to people.

However, the contemporary scholars and thinkers have dealt with this problem and other reasons are held by those who objected to the League's new orientation. They indicated their correct aspects and the manner which should be followed for necessary treatment,

and how to reach the most appropriate and acceptable solution to all. These aspects are as follows:

First: Linguistically, coexistence is a noun, which is derived from the verb "coexist", which means life, and indicates participation among members of the sectarian community, who live together in love, harmony in the same place, irrespective of the difference they have in religions and school of thought. ("Arabic-Arabia" Al-Mo'jam Al-Waseet Dictionary- chapter on letter Ain- 2/639).

Second: The peaceful co-existence concept, which is advocated by moderate Islamic bodies, the topmost of which is the Muslim World League, has created an atmosphere of understanding at a sectarian community, whose members profess different thoughts and cultures, so that they can live in harmony, irrespective of the difference among them in relation to race, religion, and school of thought. This is intended to create an environment, which is dominant with the language of understanding and culture of cooperation, and the observance of the rights of the neighborhood in the context of Islamic objectives. The salient features of these objectives comprise the achievement of the principle of freedom of belief for all, tolerance among them in financial transactions, and cooperation for material and mundane benefit, and the fulfilment of the agreements signed between them, forgiveness of unintended mistakes, and reciprocal treatment.

Third: Islam does not reject peaceful coexistence, provided that it is governed by mutual respect among the followers of religions, achieves peace and security

on the land, contributes to the service of just causes, and deters the persecution perpetrated against individuals, groups, communities, and nations.

Fourth: We have to accept that there is a concept of good coexistence, which rejects the dilution of attitudes, and up-mixing of beliefs for their dissolution into a single mould. In fact, there is a clear difference between the recognition of the multiplicity of religions and the absolute non-recognition of their validity, and between the absolute rejection of religions and declaring hostility for their adherents. There is no concurrence between them; as the former is the one that is adopted by the MWL and other moderate bodies.

Fifth: We have to acknowledge that the millions of Muslims, who live in most non-Muslim countries, enjoy due safety for themselves, their money, property and honor. Likewise, there are hundreds non-Muslims in these countries, who are just towards Islam and its people, despite the fact that they didn't embrace it. Additionally, we find in these non-Muslim countries Islamic centers and religious schools that help children memorize the Holy Qur'an. Therefore, such countries should collectively be called "Covenant Dar "countries of the Covenant", and not be called "Dar Al-Harb" countries of War, a term opposite to "Dar Al-Islam" "Islamic countries" "; because the latter description stands at variance with the reality now. This was not the case at the time of the old scholars and jurists, who divided the world into Dar Al-Islam and Dar Al-Harb, as Muslims were not living in peace with others. However, the situation has now changed; and Muslim minorities in these countries are freely practicing in most cases their rituals. But, the harassment that is taking place in certain countries, is rare and should be treated with due wisdom. Therefore, the League is of the opinion that it is essential that all bodies are in need of peaceful coexistence in order to achieve public interest and to eliminate the differences that were sometimes attributed to the misconduct of some Muslims, who lacked proper understanding of the general texts and dealing with controversial issues in a way that leads to widening the gap and arousing fanatic inclination and intolerance upheld by others.

Sixth: Coexistence in this sense is in agreement with the Islamic objectives and overall principles of Islam which seek to preserve "religion, intellect, money, honor and soul". Thus, it prevents the violation of the rights of others, the abuse of their property, the distortion of their beliefs, criticism of their belief, and the contempt of their intellects.

Seventh: The Muslim minorities around the world are the integral part of the Muslim Ummah as regards demanding the application of Islamic principles and complying with Shari'ah rules. At the same time, they are in equal footing in terms of all rights and transactions with the other citizens of the countries in which they live, as the laws of the host countries apply equally to all of them without exception. Since Muslim minorities are part of these countries, it is essential that they observe the right of citizenship and comply with the regulations of the countries they live in.

In applying this equation, they can achieve the observation of the two aspects of the equation sides: the right to belong to Islam and the right to enjoy citizenship. They strike a balance that no side expands or magnifies at the expense of the other. Hence, balancing and moderation are required in everything, and this is the approach of Islam.

This is what the Secretary-General of the Muslim World League intended to do in all the lectures and speeches he gave, in the meetings he held with the heads of the Muslim communities around the world, in the audiences he had with the Heads of States he visited, and with the senior officials from such states, including ministers and Christian clergymen. His major intention was the keenness to create channels of communication and cooperation with all parties, regardless of the difference in their religious orientations and status.

However, some comprehended his Excellency's moderate orientation away from the context of the meaning that he envisages, although it does not depart from the concept of jurisprudence of minorities, which has its specialties, and which was not given by the ancient jurists special title; because the world at that time did not know the intermixing of nations and the convergence of countries in many communicative, cooperative, social, political and economic aspects until the whole world has almost become like a single (one) country or a universal village as it is the case today.

Eighth: The call for peaceful coexistence among societies conforms to the covenants and charters that were written at the beginning of the inception of the Islamic State in Madinah, where at such early stage certain covenants were concluded so that they would be rules for Muslims to follow in their dealings with others throughout the ages.

When the Prophet (peace and blessings be upon him) emigrated to Madinah, he found in it a multi-racial society in terms of religion and faith, tribal and



Dr. Al-Issa accompanied by a Delegation in Notre' Dame Cathedral

clans affiliation, and a conflict between the Aws and Khazraj, on the one hand, and between them and the Jewish tribes on the other. Then, the Holy hastened to cement a brotherly interactive relation between Immigrants (Muslims coming from Makkah) and Ansar (Muslims living in Madinah) communities; and created a cordial relation with the Jews. Then he wrote a document that enshrined general principles for organizing relations among the components of the civil society of the city. It was known in history as "Madinah Document" or "Civil Institution". It was really a very important constitutional document; it contains treaties and covenants concluded by the then Islamic State with (others, who were non-Muslims) and who established with these treaties relations and interests with the State of Islam. All these relations were embodied in reality, civilization and history.

The said document, which was the first constitution emerged since the outbreak of the dawn of Islam and the inception of the Islamic state contained more than forty Articles, some of which stipulated the principles of peaceful coexistence and humanitarian cooperation among the various ethnicities, races and religions.

This document represented a covenant and charter among the various components of the civil society, in which were determined the rights and obligations of each component of the civil society. Likewise, it included the proper and just formulation of international relations among the different social strata, with their various faiths, and the right of the nation to justice, security, advocacy, cooperation and human rights.

From the latter emerged the specific provisions of the International law in Islam in the organization of relations among the different groups that profess different beliefs and are affiliated to various nationalities.

Thus, there was indeed cooperation based on the principle of peaceful coexistence among the Muslims themselves, "the Immigrants and the Ansar", and among them and the Jews, despite the fact that the latter refused to embrace Islam and even conspired with Quraish tribe to prevent the very establishment of the Islamic state. Furthermore, the document showed more tolerance and recognized the right of the Jews to freely practice their rituals, and treated them equally with Muslims in all aspects of life, except in creed. The following is the relevant provision of the Document: "The Jews, who are the progeny of Auf, are a nation together with Muslims; Jews have protection for their own religion, slaves and themselves; and Muslims have protection for their own religion, slaves and themselves. But, he who did injustice to himself and committed a sin, he would only inflict harm on himself and family members. The Jews shall spend with the Muslims as long as the latter fight a war. However, in the peaceful time, the Jews sustain themselves, and Muslims do so. In case the city of Yathrib (the then name of Madinah) would be attacked, both Jews and Muslims would be under obligation to defend it because it is their common residential place. The Jews and Muslims shall observe in dealing with each other advice and righteousness, and keep away from sin. Furthermore, no one shall be held sinful by a crime committed by his own

ally, as everyone is held accountable for his actions. Any oppressed individual must be given due support that protects him”.

The Prophet (peace and blessings be upon him) wrote a Charter to the Christians of Najran and all those embracing Christianity regarding a set of principles that explain to them how to deal with Muslims in their practices and applications. The Charter stipulates as follows: (For the people of Najran and inhabitants of its suburbs, there is neighborhood of Allah, and protection of Muhammad, the Prophet, Messenger of Allah, for their souls, community, territory, wealth, property, present and absent individuals, and churches. It has to be noted that no bishop shall be changed from his bishopric, no monk shall be changed from his Monasticism, and endowment provider shall be changed from his endowment)

“Not only did the Charter guarantee the freedom of difference in religious belief and the freedom of practising such a belief that contradicts Islam, but it also stipulated the veneration of this diversity and difference [the institutional existence]. (*Al-Tabaqat Al-Kubra* by Ibn Saad).

Thus, the Prophet (peace and blessings be upon him) established the principle of peaceful coexistence among the various parties and organized the relationship among the immigrants and Ansars communities and the Jewish groups. Such relation is currently termed as “citizenship”. Thus, in this era, there is a dire need for such harmony and agreement.

The Muslims continued in this state of peaceful coexistence with others during the brilliant era of the Orthodox Caliphs, those who followed them and those who came after them in sequence. Muslims at their respective localities used to coexist with the followers of revealed religions, with the Sabians (the Mandaean, Judaeo-Christian Gnostic, Baptist sect in Mesopotamia, Christians of St. John), who worshipped planets in northern Iraq, and with the Magi (Magus-adherents of Mazdaism), who worshipped fire in Iran. Furthermore, Muslims guaranteed for all of them, without exception, the right to preserve their churches, temples, synagogues and other worship sites as well as their wealth and property; and to freely perform their religious rituals. For, Muslim believe that this is the will of Allah in His creation that individuals and members of nations usually differ in their inclinations, opinions, religions and sects (Journal of the Arabic Language Complex in Cairo, Issue 81-102).

In this way, we understand that the peaceful co-

existence,- which is advocated by the Muslim World League, that demands the recognition of the right of the other to life, and the preservation of the rights of society, with all its sects and segments, in a manner that enhances national unity-, is derived from the Qur’anic texts and Prophet traditions, the Document of Madinah and incidents of the history of Muslim Ummah .

Because of his extensive reading and comprehensive knowledge of the history of Islamic civilization, His Excellency Dr. Muhammad bin AbdulKarim Al-Issa, always brings to minds the international image of Islam, especially during its early ages, where Muslims lived in cooperation with all the followers of various sects and freely carried out with the dialogue.

In his narration describing these early ages, Yusuf Ibn Tijri Berdi said: “In Basra, the famous Iraqi city, there used to meet at a single social multi-session ten renowned individuals, who were in the opposite to each other in relation to their concerns, religions, morals and sects. Those comprised Al-Khalil bin Ahmad, the author of prosody, a Sunni Muslim, Syed bin Muhammad Al-Himyari, Rafidhi Shi’a Muslim, Salih bin Abdal-Qudous, a dualist , and Sufyan bin Mujashei, a Sufri , a sub-division Khawarij sect, Bashar bin Bord, dissolute, impudent individual, Hammad Agrad, an atheist, Ibn Rae Al-Jalout, a Jewish poet, Ibn Nateer, a theologian Christian, Amr bin Okht Al-Muayyad, a Magus, Rawah bin Sinan Al-Harrani, a Sabian. They used to exchange news and enjoy reciting poetry to each other in a tolerant manner. (Al-Nujoum Azzara in the Kings of Egypt and Cairo 2/29 /, History of Islam and Deaths of Celebrities/Renowned Personalities 9/251).

Some commented that such social session would not have taken place in any nation, had it not been for the Holy Qur’an that obligated Muslims to coexist in their respective localities with the followers of non-Islamic sects and religions. Furthermore, it is observed that Muslims believe that Allah created mankind in a nature that necessitated their difference in what they embrace and believes in. Hence, they treated the followers of non-Muslim sects in good manners, gave them the chance to join Muslims at their meeting places for carrying out free dialogue with them on their opinions and beliefs. This process continued for long at the social sessions conducted by the Muslim theologians during the Abbasside era, which was considered one of the brightest ages of Muslims, for it comprised all groups due to the universality of Islam that accommodated all sects.(Journal of the Arabic language Complex in Cairo (33/26).



APPG on British Muslim 'A Very Merry Muslim Christmas' Report

Dr. Mozammel Haque

During the last month of 2017 in the month of December, three important events held in London acknowledging the contributions of British Muslim community in different fields such as in the field of charity, in the field of community activities and also in the field of political participation. Two events were held in the British Parliament, as for example, 'A Very Merry Muslim Christmas' – APPG on British Muslims – a report on Muslim charities contribution – was held on 19 December 2017; Labour Muslim Network was launched at British Parliament on 11th of December, 2017. Another event acknowledging the contributions of the British Muslim community in the community activities organised by the Leadership Community Foundation, London, held on 12 December 2017.

First of all, I am going to write on the All-Party Parliamentary Group (APPG) on British Muslims which organised an event at the British Parliament on 19 December, 2017 titled 'A Very Merry Muslim Christmas' Report. The APPG on British Muslims submitted its report on the untold story of British Muslim charities which the APPG on British Muslims wants to highlight in this summary report, drawing on oral and written evidence presented to the group during hearings held in Parliament in November 2017.

'A Very Merry Muslim Christmas' Report Acknowledges British Muslim Contributions

All-Party Parliamentary Group (APPG) on British Muslims organised a meeting at the Palace of Westminster, London, on 19 December 2017 which presented findings of "A Very Merry Muslim Christmas" Report highlighting 'Faith as the Fourth Emergency Service'. This meeting was chaired by Anna Soubry & Wes Streeting, MP. In her Opening remarks, Anna Soubry, Member of Parliament (MP) narrated the background to APPG on British Muslims and why it was formed. In her remarks she also mentioned a short background on this being the first report and why such a report is so important.

Anna Soubry in her opening remarks enquired what is Christmas. And immediately added, you Christians have completely lost the essence of Christmas. "But Muslims have not lost – the huge celebration of what Muslims do all this time of the year." She also mentioned about Islam the religion which thinks of other people; this report is part of that.

The second speaker was Naz Shah MP who spoke about the untold stories of British Muslims. She mentioned, How we are often told about the negative stories regarding British Muslims and not those that are just getting on and making a positive difference. She gave

some examples of positive stories from the report.

The third speaker was Baroness Sayeeda Warsi, Member of the House of Lords of the British Parliament, who spoke about the findings of the report. Baroness Warsi mentioned, How the findings of the report are just a drop of the ocean? She said more research is needed on this subject. We often see further research carried out on Muslims in relation to Extremism, Grooming, Integration and other negative areas; we should also see further research in this area.

Baroness Warsi also mentioned what were the findings? The findings of the evidence sessions, i.e. Muslims often give because of their faith. Give with one hand without the other knowing. Lots of groups work purely as volunteers and how most of the recipients of Muslim donations are non-Muslims.

Report

In the Foreword of the Report, Anna Soubry and Wes Streeting, Co-chairs of the APPG on British Muslims, mentioned, “Too Often, Muslim charities come to our attention because of negative media coverage of governance issues or bad practice among a handful of individuals working in the charity sector, or because of latent fears about charities being abused for terrorism financing, even though evidence assembled by the Charities Commission recognises the near non-existent level of threat of such abuse in the sector.”

Anna Soubry, Member of Parliament, also mentioned in the Foreword, “What is less well appreciated, and rarely celebrated, is the fantastic range of work done by Muslim charities in the UK which evoke the very best of our British Muslim communities: a commitment to giving to those less fortunate than themselves, a desire to help those in need, a willingness to volunteer time, professionalism and extend friendship to those who are simply in need of a warm embrace, a friendly face and/ or a place to go for a free hot meal.”

It was also mentioned in the Foreword: “Muslims quietly go about charity giving in a way that is consistent with the emphasis in Islam on discretion; of ‘giving charity so that the left-hand does not know what the right hand gives’; but this is a story which needs to be told and we want to be the ones to tell it. Let us celebrate the benefits of a multi-faith society, where people from different faith traditions focus their charitable activities on helping their neighbors in towns and cities across the UK.”

“What we hear even less about is the ‘Muslim Merry Christmas’. The soup Kitchens, the food banks, the

Christmas dinners, the New Year clean-up – work Muslim charities will be busy doing during the Christmas period,” mentioned in the Foreword.

The Foreword clearly said, “British Muslim charities haven’t received the kind of attention they deserve. At this time of year, when Muslim charities are working alongside much other faith-based charities to spread good cheer, peace on earth and goodwill to all we hope our preliminary findings highlights and celebrates their work.”

Findings of the Report

Following questions were raised when the investigation was going on: ‘Why was it necessary to establish an inquiry into Muslim charitable contributions to the UK? Would it even be possible to quantify the impact of the Muslim charity sector in the UK? Would we be able to do justice to the work of Muslim charities in the UK and in doing so, shine a light on the myriad contributions British Muslims are making in their local communities and on the national scene?’

The Report says: “the elision in the public imagination of Islam with violence and conflict, the perception of Muslims as ‘takers’ not ‘givers’ and the pervasive narratives which portray British Muslims as resistant to integration in British society, seemingly preferring to set themselves apart than be alongside their neighbors.”

“But such perceptions of British Muslims, and of British Muslim charities, in particular, are wide of the mark,” the Report said and added, “We did so because Muslim charities are illustrative of those facets of British Muslim lives which we rarely hear about: expressing compassion for those less fortunate than themselves, exemplifying Islamic teachings to give generously to alleviate poverty, hunger and to care for the elderly, the sick and the needy. Being civic-minded and socially aware are among the primary teachings of Islam”.

The Report finds: “It is well-known that charity giving is integral to Islam, as it is in other great religious traditions but what is less well known, indeed what is often wilfully ignored, is the role Muslim charities play in bringing communities together by facilitating integration and social cohesion through civic solidarity, interfaith social action and crisis response.

“Muslim charities engage in such charity work without regard for the age, gender, racial, religious or ethnic background of the beneficiaries. They do so with a poignant focus on responding to need,” the Report mentioned.

The Report also finds, “Another aspect that is also

unknown and largely overlooked, but which deserves much wider attention, is the specific functions Muslim charities undertake during winter and in the Christmas season. It is at this time when we are reminded of peace of earth and goodwill to all that Muslim charities come into their own.”

The Report mentioned, “British Muslims we spoke to were keen to exude Islam’s true teachings through their charitable works. They want the British public to recognise them for who they really are: British Muslims. Their Islamic faith and their British identity increasingly motivate them to respond to crises and social problems on their doorstep, from flooding to homelessness, domestic violence and prisoner rehabilitation.”

The Report also said, “This is social conscience, community spirit and civic engagement working together at its best. This is only a short summary of some of the findings from the evidence sessions held by the APPG in Parliament in November and the written submissions presented to the group by British Muslim charities as part of our call for evidence. This report showcases our preliminary findings. It is merely an indicative of some of the impact made by the Muslim charities. It is in no way exhaustive of Muslim contributions to British society.”

Key Points of the Findings of the Report

Followings are some of the key points of the findings of the Report: “Major festivals are a time to celebrate the values shared between religions. Values of charity, goodwill and caring for one’s neighbor all come to the fore during Ramadan, Eid, Christmas and other festivals. Muslim charities do tremendous

work during Christmas and winter season by providing hot meals for the homeless, ‘Winter Warmer’ kits to keep the elderly and vulnerable groups warm in the colder months, and through the provision of other essential items.

“Media narratives portray Muslims as rejecting, even calling for the banning of Christmas, but as our findings reveal, Muslims are busy preparing for a ‘Merry Muslim Christmas’ with charities distributing food parcels, hot meals, thermal clothing and other essential items to spread good cheer and help individ-

ongoing support to individuals and families affected by the Grenfell Tower fire.

“Muslim charities are increasingly responding to social needs in innovative and creative ways whether prisoner rehabilitation programmes or medical aid for homeless people to alleviate the strain on local A&E services. They are stepping in where other support or service networks are failing and in doing so demonstrate solidarity with their fellow citizens and exemplify the best of their religion.

“Substantial models for running



uals celebrate the season.

“Some of the larger Muslim charities are recalibrating their distribution of charitable funds to commit more money to domestic projects and services. As the size of the young British Muslim population grows, they are increasingly focusing more of their time and money to charity at home.

“Muslim charities are at the forefront of domestic crisis response. One notable example illustrated in this report is the Grenfell Muslim Response Unit; a collaboration between a handful of British Muslim charities that have spearheaded emergency response, food and shelter provision, burial services and

food banks are being developed by Muslim charities such as UK Education and Faith Foundation, UK Islamic Mission and iCare. There is learning in the Muslim charity sector that is applicable to the wider charity sector.”

Launch of Labour Muslim Network at British Parliament

Labour Muslim Network was launched at the British Parliament on 11th of December 2017. Rupa Huq, Member of British Parliament from the Ealing and Acton Constituency sponsored the Room in the British Parliament. It was attended by many members of the House of Commons and many members of

the Muslim community. It was addressed by John McDonnell, MP, and Labour Shadow Chancellor and also by Jeremy Corbyn MP, Leader of the Opposition Party.

Jeremy Corbyn MP

Preparation is underway for the forthcoming general elections. Jeremy Corbyn, Leader of the Opposition Party at the British Parliament, said, "When the election campaign will be underway we went out there with lots of enthusiasm; with lots of energy; two million people have registered to vote and some of those join the party which is excellent and we helped them getting the manifesto which is transformative; everyone can see underway. The campaign is a combination of social media reach and public meeting and public opinion and offering to young people the real hope of enthusiasm for the future of this country. And the response we got is quite amazing; quite often day after day we have millions of people following us on social media; downloaded the manifesto; downloaded part of the manifesto and many people on social media engage in the debate on social media all the time."

"Instead we offer to bring people together in a sense of hope and unity," he said.

We give a sense of hope to people - Corbyn

Speaking about the issues Jeremy Corbyn talked about the "issues of migration; issues of communities; and the unsaid voice was somehow or other. He said, "I shall have and the words I used around now and everyone now rallies look around you; look around each other; who are you; who are you; you are young, you are old, you are black, you are white, you are Christian, you are Muslim,

you are Jewish, you are guys, you got lots of enthusiasm and ideas, for the bubble you come together; that you are living in a country that brings your ideas together and gives you hope for the future. That's what we did; we gave people the sense of hope in the election campaign."

Jeremy Corbyn was serious and straightforward. He said, "The result we got was not good enough I know; not good enough; we did not gain a majority in the election, but we gained more votes in England than any time since 1970; before the three million votes across the whole of the country. We gained seats of the Tories; there was the biggest swing in favour of Labour since 1945."

The Leader of the Opposition Party, Labour Party, at the British Parliament Corbyn MP, expressed thanks to the Muslim Network that sprung up. He said, "The Muslim Network that grows up during the election campaign; the way you were able to send same people in the constituencies makes a big difference; and a big help. Constituencies; people were frankly worried about; you went in and knock on the door of all of those returned majorities of many many thousands as a result of it. You know what the enthusiasm is like during the campaign and on the doorsteps."

The Leader of the Opposition Party at British Parliament said: "We don't have to work out where we will go from here; because in areas with large Muslim communities your involvement and understanding are absolutely brilliant. And we live in a society where unfortunately there are instances of deep intolerance; anti-semitism; of Islamophobia; and of far-right racism in our society and it got worse since the Brexit referendum in 2016

and the attacks we had during the election campaign in London and in Manchester mainly opposing the campaigning rightly so. And I went to Manchester a day after the attack and report thousands of people probably ten thousand people came to our square in a sense of unity and defiance."

He mentioned about the unity and defiance of the entire community. He also mentioned, "Afzal (Khan, MP from Manchester) was there and others were there and the community; an incredible sense of unity and many others. That feeling of the whole community came together."

Attack on Finsbury Park

Jeremy Corbyn also mentioned what happened after the election campaign. He said, "After election campaign, there was the attack on the people, the worshippers in my local mosque; the Finsbury Mosque Finsbury Park, people were going home from prayers late at night. I was home at that night and heard the siren of the car going on the road; it happened all the time services on the road; sadly there were lots of fire police ambulances sirens and then start phoning around to ask what was going on. Then I heard the horror of the story emerged of what happened that somebody deliberately driven a vehicle into a group of worshippers and I went down there to talk to the people, talk to the police; going to the mosque; talk to the officials of the mosque; what was amazing was in the next morning, the whole community came out in school and had a discussion two days later in the primary school and they all decided that they wanted to do something. So they decided they would have a march round the area on the day of the memorial event and most of the

people, they carried very very loud-speakers to play around they love. There were kids who understood the only answer to these sorts of things is to bring out people together and do things together.”

Muslims in the British Parliament

Labour Party Opposition Leader then spoke about the Muslim representation at the House of Parliament. He said, “We have nine Labour Muslim MPs in 2015. We have newly elected colleagues who have done an incredible amount of work in order to get elected to this Parliament and already making a big impact and what we do next as a party; we are dealing with the issues: complicated issue of Brexit; we are dealing with challenging Tories on the austerity; on housing; on poverty; on injustice; on inequality in our society. That the social equality and international solidarity message that we have to go.”

Rohingya Refugees

Speaking about the international issues, Jeremy Corbyn said, “I want to lead the Labour government; the government that says the cornerstone of what we do internationally is about human rights, peace, justice and democracy. I don’t like the government should involve of sending people into war. I want to stop wars but looking at the causes of war in the first place. And that means voting people who are refugees, fleeing from the conflict not on their making; but it also means to engage when injustice takes place. For example, the way which the Rohingya people were driven out of their homes and sent them into Bangladesh and now many have been possibly returning in the near future. I am very pleased with the Labour

MPs who have been there; went out and help the charities there. We got a very thorough report what is going there because we are unable to raise that in the UN. We will continue to raise it and we are continuing.”

66 million refugees in the world

Jeremy Corbyn mentioned all the meetings that were held on the weekend, the most distressing one for him is when he talked with the Head of the United Nations Refugee Authority. Speaking about this meeting, he said, “The Head of the United Na-

ral disaster, human rights abuses, tyranny, many many other things.”

“We can assure and must do much more to support refugees wherever they are around the world but also to look at the causes; look at the causes in Lebanon, Syria, Iraq and Afghanistan and that’s it,” he said.

Domestic Issues

Speaking about the domestic issues, Jeremy Corbyn talked about real wages fallen; the number of people sleeping roughly homeless has risen; on the NHS and the lack of



tions Refugee Authority who told me the total number of refugees around the world is 66 million. Think about it; 66 million refugees; refugees somehow or other around the world. What are we doing? They are going to the International Olympic Committee arguing with them that since the refugees are so numerous around the world, they should represent the Olympics with their own team, good message. Good message; millions of people will be watching the Olympics; you see refugee team running in the Olympics; having represented the people the number of people around the world that have lost their homes, forced to flee, because the war, environmental calamities, natu-

house building means more people homeless.”

Issues to be told

He explained the strategy to be followed. He said: “So we get that message out; bring us all together; bring all the communities together; so we say to the Muslim communities – yes Islamophobia is a problem; yes, there is too many young Muslims have stopped and searched; yes there are very disturbing issues about discrimination against young Muslims; come together as a community. We welcome all the other communities, to create that kind of inclusive, caring cooperative and supportive society, that in turn help us to realise the

Labour government.”

Social Campaigning Movement

“We need Labour party which is big, which is inclusive; that is a social campaigning movement that is there, every day in every community helping and supporting people. Because just knocking on the door last three weeks in the election campaign voter ID is very important; absolutely crucial but; but you have to have the conversation and the sense of inclusion well before that; well in advance of that in order to win people out. People will not give a fair win in the next elections,” Jeremy Corbyn said and added, we do have a support of many people; we do have the support of many people on social media and we do have the ability to bring people together and make them exciting. It’s not young people; it’s not old people. Give young people a chance of education; older people security of knowing that there will be a care service there for them should they need it. But above all of this society will not alone live in poverty.”

Labour Shadow Chancellor John McDonnell

Talking about the preparation for the forthcoming elections, the Labour Shadow Chancellor John McDonnell mentioned, “We got to be ready. What we are doing at the moment; literally going through the last manifesto; looking at every policy, turning into implementation manual; get legislation drafted on the shelves, but that manifesto was the last election. We got to think about the next election; we have to get make sure that manifesto is re-drawn; is radicalised, and actually goes into much more detail about the gender things etc.; it’s come off to the point you made which is really. We have to

have a deep database access to our own communities; what are the issues they face people?”

Mr McDonnell said, “The idea is when we go into government next time; I keep saying this we all going into government; all going into government. I take my constituency into what’s happening in the Muslim community I have been in my constituency for more than 40 years; I am really old. I have been in my constituency for more than 40 years; it was the Labour party that helped found the local mosque. It was the Labour councillor found the premises for the local Muslim community mosque; Muslim came together and found the mosque.”

Speaking about the Muslim community and prevent, he said, “We are dissatisfied the way the prevent strategy is implemented. So we brought together two local mosques, Gurdawar and other religious groups. We think we have a better network here and how we work together very grassroots level to identify any problem that accrued. There was a community we came together to protect the mosque and to work together humbly but thinking how can we implement our own prevent strategy more effectively.”

Rupa Huq, MP

Rupa Huq, Member of British Parliament, mentioned that she was proud to sponsor the room at the Parliament.

Annual Community Leadership Awards and Gala Dinner

An Annual Community Leadership Awards & Gala Dinner, organised by Community Leadership Foundation in Partnership with SOAS University of London, supported by Connecting Communities was held at The Royal Regency, Manor Park,

on Tuesday 12th December 2017. This Community Leadership Awards were given to those Muslims who have been doing good works in the community also acknowledging the services and contributions.

Dr. Ahmad al-Dubayan Director General of the Islamic Cultural Centre & London Central Mosque was given an Award for his excellent leadership role in the British Muslim community and the role of the Islamic Cultural Centre, London. The Award was presented by H.E. Saud Al-Hamdan, Head of the Islamic Affairs of the Saudi Embassy in London.

Keynote Address at Leadership Award Event Lord Nazir Ahmed

While delivering his keynote address, Lord Ahmed mentioned, “I had the honour of hosting this event for many years in the House of Lords. Community Awards SOAS and the community had been training the Awards and I had been proud of hosting this because I think the community needs to be recognized. You know in the United Kingdom and here in Europe and United Kingdom our community has made a huge contribution whether it is the economic development political development social and communities we have done lots of works.”

Lord Ahmed said, “The point that I wanted to make that the contributions I remind people that after the Second World War when they destroyed this country and the Bangladeshi community in East London and Afghanis, Pakistanis, Turkish and all the diasporas who are here tonight we are proud that our forefathers, our elders, made a contribution in the society and made this country the richest country today. So I am reminding when they were asking us.”

Huntington's 'Clash of Cultures' Unmasked

By: Ahmed Kamal El-Din Izzeddin

Samuel P. Huntington's 'Clash of Civilizations' thesis was in mind when this writer penned the article, "Global Cultural Coexistence: What Islam has to Offer", for this Journal last November. Indeed, this space would not permit any thorough critique of Huntington's propositions.

Huntington was described by an old friend and Harvard colleague, who knew him for almost decades, as being "the kind of scholar that made Harvard a great university", and "one of the most influential political scientists of the last 50 years." But the acclaimed level of naiveté or simplicity included in what has been described as his self-fulfilling prophecy may assist in producing a glimpse of this erratic vision. Of all his works, Huntington was best known for his thesis on the clash of civilizations, the subject of this article, which was first published in the form of an article in 1993, before being expanded into a 1996 book, 'The Clash of Civilizations and the Remaking of World Order'.

However, both the idea and the phrase, 'clash of civilizations', with almost indistinguishable connotation as that used by Huntington, had already been used by Bernard Lewis, to the full knowledge of Huntington, who quoted Lewis in his 1993 work. In his 'The Roots of Muslim Rage', published in 1992, Bernard Lewis writes:

"We are facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations – the perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the worldwide expansion of both".

Following the demise of the USSR as a superpower posing ideological, communist threat to the United States, a search seems to have begun for a replacement threat. Unbecoming as it may seem to many a reasonable person, there came out some alternatives ventured



by Western, more particularly U. S. scholars mostly trained at prestigious institutions no less than Harvard and the like. Huntington was among those venturing visionaries, although not the first, who suggest Islam as the next source of conflict with the West. He managed somehow to present the two sides as civilizations representing distinct 'entities', based on culture, as shaped or influenced by religion. Unlike Huntington, his former student, Rand Corporation analyst and U. S. policy planner Francis Fukuyama, predicted in his 1989 work, 'The End of History?', "the diminution of the likelihood of large-scale conflict between states", following the effective death of the Marxist ideology. Huntington responded by suggesting a continued state of conflict, but that future conflict will not be among countries, but rather between civilizations. It should be noted however that Fukuyama did not dismiss post-history conflict altogether. To him, ethnic and nationalist violence will continue, fuelled by remaining human impulses motivating groupings such as the Irish Catholics, Palestinians, Kurds, Tamils and Sikhs, due to unresolved grievances.

Huntington's global conflict has its own fault lines and borders, which would emanate from cultural and religious differences rather than from ideological disparities between nation states. In his 1993 'The Clash of Civilizations?' he writes:

It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. The Nation States will remain the most powerful actors in world affairs but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civi-

lizations will dominate global politics. The fault lines between civilizations will be battle lines of the future.

‘The Clash of Civilizations?’ article was published as a product of a project sponsored by the John M. Olin Institute for Strategic Studies at Harvard University. Linkage with real politics may be discerned from the title of the project, namely, ‘The Changing Security Environment and American National Interests’. Huntington’s “views and experience were drawn on by the White House and he worked for President Carter as coordinator for security planning for the National Security Council between 1977 and 1978 and sat on a presidential security commission in the 1980s.” Indeed, Huntington, according to his friend Robert Putnam, “... mentored a large share of America’s leading strategic thinkers, and he built enduring institutions of intellectual excellence.” As far as his direct or indirect influence on American statesmen is difficult to repudiate. Part II of this article will further explore Huntington’s realpolitik.

Having held the cold war world divisions of First, Second and Third Worlds irrelevant, Huntington believed a new global grouping on the basis of culture and civilization is more meaningful. The criteria of political or economic systems or the level of development do no longer make sense, and a “Velvet Curtain of Culture replaced an Iron Curtain of ideology”.

Huntington outlined eight civilizations susceptible to violent conflict, namely:

- 1- Western civilization: the United States and Europe;
- 2- Latin American civilization;
- 3- Islamic civilization;
- 4- African civilization;
- 5- Orthodox civilization: mainly and centrally Russia;
- 6- Hindu civilization;
- 7- Japanese civilization; and
- 8- “Sinic” civilization: mainly China, Korea, and Vietnam.

By ‘civilization’ he meant ‘cultural entity’. No matter how a smaller grouping within a given geographical or geopolitical space is different from another grouping within the same space in terms of culture, the totality of groupings within such space can form a unifying, broader culture. Seen from outside the given space, inner aspects of heterogeneity become homogenous and distinct from another set of groupings. In that way, the eight world civilizations outlined by Huntington may be conceptualized. No further mega-grouping is theoretically developed by Huntington because he saw no sufficient similarity between any of the eight civiliza-

tions. Beyond this scheme only other, non-human species can muster a recognizable distinction. He writes: “A civilization is thus the highest cultural grouping and broadest level of cultural identity people have short of what distinguishes humans from other species.”

However, the question as to the extent of commitment and affiliation an individual from the small unit grouping would have, sufficiently enough to identify to the larger set of groupings, is left with no satisfactory answer by Huntington. It is submitted that the level of cohesion of a Huntington’s ‘civilization’, to an extent sufficient to justify a unitary ‘identity’, is therefore questionable.

Among the eight Huntington civilizations, Islam enjoys an epicenter, with all the connotations of the word. He writes, “In Eurasia, the great historic fault lines between civilizations are once more aflame. This is particularly true along the boundaries of the crescent-shaped Islamic bloc of nations from the bulge of Africa to Central Asia. Violence also occurs between Muslims on the one hand, and Orthodox Serbs in the Balkans, Jews in Israel, Hindus in India, Buddhists in Burma and Catholics in the Philippines. Islam has bloody borders.” It was quite natural that his policy recommendations for the United States included the limitation of expansion by Islamic states, and to exploit the difference between Islamic and Confucian civilizations, thanks to political realism that marred a thesis supposedly offering a new paradigm in world politics. In fact, Huntington is seemingly replicating almost verbatim, but to the opposite direction, what has already been advocated by the minority radical fundamentalist Muslims, who view the world in terms of blocks of Islam and ‘others’, the mirror image of Huntington’s version of ‘the West and the rest’. Since ideology as a future cause of the conflict was dismissed by Huntington, one wonders why Islam was classified as ‘culture’ or ‘civilization’ rather than ideology. To put the same question in a different way, is Islam an ethnic group or a message? These and other issues will be dealt with in the second part of this article.

Despite the shades of determinism implicit in Huntington’s claim of conflict that may also be violent, between Islam and the Christian West, this writer has argued otherwise: “Although religion is a significant attribute in the creation of “difference” between individuals and nations, thereby satisfying the condition for disparities, disagreement and conflict, which can at times be violent, it may effectively be used to provide the most influential solution for healthy coexistence.”

(To be continued, in Part II)

Governance a cornerstone in Islamic Finance



Dr AbdelGadir Warsama Ghalib

Many business associations, entities, and elites used to say, this time is the corporate governance era, due to the positive effects in the corporate business arena as a result of applying the new corporate governance principles. As a matter of fact, the corporate governance principles, constitute a pivotal element in boosting the business activities including Islamic Finance.

However, with particular reference to Islamic Finance, we could easily say that Islamic Finance, is similar-to-non when it comes to the new issues of corporate governance. Islamic Finance is labelled with the notion and the obligatory demand that it must be strictly complying to satisfy Islamic principles embodied in the glorious shari'ah rules. If Islamic finance institu-

tions are not in compliance to such “Devine” rules, for any reason, they will not be accepted nor termed as Islamic Finance activity or business.

Compliance and adherence to the glorious rules and principles of Shari'ah is a basic rule in each transaction or type of business that is classified as Islamic Finance. This golden rule, calling for Shari'ah compliance denotes that all Islamic activities are ranking in line with corporate governance rules. This, we could say, is due to the fact that the new corporate governance rules call for steady, clear and transparent rules to be applicable all through to achieve best results for all concerned parties including, among others, the stakeholders.

In every transaction that relates to Islamic Finance,

the “Shari’ah Advisory Board” supervising such entity is strictly under a lawful obligation to confirm that the transaction is acceptable and does not nor violate Shari’ah rules & directives. The transaction will only take its legal identity and the “halal” label after getting the required “go-ahead” as approval from the Shari’ah Advisory Board. This kind of legitimacy processor “halal process” is not available nor required vis-a-vis other transactions i.e. non-Islamic transactions (conventional banking or insurance transactions).

The approval and or acceptance of the transaction by the “Shari’ah Advisory Board” is a kind of a certificate or a legitimate “pass-way” to process the deal since it is in compliance to the required norms of Shari’ah rules (Islamic jurisprudence). We could say, this “pass-way”, as it stands, is a certificate of full transparency. In other words, this certificate signifies that such transactions are fully transparent to the acceptable level as required by the new corporate governance rules. Thus, we could say that dealings in Islamic finance are by their nature dealings that are completely satisfying the new rules that are known as the corporate governance rules.

Moreover, Islamic finance is accountable and adhering to accountability on the basis that the deal is not in terms of money only, as compared to non-Islamic or conventional banking, rather it is part of the transaction through different approved products. By virtue of this partnership association with the client, Islamic finance is accountable in case there is any failure. Accountability or sharing the risk is an important factor in Islamic banking and this point is an important factor in corporate governance rules.

Sharing the risk requires many steps including full transparency in all matters related to the transaction. Transparency in Islamic banks, as a fact, is an important factor as needed or required for corporate governance.

Another important issue is the fact that corporate governance implementation aims at maintaining an ethical working environment. Here comes the fact that, Islamic finance & Islamic banking is purely ethical and moral by nature as its directive rules and guidelines are from “Allah – Jala Jalahu”.

Herein, we have to admit that, corporate governance rules are greatly indebted or benefiting from Shari’ah rules and they are taking such rules as their foundation base. From here, comes the strong and deep relationship between Islamic finance from one hand and corporate governance rules from the other hand.... As consequence of this deep relation, we could say that

the new corporate governance rules are already there in Islamic rules from their inception...

The Organization for Economic Cooperation and Development (OECD) defined Corporate Governance as, “Corporate Governance, CG, involves a set of relationships between an entity’s management, its Board, its shareholders and other stakeholders. CG also provides the structure through which the objectives of the entity are set and the means of attaining those objectives and monitoring the performance. Good CG should provide proper incentives for the Board and management to pursue objectives that are in the interests of the entity, the shareholders and should facilitate effective monitoring, thereby encouraging firms to use resources more efficiently”.

This definition was adopted by Basel Committee for Banking and many other international organizations including the World Bank and IMF.... It almost becomes the most appropriate definition we are pursuing in our endeavors to implement the corporate governance principles.

With reference to Islamic Finance, we are guided by the rules of the Accounting and Auditing Organization for Islamic Finance Institutions (AAOIFI). Such rules are mainly issued to cover the Corporate Governance for Islamic Finance institutions.

AAOIFI issued five main principles, including, the rules for the appointment of “Shari’ah Board” in each institution, rules giving the guidelines for the “Shari’ah Supervision role”, rules giving the guidelines for the “Internal Shari’ah Supervisor \ dept.”, rules giving the guidelines for the establishment of the different “Board Committees” including the Executive Committee, the Audit and Governance Committee, the Remuneration & Appointments Committee..., rules giving the guidelines for the “Independence of Shari’ah Boards”

There are other Corporate Governance principles adopted and issued by AAOIFI, and all are to be followed carefully and maintained by the Islamic Finance institutions.

In conclusion and even though, such principles are part of the nature of Islamic jurisprudence, all Islamic Finance institutions are required to implement AAOIFI guideline as instructed, so as to be in-line with the new era of Corporate Governance...

By issuing and implementing the new corporate governance rules, the Islamic Finance Institutions are giving a good example to all corporate entities to follow-suit and comply for the betterment of corporate culture and activities.

Malaysia: The Unity in Diversity

Dr. Osman Muhammad Osman

Malaysian society consists of three major ethnic groups, Malay “Bumiputera or indigenous Malay origin” 68.8%, Chinese 23.2%, Indians and some small groups such as the Japanese, Minangkabau, and Bugis 7%. Malays are indigenous people, while Chinese, Indians and more are brought by colonialism as laborers to work in various fields such as rubber plantations, tin mines, real estate, railways, postal services, and others.



The ethnic status of the Malays before independence took on the character of multiple societies. British colonialism ruled in the formation of the economic conditions of different ethnic groups in Malaysia through a “divide and conquer” policy that was in favor of the colonizer, which did not provide an opportunity for interaction between these ethnic groups. But moulded templates as specified in the field of work, the category of farmers, mostly Malay, and businessmen, mostly Chinese, but the workers are mostly Indians. Of course, the Chinese and the Indians have different cultures and religions than the Malay, and they have settled in areas far from the Malay villages, forming a social barrier between Indians and Chinese on the one hand and between them and the Malay on the other. After independence, they mingled with the Malay, and their presence was more concentrated in resource-rich cities such as rubber plantations and tin mines with opportunities to work in trade and factories.

The 1957 Constitution is an initial attempt to reach formal power arrangements between Malays and non-Malays. These arrangements were largely made at the elite level between the Malay and non-Malay members of the ruling coalition known as the National Front. These arrangements were seen as a compromise reached through negotiations, under which the Malays had political hegemony, while non-Malays were guaranteed their rights with respect to religion, citizenship, and language. The Malaysian Constitution enshrined a special

status for Malays and indigenous people in both Sabah and Sarawak states, taking into account the interests of other communities, by article 153.

Despite the obvious differences between Malaysia’s ethnic groups in terms of religion, language, culture, accommodation, economic activities, political trends and educational choices, which constitute a social gap between these ethnicities, they are not completely isolated from one another. There is coexistence among them. In this regard, it is important to note here that the national language plays a very important role in promoting this coexistence. Although the Chinese and Indians speaking their native language, which is culturally distinct, they use the Malay language in public life and in government institutions as well. This situation is clearly visible in villages and cities of ethnic diversity, and it appears at different levels, such as friendships at the level of individuals, common relationships in markets, clubs, membership in some political parties, and non-governmental organizations, thus strengthening interaction between these different ethnicities.

However, in the context of the Malaysian situation, social justice and democracy can contribute to improving the situation. Social justice must be reflected in a fairer distribution of wealth. Democracy must also be reflected in the provision of a wider range of civil liberties and the provision of public participation in decision-making processes. There is, therefore, a need for inter-ethnic cooperation and interdependence in various economic and political

activities, as well as the establishment of institutions and sectors across ethnic barriers at all levels.

In order to achieve inter-ethnic harmony, the Malaysian government has developed a program called 1Malaysia, a challenge to create inter-ethnic unity within a multi-religious, and multicultural state. Unlike similar countries, Malaysia has chosen a different path of unity within diversity and inclusiveness, while ensuring justice for all. This concept embraces the diversity of religions, races and beliefs, building mutual respect and acceptance on a solid foundation of trust and cohesion. (Malaysia 1 Government Transformation Program: the roadmap, 2010).

The Malaysian model was able to create social harmony as a condition for the stability of the political system, thereby demonstrating the maximum potential for diversity within the framework of unity. This may be due to its success in establishing flexible institutional structures that respond to the requirements of the social system, as well as the ability to utilize the country’s resources and potential through conscious development policies that have created solutions to social and political conflicts.

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Scientific Aspects of Disasters and Crisis Management: Which Shall not be Left to Chance or Random

Afshan Abdulaziz

Disasters and crises are inseparable to human beings since their existence and conflict between Cain and Abel might be one of the first crises witnessed by human beings. In spite of their antiquity and devastating impact on humanity and environment, considering disasters and crises a scientific and human knowledge is still new. Recently, researchers and scientists have started conducting scientific researches through studying different natural disasters. Those scientists have thought deeply about the humans' role during disasters and crises and, subsequently, analyzed wars, conflicts and struggles and concluded the reasons behind deadly diseases. The concern increased in the last decades, especially after the Second World War.



Disasters, Crises and Islam:

Disasters and crises are norms of life and they are divine exams. Qur'an says: "He who has created death as well as life, so that He might put you to a test [and thus show] which of you is best in conduct, and [make you realize that] He alone is almighty, truly forgiving". The interpretation of this Aya is: *Allah has created life and death to know which of you is best and more loyal in deeds? And he is the almighty whose nothing frustrated him whenever in the heaven or on earth.* The Aya encourages people to do good deeds and rebuke them for committing sins. Moreover, Prophet Muhammad (peace be upon him) said: "If Allah liked someone, he afflicts him so that he gets to hear his prayers."

In Qur'an there are the best stories to learn in order to avoid the mistakes committed by the previous nations. Through the Qur'anic stories, Allah mentions many disasters and crises happened throughout the history of humanity. He also gives the reasons behind them, explains their phenomena and goes on how to overcome them through structured thinking and meditation before getting so late. Qur'an also gives advice on how to behave during disasters and guides to the ways of solving, alleviating and overcoming each type of them with lowest possible losses. It also recommends learning from the experience and works hard to avoid them in the future, as the proverb says: "once bitten twice shy".

In the story of Prophet Yusuf, Qur'an explains the famine disaster that produced the economic crisis that hit Egypt in that time due to the shortage of rain and the low water level of Nile for 7 years. Qur'an also mentions the organization and planning strategies undertaken by Egyptians under the leadership of Yusuf (peace be upon him) until they overcome the disaster. This was a natural disaster, therefore Allah guided Egyptians on how to solve it in order to be an example to the world and to introduce the establishment of aqueducts and dams to reserve water.

The Importance of Disasters and Crises Management:

The research on disasters and crises management is one of the important areas of study scientifically as it has a direct effect on human life. In this respect, many researchers clarify that people's sufferings in some countries may lead to a radical and surprising

change.

Studying and exploring the past and analyzing people's experiences throughout history shows that dealing with disasters and crisis is not easy, especially that the reaction is left for the incident, random or reaction. All scientists stressed on the importance of finding capable and high efficient administrative body in all the fields of general administration, scientific planning, organization and coordination in order to weaken the power of destructive disasters, reduce their damages, prevent them in future, facing them, reducing their danger with a clear and advanced vision and dealing with their different stages responsibly and objectively.

Disasters and Crises field is considered one of the modern humanitarian sciences. It appeared during the 70s of the last century. However, the interest in such science has raised recently. Its importance increases day by day because it is the science of reading the future and anticipating the unknown.

The African continent alone suffers from more than 28 disasters and crises. It is noticed that the legislation of the African countries does not include clear laws of disasters and crises management, rather the whole responsibility is undertaken by the executive authority and its systems including, the civil defense and police forces.

Interest in disasters and crises management has started recently in the Arab and African countries. Egypt and Saudi Arabia are considered pioneering countries in this field where many studies on disasters and crises management have been presented and the approaches of the same issue have been clearly developed.

The scientific institutions have highly contributed in training and qualifying human cadres in the field of disasters and crises management which has enriched knowledge on this issue among community members. Moreover, it is expected that university plays important role in developing disasters and crises.

Until the present time, disasters cause death and displacement of people and affect them socially, economically and environmentally. In developing countries, the growing population forced some people to live in marginal areas such as areas prone to floods and earthquakes. This presents new challenges toward disaster management, especially after the Second World War where the societal violence



increased and affected many communities.

The worst disasters usually happen in the tropics of Cancer and Capricorn where the poorest population in the world live. Therefore, the solution lies in the fact that as more as the countries and their source of strength grow, there will be more chances to encounter loss resulted from disasters.

The most important thing in disaster mitigation is to totally understand the nature of the threat. The size of disaster and death toll is the main justification for disaster mitigation. Here, it is to be noted that community usually takes collective steps against danger, for example, on 1841 the average age of the individual in Europe was 35 years, while on 2006 it increased to 70 years old. Moreover, as more as a community gets developed technologically, the hazard ratio declines. The demand for raising the rate of safety at houses, offices, schools, streets and mosques increased over the years and the common question is how to achieve full security?

The danger may not be very important in a community that is subjected daily to different types of threats. Moreover, disaster mitigation can be significant only when the community grows economically. Only when this happens, some levels of danger will become unacceptable. The question is: what is the acceptable level of danger? And the answer is very complicated as it depends on two other questions: is the goal to protect individual or community? And who is more important?

The History of Disasters and Crisis:

The List of the Top 10 Disasters in The World for 2010 shows that the highest death toll took place in five Asian countries. According to the List, earthquakes killed 2968 individuals in China on April while Indonesia lost 530 persons on October. Moreover, China lost 1691 individuals in floods and 1765 persons due to mudslides and rock collapses resulted in heavy rains and floods in August.

Furthermore, the massive floods that covered one-fifth of the land area in Pakistan killed more than 2000 people from July to August 2010. This was the second disaster suffered by the Pakistani economy as in 2005 the country witnessed other floods disaster.

In China, the estimated loss of the floods and landslides of summer 2010 is about US 18 billion. Moreover, the floods losses in Pakistan amounted to SR 9.5 billion. Additionally, Haiti earthquakes losses amounted US 8 billion. However, the most expensive disaster on that year was Chile earthquake in February that caused damages amounted US 30 billion.

The economic losses resulted from the disasters of 2010 were not less than those of 2005 where the damages of the Hurricanes Katrina, Rita and Wilma amounted up to US 139 billion. In 2008, Sichuan earthquake in China caused damages worth US 86 billion. Thus, the total value of the damages of these years amounted more than US 290 billion.

Finally, it is important to observe the importance of considering the humanitarian aspects during rescue and relief operations as well as treating disastrous individuals with respect, gaining their trust, working hard for achieving environmental balance, providing relief and accomplishing eviction, shelter, treatment and social stability in a way that reflects the administration's concern and respect to the victims.

To conclude, the general impression of studying disasters and crisis indicates that there is an insufficiency in disasters management. According to their scientific and practical approach, disasters and crises go through various closely related stages to the extent that they become like nested circles that lead to each other. Therefore, the researchers' views vary due to nature, number and start and completion dates of the stages, which may lead to another aspect of the chain of disasters and crises culture.

Juvenile Delinquencies in Nigeria: Causes, Effects and Solutions

Dr. Busari K.K.

Juvenile delinquency refers to participation in illegal behaviors by minors (individuals younger than the statutory age of majority). It is the resistant, antisocial, illegal or criminal behavior by children or adolescents to the level that it cannot be controlled by parents.

A juvenile delinquent in Nigeria, by law, is a person who is typically under the age of 18 and commits an act that otherwise could have been charged as a crime if they were adult.

Juvenile crimes can range from status offences (such as underage smoking, alcohol drinking) to property crimes such as stealing and violent crimes such as robbery or rape.



Nearly every society since the dawn of history has looked on youth crimes such as a serious problem, and Nigeria has become a very interesting issue and of concern for all because it touches the whole society – the government, home family and the influence on the influence of the social structure and well being of the society.

Juvenile delinquency is also known as teenage crime. It is like any crime that human beings commit but these crimes differ because they are committed by young people. Before coming of age girls and boys have less understanding of the world. Parents, friends and teachers are all responsible along with the juvenile who committed a crime. This is why courts do not punish the teenagers like they punish the adults when they commit a crime. There are separate juvenile courts and the purpose of juvenile punishment is to help the teenager understand the importance of staying away from crimes.

There are various theories of juvenile delinquency and various researchers have reported different reasons for delinquency. Most of the delinquent teenagers belong to low social, economic or psychological background.

What factors could be responsible for this age-long phenomenon that has eaten deep into the bone of our social structure and threatens to bring it down? We shall examine some of the factors responsible for juvenile delinquency in Nigeria under three thematic areas:

1. The Home
2. Social Influence and Society
3. The Government

1. THE HOME

When a child is born, he's in a state of "tabula rasa" 'meaning empty mind, or better still, a clean slate'. All that the child learns, from names of people around to language, etc. are all learnt from the child's immediate environment, - the home. This is why the home is the most formidable factor in the child's formative years.

Scholars have claimed that if family background (especially the general atmosphere of the home and the attitude of the other members of the family) is congenial for proper development of a child, then the child is likely to grow up to be law abiding and responsible.

Juvenile delinquency from the home front point of view could also be as a result of broken homes which result in uncompromising, unwillingness of the child to be obedient to parents and elders, ditching, being

lazy to learn, fighting, conveying words that are not polite, etc. this could be caused by the parents or senior members of the family as a result of lack of proper training, impunity and most especially taking sides with children even when they have obviously erred.

The greatest cause of juvenile delinquency is the lack of sense of responsibility amongst parents for monitoring and taking care of their children by their hands. This assertion comes up as the recent phenomenon amongst the modern parents reveals that some cry out "my son is committing delinquency acts at home frequently as he spends much time on the street with those criminals".

Unfortunately, those parents never tried to spend more time at home educating their children directly, teaching them the words of God and guiding them to the true path. Instead, they keep working out of the house, leaving their children alone and hoping that the children would be responsible as soon as money is made available to them to afford whatever they desire. Spiritual education and training are left out. Allah says "*O you, who believe, save your families from hell fire*" (Qur'an, 66:6).

Some parent neglect totally, spiritual values to be given to their children at their early ages and at the same time, they take greater priority of stocking their children with only worldly affairs. Consequently, the child will be blind to acceptable values to be applied in society, therefore committing delinquent acts of naivety or sheer ignorance. A responsible home will breed responsible family members by imparting both spiritual values and knowledge about worldly affairs, the child needs both to successfully navigate through the tides of this world and favorable admittance in the hereafter.

The family is the basic socialization agency for the children. Children learn basic concepts about good and bad from their family, they make their values and set the norms of society. Family can make or break the personality of the children. In the family, the most important role is played by the parents and siblings. Most of the adolescents who show delinquent behavior in any form belong to families that could not give a firm foundation to the children. Broken families, single-parent families, separated families, frequent parents fight, lack of trust and confidence among the parents, criminal parents or psychological problems in parents can be the most important reason behind juvenile delinquency. The other reason can be siblings' rivalry or unequal treatment between children. Parents and elder

siblings have the responsibility to mould the personality of the children. When parents or siblings do not show moral behavior or they commit crime children or younger siblings also get the motivation to do something bad - a delinquent behavior.

- Economic Problems in Family

Often the cause of juvenile delinquency is economic problems in a family. Youth belonging to poor economical status easily get involved in criminal activities. They want to improve their status and for this purpose, they use negative path, in this regard often people do not support teenagers who belong from poor status and they go for criminal activities.

- Psychological Problems in Family

Psychological problems in parents or siblings can also be a risk factor of juvenile delinquency. Mental illnesses or other psychological problems like depression, frustration, aggression or hyper behavior showed by the parents can make the child feel deprived and inferior among friends. Sometimes children adopt depression and anger from parents or elder siblings.

- Social Problems in Family

In many families, parents or elder siblings are involved in various social problems. There can be various problems like gender discrimination, age discrimination, racial discrimination, child labour or violation of animal rights. Children and youth learn what they see in their family, in many rich families parents do not feel shame in child labour and children could not understand that child labour is against society and morality. Social problems cause stress and due to stress teens get involved in violence.

- Moral Problems in Family

Morality is the most important concern among teens today. Teens should know how to respect family and other people. They should give the due respect to everyone they know and meet. Some parents do not take care of their elders, and it is a known fact that such children who see their parents disrespecting their elders, their children never respect their parents and elder siblings.

- Parenting Style

Parenting style also matters and many researchers say that it is one of the biggest reason why teens commit crime. Parents are some time very harsh and they punish their children for small issues. Children start disrespecting their parents and they become violent.

2. SOCIAL INFLUENCE AND SOCIETY

The children who have less direct control from their

parents plunge themselves into the society, laden with insufficient spiritual value as a means of filtering all the sources of acceptance. Sources of acceptance here can be in the form of misleading information and entertainment from the media such as television, magazine and most recently, the internet.

Negative peer pressure which introduces children to acts they may not have accustomed to at home, but against which they do not adequate defensive response such as thuggery and likes.

It is very common to see some children die accidentally or cause death of others or run to other high magnitude troubles when they try to perform certain TV shows that display cruel fighting or such kind of heroic movies, children who get over

westernized, and without satisfactory spiritual value can be easily driven to perform delinquent acts.

Rape, incest, sodomy and other sexual and social vices are direct results of both poor home training and negative social influence.

International influences, particularly for children who have been largely exposed to western cultures also have a great impact on them psychologically and socially.

Society itself sometimes become very negative and create difficulties for the youth. Society is a strong force in developing the personality of the teens. Developing negative feelings from society can become a reason behind juvenile delinquency.

- Social concerns

Teenage boys and girls go through several social problems when they are not well socialized human beings. Some teens are very harsh and rude to talk and they cannot control their anger or aggression as it is in their nature. Most of the gender-biased boys talk to the opposite sex like they are slaves and they do not respect them. Their violence and aggression make them commit crimes that other boys will never do.

- Psychological concerns

Psychological and mental concerns are also important when talking about juvenile delinquency. Mental disability is another big cause of juvenile delinquency. Mentally ill boys or girls can commit any crime without knowing the consequences of it. Statistics show that mental illnesses are one of the biggest reason behind juvenile delinquency in America and other developed countries.

- Drug use

Drug use has become widespread among teenage boys and girls. Drugs use is prohibited by laws in many so-



cieties. Drug use in youth can be dangerous as they can commit violent crimes when they take drugs.

- Physical concerns

Physical disabilities can also cause juvenile delinquency. Juveniles that are physically or mentally handicap usually want to take revenge from other people for their complexes. They want to achieve success in life using negative means.

- Personal Reasons

Sometimes parents or family has nothing to do with the delinquent behavior of the juvenile, neither does the teachers or neighborhood have to do with the delinquent behavior of the teenager. There are sometimes personal reasons responsible for the delinquent behavior. Sometimes the adolescent faces hardship in life due to some psychological or physical problem that he is going through. A physical handicap will go through many problems in life as the society does not accept a person who does not have similar capacities and abilities that a normal person has. Society is often cruel towards a handicap and this unequal and unjust attitude of the society develops negative feelings in the person. The negative feelings make the person commit a crime even if he belongs to a good family. This is a very common reason for committing the crime in adolescence. Those adolescents who are suffering from some psychological or physical problem want to take revenge on society, friends, family or peer group. In modern society, racial differences are also a very strong reason

behind juvenile delinquency. Racial differences can cause several big crimes by the adolescents as adolescents become aggressive and they want to take revenge from the society for the unequal treatment that the society shows to them. Drug use is also a very common cause of juvenile delinquency. Those juveniles who use drugs usually get involved in criminal activities as most of their friends belong to the criminal class.

- Peer group influence

Peer group is a very strong force that can cause delinquent behavior in the adolescent. When friends commit crime adolescents often learn to do it and they cannot understand the consequences of the crime. Peer group rejection can also be the cause of juvenile delinquency. Adolescents can also show delinquent behavior when they cannot get similar resources as their friends have. Parents should ensure that their children are hanging out with friends who belong to their class as this will prevent adolescent jealousy which can cause several crimes in adolescents. Parents should also see that their children are going out with good friends that belong to respectable families. They should not become part of any gang.

- Gangs and cliques

Youth can easily become part of a gang or clique during their age they think it appropriate to be powerful and to be part of a large group. Often strong groups and gangs are ones that are indulged in negative actions. Peer group influence can be positive and it can

be negative.

- Abusive behavior

Abusive behavior is the first step towards committing crimes. When teens become part of a clique that is abusive and that does not know how to behave the teen also get involved in negative means.

- Peer group rejection

Sometimes youth do not get acceptance in any group as they do not have a strong personality and due to peer group rejection, they commit crimes.

- Labeling

Labeling can destroy the personality of the youth and make the teen a criminal forever. Labeling means that society labels a teen criminal once he commits a crime, though this is his first time due to the tagging he will perceive himself a criminal. He will repeat similar crime or other crimes in future. He will no longer feel any embarrassment in committing crimes.

3. THE GOVERNMENT

One may wonder, “What is the government’s role in this?” Well, it is simple. Economic and socio-political issues such as poverty, DO or DIE politics, have a great influence on the behaviors of the youth, whether delinquent or otherwise.

The man-maid justice system, which many a time could mean injustice meted out to some individuals, or inadequate and evasive punitive measures encourage, to a great extent, the delinquent tendencies in the youth. Since poverty appears to be one of the major causes of juvenile delinquency, it is suggested that the government at all levels should step-up efforts to improve the economy.

The anti-social behavior often associated with the juvenile delinquents, such vices as vandalism, drug abuse, weapon carrying, alcohol abuse, rape, examination malpractices, school violence, bullying, cultism to mention but a few may all be resultant from a poor or a compromising justice system.

In recent past, correctional facilities institutions, which ought to be tools for rehabilitation and reintegration of the delinquent(s) back into the society, have in some cases hardened their candidates. Such people leave the correctional even worse than they got in. The government has a very un-negotiable uncompromising role to play such that correctional institutions play responsible correctional.

ISLAM IS THE SOLUTION

The issue of juvenile delinquency is one of the main

social problems that societies seek to eliminate. Shari’ah provides basic principles to avoid such problems in a way that no other law has provided. Surat Al-Tahrim, Allah says: “*O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe, they do not disobey Allah in what He commands them but do what they are commanded*”.

First things first, what needs to be done is how to raise awareness amongst parents of being responsible to their children. In Islam, children are viewed as mandate bestowed upon parents by Allah.

Muslim parents asked about their treatment of their children whether or not the child’s rights to proper and Godly upbringing through getting both spiritual and material needs are fulfilled by parents.

The holy prophet Muhammad (peace be upon him) said “Every one of you is a guardian and every one of you is responsible for his wards...a man is a guardian of his family and a wife as guardian of her husband and children. Beware, all of you are guardians and are responsible for your wards (Narrated by Al-Bukhari).

The Prophet Muhammad (peace be upon him) has shown a great exemplary behavior in balancing the spiritual and material education given to his children.

“The best of you are those who treat their family the best. And I am the best amongst you in treating my family,” (Narrated by Al-Hakim).

The above hadith also reflects a message that if one carries out good deeds; hence, he/she must show (read: educate) them to his/her family first, then other people. The next thing is giving priority to the teaching of Islamic good deeds to children since their early ages. The priority of teaching Islamic Tawheed to children at their very early ages is based on Allah’s saying

“*Behold, Luqman said to his son by way of instruction ‘O my son! Join not in worship (other) with Allah: For false worship is indeed the highest wrongdoing*” (Surat Luqman).

As soon as Muslim parents feel that they have achieved an acceptable level of Tawheed installing in children, then they start teaching Islamic good deeds, and family worldly affairs.

The immediate next exposure for the child is the society and schooling. These are two places where children spend most of their time, and therefore they are faced with a great number of values, norms and knowledge from outside their immediate environments. Muslim parents who have fully given enough ‘filter’ to their children are no longer afraid of releas-

ing their children into the society. But on the contrary, those who do not provide their children with such basics would find them being delinquent.

An educational institution is meant for shaping, imparting and developing the culture of human beings. The purpose of Islamic education is not just the secular but also relates to the combination of spiritual and physical teachings to prepare someone to behave appropriately (Ihsaan) to face the world and the hereafter.

The functions and the role Islamic education in the effort to overcome juvenile delinquency requires a concept that is always relevant to the development of adolescents, especially present youths, who have come in contact with modern cultures.

The application and enforcement of preventive, curative and rehabilitative measures by the government are equally undisputable in order to reduce the frequency of juvenile delinquency that occurs in adolescents.

CONCLUSION

Juvenile delinquency or criminal /delinquent behavior amongst young people and children are most possibly caused by the lack of sense of responsibility amongst parents for taking care and monitoring their children directly. Though they often

worry about their children's growth, more often than not, they still spend most of their time working out of the home with the hope that their children would grow into what they want by providing them merely with money. It, therefore, leads some parents to give merely worldly affairs education and neglects the spiritual affairs education (Islamic Tawheed). Thus, children find it hard to differentiate good deeds from evil deeds mixed in heterogeneous society because of the absence of such a 'religious' filter.

The family should have a positive attitude towards life and towards society. Parents and elder siblings should show the children positive values, norms and standards of society in this way the children will be able to show the right behavior to the society. A family is the role model for every child and a model behavior by the parents and siblings can give motivation to the child to behave positively. A government should support families that have poor economic status so that they can improve their financial condition. Parents should also teach children the importance of respecting laws of society. Parents should tell their children the consequences of breaking laws that government has made for public safety

and betterment. Parents should make sure that they observe equality of rights, justice and condemn discrimination.

Parents can take the responsibility of fighting against any odd that their children have in their personality. Children especially teenage children have not reached the age of maturity where they know the difference between good and bad. Their parents do know what's good and what's not and they should keep an eye on their children. They should know about the friends of their children and their other mates. In case of any disability parents and teachers should talk to the teens about their problems and they should try to solve their problems. From early childhood, parents should ensure that their children meet people of their age and know how to behave in the society.

Peer group influence is very strong on teens and parents should see the friends of their children. They should create a healthy and friendly relationship with their children. In this way, children feel free to share anything and everything with their parent

Islam brought first by the Prophet Muhammad in the 5th Century, has taught all people, either Muslims or non-Muslims, that first urgent thing to be taught to children at their early ages is providing them with spiritual affairs education then worldly affairs education. The two here must be balanced as what has been performed by the Prophet Muhammad in upbringing his children. Above all, parents should now pay more attention to take care of their children because of children – in Islam – are mandate bestowed upon parents by Allah – the only worshipped God. "Everyone of you is a guardian and every one of you is responsible for his wards" (Hadith).

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Globalization of Arabic Language and Bangladesh

Dr. Muhammad Iqbal Hossain

I was talking about the socio-economic and religious matters of Ohio, the USA, the director of the Cleveland International Council for Cultural Relations. Director is a Catholic Christian middle-aged smart lady. I saw her huge knowledge about Arab culture and literature. I asked her about the reason of interest for the Arabs culture and she replied that “the Arabic language is an added attraction of job market in the United States. Either in Government’s or corporation’s Arabic expertise is an extra quality for job placement. After Graduation, my eldest son spent six months in Dubai of the Arab Emirates for learning the Arabic language. Don’t you see scarf on my head? I wear it regularly as my son likes it. Arabic is not only a language of Muslims but also a way of solvent and successful life for Americans who are employed in specific fields”.

The importance of the Arabic language

UNESCO announced 18 December of every year as International Arabic Language Day since 2010 although the Arabic language is one of the United Nations' languages among the six from 1973. UNESCO has declared United Nations' another five International languages' celebration dates and International Mother Language Day as International Day. Bangladesh can boast that the International Mother Language Day is born in Bangladesh. In 1952 we received Bangla as mother language contrary to many Bengali martyred and the world received International 'Mother Language Day' which empowers and encourages mother languages everywhere of the world.

Arabic is the 5th strongest language in the world. Language importance is not defined only on the speaking population, but the strong or important language index of the world is determined by the KPI (The Power Language Index) set of 20 indexes. Major aspects of the index are language-speaking population, GDP of the country, international communication, diplomacy, tourism, education, culture, literature and heritage. Basically, the Arabic language is one of the strongest languages in the world above all aspects. Arabic has a great influence on other languages of the world, especially in vocabulary. The main influence of the Arabic language among the Muslim countries. The Arabic language is a major source of vocabulary for several languages such as Amazigh, Kurdish, Persian, Pashto, Urdu, Punjabi, Sindhi, Ta-

galog, Turkish, Spanish, Hindi, Portuguese, Catalan, Swahili, Somali, Malay, Bangla, Indonesian and other languages. Arabic words used in most of the languages mentioned above in origin shape or in diverse shape.

Ultra-Modern Arabic is out of the taboos of the traditional Arabic. Arabic language, now a day's, to the way of acquiring the power to shake any literature or culture of the world. Nobel laureate Nagib Mahfuz, poet of freedom Jubran Khaleel Jubran or the rebellious spirit of Adonis touched the hearts of literary people of the world. Arabic Rock and Pop Music, Roche Arabian or Arab Folk Dances are now one of the world's tourist attractions. Pyramid or the places of all Prophets Love to the Prophet Muhammad (peace be upon him), the status of the Makkah and Madinah has created another feeling of the Muslims to the Arabic language. Generally, five million Hajjis (pilgrims) are visiting two holy places in Saudi Arabia around the year only for Hajj and Umrah.

Arabic is the official language of the twenty independent countries in Afro-Asia. Arab also considered as one of the major economic zones of the world. According to the survey of foreign students in the United States in 2013, Arabic-speaking students are the third majority after Japanese and Chinese students. It will not be exaggerated if you say the Middle East as the centre of world politics. The current world economy is mainly oil-centric and the sole authority of the oil market is the Arab world. The high elevated plants of Dubai are their vision partners. It is known as the entire

world's largest labor market in the Middle East. The Arab economy is one of the most attractive economic hubs of the world economy.

Originally, the Arabic as the language of the noble Qur'an and the Prophet (peace be upon him) is now the language of the Muslims of the world. The religious sentiments of the Muslims assorted with the Arabic language. It is said in the diplomatic language that the Middle East runs the world's motors again and again. That is, today's superpower America or the power of Russia's energy is to return to the kingdom of power or arms is in the forefront of the Arab world. We can say that the Arabic language is playing a very significant role in the world economy, socio-culture or world politics.

Arabic language, Arab job market and Bangladesh

Bangladesh's relationship with the Arabs is not very intimidating. After independence in 1971, our relationship with the Arab world started intensifying in a very short time. Some Arab countries, including Iraq, recognized the independence of Bangladesh early on. Slowly, since 1980, the Middle East is one of the biggest labor markets of the country. According to a source from the Labor Welfare Ministry, only 1.9 million Bangladeshi workers are working in Saudi Arabia but as a private source, it is about 2.5 million. Bangladeshi workers are meeting 27% labor demands of Saudi Arab, 1.1 million in the United Arab Emirates and one lac in Qatar. Likewise, Bangladeshi workers are working with goodwill in other Arab countries including Bahrain, Oman and

Kuwait. About 63% of foreign remittances in Bangladesh are being added to our economy from Arabic-speaking Middle East countries. With so much labor market remittance we are getting more money than India and Pakistan, by sending our skilled manpower. Now Nepal is also becoming our competitor. India and China are very serious in today's possession of the Arab market. There is no sector in the Middle East where Indians do not have a presence. India's monopoly dominance is increasing from labor-dependent sectors to technology-based sectors. India's special monitoring in protecting the Indian market, protection of workers is the reasons for their success and of course, the efficiency of the Arabic language of Indian diplomats also works in this field.

I had a friendship with an Indian retired diplomat at London. I asked him why Pakistani diplomacy was defeated by India on Kashmir issue. He said, out of many reasons one of the issues is the language. The Pakistani diplomats could not show their rationality in Arabic speaking countries due to their shortage Arabic efficiency, on the other hand, Indian diplomats knew Arabic. I saw the truth of his words in Delhi's Jamia Millia central university. There is a well equipped modern Arabic language institute in the University. The Arabic language is taught to the diplomats who are appointed for the Arab countries as planned by the government of India. These schemes of the government always bring benefits to the socio-economy and political sector of India. But is there any special prepara-

tion or plan of our policymakers for holding or expanding such a large financial market? How many diplomats to the Arab states of our country know Arabic? Is there any plan to the government's high level? A few days ago, the Ministry of Education in Bangladesh launched a project on language education to make language education very high including Arabic. These courses have been started at such places or in such colleges where the general public movement is very low. It is ridiculous that some selected Arab words are taught in various technical institutes to the female workers who are interested in the Middle East family jobs. but their Arabic teaching technique is very poor.

On the other hand in Bangladesh, we have got thousands of Alia and Qawmi Madrasahs and Arabic Language department in the universities. They do not just teach Arabic for the religious duty or teaching only noble Qur'an and Hadith, the whole nation wants to (teach) learn this language as the language of rich literature and for economic growth of Bangladesh. The question has come forward. Although the Arabic education sector is a weak, public-private investment is not very low. There are Arabic departments in all the major Universities of Bangladesh. There is no debate about the expertise of the teachers of the Arabic departments, but I think they always prefer to work in Islamic studies field rather than establishing the Arabic language in the country. They have largely failed to highlight the global status of Arabic literature. There are a lot of articles in the daily newspapers about Arabic literature in Bangladesh, translated

from English. But in our country, we have got thousands of Alia and Qawmi Madrasahs and Arabic Language Department!

However, the hope is that some Arabic young researchers have been working on translating original Arabic literature in Bangla. Government regulated Islamic University Kushtia, Bangladesh one of the excellent center for practising modern Arabic Language among the centers of Arabic language in the country. I talked to many Arabic languages and literature-related people, they are also thinking of opening a course called 'Business Arabic' in their respective fields. These are the hopes. But remember, all the countries of the world are trying their level best to take economic advantage of the Arabic language. In this case, Bangladesh is far behind. The Arab market will no longer be dependent service only. They are moving faster from labor service to creative labor market or techno labor market. In order to take care of this market, the collective efforts of religious and socio-economies have to be taken, and hope the government will also have to make extensive plans to expand the market in the field of education, medical, techno and religion to the Arab countries, not just only in labor market. The importance of education on communicative Arabic language in Madrasah must be given. Middle East Institute will be opened for Arabic language and Arab world research at the university level. And of course, build up brotherhood relation with the Custodian of the Two Holy Mosques the King kingdom of Saudi Arabia.



Bahrain's Beit Al-Qur'an museum

Aftab Hussain Kola

AFTAB H. KOLA is enamoured by exhibits that offer an unparalleled view of some of the rare Qur'ans, calligraphy, illumination and binding and other artefacts. The museum displays Qur'anic manuscripts from diverse historical eras and cultures.

Despite having stayed in the Middle East for 13 years I never got a chance to visit Bahrain. But my recent visit to Bahrain, a tiny Arabian Gulf Island archipelago, pinched me to regret of having not visited Bahrain while I was stay put in Oman. Bahrain in the yore was the hub of a trading network through which channelled valuable cargoes. Historically, Bahrain has been the crossroads for traders and invaders, and is also believed to be the “holy” and “pure” land of Dilmun referred to in cuneiform tablets recovered from ruins in Mesopotamia — present day Iraq. As such, it is the land — according to a Sumnerian story more than four millennia old. As Bahrain embraced Islam, its later history is just as rich when Bahrain had its share in the shaping of Islamic history.

Bahrain's jewel is its Beit Al Qur'an Museum which treasures a rare collections of Holy Qur'ans and invaluable artefacts of different periods and

rulers weaving together history and legends. The Qur'ans on view at the Sackler are some of the finest existing examples from diverse historical eras and cultures.

I was wowed by the collection illustrating Islamic history through manuscripts and artefacts. It is rich in displays, stocked with historic treasures and carefully selected to appeal to audiences of all ages.

Elegant stained-glass domes, illuminating the closed central courtyard, artistically carved mashrabiyyas, or latticed windows, and panels of tiny, colorful tiles decorate this three-story space in Manama.

Akin to a modern museum, Beit Al Qur'an organises permanent and visiting exhibitions, conservation and restoration of manuscripts, publication of books, research, and sponsorship of cultural activities, lectures and seminars.

The imposing biscuit-coloured building with

a slender minaret based on Bahrain's 12th century historic Al-Khamis mosque, and founded in 1990, consists of a mosque inside the premises as well as a well-stacked library consisting of mostly of Islamic books on a range of topics. Then there is the auditorium – the Muhammad bin Khalifa bin Salman Al Khalifa Lecture Hall –which can seat 150 people and is used for lectures and conferences.

The fourth section is the Yousuf Bin Ahmad Kanoo School for Qur'anic Studies. This offers seven study areas fully equipped with computers and modern study aids, with separate classes for women and children.

The museum, the highlight for visitors, whose ten rooms on two floors, interconnected by ramps and half-height walls, take up the largest part of the Beit Al Qur'an's space and contain some of the art treasures collected by Kanoo: armor, ceramics, glass, textiles, scientific instruments, manuscripts, clothing and ornaments from different periods and from countries as diverse as China, Tunisia, Morocco, Iran and India.

The collection of over 5000 partial and complete Qur'anic manuscripts, showcased in temperature-controlled glass cabinets with the sophisticated fiber-optic lighting essential for the proper display of rare and delicate old manuscripts is awesome. Within this setting, each piece can be viewed from various angles, and is displayed to highlight its prominent characteristics.

Among the highlights encompass masterpieces that relate to specific instances of Islamic history or to key developments in the art of Qur'anic calligraphy, illumination and printing.

The display is so widespread and on a range of variety that such collections are significant on a worldwide scale. Rarely in modern times has such a range and variety of Qur'anic manuscripts and printings been assembled and made available to scholars and the public to study and appreciate. The collection comprises of manuscripts spanning all of Islamic history, and was sourced from different region as near as Makkah and as far as China.

In addition to the historical and spiritual value of the collection, the beautiful examples of Arabic script provide insight into the history and development of the language in its written form.

The collection includes some of the earliest Qur'anic manuscripts in the world, from Madinah, Iraq, North Africa and Spain. All of these are writ-

ten in the stiff and angular kufic script, named after the Iraqi town of Kufa, where it was first formalized and popularized. (It was also used earlier in several variant forms in Makkah and Madinah.) It is appropriate for this script to be associated with Kufa, the stronghold of the fourth caliph, 'Ali, because he was a master calligrapher in his own right and among the first to transcribe the holy book.

Beit Al Qur'an also houses manuscripts that are unusual in their origin, their materials, or their shape or size. One, produced for the Safavid shah Husayn I, is written on veneer-thin slices of sandalwood; another is a prime example of 11th century calligraphy on paper from Iran. It is penned in a highly developed kufic style and uses white lettering surrounded with gold tendrils for the chapter heading; bold gold strokes, outlined in red, spell out the name of God. Yet another is an octagonal Qur'an manuscript measuring only 43 millimeters (1 1/2") across. Such tiny but complete pocket copies of the Qur'an were prized by travelers, and a special script style, called ghubari, meaning "minuscule" or "miniature," evolved for use in their production. Their size posed a formidable challenge to scribes, for writing the Book in ghubari was an even more exacting labor of love than writing a full-size version. But since penning the Qur'an was itself an act of worship, many a scribe bore this burden happily.

Qur'ans at the other end of the size spectrum include a 50 by 70 centimeter (20 x 27") Moghul Qur'an in Indian script with an interlinear translation in Persian, each chapter rendered on a different color of paper. Such extra-large manuscripts, often commissioned for mosques, took much time—and fabulous large-muscle control—to complete. The most elaborate of them, reportedly from the Mamluk period (1250-1517), measured 75 by 50 centimeters (30 x 20"). Some were 350-page single volumes, others were produced in 30 volumes, each containing one juz', a standard 30th part of the Qur'an.

Then there are Qur'anic verses written on a rice grain and a chick pea.

Margaret Thatcher, former British prime minister, who visited the museum wrote in its guest book: "I have learned even more on this second visit. The treasures are exquisite and tell us so much about the past that we need to know. I shall hope to come a third time."

There is no entry fees but you can put some money if you are inclined in a box kept at the entrance.

Muslim population in Europe projected to rise

(Deutsche Welle)

The share of Muslims living in Europe may double to more than 10% of the population by mid-century, according to new research on the continent's growing Muslim population.

The projections of the Pew Research Center are likely to fuel further debate over immigration after a record influx of migrants and refugees into Europe in recent years.

The U.S.-based public opinion and demographic research center modeled Muslim population growth in Europe, defined as the 28 European Union countries plus Norway and Switzerland, on three scenarios taking into account natural population growth, future regular migration — such as for work or school — and refugee migration.

Even under the unrealistic assumption that all migration to Europe stopped today, known as “zero” migration, the percentage of Muslims in Europe would rise to 7.4% in 2050 from 4.9% in 2016. In Germany, the Muslim population in 2050 would rise to nearly 9% from 6% today.

Researchers cautioned that it is very difficult to anticipate the future and underscored that the projections are hypothetical. Push factors that impact migrant and refugee flows, such as instability in Africa and the Middle East, may wane or increase. Much also depends on economics and European governments, which have tightened migration policies domestically and on the E.U.'s borders.

The researchers based their projections on those people who identify themselves as Muslims using data from 2,500 data points, including official statistics and polls carried out in countries that do not collect information on religious identity.

The percentage rise can be accounted for by differences in age structure and fertility rate between Muslims and non-Muslims. Muslims in Europe are on average younger (30.4 years) than non-Muslims (43.8), meaning more women are of child-bearing age.

The researchers predict that a Muslim woman will have 2.6 children, one more than the 1.6 children that a non-Muslim woman living in Europe will bear. The researchers pointed out that while not all children born to Muslim parents will identify as Muslim, kids tend to take on the religious identity of their parents.

‘Medium’ and ‘high’ migration scenarios

Under two other projected scenarios, Muslims would account for between 11% and 14% of Europe's population by mid-century. For Germany, which has taken in many Muslim migrants and refugees in recent years, the percentage of Muslims is projected to lie between 11% and 20%.

The “medium” migration scenario assumes refugee flows will stop but regular migration will continue at previous levels.

“The zero migration and the high-migration scenario are really thought experiments, kind of what it could be like at either end of the spectrum,” said Conrad Hackett, one of the lead researchers of the study.

Between 2010 and 2016, 7 million people from all religious backgrounds arrived in Europe as regular migrants or refugees. More than half (3.7 million) were Muslims.

Only 1.6 million of the total 7 million people were refugees. But the vast majority of refugees were Muslim (1.3 million), reflecting war-torn Syria, Iraq and Afghanistan as top origin countries.