

THE MUSLIM WORLD LEAGUE

Journal

The honor of
women in Islam

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No.8

Secretary General of MWL: Moderation is the basic principle of Islam



World Council for Sheikhs Teaching Recitation convenes in Makkah



Letter From the Editor

Community Security and the Unity of the Nation

In its comprehensive sense, community security is a base for stability and development that leads to the unity of the nation. This has been a well-established principle in the literature of the Muslim World League (MWL) since its establishment more than half a century ago. The Charter of the League affirms that “there is no peace for the world, except by applying the rules laid down by Islam.

The MWL seeks to achieve these goals and principles by raising public awareness, promoting media and cultural interaction, organizing intellectual dialogue meetings to bring followers of religions and cultures together, implementing developmental and educational programs and carrying out activities on the ground in form of urgent relief, social welfare, orphan’s sponsorship etc.

It is not surprising that these goals and principles are clearly reflected in the outcomes and recommendations of the International Conference entitled “Community Security and its Impact on the Unity of the Nation” held by the MWL in cooperation with the World Forum of Mediation in the Jordanian capital Amman (18 and 19 Rajab 1438).

The opening speech of His Excellency Secretary General of the MWL Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, objectively expressed the principles of security and peace, stressing the need to combat the forces of evil that have disrupted the security of our societies, threatened the humanitarian community, and dragged the region into the chaos of fighting and the explosion of ideological differences.

The final declaration of the conference

calls for not giving in to this reality. Rather, it encourages to work out a consensus formula that will achieve social harmony among the different components and guarantee justice and rights for everyone in a pluralistic and safe society.

The final declaration of the conference also pointed out that the transformation of the Muslim Ummah from this situation could be achieved by enhancing moderation, increasing public awareness, moving from a narrow partial vision to a comprehensive holistic one, taking into account the consequent re-ordering of priorities and paying attention to the common humanitarian issues.

The final declaration of the conference includes a number of intellectual foundations and pillars. One of them is that Islam is a religion of moderation and mercy and that it is not permissible to tolerate the distorted image depicted by the forces of extremism, which reflects their misunderstanding of or malicious intentions towards Islam and which is contrary to Islam’s origins.

The conference has approved a number of important recommendations including: Calling on Muslims to comply with the principles of Islam and translate them into reality through contributing to building a civilized society that respects religious and cultural diversity, works to achieve social justice, reinforces national unity and cooperates with other components in order to confront problems and challenges through meaningful and constructive dialogue and positive communication as these elements will help promote justice, peace and compassion in society.



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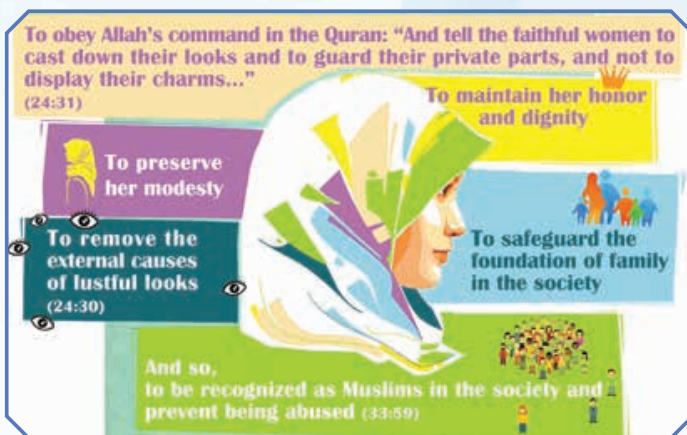
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MWL Secretary General:
Moderation is the basic
principle of Islam



AMMAN - MWL Journal

The Secretary General of the Muslim World League (MWL), Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, emphasized that the League has effectively utilized all its academic and intellectual capabilities to oppose the forces of evil that strive to disrupt societal security and threaten human society.

Hatred and obsession with superstition, which Islam has rebuffed and time itself has transcended, continue to give rise to sectarianism and conflicts



The above was mentioned in a speech delivered by H.E. Dr. Al-Issa during the conference on “Societal Security” organized by the Muslim World League in cooperation with the World Forum for Moderation, headquartered in Amman, Jordan, under the patronage of H.E. Dr. Hani bin Fawzi Al-Mulqi, Prime Minister of the Hashemite Kingdom of Jordan. Nabih Shuqum, the Jordanian Minister of Culture, inaugurated the conference in the presence of a number of prominent Jordanian dignitaries, led by H.E. Mr. Faisal Al-Fayez, the president of the Jordanian Senate. The event was also attended by various academic, intellectual, political and civil society personalities representing 35 countries.

Dr. Al-Issa emphasized the importance of convening this international conference

that witnessed the participation of renowned thinkers, scholars, researchers and officials representing a number of countries. The conference tackled the issue of the Ummah uniting on the path of moderation which is set as a desirable, noble, pivotal and leading principle in the religion of Islam.

A Message of Mercy and High Moral Standards

Describing Islam as a message of mercy and high moral standards, the Secretary-General said in his speech: “When the Ummah is on an equal path in this matter, this reflects internally in the form of societal security with all its connotations and details. It reflects the comprehensive message of Islam that arrived as a mercy to the world and as a complete



Disingenuousness regarding the justification of errors committed throughout history in the name of Islam produces further aggravation

system of high moral standards.”

His Excellency emphasized that, “While the consciousness of the Ummah was in a state of wakefulness and slumber from one era to the next, we painfully observed chapters of history, holding to account the people who contributed to them, not Islam, except in the rhetoric of those who attempted to make Islam accountable for the crimes of exploitation and theft.”

His Excellency proceeded: “No individual is considered fully obedient to Islam, except the infallible Prophet Muhammad (peace be upon him). Therefore, it is misguided to be disingenuous in rationalizing crimes of political and tangible exploitation and attributing that to the religion; that cannot but produce further aggravation, loss of trust while strengthening negative stereotypes. We

should all know that disputing and quarreling over the truth only serves to aid each sinful aggressor, an act which is a double crime.” He added, “Just as, it is misguided – in principle- to waste time in dissecting the corpus of history since what has happened was written in the Decree of Allah.”

His Excellency added: “In the context of the expansion of evil, we find ourselves facing polar opposites of extremism: an extremism falsely attributed to Islam, and an opposite extremism represented in the phenomena called “Islamophobia”. They alternate in exploiting the advantage of the other just as they alternate in the dangers that they both pose.”

His Excellency stressed that “Societal security, in terms of the way it leads to unity of the Ummah, demands the upholding of its requirements- in the best possible manner- each according to what concerns them; whether regarding political, social and economic justice or the scholars and preachers of the Ummah upholding their academic and intellectual responsibility according to the guidance of Islam. The proper understanding is from Allah Almighty and His Holy Prophet (peace be upon him) through a deeply-rooted knowl-



● *A large audience comprising scholars, intellectuals and politicians* ●

edge in comprehension of the objectives of the Shari'ah, counter-balancing benefits and harms, and prudent consideration of the consequences. The Shari'ah, which fits all times and places, is flexible- it brings about joy and facilitates affairs to the point that its fatwas and legal rulings change according to the needs and abilities with the change of times, abilities, circumstances, customs, intentions and individuals."

The Secretary-General of the MWL called on the bearers of knowledge and thought leaders to warn the youth of the Ummah in order to strengthen them from the evils that have hijacked a number of them by exploiting their unbridled religious passions. He drew attention to the following, "Indeed for each calamity in the Ummah is a diagnosis leading to its causes and a remedy. And when we are in the diagnosis (out of negligence or disputing and quarreling), then the wrong remedy will not be limited only to a lack of healing, but it will also multiply the disease

and complicate the condition. Therefore, we are in greater need of reconsideration and transparency, not marching forward in error for which there is no benefit aside from senseless accumulation and expected, rather previously witnessed results."

Dr. Al-Issa spoke about the impact of awareness regarding the progress of the Ummah saying, "No nation was able to progress except through awareness. And awareness is not hindered except by ingrained ignorance. Indeed through the obstruction of thought in the environs of division, hatred, and negative exploitation, possibilities are restricted and the circles of futile competition increase the Ummah's suffering, hardship, partisanship and conflicts. They lie in anticipation for the environs of political conflicts in order to cultivate extremism and terrorism, in a painful multiplication that extends into a zone of emptiness. The scholars and thinkers of the Ummah must assume the forefront of responsibility for this work."

In the context of his narrative on the obstacles to awareness in the Ummah, His Excellency continued, “Disputing and quarrelling due to political or material interests also obstructs awareness. Such interests deceive many of the flock who are misled by its flowery words and the trap of its deception. In this context, it is naively presumed that, through time, the civilized transcend the persuasion of superstition and misrepresentation. Aside from that, an astonishing divider separates those minds from their source of guidance and meanwhile they return to what is familiar to them while they have gone deeper into heedlessness.” His Excellency clarified, by way of illustration, the ambitions of those waging on partisanship and hatred, saying, “Hatred and superstition, which Islam rejects and time itself transcends, engenders partisanship and necessitates conflicts.”

He also stressed that there can be no progress for an Ummah except through following the example of and living its exalted values in terms of conduct that translates its veracity and determination, far removed from narratives that have no benefit behind them. Time unveiled them and it will not cease doing so. He added that “Just as they cannot get past their negative portrayal, some of the minorities in a number of non-Muslim countries are distressed in dealing with the countries they entered. They did so by means of an oath to respect their respective constitutions, laws and cultures in order that the awareness transcends that. Likewise, awareness of the duty to claim religious rights in accordance with the constitutional articles is distinct from raising one’s voice with insolence, hatred, and stubbornness without honor, in the context of breaching commitments and a lack of differentiation between the concepts of basic respect and religious conviction.”

It is unwise to waste time dissecting the corpus of history- what has happened was written in the Decree of Allah

His Excellency, the Secretary-General, reached the point where he said, “While we are upon the model of this painful reality, devoid of awareness of it, we are indeed standing before a dilemma, which takes us backwards as well as to supporting the circumstances of corresponding hatred; and then comes the escalation and conflicts. In this way we regretfully all but guarantee the notion of a clash of civilizations during a time when we criticize it for its hatefulness and backwardness.”

His Excellency, the Secretary-General reckoned that “Diversion with recommendations and resolutions at the end of conferences and meetings, itself an isolated symbol, can be of no use aside from wasting effort, time and money; and it is something blameworthy for its companions,” stressing that the Ummah has a need for veritable resolve and a sound diagnosis before engaging in vicious circles. It must be understood that the solution begins from within the Ummah and that the diagnosis is clear and bright.

The Legitimacy of the Nation-State

Dr. Al-Issa added that “Indeed we established the origin of the laws of the nation-state and investigated the matter in our conference. It is considered among the matters of societal security leading to its union of true faithfulness



● A group picture of the conference ●

in confronting those who doubt its legitimacy and laws based on the illusions of a Caliphate with characteristics of extremism. We are indeed facing the responsibility of the nation-state (first from within at the beginning), and despite its Islamic ties (passing through) and (ending) with the entire world (with all its countries and peoples), in the framework of human harmony, achieving the meaning of a term, most frequently revolving around Islamic vocabulary, and it is “peace”.

Sessions of the Conference

Various sessions of the conference discussed the problem of infringement of intellectual security and the widespread corruption that is produced by it. It made Arab and Islamic society a kind of spoils for extremist intellectual theories that substantially undermined its strength, unity, and hopes for a bright future. The participants considered the anticipated effect of a

state in which there is an absence of awareness, a weakening of thought, and a yielding to the sentimental feelings of dreamers and emotional discourse separated from reality.

The participants underlined the need to find a formula for societal harmony among its various elements, with a view towards achieving justice and guaranteeing all rights in a pluralistic and secure society in which all are satisfied. At the same time, the participants called for the transition of the Muslim Ummah from the sphere of a possible civilization to that of an active civilization through the strengthening of moderation, dissemination of awareness, the transition from a narrow, segmented vision of today’s world to a complete, comprehensive vision; and observance of what is consequential to that such as rearranging priorities and concern for shared human issues.

The participants stressed a number of in-

tellectual bases and foundations, the topmost of which is renewing the emphasis about Islam being the religion of moderation, balance and mercy; and refusing to acknowledge or display tolerance towards the distorted image of Islam, which is presented with misunderstandings or maligned intentions by extremists who violate its principles and laws, making the Muslim community a legitimate target for all lurking forces.

The participants pointed out that positive recognition of innate differences among people leads to belief in the law of the Creator in terms of His creation of differences, diversity and plurality. This also serves as an indicator that it is essential for rivals to look to a forum for a safe, peaceful coexistence that acknowledges the existence of disagreements and transcends it to form agreements on shared national and humanitarian interests.

The participants emphasized that the history of Islam is replete with unique cultural advances that contributed to the march of human civilization. It also formed a marriage between the nobility of the spirit and the needs of the body and it presented to humanity a system that makes it happy both in this world and hereafter. They also reiterated that Muslims today are capable of bridging and reducing the cultural gap and restoring this pioneering experiment. The participants called upon all to preserve the Islamic identity and to take pride in affiliating with Islamic culture which is not at variance with interacting with the community of all humanity nor does it prevent taking advantage of the achievements of other cultures.

The participants pointed out that societal security is achieved through concerted efforts among security and religious organizations as well as active participation from universities and youth organizations to counter deviant

Extremism and counter-extremism have mutually benefited from each other while the real contest is over the dangers that both pose

thinking. It requires effectively addressing erroneous tendencies while providing educational and social immunization for youth to safeguard them against the traps of extremism and instill in their minds a comprehensive Islamic understanding of love for the nation and defense against dangers to which it might be exposed at anytime. The participants said the aberrant practices perpetrated by certain individuals attributing themselves to Islam, and their degeneration into committing crimes of murder and intimidation does not justify the emergence of fear of Islam, representing the other side of extremism, rather it establishes discord among societies and humanity and sets the scene for the promotion of the culture of hatred with millions of Muslims who unshakably believe that Islam is the religion of peace, coexistence and Allah's mercy to humankind.

The participants are of the opinion that the sectarian and partisan calls are considered a bleeding cut in the body of Muslims which deepen their wounds. They emphasize that the said calls are an expression of short-sightedness and a lack of perception of reality and variables. They also added that the determination to restore and reproduce historical problems is considered irresponsible



● *Honoring the Secretary General of the MWL during the conference* ●

and suspicious. It is a situation that leads to inflaming sedition and tribulation among Muslims, cutting off resolution of crucial issues, and distracting attention away from addressing current issues and looking forward to a better future.

In its final statement, the conference calls upon Muslims to abide by the principles of Islam and to translate them into a reality that can be presented to all people on the basis of participating in the building of a civil, humane society that respects religious and cultural diversity; that seeks to establish social justice, promotes national unity and cooperates with elements of other societies in facing challenges and problems through meaningful dialogue and positive interaction; thus realizing a just, peaceful and compassionate society.

The statement categorically rejects calls of superiority, exclusion and partisanship, rather it seeks to mobilize forces and mend

divisions in order to wage a just war against the forces of extremism, terrorism and sectarianism which threaten the unity of Muslims, in turn generating more reasons for division, conflict and struggle.

The participants at the conference appealed to international political leaders and concerned international institutions to achieve equal access to a life of mutual security among all human beings; they appealed for recognition of the rights of the weak and marginalized peoples to achieve sovereignty on their land and to a life of integrity in a world free of fear and threat; the necessity of achieving effective partnership among forces preferential towards peace to defeat the negative effects of the phenomena of terrorism; and finally diligent cooperation in draining their sources- among which is the delay of complete impartiality with regards to some relevant international issues. In such circumstances, extremism, in the midst of its profiteering from

its victims of injustice and its exploitation of evil, has continued to be far removed from the guidance of Islamic law and the logic of wisdom, still attempting to penetrate into emotions devoid of awareness.

The conference seeks comprehensive societal reform because it is considered a necessity that has no room for delay in granting its means; this is on the basis of organizing the priorities of progress, reinforcing institutional work, and making concerted efforts to strengthen societal peace and national unity. It also noted in this context the importance of cooperation among countries in implementing sustainable developmental programs by creating strategic plans, drafting policies that create an environment conducive to discovering and sponsoring talented individuals; to recover expatriate expertise; to hone aspirations; and to encourage scientific research- all accompanied by the importance of ensuring the capabilities for progress through projects of national development.

The conference also called for imitating the successful international development experiences and working on altering consumption patterns that drain resources, waste wealth, lead to the depletion of national resources and hinder development programs. In addition the conference called upon universities as well as academic and Dawah organizations to strengthen their educational and cultural role to firmly cultivate concepts of unity and societal security.

The conference expressed profound gratitude to both the Muslim World League and the World Forum for Moderation for their sincere efforts in organizing this conference and making it a success, as well as the commendable efforts of the aforementioned organizations in entrenching a culture of dialogue and coexistence. The conference also thanked

Shariah, which fits all times and places, is flexible- it brings about joy and facilitates affairs; and its legal rulings change according to six exigencies.

the Jordanian government for facilitating and supporting the holding of this conference. The hope is for the organizing more similar events promoting commitments of service to Islam and all humanity.

At the conclusion of the Conference, H. E. the Jordanian Minister of Culture, on behalf of the patron of the conference, the Jordanian Prime Minister, awarded to H. E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, Secretary-General of the Muslim World League (MWL), a plaque of honor in appreciation of the role of the League in disseminating moderation.

The mission of bearers of knowledge and thought leaders is to fortify the youth of the Ummah against the evils that seek to exploit their unbridled religious passions.



A number of meetings with political, religious and thought leaders

During his visit to the Hashemite Kingdom of Jordan, Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa held a series of high-level meetings with the country's political, religious and thought leaders.

Deputy Prime Minister of Jordan

His Excellency the Deputy Prime Minister of the Hashemite Kingdom of Jordan and H.E. the Minister of State for Cabinet Affairs, Dr. Jamal bin Ahmad Al-Sarayrah received H.E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, the Secretary-General of the Muslim World League in his Amman office. Dr. Al-Sarayra commended the Conference on Societal Security for its role in enhancing and promoting the values of moderation and peace.

President of the Senate

His Excellency the President of the Jordanian Senate, Mr. Faisal Al-Fayez, received at his office in Amman H.E. Sheikh Dr. Muhammad Al-Issa, the Secretary-General of the Muslim World League. During the meeting, both underscored the importance of enhancing the role of enlightened religious discourse and tackled a number of topics of mutual interest.

Prince Hassan bin Talal

HRH Prince Hassan bin Talal, Chairman of the Arab Thought Forum received at his office in Amman, H.E. Sheikh Dr. Muhammad Al-Issa, the Secretary-General of the Muslim World League. They discussed a number of intellectual issues of mutual interest.

Minister of Awqaf and Holy Sites

H.E. the Minister of Endowment (Awqaf)





and Islamic Affairs in the Hashemite Kingdom of Jordan, Sheikh Dr. Nasser Abu Al-Basal received H.E Sheikh Dr. Muhammad Al-Issa, the Secretary-General of the Muslim World League at his office in Amman and discussed with him a number of issues of mutual interest.

His Eminence the Grand Mufti

His Eminence the Grand Mufti of the Hashemite Kingdom of Jordan, Dr. Muhammad Al-Khalaylah, received at his office in Amman H.E Sheikh Dr. Muhammad Al-Issa, the Secretary-General of the Muslim World League. They discussed issues of mutual interest.

Ministers of Interior and Culture

H.E. the Jordanian Minister of Interior, Mr. Samir Al-Mubaidain, also met H.E Sheikh Dr. Muhammad Al-Issa, the Secretary-General

of the Muslim World League and discussed with him different issues of mutual interest.

H.E. the Jordanian Minister of Culture, Mr. Nabih Jameel Shuqma, also received at his office in Amman, H.E Sheikh Dr. Muhammad Al-Issa, the Secretary-General of the Muslim World League and explored several issues of mutual interest.



Prime Minister of Malaysia: Muslim World League testifies to our moderation



Jitra, Malaysia

The Malaysian Prime Minister, Najib Razak, expressed his pride in the close brotherly relationship with the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al-Saud, saying that the MWL's designation of Malaysia as a model of moderate Islam confirms that the country is on the correct path.

While attending an Iftar celebration for Holy Qur'an memorization students in the city of Jitra, Mr. Razak noted that not only had the Custodian of the Two Holy Mosques, King Salman, made Malaysia his first stop on his visit to the region, but also the headquarters for the King Salman Center for World Peace. The Malay-

sian Prime Minister considered this evidence of Malaysia's commitment to the principles of moderate Islam.

"After studying Malaysia's governmental system, the MWL has determined that our country is a model of Islamic moderation," he emphasized. The Prime Minister also categorically rejected any allegations that Malaysia is not an Islamic state or that it is lenient in maintaining its religious identity.

Previously, the MWL had issued a statement expressing its support for Malaysia's moderate Islamic approach and its promotion of national harmony, while MWL Secretary-General, H.E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, had praised Malaysia's efforts to promote moderate thought and counter extremist ideologies.



World Council for Sheikhs Teaching Recitation of the Qur'an convenes in Makkah

MAKKAH –H.E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, Secretary General of the Muslim World League, member of the Council of Senior Scholars and Chairman of the Board of Directors of the World Council for the Sheikhs Teaching Recitation of the Noble Qur'an, has recently opened the second session of the Council consisting of the leading figures of teaching Qur'anic recitation rules in the Muslim World and countries in which Muslims are a minority.



In his opening speech, HE Dr. Al-Issa clarified that the Council's mission focuses on serving the Noble Qur'an by setting teaching standards in the field of Qur'anic ijaaza by means of chains of transmission leading back to the Messenger of Allah blessings and peace be upon him. These standards include the regularly required conditions and rules to obtain the ijaaza such as memorization of the Noble Qur'an accurately and memorization and understanding of the poetic text of Al-Jazariyyah Introduction to the Rules of Qur'anic Recitation. This is based on the concept that in transmitting the Noble Qur'an, it is essential to observe strict rules in enunciating the letters and their distinct characteristics (for individual letters and as when combined). As for Ibn Al-Jazari's Introduction, it covers most of the rules of Qur'anic recitation. Moreover,

The Sheikhs Teaching Recitation of the Noble Qur'an in the Muslim world commend the efforts of the Custodian of the Two Holy Mosques and the Crown Prince for serving the Noble Qur'an.



the sheikh who is conferring the ijaaza shall train the student to teach others to recite (since recitation of the Noble Qur'an is one thing and teaching others to recite it is another) as one may recite the Noble Qur'an well, yet the same person is not proficient in teaching recitation rules.

His Excellency also added that the Council is concerned with the types of ijaazas, their rules and certification as well as the skills related to teaching recitation of the Noble Qur'an and its instruction, programs and initiatives for teaching Qur'anic recitation in the organizations and foundations in Islamic states and requirements sought after for its development and advancement; in addition to coordination with the Council members

and adoption of necessary arrangements for the establishment of specialized courses for teaching recitation of the Noble Qur'an and its instruction.

The Council also examined the adoption of a curriculum and course content for teaching the skills of recitation and instruction of the Noble Qur'an. It considered offering the course in coordination with the committees of certification in the accredited states and developing courses geared towards training portfolios.

The Council reviewed the programs of teaching recitation of the Noble Qur'an in the organizations and foundations in Islamic states and requirements sought after for its development and advancement, [the Coun-



cil] discussed recommendations of a workshop related to certain teaching mechanisms, watched a presentation about the most important sections of the online site and conferred about granting ijaaza via online courses. The Council distinguished between online courses and the educational interconnection [between a Qur’anic sheikh and his student] for correction alone and not [for awarding] ijaaza; and noted the passiveness of leniency in teaching recitation through ijaaza and the importance of proximity of the teacher to the student.

The Council dealt with the subject of teaching recitation over the telephone and through a “Digital Qur’anic Recitation Tool” and discussed, on the other hand, the importance of expanding its function to include decisions involving knowledge-based issues related to the sciences of the Noble Qur’an in terms of the rules of recitation as

well as [different] recitations and studies of their guidelines. The members of the Council conferred about the flexibility of some rules of recitation based on specific regulations. The Council reacted to and refuted the viewpoints raised about some of the rules of recitation and agreed that the rules of recitation be fully applied without deficiency or excess.

In closing the gathering, His Excellency Dr. Abdullah Basfar, Secretary General of the International Organization for the Holy Qur’an and Immaculate Sunnah, and Secretary General of the World Council for Sheikhs Teaching Recitation of the Noble Qur’an, said that the president, secretary and members of the Council expressed their many thanks for the blessed efforts undertaken by Custodian of the Two Holy Mosques King Salman bin Abdulaziz and His Crown Prince Muhammad bin Salman bin Abdu-



laziz, Deputy Premier, Minister of Defense for serving the Noble Qur'an, considering that the Kingdom is the origin of Islamic radiance in terms of moderation whereof it is considered the refuge of the Muslims, the direction of their prayers, and place of love in their hearts.

The holding of this gathering in the Holy Land of Makkah is all a witness over the care and great attention which the Kingdom of Saudi Arabia entrusted to the Council in this matter. On behalf of the Council's President and members, Dr. Basfar said that the efforts of the King and the Crown Prince for serving Islam and humankind and promoting the values of moderation reflect the Leadership's full awareness of its enormous responsibility. They supplicated to Allah, exalted is He, to grant success to the Custodian of the Two Holy Mosques and the Crown Prince for the best in the life of this

world and the Next; and that He grant them the best of recompenses for what they have given and undertaken for Islam, the Muslims and humankind.

The World Council for Sheikhs Teaching Recitation of the Noble Qur'an is one of the councils recently affiliated with the Muslim World League, branching off from its International Organization for the Holy Qur'an and Immaculate Sunnah. It aims to serve the Noble Qur'an through teaching its recitation in particular, along with Qur'anic sciences, relating to the teaching of recitation and its guidelines and variations in general. The Council also comprises the luminaries of the Muslim world who are specialized in and have received the highest ijazas to teach modes of Qur'anic recitation. One of these renowned scholars has authored more than 121 books on the rules of Qur'anic recitation and the various modes of recitations.

Muslim World League: The Houthi militia's indiscriminate rocket fire is the futile bluster of defeat

Makkah:

The Muslim World League has strongly condemned the Iranian-backed Houthi revolutionary militias in Yemen for their indiscriminate launching of rockets towards residential areas in cities of the Kingdom of Saudi Arabia on the night of Sunday 25 March 2018.

The MWL said in a statement that the criminal action was part of desperate attempts supported by the Iranian sectarian regime that represents the axis of evil in the region and the entire world. The regime has been carried away by its illusions in an age where awareness has surpassed all concepts of deceit and superstition, of naïve ambitions, and the imposition of malicious and hateful ideologies.

The MWL added in its statement that the futile actions were nothing more than

the desperate bluster and typically pointless naivety of the defeated. They have experienced the consequences of their heinous crimes since overthrowing the legitimate rule of their country - driven by the same hateful sectarianism to turn Yemen from happiness and prosperity into a pitiful and painfully extended situation – giving a historical lesson to all those trapped in ideology, bereft of guidance, and left victim to deviance and enticement.

The MWL emphasized that the futile actions would only strengthen the resolve of the Arab Coalition, led by the Kingdom of Saudi Arabia, in confronting the criminal tide that had turned a beloved Yemen into a puppet prey to cunning plots against the country's history, identity, security and future, until Allah Almighty made it possible for brotherly neighboring Arabs, with their bonds of religion and ties, to rescue Yemen and restore hope. They further introduced precautionary measures to protect the region from open sectarian mobilization, after criminal fanaticism had led to the sacrificing of children, women and the elderly by preventing humanitarian aid convoys from reaching them for reasons that became clear to all. The depth of the criminality was such that it made, as per eyewitness testimony, Yemeni children take up arms, in a state of affairs that is painfully shocking to the whole world.



MWL Calls for Urgent International Intervention in Douma Chemical Attack

Makkah:

The Muslim World League (MWL) strongly condemned the horrific chemical attack on the city of Douma in Syrian Eastern Ghouta, where dozens of civilians, including women and children, have been killed. In its statement, the MWL said, “This barbaric action falls under the jurisdiction of war crimes and crimes against humanity; it violates the most basic principles of humanity and rules of international law.”

The MWL called upon the international community to urgently assume its responsibility to put an end to the bloodshed taking place on Syrian soil, to protect civilians, and to exert pressure on all parties to reach a solution based on the principles of the Geneva Declaration 1 and Security Council Resolution 2254.

The League’s statement concluded by reiterating the necessity of making greater efforts and providing more support to reach a political solution, and asking Allah the Almighty for His mercy upon the dead, healing for the injured, and to quickly bring an end to this tragedy for the Syrian people.





Al-Issa receives a British parliamentary delegation

Riyadh:

Secretary General of the Muslim World League H.E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa received at his office in Riyadh a British parliamentary delegation accompanied by a number of British officials.

The British delegation comprised Mr. John Zack Woodcock, Baroness Margaret

Teresa Prosser, Mr. John Francis Spielard, Mr. Michael Charles Wilby, Mr. Kevin David Jonis, and Mr. Paul Daniel Williams, in addition to Counselor Peter Douglas Charles, Counter-Terrorism First Secretary Ms Nasra Ashraf and Counter-Terrorism Second Secretary Mr. Malik Edoraz.

The meeting discussed a number of issues of mutual interest.





Dr. Al-Issa.. a guest of honor of Al-Swaidan's Award for Excellence

Dammam:

Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammed bin Abdul karim Al-Issa attended as a guest of honor at the celebration of Abdullah bin Bader Al-Swaidan's Award for Excellence under the auspices of Prince of the Eastern province, His Royal Highness Prince Saud Bin Nayef.

Dr. Al-Issa delivered a word on this occasion in which he stressed the importance of spreading awareness among youth regarding meanings and purposes of the provisions of the Islamic shariah with a view to confronting the allegations, interpretations and suspicions of extremism. He added that Al-Swaidan's Award for Excellence is a clear-cut example of caring for young

people and immunizing them against the extremist thinking that rejects dialogue and coexistence.

The Secretary General extended gratitude to the Emir of the Eastern Region for sponsoring the award and his interest in the people of the region under directives of the Custodian of the Two Holy Mosques and his Crown Prince.

It is worth mentioning that Al-Swaidan's Award for Excellence is one of the largest awards in the Kingdom and more than 115000 young men and women take part in the award. The Award of Excellence tackles several branches, foremost of which are the Holy Quran and Prophet Mohamed (PBUH) Sunna. The celebration was attended by a large number of dignitaries, scholars, jurists and educators.



The wing of the (MWL) attracts visitors of the Education Book Exhibition in Dakar

Dakar:

The Muslim World League (MWL), represented by the International Islamic Relief Organization of Saudi Arabia (IIROSA), participated in the International Exhibition of Book and Educational Means, which was recently opened in the Senegalese capital, Dakar.

The MWL's wing at the exhibition witnessed an enormous attendance of a large number of officials, members of the diplomatic corps and guests from outside and inside the country. It showcased the MWL's activities and projects it in various countries the world over, with emphasis on African countries in general and Senegal in particular.

"A number of officials and diplomats, who visited the MWL's wing, expressed their admiration for the projects carried out by the MWL around the world and were surprised at the size of this activity which covered a large (MWL) number of countries," said Mr. Mahmoud Omar Falata, regional director of the MWL's Office in Dakar.

The visitors also stopped at the picture of H.E the Secretary General of the MWL, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa with the Pope at the meeting that took place recently in the Italian capital, Rome. Furthermore, Mr. Flatamade an adequate presentation to visitors about the MWL's new vision, which aims to enhance the concepts of the moderation of Islam, dissemination of the values of tolerance, brotherhood, and love, stressing that the MWL has a humanitarian mission and does not differentiate in terms of noble values and humanitarian relief between individuals on the basis of any religious, doctrinal, intellectual, racial or geographical reasons. It reiterates that religions are not responsible for the conflicts and disputes that are currently taking place in today's world.

Many visitors, including citizens and school as well as college students and thought leaders dropped by the wing of the Muslim World League (MWL) as they were eager to learn as much as possible about the aid projects and programs implemented by the The (MWL)

to assist the needy in different parts of the world. All the paintings and introductions of the programs were written in French, which the majority of Senegalese people speak fluently. Visitors had a chance to get access to a wealth of information about the MWL.

The opening ceremony of the International Exhibition of Book and Educational Means was held at the Grand Theater of Ceremonies in Dakar under the patronage of His Excellency the Senegalese Minister of Culture, Abdoulatif Coulibaly, and was attended by Senegalese citizens who are passionate about culture as well as local and foreign writers representing several countries.

His Excellency Senegalese Deputy Minister of Culture Biran Niang commended the effective participation of the MWL and its affiliate IIROSA in the exhibition.

The Deputy Minister said, “The reception of a delegation representing the MWL in this exhibition is a great honor for the Ministry of Culture of Senegal and a strong addition to the exhibition and one of the reasons for its remarkable success.”

The senior Senegalese official expressed his appreciation for the efforts exerted by H.E Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, Secretary General of the MWL, in leading the new vision of the MWL, which is an umbrella for the Muslim peoples. He added that the MWL clarifies the truth of Islam, fights extremist and terrorist ideas, increases religious and intellectual awareness, and interacts with all individuals for disseminating the values of moderation, tolerance and peace.

He said: “The MWL can play a significant role in elucidating the morals of Muslims and make joint efforts to promote charity, love and peace among the human beings and helps individuals understand the law of Allah in terms of difference, diversity and plu-



ality among humankind. The MWL can also adequately explain the meaning of Islam to many people who do not know this religion, which has a high lofty status and promotes peace, love and harmony. “

He added that, “Reputable institutions such as the MWL can play a remarkable role in elucidating the truth of Islam, which is devoid of any suspicions that are attached to it or allegations leveled against it,” confirming Senegal’s readiness to cooperate with the MWL in any work or effort to achieve these objectives.

A number of visiting dignitaries spoke about the MWL’s first participation in this annual event in Dakar. Furthermore, Muhammad Fadel Jad, member of the Higher Council of Media in Senegal, said, “The MWL’s participation in the exhibition was outstanding and highlighted the magnitude of efforts exerted by the League in various fields of humanitarian, social, and relief work in many countries all over the world.”

“There is an urgent need in the world today for such pioneering institutions as the MWL to assist people suffering from poverty in different parts of the world,” said businessman Mr. William Fitsi, who concluded with noting, “We hope that these efforts and actions made by the MWL will be expanded to include the largest possible number of the needy.



The Ordeal of the African Refugees in Libya

Over the course of years following the collapse of the former Libyan regime and the lawlessness that ensued, hundreds of African refugees and migrants mainly from West Africa countries and others have been unlawfully detained and racially abused by various militia groups and war lords in the country.

African refugees and migrants are being subjected to servitude and abuse in many parts of Libya. These abuses are systematic and widespread. Recently, people across the world have seen the shocking scenes of slavery in Libya, reminiscent

of practices from centuries ago. According to the IOM, slave markets where African migrants are bought and sold in broad daylight have been thriving in many places throughout the country, including the capital Tripoli since April 2017.

In one of these markets a CNN reporter filmed Libyan auctioneers advertising a group of African refugees as “big strong boys for farm work.” The auctioneers described the African refugees in Libya as “merchandise”. Today, statistics show that more than 700,000 Africans still exist in Libya in poor-

est conditions, subjected to appalling psychological and physical torture, racial discrimination and persecution. They simply have no rights and are treated as subhuman. Various competing armed groups are involved in these criminal activities. Militia fighters usually engage in bloody urban clashes over ownership of the Africans human “merchandise”. More tribal militias and outlaws have also joined the fray, trying to make profits from this outrageous business.

In Libyan cities such as Sabratha, west of Tripoli, African migrants were killed

in crossfire and their bodies thrown in the streets. Others were shot dead as they attempted to escape away for their lives. Many more migrants are held against their will in various detention camps in other cities run by brutal belligerent groups. Female refugees have also been immensely victimized by Libyan warlords and criminal groups. Hundreds of women were raped and forced into prostitution.

Let's all remember that African refugees in Libya are merely people escaping dictatorships, wars and natural catastrophes and lack of resources in their home countries. They are simply a group of young people who suffer from multiple problems, which are not of their own making. Such vulnerable persons deserve our sympathy and protection. They should not be left alone under the mercy of criminal gangs and warlords in Libya.

The international community, specially the African Union must take tough measures against Libya and ensure that its government must not condone or tolerate these crimes of selling, torture and humiliation of fellow human beings. African leaders should urgently establish an African mechanism to investigate and prosecute



these crimes. African human rights organizations and activists, artists, civil society organizations, sport figures, etc are also invited to contribute in helping refugees and migrants in Libya. They should swiftly liaise with international human rights campaigners such as Human Right Watch, Amnsty International and others to bring about a global campaign of advocacy on the plight of Africans refugees in Libya.

The EU and other partners

in the West and worldwide should coordinate efforts with AU countries to protect African refugees and restore their human dignity. The Libyan authorities must be pressurized to take concrete actions to immediately investigate and prosecute the perpetrators of these heinous human rights abuses. The UN must also step up its efforts to fulfil its earlier pledges in tackling the grave abuses perpetrated against helpless persons.



Future of Online Privacy: Facebook Case

The EU has taken the lead in responding to abuse by the likes of Facebook, thanks to its new privacy standards and proposed greater taxation of peddlers of online personal data. Yet more is needed and feasible.

Chris Hughes, a co-founder of Facebook, recently noted that the public scrutiny of Facebook is “very much overdue,” declaring that “it’s shocking to me that they didn’t have to answer more of these questions earlier on.” Leaders in the information technology sector, especially in Europe, have been warning of the abuses by Facebook (and other portals) for years. Their insights and practical recommendations are especially urgent now.

Facebook CEO Mark Zuckerberg’s testimony before the US Senate did little to shore up public confidence in a company that traffics in its users’ personal data. The most telling moment of testimony came when Illinois Senator Richard Durbin asked whether Zuckerberg would be comfortable sharing the name of his hotel and the people he had messaged that week, exactly the kind of data tracked and used by Facebook. Zuckerberg replied that he would not be comfortable providing the information. “I think that may be what this is all about,” Durbin said. “Your right to privacy.”

Misuse of Personal Data

Critics of Facebook have been making this point for years. Stefano Quintarelli, one of Europe’s top IT experts and a leading advocate for online privacy (and, until recently, a member of the Italian Parliament), has been a persistent and prophetic critic of Facebook’s abuse of its market position and misuse of online personal data. He has long championed a powerful idea: that each of us should retain control of our online profile, which should be

readily transferable across portals. If we decide we don’t like Facebook, we should be able to shift to a competitor without losing the links to contacts who remain on Facebook.

Irresponsible Business Model

For Quintarelli, Cambridge Analytica’s abuse of data acquired from Facebook was an inevitable consequence of Facebook’s irresponsible business model. Facebook has now acknowledged that Cambridge Analytica is not alone in having exploited personal profiles acquired from Facebook.

In personal communications with me, Quintarelli says that the European Union’s General Data Protection Regulation, which takes effect on May 25, following six years of preparation and debate, “can serve as guidance in some aspects.” Under the GDPR, he notes, “non-compliant organizations can face heavy fines, up to 4% of their revenues. Had the GDPR already been in place, Facebook, in order to avoid such fines, would have had to notify the authorities of the data leak as soon as the company became aware of it, well in advance of the last US election.”

Defending Biodiversity

Quintarelli emphasizes that, “Effective competition is a powerful tool to increase and defend biodiversity in the digital space.” And here, the GDPR should help, because it “introduces the concept of profile porta-



bility, whereby a user can move her profile from one service provider to another, like we do when porting our telephone profile – the mobile phone number – from one operator to another.”

But “this form of ownership of one’s own profile data,” Quintarelli continues, “is certainly not enough.” Just as important is “interconnection: the operator to which we port our profile should be interconnected to the source operator so that we don’t lose contact with our online friends. This is possible today thanks

to technologies like IPFS and Solid, developed by the web inventor Tim Berners-Lee.”

Cracking Personal Data Markets

Sarah Spiekermann, a professor at the Vienna University of Economics and Business (WU), and Chair of its Institute for Management Information Systems, is another pioneer of online privacy who has long warned about the type of abuses seen with Facebook. Spiekermann, a global authority on the trafficking of our online identities for purposes of targeted advertising, political propaganda, public and private surveillance, or other

nefarious purposes, emphasizes the need to crack down on “personal data markets.”

“Ever since the World Economic Forum started to discuss personal data as a asset class in 2011,” she told me, “personal data markets have thrived on the idea that personal data might be the ‘new oil’ of the digital economy as well as – so it seems – of politics.” As a result, “more than a thousand companies are now involved in a digital information value chain that harvests data from any online ac-

tivity and delivers targeted content to online or mobile users within roughly 36 seconds of their entry into the digital realm.” Nor is it “just Facebook and Google, Apple or Amazon that harvest and use our data for any purpose one might think of,” Spiekermann says. “‘Data management platforms’ such as those operated by Acxiom or Oracle BlueKai possess thousands of personal attributes and socio-psychological profiles about hundreds of millions of users.”

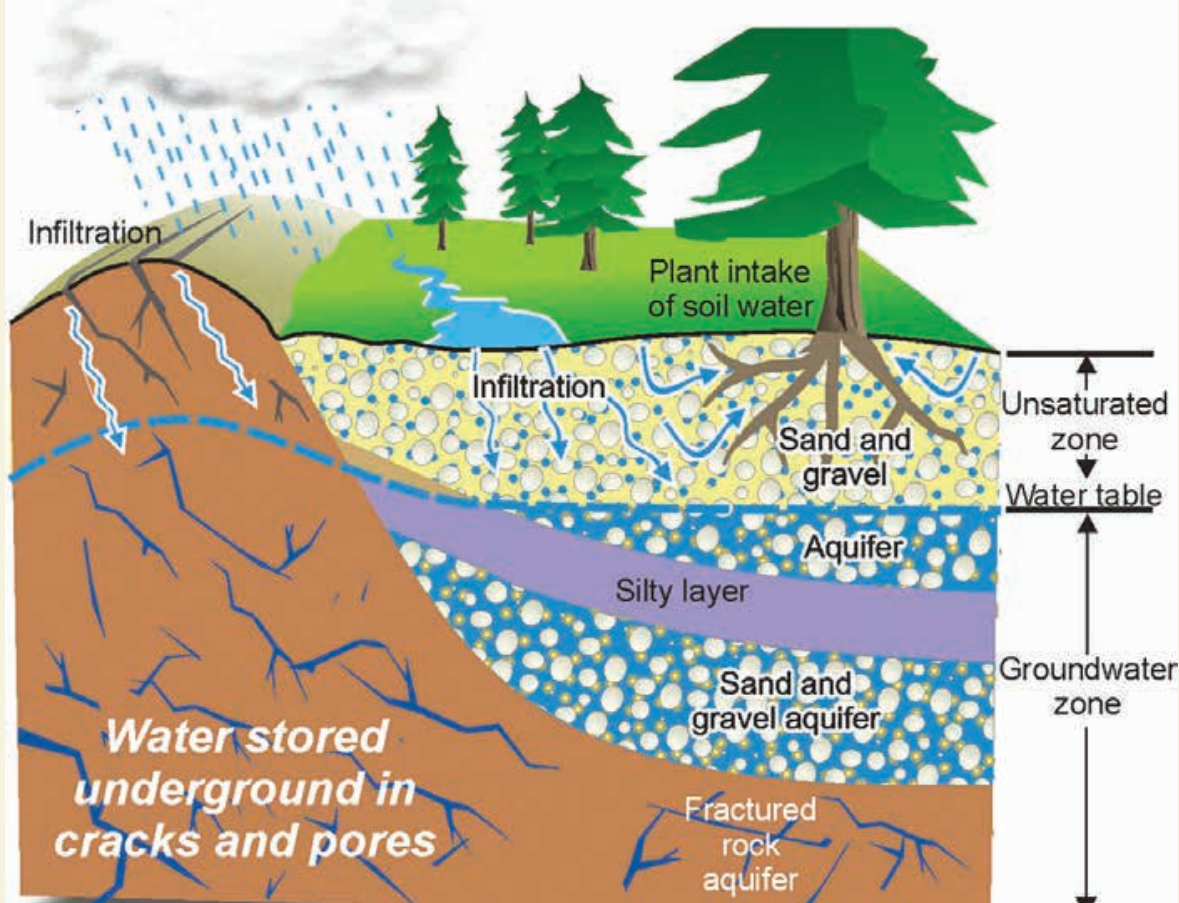
New Privacy Standards

While Spiekermann thinks “personal data markets and the use of the data within them should be forbidden in their current form,” she thinks the GDPR “is a good motivator for companies around the world to question their personal data sharing practices.” She also notes that “a rich ecosystem of privacy-friendly online services is starting to be up and running.” A study by a class of WU graduate students “benchmarked the data collection practices of our top online services (such as Google, Facebook or Apple) and compared them to their new privacy-friendly competitors.” The study, she says, “gives everyone a chance to switch services on the spot.”

Facebook’s immense lobbying power has so far mostly fended off the practical ideas of Quintarelli, Spiekermann, and their fellow campaigners. The recent scandal, however, has opened the public’s eyes to the threat that inaction poses to democracy itself.

The EU has taken the lead in responding, thanks to its new privacy standards and proposed greater taxation of Facebook and other peddlers of online personal data. Yet more is needed and feasible. Quintarelli, Spiekermann, and their fellow champions of online ethics offer us a practical path to an Internet that is transparent, fair, democratic, and respectful of personal rights.





Smart Choices to Avoid Depletion of Water

Just as the accumulation of carbon in the atmosphere contributes to climate change, so does the degradation and depletion of water resources. If the world does not adopt a more holistic approach that recognizes this reality, it will be impossible to save the planet.

Climate change undoubtedly poses a potent – even existential – threat to the planet. But the current approach to mitigating it, which reflects a single-minded focus on cutting carbon dioxide emissions, may end up doing serious harm, as it fails to account for the energy sector's depletion of water resources – another major contributor to climate change.

"Water is at the heart of both the causes and effects of climate change," a National Resource Council report declares. And, indeed, the water cycle – the processes of precipitation, evaporation, freezing, melting, and condensation that circulate water from clouds to land to the ocean and back – is inextricably linked to the energy exchanges among the land, ocean, and atmosphere that determine Earth's climate. Just as the accumulation of carbon in the atmosphere contributes to climate change, so does the degradation and

depletion of water resources. And these processes are mutually reinforcing, with each propelling and intensifying the other.

Energy extraction, processing (including refining), and production is highly water-intensive. The energy sector is the largest consumer of water in every developed country except Australia, where, like in most developing countries, agriculture comes out on top. In the European Union, electricity-generating plants alone account for 44% of all freshwater consumed each year; in the United States, that figure is 41%.

The more stressed water resources become, the more energy the water sector demands, as groundwater must be pumped from greater depths, and surface water must be transported across longer distances. In India, for example, energy now comprises about 90% of the cost of groundwater.

As these processes fuel climate variability, they reduce water availability and boost energy demand even further, producing a vicious cycle that will be hard to break. In fact, meeting higher electricity demand and achieving national targets for production of

biofuels and other alternative fuels would require a more than twofold increase in global water use for energy production over the next quarter-century.

The only way to break this cycle – and thus to mitigate climate change effectively – is to take into account:

- manage the nexus between water and energy (as well as food, production of which depends on water and energy).
- countries must make energy choices that are not only less carbon-intensive, but also less water-intensive.
- with global water supplies already strained, the shift to a water-smart approach to energy could not be more urgent.

Two-thirds of the world's people – especially in Central and South Asia, the Middle East, and North Africa – confront serious water shortages. Asia – the biggest driver of increased global energy demand – is also the world's driest continent, measured by water availability per capita.

In these water-stressed regions, shortages have already begun to constrain the expansion of energy infrastructure. One important reason why China has failed to develop its shale hydrocarbon industry is inadequate water in the areas where its deposits are located.

Increasing water stress has also driven up costs for existing power-generation projects, possibly jeopardizing their viability. Australia's Millennium drought, which lasted from the late 1990s until 2012, undermined energy production, causing prices to rise.

With energy shortages usually most severe in water-stressed areas, what are affected countries to do? For starters, they must recognize that energy that is "clean" in terms of carbon can be "dirty" from a water-resource perspective. For example, "clean" coal involving carbon capture and sequestration ranks, along with nuclear power, at the top of the water-intensity chart.

Some renewables, such as solar thermal power and geothermal energy, are also no-

toriously water-intensive. By contrast, solar photovoltaic and wind power – two renewable technologies gaining traction globally – require no water for their normal operations. Encouraging the development of such sources should thus be a high priority.

But the type of energy that is used is not the only issue. It is also important to select the right types of plants at the planning stage. Alternative cooling technologies for power generation, including dry or hybrid cooling, can reduce water consumption (though the use of such technologies currently is constrained by efficiency losses and higher costs).

Power plants should also be located in places where they will rely not on freshwater resources, but instead on saline, brackish, degraded, or reclaimed water. In Asia, which now leads the world in terms of adding nuclear power capacity, most new plants are located along coastlines, so that these thirsty facilities can draw more on seawater.

Yet here, too, there are serious risks:

- Rising sea levels, as a result of climate change, could pose a much more potent threat than natural disasters, such as the tsunami that caused the 2011 Fukushima catastrophe in Japan.
- Moreover, with coastal areas often densely populated and economically valuable, finding suitable seaside sites for new nuclear plants is no longer easy.

True energy security is possible only in the context of resource, climate, and environmental sustainability. The global focus solely on carbon reduction not only obscures these critical linkages, but also encourages measures that adversely impact resource stability. It is time to adopt a more comprehensive, integrated, and long-term approach to the management and planning of energy, water, and other resources, with a view toward broader environmental protection. Otherwise, we will fail to meet the sustainable-development challenges we face, with devastating consequences, beginning with the world's most water-stressed region.



Framing

By Dr. Osman Abu Zaid

Translated by Reem Al-Saeedy

In a study published by the Guardian, a British daily newspaper, Dr. Julianne Holt-Lunstad, an American professor of psychology, argues: “Being connected to others socially is widely considered a fundamental human need, crucial to both well-being and survival.”

She notes: “Social isolation and loneliness significantly increase the risk for premature mortality and are deadlier than smoking and obesity and should be considered a public health risk.”

The study concludes that sociable people, who interact with neighbors, relatives, and acquaintances, outlive those who are more isolated, a conclusion which brings to mind Prophet Muhammad’s strong words on kindness to neighbors: “Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs.”

The results also remind us of Prophet’s Hadith: “Whoever loves to be granted ample

provisions and a long life should maintain good ties with his or her relatives.”(Source: Sahih Al-Bukhari, Section: Whoever Maintains Ties of Kinship, Allah will always Support Him/Her).

I showed the article to some friends and asked them to give their opinion about it. I was particularly intrigued by Dr. Abdulqadir Ahmad Ismail’s opinion, who is a consultant psychiatrist. Just when I thought he would welcome the new findings of the study because they come in line with the Sunnah, he commented on the matter from quite a different angle, which surprised me. In his opinion, our belief in the Holy Qur’an and the Sunnah, which represent the two primary sources of Shariah, should be unequivocal. We should place modern scientific discoveries within the context of these two sources, not the opposite.

But what does framing mean here? Does it mean placing the Western science within

a certain context or frame? Who knows! Maybe we only remember the greatness of our religion when we hear or read that a new scientific breakthrough has been announced and it agrees with the two primary sources of Shariah.

“Not all branches of science are about materialistic things and not all science secrets have been explained, Dr. Ahmad said, citing the Holy Qur’an text, “And human-kind has not been given of knowledge except a little.”

Astronomers have always been perplexed by the mysteries of the universe; in fact, they are more perplexed than doctors are, although doctors deal with the physical parts and organs of the human body. Perhaps that is the reason why more astronomers revert to Islam than doctors. Up to this moment, doctors have not yet been able to understand how the nonphysical parts (i.e. soul) of the human body work. Some of these parts are not materialistic; therefore, they cannot be subjected to any scientific test or be measured scientifically in order to prove or disapprove them.

We are no longer the leading producers of scientific knowledge; we are merely recipients of knowledge. However, our way of thinking should not be placed within the context of Western thinking patterns. We should not regard Westerners as persons who do not make mistakes or who are role models that should be emulated.

Commenting on the above viewpoint, I say: “Allah’s signs in the universe conform to Allah’s signs in the Holy Qur’an, which were revealed to us by Prophet Muhammad (peace be upon him). As far as we are concerned, the matter was decided upon long time ago as the Holy Qur’an says: (We shall

make them see our signs in the horizons and in their own souls till it becomes clear to them that it is the truth). In fact, we don’t need anyone to testify to, evaluate or confirm the tenets of our religion.

Furthermore, Dr. Ahmad’s remarks were highlighted by certain Muslim individuals who are actively involved in the academic study of scientific signs of the Holy Qur’an and Sunnah. Dr. Abdullah Al-Muslih, former Secretary-General of the International Commission on the Scientific Signs in the Holy Qur’an and Sunnah, says in one of his books “We search for texts in the Holy Qur’an and Sunnah that agree with modern scientific facts. Our ancestors were pioneering inventors and scientists in the past. We should follow in their footsteps. Only then can we achieve intellectual supremacy over the others; and only then will our Ummah truly be just, good and moderate as Allah has destined it to be”.

We should not ignore the fact that there are prominent scientists in the West, such as the renowned French Maurice Bucaille, who presented a new interpretation of the religious facts and argued from a scientific point of view that the facts of the Qur’an are true and correct. Such scientists placed these Qur’anic facts into a theoretical frame that drew the attention of the world to the religion of Islam.

However, the real problem lies in the fact that even if we produce scientific knowledge, we won’t be able to transfer it to the world. We should publish it in a scientific journal in Europe or the US or we can transmit it through a media platform to the West. Only then will we acquire the international recognition which our scientific products deserve.



Burns:

Causes and Treatment

By Dr. Hothaifa Kharrat

There has been much discussion in recent years about the problem of skin burns and the complications arising from them. There are at least three avenues by which this subject can be approached: medical, social and economic.

In order to better comprehend the question of burns let us first take a closer look at the structure of human skin and where burns are most often encountered.

Human skin is composed of two major layers, the Epidermis and the Dermis. Each one is then subdivided into further sub-layers. The surface layer of the skin is the first layer we encounter. This is sub-divided into four sublayers. All the cells work together in a harmony, each performing their own unique physiologi-

cal function. The thickness of the epidermis is approximately 0.1 millimeter.

The next layers are the blood carrying layers. They are the hidden inner layers of the skin and can be divided into two layers each containing cells with specialized functions. These are the thickest layers of the skin reaching as much as three millimeters in some parts of the body. This thicker layer carries many nerve endings, capillary vessels, sebaceous glands and blood vessels that sheath the

hair follicles. The weight of a person's skin can reach four kilos, It has a surface area of one to two square meters. Some sources consider the skin to be the largest organ of the human body.

The skin is truly one of the most important organs of the human body and is essential to the life of an individual. We cannot live without our skin. Losing any large part of any of the layers can endanger the lives. Praise be to God the best of Creators, Who has made it one of the most important parts of our body.

One of the functions of the skin is to provide a protective barrier against contamination of the body by bacteria and other microscopic organisms, such as viruses and fungi that are not visible to the naked eye. The skin is like a protective enclosure for the body.

Skin is the first line of defense against the dangerous organisms that attack the body from all sides and attempt to enter through any breaks or lesions.

Since water composes by weight approximately 75% of the human body the skin plays an important role in the prevention of evaporation and elimination of fluids from the interior of the body thus controlling the overall moisture of the body.

The skin also contributes to the regulation of the body's temperature keeping it within a normal range. This allows the various vital physiological systems of the body to function in perfect order. Furthermore, it provides the body with a source of vitamin D and participates in the regulation of the body's blood pressure.

Skin Burns – Causes

There are many potential causes of burns from the numerous sources of heat energy

that surround our bodies. Their danger varies according to the nature of their sources and the amount of energy that is applied to the skin surface, the cells and tissue.

We can classify these sources of skin burns into the following:

i) Burns resulting from hot fluids – e.g. boiling water, hot tea or coffee, cooking oils. These are technically known as “Scald Burns”. These are common among children, and especially at the home. These are the most common forms of admissions into hospital burn units. The severity of the burns will determine the treatment. For instance, lighter burns can be treated with first aid applied to the burn area thus allowing the skin to return to its previous healthy condition without leaving a scar. More serious burns may require surgical intervention and a longer stay, perhaps for months, in a specialized burn hospital. Finally, some burns are so serious that they may even endanger the life of the victim.

ii) Flame burns are the second category. These occur when users, often the elderly, come in contact with open sources of heat. This can occur at the home or in the workplace, in schools or many other places where people generally assemble. Large fires in public places may result in serious injury to many people. Such an event occurred during a football game in the city of Bradford England in 1985 resulting in many deaths.

iii) Electrical Burns are the third grouping. Contact with high energy electrical sources can be fatal. The natural fluids of the body conduct the electricity throughout the tissues and many organs of the body. This can result in many complications and serious consequences.

iv) Chemical Burns are the result of the

skin coming in contact with strong chemical substances. This can occur in educational settings during demonstrations and experiments with chemical products. This could also occur at the home when using strong detergents containing powerful chemicals and solvents.

v) **Contact Burns** occur when the skin comes into direct contact with a hot surface. This most often happens to children. Contact with hot irons exposed electrical outlets and hot stove surfaces can result in deep burns to the fingers and palms of the hand.

Classification of Burn Severity

The degree of severity of the burns depends on the extent of the burn surface area, the depth of the burn on the affected skin and the extent to which the affected tissue is destroyed. The severity of the danger is in direct proportion to the extent of the burn - the larger the burn area the more serious the danger to the victim. Medical authorities classify the severity of the skin burns, regardless of their source, according to the thickness of the burned tissue, into following types.

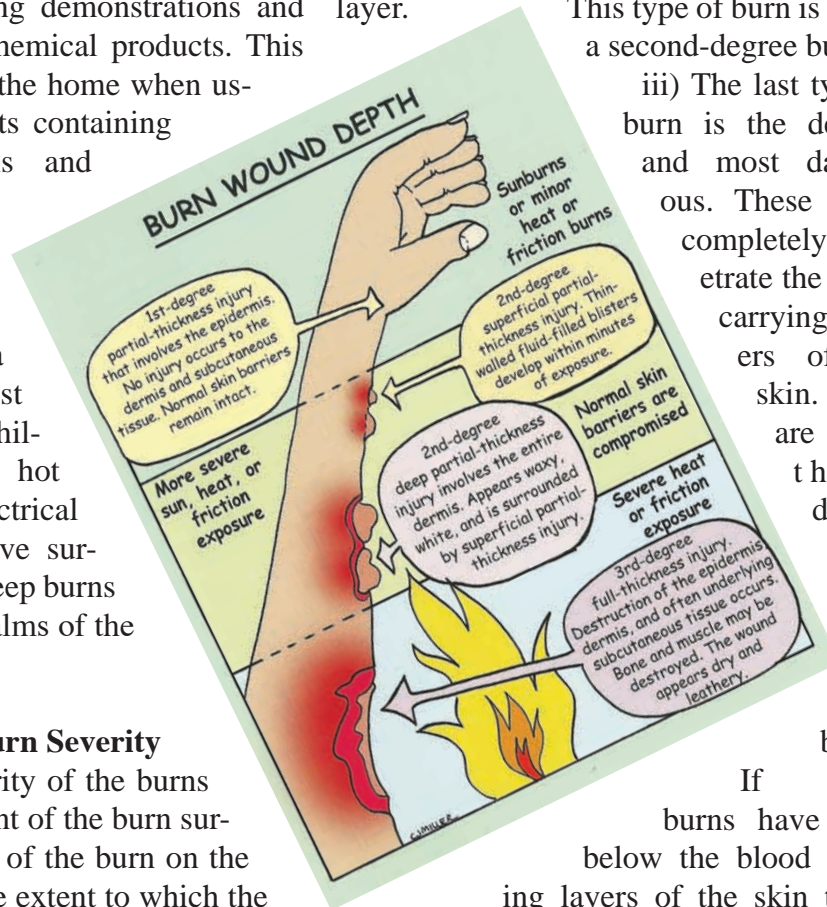
i) **Superficial Burns.** These only affect the surface layers of the skin. Healing depends on the speed with which the appropriate treatment is applied. This is known as a first-degree burn.

ii) **A Deep Burn** penetrates the entire first layer of the skin and it affects the deeper blood carrying the second layer. This is

more dangerous than Superficial Burns but only begins to affect the blood carrying layer.

This type of burn is called a second-degree burn.

iii) The last type of burn is the deepest and most dangerous. These burns completely penetrate the blood carrying layers of the skin. These are called third-degree



burns. If these burns have gone below the blood carrying layers of the skin to the muscle and bone tissues then these are the most dangerous burns, referred to by authorities as fourth-degree burns.

Health Problems arising from Severe Skin Burns

Deep burns are the cause of a number of deaths around the world. It is a very important concern for health practitioners. These burns can affect individuals, families, and societies. Teams of doctors may be required to address this problem, which may involve intensive effort and cooperation between the patients and the teams of doctors.

As for the nature of the burn, apart from the immediate concerns of the burn victim,

this presents many health problems that fluctuate depending on whether this is a superficial burn or a life-threatening wound. The burn victim is often afflicted with subsequent complications such as inflammation of the surrounding skin, bleeding, disfiguration, loss of hair, discoloration of the skin and may in result in some types of skin cancers.

Complications due to serious skin burns can arise on any part of the burn victim's body and not necessarily around the location where the injury was applied. Some of the more serious examples of these complications are a result of the inflammation of the respiratory system due to inhalation of smoke or gases originating from a burn site resulting in "asphyxia". The damage to the lung tissue caused by prolonged exposure to toxic fumes can cause suffocation leading to a fatality.

Other related complications of burns include:

- Kidney failure due to loss of bodily fluids.
- Infection of the blood, known as "Septicemia". This is a most dangerous condition caused by the entry of microorganisms into the bloodstream through the burnt skin. The infection is carried throughout the body in the blood's circulatory system. This is a very serious condition for which there is little effective treatment.

A burn patient's health may also subject to the following:

- multiple scars
- heart failure
- disruption of the bodies delicate mineral balance
- anemia
- the often fatal systemic shock due to a sudden loss of body fluids.

Treatment of Skin Burn Victims

The first step in treating a burn victim is to remove him from the source of the heat or flame, and removal of any remaining burning clothing. If these are not removed they will cause further damage to the cells and tissue and will deepen the penetration of the burns.

The next step is to pour a generous amount of water over the burns. This will lessen the pain and limit the depth of the burn, then cover the burn area and the surrounding with a light clean sterile cloth. The patient should then be transported to the nearest hospital or burn treatment center in order to begin the administration of the specialized treatment according to the nature of the burn.

Replacing the body fluids lost due to the skin burns is one of the most important steps in the treatment of skin burns. The amount of fluid will vary from one person to another, however, the loss of fluid will be in proportion to the extent of the burn area. This should be administered by means of an intravenous solution in the hands of a competent medical practitioner.

Specialized creams could then be applied to the burned areas of the skin. These are specially formulated products that are designed to promote tissue healing and protect against further inflammation.

Another common treatment for extensive skin burns may include replacing the burnt skin whose layers are severely damaged, with healthy skin from other parts of the body. This is known as a Skin Graft. This procedure covers the exposed area from which the skin has been lost, with a new skin which merges side by side with the previous surrounding skin.

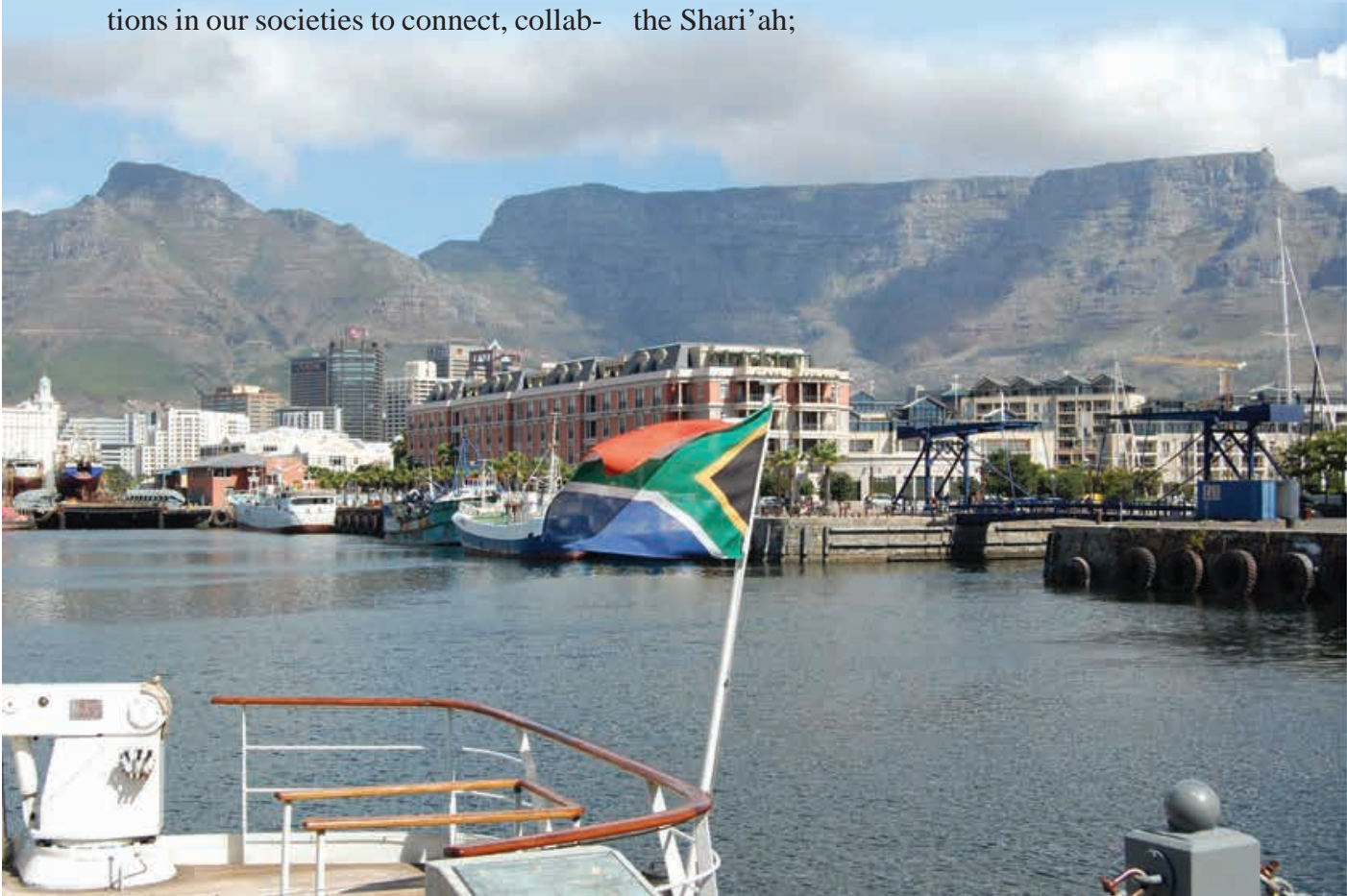
THE CAPE TOWN ACCORD

Communities United Against Hate Speech and Discord.

WHEREAS the current geo-political climate of Islamophobia, both internationally and locally, which promotes intra-faith hostility and unwarranted attacks on foremost figures, by individuals and groups within our broader faith community, compels leading organizations in our societies to connect, collab-

orate and understand each other to proactively engage in promoting concord, fraternal union and the eradication of extremism;

AND WHEREAS, such an alliance fosters greater connectivity, increases collaboration, promotes comprehension and enhances contribution to the attainment of the higher objectives of the Shari'ah;



AND WHEREAS, in the spirit of the Amman Accord, declared in Jordan in November 2006, endorsed by more than 500 leading Muslim Scholars from 84 countries, Eminent Citizens, Ministers and Heads of State of all 56 countries of the Islamic World; Scholars, Muftis and Alims of Six International bodies and the Jeddah Academy of Fiqh;

AND WHEREAS, such Amman Accord, constitutes a global and universal principle of persuasive and binding effect upon all Muslim Societies,

AND WHEREAS, we, the representatives of Communities United Against Hate Speech, Division and Discord, in the Republic of South Africa;

RECOGNISING the Prophetic Command:

“The Believer is never one who taunts, curses; nor is indecent nor abusive.” [Tirmidhi, Bayhaqi]

ACKNOWLEDGING that we live in a world of religious pluralism;

APPRECIATING that South Africa is a state model of multi-culturalism and diversity of faiths;

NOTING that the right to follow one’s faith or conscience is among the basic human rights that underpins our South African Constitution;

AFFIRMING that such right resonates with the Maqasid of the Shariah in promoting the welfare and goodness of the human being;

ASSESSING the critical importance of social stability and peace for the promotion and material welfare of South African Civic Society;

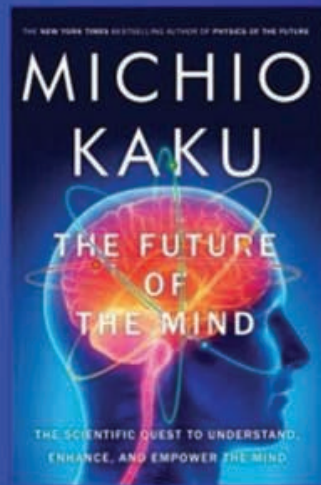
DECLARING our firm resolve to dissuade and/or engage and/ or take appropriate legal action within the framework of the South African Constitution and the Chapter 9 Provisions against any individual or group who abuses the higher ethical principles of Islam as the basis for a deliberate and unwarranted attack on the dignity of a fellow South African citizen or group or entity with malicious intent, publicity and incitement to harm;

DO HEREBY, by our signatures hereunder,

SOLEMNLY AFFIRM the spirit of the Amman Accord and strive to uphold the dignity of Muslims and the positive image of Islam and call upon all South African Muslims to protect, promote and advance this image as commanded by our Prophet MUHAMMED (Upon Whom Be Peace) .

Dated at Cape Town, South Africa, this 3rd day of December 2017.

The Future of the Mind



- By Dr. Michio Kaku
- Prof. of Theoretical Physics
- City Univ. of New York
- Author: Visions, Hyperspace, Parallel Worlds, Physics of the Impossible, Physics of the Future
- Co-founder of string field theory
- Interviewed 300 of the world's top scientists.
- Wrote two NY Times Best Sellers

By Dr. Muhammad Salim

It is a bestseller famous fictional science book by the prominent futurist physicist, Michio Kaku, an American of a Japanese origin. He is an author and theorist. He was born in January 24th, 1947 in San Jose, California. He is the author of several, science and, physics related books such as Physics of the Impossible, Physics of the Future.

However the much talked about is "The Future of the Mind". This particular book is firstly published in New York on 25 February 2014. It is a sci-

entific journey on the human evolution which took place in many mysterious ways. It discusses the most two mysterious things which are the mind and the universe. Over the years, many helpful tools have been developed to aid people in the battle against ignorance. One of these discoveries is the telescope which enables the humans to "interact" with the universal bodies and entities that remain unexplored to some extent. Michio Kaku's theory on the physical functioning of a human brain is sub-

jected to lots of discussions. Scientists are finally able to cope with the enormous capabilities that the human brain possesses. The book contains 12 figures showing and illustrating the various parts of the brain in addition to a skeleton of a robot which helps totally paralyzed people to function like a normal average person. Mr. Kaku argues that the evolution of the brain passes into three phases, reptilian brain, mammalian brain and the human brain. The author explains that our brain is split into two hemispheres – left and right. Both hemispheres cover unique motoric and mental functions, fairly similar but not totally identical to the other.

For instance, the left hemisphere is in charge of the muscles that are located on the right area of the human body. However, the right one covers those, which are placed on the left side. He also discusses the technology of robots and to what extent do these robots affect our everyday life. There are robots for children and adults.

The author deals with diverse topics such as different levels of consciousness of animals and humans. He singles out a full chapter on artificial intelligence, Einstein theory on intelligence, the theory of evolution of human race beyond its bodily and mental limits via advanced technologies.

The book discusses various possibilities of advanced technology that can alter the brain and the mind. Looking into things such as telepathy, telekinesis, consciousness, artificial intelligence and transhumanism, the book covers a wide range of topics. In it, Kaku proposes a “spacetime theory of consciousness” Similarly to Ray Kurzweil, he believes that the advances in silicon computing will serve our needs as opposed to producing a generation of robot overlords.

The author also discusses a broad spectrum of mental and psychological diseases such as Alzheimer, Autism, Depression Parkinson, Hallucination, Compulsive Obsession Disorder, and Schizophrenia. He mentions the causes of these diseases and the ways of Treatment.

On the other hand, the author believes that there are many universes represented in huge galaxies and planets which are many times bigger than the Earth and the Sun. He also believes that there are strange creatures living on these planets. He discusses the phenomenon of Unidentified Flying Objects.

However, he finally admits that Allah is omnipotent, Omni existent and all knowing. He is the only one who knows the future and thus the future is definite before time. Allah knows.



MEDICAL CONTRACT: Shariah Rulings on Medical Consent

Book details:

Author: Qais bin Muhammad Al-Mubarak,

Book name: MEDICAL CONTRACT: Shariah Rulings on Medical Consent.

Translator: Sayyed Muhammad Muhsin,

Publisher: Dar Al-Wahi Publication, Kuala Lumpur, Malaysia

Year of Publication: 2018

By: Safvan PT

Of the recent publications by “DaralWahi Publication, House of Revelation” at Kuala Lumpur in Malaysia, Qais bin Muhammad Al-Mubarak’s MEDICAL CONTRACT: Shari’ah Rulings on Medical Consent, translated by Sayyed Muhammad Muhsinis the most ambitious in scope and exciting in presentation.



Beginning with a convincing note on the necessity of abiding by the Islamic code of law in order to maintain justice among the creatures, the author asserts role of Islamic Jurisprudence and its practicality in day to day life of human beings. Attempting to fill the existing void and obvious dearth in explicating the legal provisions of medical consent issued by the patient to the doctor, he brings out different aspects of Shariah Rulings on Medical Consent. Keeping up the genuine research spirit, the author lists out his objectives of the study, methodology adopted and list of referred resources. The inclusiveness of four Sunni schools of thought in forming a juristic opinion makes the book more significant in an age of globalized world.

The book is divided into three major chapters. The first chapter is devoted to a detailed analysis of Shariah Rulings on Medical Consent: Definition, Sources and Types. The second chapter puts forth an in-depth description of rules and regulations with regard to the consent giver in the light of juristic principles. The third chapter offers an enlightening illustration of Shariah rulings with regard to the consent taker as the section provides the readers with an easy access to the world of juristic decrees and norms with special reference to specific strata of the consent takers and different aspects of the given consent. The author deserves special appreciation for the numbered listing of his

findings in a way which helps the reader to comprehend the gist of the whole text in no time.

The significant characteristic which keeps the text distinct from the traditional style of writings in Islamic Jurisprudence is its synthesis of conventional methodology of deriving the rules and modern spirit of research and writing. Secondly, the author has succeeded to convince the validity of each ruling by providing the textual support by means of Holy Qur'an, Prophetic tradition, the General Consensus of Scholars and Analogy. Thirdly, the judiciousness in translator's choice of words in handling technical terms that are commonly used in the texts of Islamic Jurisprudence reduces ambiguity and ensures clarity. I think, a translator's note would have been appropriate in the beginning of the book, so that readers can have better understanding of translation methodology applied in the process.

Positively, the author has given enough space to discuss the issues pertaining to the ownership of human body-whether it is owned by Allah or owned by the individual. Nevertheless, the book pays scant attention to the issues of organ transplantation and organ donations, the addition of which would have made the book more inclusive and contemporary. Similarly, the discussion about Shariah perspectives on "Euthanasia/Mercy Killing", which has been legalized in several countries, would have made the book more up-to-date. The author could also have thrown light on the Islamic ethical principles of using dead bodies for the medical instructive purposes, by consent of the individual or otherwise.

All said, the book undoubtedly can serve both as an easily comprehensible text for beginners and as a rich resource for the researchers in the field of Islamic Jurisprudence.

WHY DO MUSLIM WOMEN COVER THEIR HAIR?

To obey Allah's command in the Quran: "And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms..." (24:31)



To preserve her modesty

To remove the external causes of lustful looks (24:30)

To maintain her honor and dignity

To safeguard the foundation of family in the society

And so, to be recognized as Muslims in the society and prevent being abused (33:59)

The honor of women in Islam

Saeeda bint Shakir

In Islam, women have been given proper rights. Without any international pressure or feminist activity, it has been ruled that men and women are complementary to each other and that their creator is Allah.

However, should the law of the Creator be criticized as anti-female and patriarchal? Allah, may He be glorified and exalted, is not dependent on creatures, not even human beings; He is free from any kind of dependency. There is a vast difference between Islamic Law and culture. In human society, ethnic customs dominate. Sometimes they stand against Islam, but through habituation most of the people take them as conforming to Islamic Law.

Religion is the combination of the words of Allah and the pure words of Prophet Muhammad (peace be upon him) along with what is derived from the Holy Qur'an and Sunnah by Ijtihad (independent reasoning) and research. Allah, the Creator of male and female, is the Innovator of Islamic Law. It is a female's right to demand from society the rights she is given by Islam, but in reality some groups unsympathetic towards Islam raise problems and want to establish a so-called western culture to eradicate Islam. According to Islamic Law, women's rights are as follows:

As an ideal woman: There are two examples in the Holy Qur'an of an ideal woman. Every believing woman is asked to follow them. One of the two examples is the Pharaoh's wife Asiah bint Muzahim. The Pharaoh was an open enemy of Allah and His faith, but Asiah was strong and faithful to Allah and His faith. The Holy Qur'an

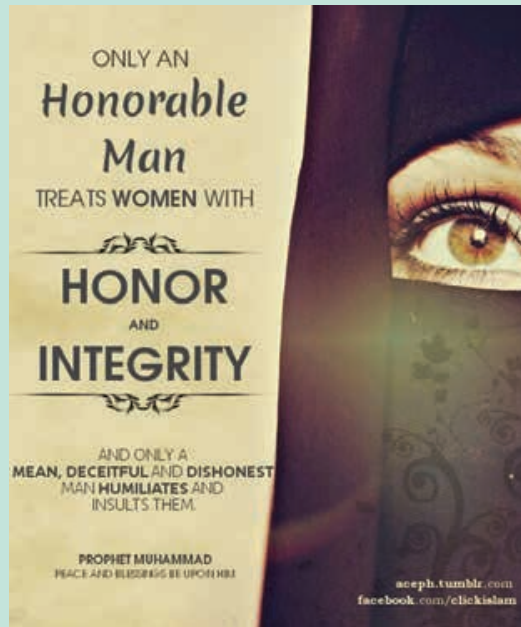
says: *"And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: 'O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong.'"* (Surat Al-Tahrim).

The example, which is narrated in the Holy Qur'an, is worth following and is a source of advice for every woman in the world. There are also examples for every man in the world. In this area, the Holy Qur'an has established a scale of morality.

Women's Dignity in Islam: Islam has given women dignity in different ways: Firstly, as a daughter; secondly, as a wife; thirdly, as a mother, and fourthly, as an important member of society.

As a daughter: Those who know a little about Islam do not argue that there was a great lack of dignity among Arabs before Islam. At that time young girls were looked down upon, and even killed alive. Fathers did not want to see their daughters' faces. Islam objected to this and prohibited it. If any father killed his daughter he must be asked on the Day of Judgment. The Holy Qur'an says: *"When the female (infant), buried alive, is questioned – For what crime she was killed"* (Surat Al-Takwir, Verses 8 and 9).

In the era of Jahiliya (the age of ig-



norance), women were economically disadvantaged. They were not granted inheritance of their fathers' wealth and were viewed as inherited property owned by and divided among men. In modern times, two Chinese women have committed suicide after giving birth to females and being unable to give their husbands male children. It is fathers' responsibility to take care of their sons till they reach adulthood and also their responsibility to take care of their daughters. Fathers can force their sons to earn a living but they cannot force their daughters.

As a wife:

In the era of Jahiliya, women endured intolerable indignity and oppression as

wives.

They were not given dignity and rights in their husbands' houses, but were treated as maids. Islam eradicated that and gave them dignity and honor in society and in the family as wives. It is announced that men and women are equal in their rights: "*And they (women) have rights similar to those (of men) over them in kindness*" (Surat Al-Baqarah, Verse 228).

In other words, husband and wife are equal to Almighty Allah and their rights are the same. No one is fundamentally better than anyone else.

In Arab society, wives were oppressed and repressed in various ways. Some husbands leave their wives hanging in the air, so to speak, neither married nor divorced. Wives did not get their full rights as wives or freedom from their husbands. In that time wives were regarded as just another tool in the house and as abandoned property to be divided among inheritors. This was true, particularly, in the first period of Islam.

I swear by Allah, we did not think anything of women in the era of Jahiliya. When Allah narrated about their honor and dignity and established for them the inheritance from their parents, we changed our way of thinking about them.

As a mother:

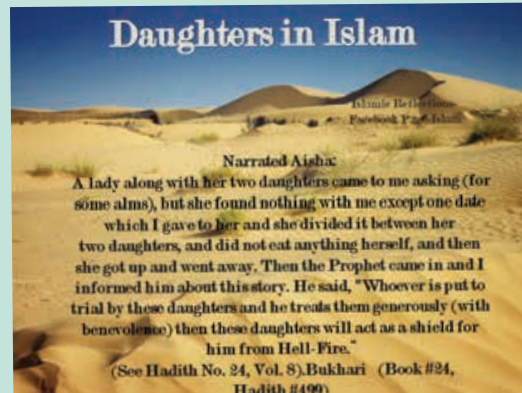
In Islam, a woman has been given dignity and honor incomparable with any

other honor and dignity in the world. Our Prophet (peace be upon him) says:

“If you properly honor, service and give the right of your mother, you will get heaven”. In other words, heaven for children depends on a mother’s care. “Heaven lies beneath the feet of mothers.”

As the member of society:

A woman is not only a daughter, a wife and a mother, but also a respected member of society. Islamic rule has given equal social status and rights to both men and women. In economy, administration, education and all aspects related to psychological, intellectual, physical and religious welfare, complete equality has been established between them. If a woman becomes guardianless, she can earn in any legal way to fulfill her need for livelihood and to maintain her honor and dignity. Since the beginning of creation, friendship, love, compassion, and self-esteem are the role and character of women and this character will continue forever. The great stars of the world all existed in the womb of a woman and were borne and raised by women. They raised the dignity of the human being. The whole of humanity is due to women. So no one can deny the importance and dignity of women. All the important values of life are formed around the center of women. The words, purity, chastity, and love are written for them. Protecting women’s role as daughter, wife and mother is the only aim of Islam.



Women Education:

No rule is necessary for woman education. It is mentioned in the hadith that it is obligatory for every Muslim to acquire knowledge. That includes all men and women. But Islamic scholars believe that Muslim women who achieve such discipline should be balanced in their lives and responsibilities. So that it is necessary for Muslim women to acquire knowledge of medical science. A female doctor should treat feminine ailments and manage births.

So we mean to say that women should acquire the knowledge that is needed in their lives along with their religious knowledge, prayer, fasting, Zakat, and Hajj, because one should know that it is necessary to take an obligatory duty. In current Muslim societies, men live in houses with women who have acquired western knowledge and forgotten their religion. They think that Islam has wronged them and interfered with their lives. May Allah guide them to the righteous path.



MUSLIMS OF TIBET

Professor A. R. MOMIN

Source: IOS MINARET

Tibet, the centuries-old traditional homeland of the Tibetan people, is now an autonomous region, in the People's Republic of China. The Tibetans are an ethnic group, with their distinctive language, religious beliefs and rituals, customs and traditions. The total population of Tibetans is estimated to be around 7.8 million. Of these, approximately 2.2 million live in the Tibet Autonomous Region and the Tibetan Autonomous Prefectures in Gansu, Qinghai and Sichuan. Nearly 189,000 Tibetans live in In-

dia, 16,000 in Nepal and 4,800 in Bhutan. The Balti people, who are of Tibetan origin and number around 300,000 are concentrated in Baltistan, Pakistan. There is a sizeable Tibetan diaspora, estimated to number about 25,000, in the US, Europe, Australia, Canada, Brazil and Mongolia. Following the annexation of Tibet by China and the persecution of Tibetans that followed in its wake, thousands of Tibetans migrated to India, Pakistan, Nepal, Bhutan, Mongolia, North America, Europe and Australia.

The Tibetans speak the Tibetan language, which belongs to the Tibeto-Burman branch of the Sino-Tibetan family of languages. An overwhelming majority of Tibetans are followers of Tibetan Buddhism. Buddhism reached Tibet in the 7th century C. E. The Dalai Lama is considered as the spiritual and temporal head of Tibetan Buddhists.

Tibet and the Islamic World

There are references to Tibet in the works of medieval Muslim geographers and historians such as Yaqut Al-Hamawi, Ibn Khaldun, Al-Biruni, Tabari, Ibn Rustah, Yaqubi and Rashiduddin. Tibet was known to Muslim geographers and historians as Tehbat or Thebat. During the Caliphate of Omar bin



Abdulaziz (717-720 AD), a delegation from China and Tibet came to the governor of Khurasan, with a request to send a Muslim preacher to Tibet. The governor sent Salit bin Abdullah Al-Hanafi to Tibet for this purpose. This incident suggests that there was a small Muslim community in Tibet in the early part of the eighth century.

Following the conquest of Sindh by Muhammad bin Qasim in 712, Tibet became a part of the expanding commercial network that linked India, China and the Malay Peninsula with the Islamic world. There were diplomatic, political and commercial rela-

tions between Tibet and the Islamic world during the Abbasid period. In the eighth century, the king of Tibet is said to have recognized the suzerainty of Caliph Al-Mahdi (775-785). Gold began to be imported from Tibet from the 8th century, which was used by Muslim rulers for minting gold coins (dinar).

The unknown author of a Persian treatise, *Hudud Al-Alam*, which was written in the tenth century, says that there was a mosque in Tibet's central city Lhasa, though the town had a small Muslim population. In the closing years of the 12th century, Muhammad Bakhtiyar Khalji (d. 1205), the ruler of Bengal, invaded Tibet and conquered some parts of the region. Some parts of Tibet lying between Badakhshan and Kashmir, including Baltistan, were conquered by Muslim forces at the close of the 15th and the beginning of the 16th century. Tibet was under the control of Qalmaq rulers, who were of Mongol-Turkish descent, in the second half of the 17th century.

Muslims in Tibet

China and Tibet are not only geographically contiguous but also share historical, economic and cultural linkages. Relations between China and Arabia predate the emergence of Islam. Chinese traders and merchants regularly visited the trading fairs in Arabia to buy and sell goods and merchandise. According to Chinese sources, an Arab delegation visited the Chinese city of Canton (Guangzhou) in 651 CE. Muslim historians say that this delegation was sent by the Caliph Uthman and was led by Sa'ad binn Abi Waqqas, a Companion of the Prophet Muhammad (peace be upon him). He is believed to have built a mosque in

Guangzhou. The earliest Muslim communities in China and Tibet descended from Arab, Persian, Central Asian and Mongolian Muslim traders and soldiers who had settled in China's southeast coast between the 7th and 10th centuries. Many of them married Chinese and Tibetan women, who converted to the faith of their husbands.

Chinese society is characterized by substantial ethnic, religious, cultural and linguistic diversity. The Han Chinese comprise the largest ethnic group in the country, accounting for 91.59% of China's population of over 1.35 billion. The Chinese government recognizes 55 ethnic minority groups, which are officially designated as nationalities or national minorities (*minzu*). They are composed of nearly 120 million people and account for about 8.49% of the population.

Ten of China's 55 national minorities follow Islam. These include Hui, Uighur, Kazakh, Kyrgyz, Salar, Bao'an (Bonan), Dongxiang, Uzbek, Tajik and Tatar. The numerically large Muslim minority groups are Hui (10.5 million), Uighur (10 million), Kazakh (1.2 million) and Kirghiz (0.2 million). The Hui, who comprise more about half of China's Muslim population, are mostly concentrated in the country's northern and western provinces and have traditionally been farmers, shopkeepers and craftsmen. They are the descendants of Arab, Central Asian and Persian merchants who began arriving and settling in China since the 7th century. Many of them married local Chinese women, which resulted in their gradual assimilation into Chinese society. They generally speak Mandarin or other non-Turkic dialects. An indication of the assimilation of Hui Muslims into main-



Central Mosque in Lhasa

stream Chinese society is provided by their "Sinified" names. Thus, Muhammad was transformed into Ma or Mu, Husayn into Hu, Sai'd into Sai, Shams into Zheng and Uthman into Cari.

Tibetan Muslims are of mixed descent. They have descended from Muslim men from Kashmir, Ladakh and Central Asia, who migrated to Tibet around the 12th century and married Tibetan women. In the 17th century, some Hui Muslims from Ningxia in mainland China migrated to Tibet and settled in Siling (Xining) in the north eastern part of the region. Many of them married Tibetan women. There is a Hui Muslim community in Lhasa, where they have their own mosque and cemetery.

Historically, Tibet's Buddhist majority,



particularly the religious leadership, has been very tolerant and accommodative of the religious and cultural identity and sensibilities of Tibetan Muslims. During the reign of the Fifth Dalai Lama (1617-82), Tibetan Muslims were granted substantial religious, legal, educational, economic and cultural rights. They had complete freedom to practise their faith without any interference or pressure from the government and to build mosques and establish Islamic schools. The Fifth Dalai Lama granted some land in Lhasa to the Tibetan Muslim community to build a mosque and to have a cemetery. Tibetan Muslims had the freedom to elect a five-member council to manage and regulate their religious, legal, educational and cultural institutions. They were

allowed to settle their internal disputes in accordance with Islamic laws. They were also exempted from the payment of taxes. In earlier times, during the Buddhist holy month of Sakadawa, the selling and consumption of meat in Tibet was prohibited. However, Tibetan Muslims were exempted from the ban. Muslim leaders were invited to attend all government functions.

As part of the Tibeto-Ladakh Peace Treaty of 1684, the Tibetan government allowed Muslim trade delegations from Ladakh to visit Tibet every three years. Many Muslim traders from Ladakh and Kashmir who came to Tibet as members of such trade delegations stayed on in the region. From the 17th century onwards, Muslim merchants from the Kashmir Valley had migrated and settled in Nepal. When Prithvi Narayan Shah, the ruler of Nepal, conquered the Kathmandu Valley and ordered the expulsion of Kashmiri Muslims, most of them migrated to Tibet. In 1841 Kashmir's Dogra army invaded Tibet but they were repulsed by the Dalai Lama's forces. Many Kashmiri and Ladakhi Muslim soldiers from the Dogra army as well as Hindu Dogra soldiers were held as war prisoners by the Tibetan forces. Most of them stayed on in Tibet after they were set free. Some of the Hindu Dogra soldiers embraced Islam and chose to stay back in Tibet. Kashmiri and Ladakhi war prisoners introduced the cultivation of apples and apricot in Tibet.

In the wake of the Battle of Chamdo in 1951, Tibet was conquered by China. The previous Tibetan government was abolished in 1959 and Tibet was fully incorporated into the People's Republic of China. The conquest of Tibet was accompanied by a brutal suppression of the religious and



cultural rights and traditions of the Tibetan people. Tens of thousands of Tibetans, including Tibetan Muslims, migrated to India and found refuge in Himachal Pradesh, Kashmir, Ladakh, Kalimpong, Darjeeling and Gangtok. Around 2,000 Tibetan Muslims are living in Srinagar, the capital of Jammu and Kashmir.

Currently, around 4,000 Tibetan Muslims are living in Tibet and about half of them are concentrated in Lhasa. After the Chinese conquest of Tibet, the religious and cultural freedom and autonomy enjoyed by Tibetan Muslims for several centuries was severely undermined. There has been a systematic state-sponsored emigration of Han Chinese and Hui Muslims into Tibet, as a result of which the demographic composition of the region has substantially changed. Tibetans, including Tibetan Muslims, have been pushed to the steppes. Unlike the numerically Hui Muslims, who are officially recognized as a Muslim community or nationality, Tibetan Muslims are simply designated as Tibetans.

The Dalai Lama is the undisputed spiri-

tual leader of Tibetan Buddhists. Though Tibetan Muslims do not consider him as their spiritual leader, they hold him in high esteem. He too treats them with a great deal of affection. **Baltistan.**

Baltistan, also known as Little Tibet is a mountainous area, which lies at the intersection of the borders between India and Pakistan. It borders Gilgit in the west, Xinjiang in the north, Ladakh in the south and the Kashmir Valley in the southwest. Medieval Muslim geographers and historians referred to Baltistan as the Little Tibet and to Ladakh as the Great Tibet. Islam was introduced in Baltistan by an eminent Persian Sufi saint, Sayyid Ali Hamdani, or some of his followers in the 15th century. Until the middle of the 19th century, Baltistan was ruled by Muslim kings. It was conquered by the army of Raja Gulab Singh, the ruler of Kashmir, in 1840 and remained a part of the princely state of Jammu and Kashmir until 1947. After the ruler of Jammu and Kashmir acceded to India in the wake of the partition of the Indian subcontinent in 1947, Gilgit Scouts and irregular Pakistani troops invaded and seized Baltistan. Since then it has been a part of Pakistan and is now designated as the Gilgit Baltistan Au-

onomous Region.

The majority of people living in Baltistan are the Balti people, who are of Tibetan descent. They follow Islam, but remnants of centuries-old Tibetan customs and traditions as well as the Tibetan language still exist.

Tibetan Muslims: A Hybrid Legacy

Ernest Gellner, a distinguished British sociologist and philosopher and a keen and perceptive observer of Muslim societies, has remarked that a distinctive feature of Muslim societies around the world is the remarkable continuity and synthesis between the Islamic Great Tradition, exemplified by Islamic beliefs and ritual practices, the “Five Pillars,” a comprehensive legal and moral code and religious and cultural institutions, and the Little Traditions, represented by regional cultural traditions and practices. The culture of Tibetan Muslims reflects a synthesis of traits, traditions and mores drawn from Tibet, Kashmir, Ladakh and Central Asia. This synthesis is distinctively reflected in the use of the Tibetan language, in the architectural style of mosques and in customs, dress and food habits.

For Tibetan Muslims, as for Muslims around the world in general, Islam is the primary source and mainspring of their identity. Individual and collective life among Tibetan Muslims is organized around the “Five Pillars” of Islam. There are four major mosques in Tibet, one in Lhasa, two in Shigatse and one in Tsetang. There are two major madrasas in the region, one in Lhasa and the other in Shigatse. Tibetan Muslim women generally wear the Islamic head scarf.

Ethnic and cultural identities are often multiple, hybrid, complementary and fluid. The process of hybridization of identities takes place over a long period of time. The process of identity formation is influenced by self-definition and choice as well by the perception, judgment and ascription by others. Therefore, a distinction may be drawn between self-identity and socially ascribed identity. Though these two dimensions of the process of identity formation are distinct, they are often fused. In Tibet, Mus-



lims are generally known as Kacheea corrupted form of Kashmiri, which alludes to the Kashmiri origins of Tibetan Muslims. In earlier times, the Kashmir Valley was known as Kachee Yul. Tibetan Muslims who are now living in the Kashmir Valley are described by the Kashmiri Muslims as Tibetans.

Tibetan Muslims, in Tibet as well as those living in India, Nepal, Bhutan, US, Europe, Australia and Brazil, continue to cherish their hybrid identity which combines the Islamic faith and Tibetan traditions.

Qur'ānic Perspective on Justice

Gowhar Quadir Wani

The primary sources of Islam, Qur'ān and Sunnah, lay an unequivocal emphasis on the realization of justice in all spheres of human activity. Islam requires its adherents to be just in their personal as well as societal life, to themselves as well as their fellow human beings. This is evidenced not only by the explicit Qur'ānic and Prophetic injunctions but also the selection of words used in the sources of Islam for justice. These include the words like 'adl, qist, mīzān, etc.



A linguistic analysis of these Arabic words is reflective of the inclusiveness and comprehensiveness of the Islamic concept of justice. The most prominent word among these is ‘adl. It means ‘judgement based on truth,’ ‘uprightness,’ ‘steadfastness,’ ‘wisdom,’ ‘justice,’ ‘equality,’ ‘fairness,’ ‘something that is in between the two extremes of exaggeration and depreciation,’ ‘moderation,’ ‘inclination towards the truth,’ ‘something that prevents one from committing injustice.’ The meaning of ‘adl as equality may be expressed either in qualitative or quantitative terms. In qualitative sense ‘adl refers to the principle of equality, assigning equal rights to all. On the other hand, in the quantitative sense it refers to the principle of distributive justice. For the second sense the term ‘qist’ or ‘mīzān’ is used in the Quran. ‘Qist’ carries the sense of equal distribution and ‘mīzān’ means a scale of balance. “Adl’ is sometimes used as the opposite of the words ‘zulm’ or ‘jawr’ which means injustice, wrong doing and oppression. The literal meaning of “adl’ is thus a combination of moral and social values denoting fairness, equality, righteousness, balance etc. Hence divine justice would be a synthesis of all these values and virtues. It is noteworthy to mention that one of the Beautiful Names of Allah (Asmā’ Al-Husnā) is Al-‘Adl (The Absolute Justice). It not only reflects the importance of justice in the Islamic scheme of things but also bestows justice with a Divine sanctity.

The Qur’ān is replete with a recurrent and frequent mention of justice, both explicitly and implicitly, asking its adherents to abide by this lofty moral virtue. Some of the most

significant verses related to justice are discussed below:

Verily Allah commandeth justice and well-doing and giving to kindred; and He prohibiteth lewdness and wickedness and oppression; He exhorteth you that haply ye may be admonished. (Surat Al-Nahl, Verse 90).

In the above verse, though the Quranic commandment of practicing justice is explicit and obvious, Muslim scholars have different opinions regarding the meaning of ‘adl here. Abdullah bin Abbas, the famous exegete among the Companions of the Prophet is reported to have interpreted ‘adl as the declaration of “there is no god but Allah” and ihsān as “the fulfillment of obligations.” In the first place, Abdullah bin Abbas’s interpretation of ‘adl in the above mentioned verse seems disappointing for us as it appears that it is unrelated to our discussion of justice but, thanks to Al-Tabari, who has probed well into Abdullah bin Abbas’s saying and related the same to justice. Al-Tabari has taken ‘adl to mean justice and maintained that the declaration of the oneness of Allah is the first and foremost requirement of being just as well as manifestation of the same. He says, “(Al-‘adl means) al-insāf, and insāf includes acknowledgement of the favours of our benefactor and gratefulness for his blessings. So, it is mandatory that we declare “there is no god but Allah.” The importance of justice in Islam can be gauged from this fact that it is directly related to the first pillar of Islam. Again, Ali bin Abi Talib is reported to have interpreted ‘adl as ‘justice’ and ‘ihsān’ as ‘giving someone more than he deserves.’ Thus, it becomes clear that Islam requires from its followers

not only to pay everyone his due but also bless others with more than they deserve out of favour and generosity. However, one needs to be cautious that favour and generosity to somebody should not be at the cost of injustice to others. Al-Shawkani, after mentioning the above discussed meanings of ‘adl, interprets it lexically saying “ ‘adl means moderation between the two extremes of exaggeration and depreciation implying that the believers should resort to the way of moderation regarding Islam avoiding both undue excesses and negligences.” Tahir bin Ashur regards this verse as the most inclusive principle of Shari‘ah and interprets ‘adl as “paying the rightful owner his due rights” which serves as the unifying principle for the fulfillment of all rights regarding different personal and inter-personal issues. Hasan Basri, is reported to have said after the recitation of the above mentioned verse, “Allah has assembled the whole ‘good’ and ‘evil’ in this verse. By Allah, ‘adl and ihsan are inclusive of total obedience to Allah while as ‘fahshā,’ ‘munkar,’ and ‘baghy’ are inclusive of the total disobedience to Allah.”

Among the other Quranic verses related to justice, it will suffice to mention the following two. What is significant regarding these two verses is that they not only command the believers to strictly practice justice but also warns them of the strongest impediments in this practice. It is an obvious fact that one refrains from being just and inclines towards injustice either because of his self-interest, love of kith and kin, or enmity and fear of others. These two verses warn the believers in most explicit terms that neither selfishness nor love or hate should prevent them from observing justice. These two

verses are:

O Ye who believe! be ye maintainers of justice, bearers of testimony for Allah’s sake, though it be against yourselves or your parents or kindred. Be he rich or poor, Allah is nigher unto either wherefore follow not the passion, lest ye deviate. If ye incline or turn away, then verily of that which ye work Allah is ever Aware. (Surat Al-Nisa’a, Verse 135).

O ye who believe! be maintainers of your pact with Allah and witnesses in equity, and let not the hatred of a people incite you not to act fairly; act fairly; that is highest unto piety. And fear Allah; verily Allah is Aware of that which ye work. (Surat Al-Ma’idah, Verse 8).

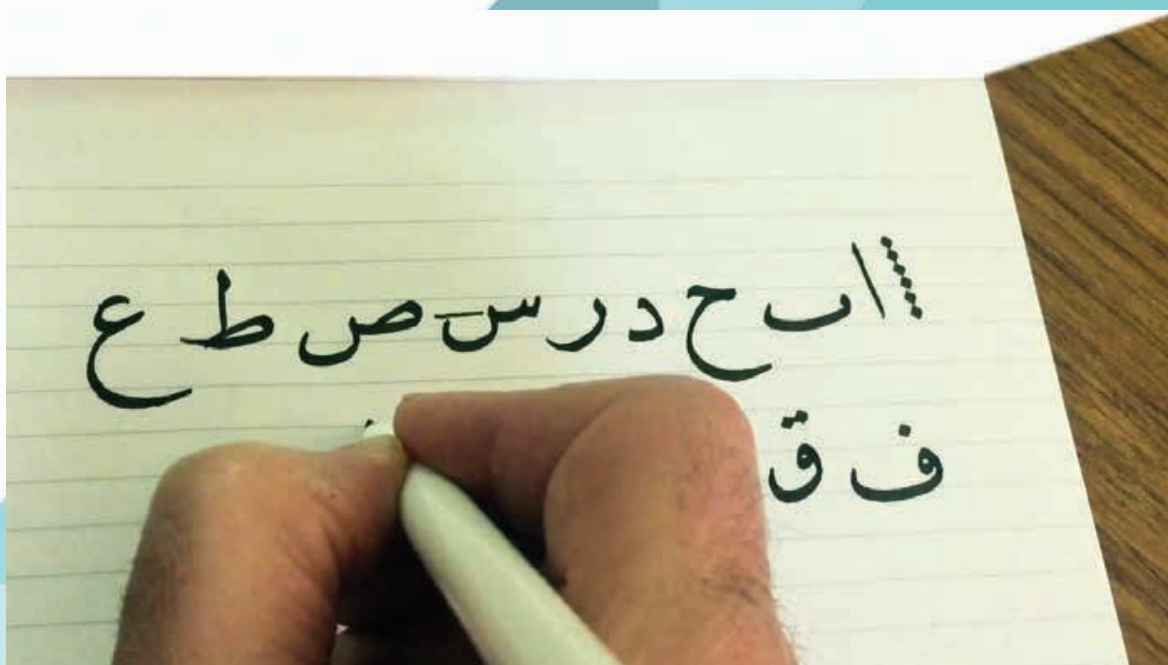
In several other Quranic verses related to justice, the believers have been commanded to practice justice in weighing and measuring (Surat Al-Isra’, Verse 35), the Prophet has been directed to judge in accordance with the demands of justice (Surat Al-Shura, Verse 15), and reconciliatory efforts between fellow Muslims have been subjected to the principle of justice (Surat Al-Hujurat, Verse 9). Likewise, in (Surat Al-Hadid, Verse 25), it has been mentioned that the primary objective of sending Prophets along with the Divine scriptures is the establishment of justice. Regarding this verse, Ibn Taymiyyah says, “The purpose of sending Prophets and revealed books is that people stand by justice regarding both the rights of Allah as well as the rights of fellow human beings.”

Note: The translation of the Qur’anic verses in this article is from Abdulmajeed Daryabadi, Tafsiru’l Qur’an: Translation and Commentary of the Holy Qur’an (in English) (Lucknow, India: Academy of Islamic Research and Publications, 1985) 4 Vols.

THE RESPONSIBILITIES AND QUALITIES OF ARABIC/ISLAMIC STUDIES TEACHER – A NIGERIAN PERSPECTIVE

Busari, K.K.

The importance of knowledge in Islam cannot be acquired without qualified and responsible teacher. This paper has therefore presented the position, the qualities and responsibilities of teacher of Arabic/Islamic studies. The paper drew inferences from the injunctions of the Holy Qur'an and other relevant texts on Arabic/Islamic studies. Our findings showed that knowledgeable, committed, devoted, responsible and responsive, hardworking and cheerful teaches are needed in the field of Arabic/Islamic studies .



The progress of the individuals as well as that of a nation is largely determined by the quality of teachers in society. This is said by a poet when describing the role of a teacher as follows:

It is on his shoulders others rise to glory.
He is nothing but a ladder for climbing the mountain. (Al-Zaraujiy, n.d.)

The above shows that the role of the teacher in society is basic, crucial and indispensable. Also in the following poem it was said:

I observed the more deserving right. It is the right of the teacher, and it is incumbent on every Muslim to give it to his teacher. It is also obligatory on him (Muslim) to give honor to his teacher. For imparting knowledge of an alphabet on him which worth a thousand "Dirham". (Ibid, n.d)

Also, the Holy Qur'an says:

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

In the above, it is very clear that nobody can know the truth more than Allah the Almighty Himself.

Allah the Almighty also dispelled all forms of equality between those who have knowledge and those who do not. He said the two can never be equal. He says in the Holy Qur'an:

Say, "Are those who know equal to those who do not know?" (Surat Al-Zumar, Verse 9)

All the above submissions and the in-

junctions from the Holy Qur'an emphasize the importance of teachers in Islam.

Nigerian Education Research Council (NERC, 1984) defines Islamic Studies as the total learning experiences which center on the relationship between the human and his Creator and between man and his fellow-man.

It is the kind of education which is given according to the injunctions of the Holy Qur'an and the Sunnah of Prophet Muhammad (peace be upon him) so that one can live a happy, pious upright and meaningful life. It is not limited to Quranic and Hadith studies alone for it is wider than reciting, memorizing, interpreting or commenting on the sources: Holy Qur'an and Hadith; it accommodates all sciences or branches of learning which are directly or indirectly referred to in the two sources (Nasiru, 1991). On this, Ogunbiyi (1981) quoted Al-Ghazzali in his submission when he declares thus:

Sources of religious (Islamic) learning are four in number – the Book of God (Holy Qur'an) and Sunnah or usages of the Holy Prophet (Hadith), the unanimous opinions of Muslim-Jurists (Ijma) and the sayings of Companions.

Aims of Arabic/Islamic Studies

The aims of teaching Arabic/Islamic Studies in our schools are as follows:

- a. To teach one to be conscious of his responsibility to Allah, serving Him with all the talents and resources Allah the Almighty has given him;
- b. To produce a cultured, well-behaved, considerate, reasonable and God-fearing man or woman;

c. Awakening in the heart, the consciousness of the presence of Allah the Almighty in thought and in behavior, as a witness to all our actions, thoughts and behavior, acting as a restraint on wrong doing, whether public or private and as an incentive to good behavior;

d. Realization of human rights, equality and brotherhood, with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness;

e. Attainment of balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man;

f. Encouragement of the pursuit of useful knowledge and the application of such knowledge for the benefit of humanity in the fields of science, technology, medicine, etc;

g. Awakening of the faculty of intellect and reasoning in accordance with the Quranic injunctions which say: "Will you not use your reason" "Will you not ponder and reflect";

h. Cultivation of the sense of gratitude to Allah the Almighty and Submission to his guidance and moral law, both in our worship of Him and in our behavior towards our fellow-man;

i. Recognition of Allah the Almighty as the Creator and Sustainer of the Universe and the Sole Source of Values (NERC, 1984).

Quality of Arabic/Islamic Studies' Teachers Bidmus (1966) asserts that to assure the effective acquisition of Arabic/Islamic Studies by the learners, the teacher of Arabic/Islamic Studies should possess the following quali-

ties:

1. Avoidance of Truancy and Elusiveness: Truancy or laziness or elusiveness should be avoided by the Arabic/Islamic Studies teachers since this will not portray them well before the school community.

2. Avoidance of Arrogance, Timidity and Lack of Confidence: Teachers of Arabic/Islamic Studies must avoid any of the above-mentioned traits, because they are all of cognitive dissonance.

3. Smartness in dressing: The mode of dressing of the teacher of Arabic/Islamic Studies should be smart, simple and neat.

4. Versatility: This is the state of possessing broad knowledge on the part of Arabic/Islamic Studies in terms of keeping abreast of national issues such as the prevailing socio-economic conditions, the current political structure as well to analyze the issues from the Islamic point of view.

5. Moral Probity: It is imperative on the teacher of Arabic/Islamic Studies to regard himself as a moral instructor who, himself, should be morally worthy. He cannot afford to make his lessons a mere theory. He should demonstrate it to his students through his behavior.

6. Religious Observance: The teacher of Arabic/Islamic Studies should be a practicing Muslim, who is actively and sincerely involved in all segments of the Arabic/Islamic curriculum. This will enable him to be effective in the class and talk based on experience.

7. Knowledge of Arabic: Proficiency in Arabic is also essential for the teacher of Arabic/Islamic Studies. All that is required of him is the ability to read and understand

texts written in Arabic i.e. the Holy Qur'an or Hadith. This is to let him obtain firsthand information on his subjects.

8. Understanding of the Holy Qur'an: The ease at which the teacher of Arabic/Islamic Studies handles his subject depends on the degree of his understanding of the Holy Qur'an. He should be constantly reciting and studying the Holy Qur'an. This is because apart from serving as a reservoir of knowledge on different aspects of Arabic/Islamic Studies e.g. Zakat, Sawm, Salat, etc. the Holy Qur'an has other advantages for the teachers.

9. Grasp of Content: It is required of the Arabic/Islamic Studies teacher to have a grip on the content of his subject. He should have a clear picture of all the sections, their breakdowns and how they connect with one another. He should be reasonably informed and sufficiently equipped i.e. content-wise, to be able to handle the problems emanating from textbooks.

10. Creativity or Resourcefulness: This is an attribute, which an Arabic/Islamic Studies teacher cannot compromise. He will from time to time find himself in circumstances that require creativity. These include teaching methods, text-books, improvising instructional materials, looking for resource persons, visiting resource centers, and extra-curricular activities.

11. Patience: This is the best answer to whatever obstacles that the teacher of Arabic/Islamic Studies may encounter in discharging his duty, such as finding himself in a hostile environment where religion is considered irrelevant to both students and teachers of other subjects. Therefore, he has

to employ persuasion and all sorts of encouragement to let them appreciate the worth of Arabic/Islamic studies.

12. He must possess a very high communicative skill, clear voice and a likeable appearance.

13. Love of the students: The Arabic/Islamic Studies teacher must have love of the students he wants to rescue and establish a rapport with them (Aderinoye, 1991).

The Responsibilities of the Arabic/Islamic Studies Teachers

The following are most of the tasks that should be carried out by Arabic/Islamic Studies Teacher:

1. He should identify his aims and devise interesting methods and activities to attain them.

2. He is also to save the secularists who are acting out of ignorance of what Arabic/Islamic Studies stand for.

3. He must be able to explain the relevance of Arabic/Islamic Studies in modern times, the age of science and technology. For there is a misconception of religion by average Nigerian. Some people in Nigeria regard religion as a medium of communicating requests to God, whereas from Islamic point of view, the human worship God because that was the purpose of creation initially and it remains the primary assignment for the human.

4. He is to save the Nigerian child from any destructive indoctrination.

5. He must see himself not only as a teacher of religious studies but also as a moralist in theory and practice.

6. He is to convince both his students

and his colleagues in other disciplines tagged secular that moral instruction is subsumed in Arabic/Islamic Studies, for the essence of Arabic/Islamic Studies is to create a society which is safe and secure; inhabited by morally worthy people. This is when he finds himself operating in an environment not quite friendly to religious practices.

Recommendations

In an attempt to achieve an optimal output in teaching Arabic/Islamic Studies in our primary and secondary schools, the following recommendations should be considered:

- Relevant textbooks and instructional teaching materials should also be made available.
- The government should provide enough and conducive space for teachers and students of Arabic/Islamic Studies in our schools.
- The teachers of Arabic/Islamic Studies should be aware of their responsibilities in discharging their duties.
- The teachers to be appointed should possess all the qualities mentioned above.
- In the process of appointing the Arabic/Islamic studies teachers, the government should make sure that the teachers to be appointed are knowledgeable about the subject.
- Government should appoint adequate number of Arabic/Islamic Studies teachers to teach the subject.

Conclusion

Arabic/Islamic Studies should be given priority attention and place on the weekly timetable like the secular subjects.

So far we have seen the various definitions of Arabic/Islamic Studies, the aims of Arabic/Islamic studies teachers and the tasks ahead of any Arabic/Islamic Studies teacher. It is now clear that for proper dissemination of the effective knowledge of Arabic/Islamic Studies in our schools, there is need to look for all the qualities mentioned above when appointing teachers for the subject.

For the teachers to carry out his work effectively he/she needs to prepare fully for the tasks ahead of him as mentioned above.

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Afghanistan approves first full-fledged Islamic bank

Kabul, (UNA-OIC) - Afghanistan's central bank has granted a license to the Islamic Bank of Afghanistan (IBA), the first lender in the country to apply the interest-free principles of Islamic finance in all its operations.

The IBA was previously known as Bakhtar Bank and operated under a conventional banking license since it was acquired by Azizi Bank in 2009.

The central bank, Da Afghanistan Bank, granted the license on April 9 after the IBA completed the conversion of its balance sheet, said Faizan Ahmad, chief financial officer and member of the IBA management board.

The bank began converting its assets and deposits in January to adhere to religious principles that include bans on gambling, alcohol and interest-bearing debt.

The IBA had paid-up capital of \$25 million and held \$187 million of deposits as of December, offering its services across a network of 59 branches.

Afghanistan's banking sector is small, but Islamic finance is seen as an important feature that could help attract more people into the financial system. IBA estimates that only 5.7 percent of the population has dealings with the banking sector.

The bank hopes to capitalize on its

branch network - the third largest in the country - to double its balance sheet over the next two years, Ahmed said.

A majority of households in the country of 30 million shun interest-based finance, partly for religious reasons.

The central bank issued a regulatory framework for Islamic banking in 2015 to address this, with rules based on standards issued by the Bahrain-based Accounting and Auditing Organization for Islamic Financial Institutions.

IBA's current products include a mudaraba savings account, a form of investment management partnership, as well as financing products based on ijara, an installment-based leasing contract.

It plans to introduce wealth management products and launch new digital banking services in coming months, Ahmed added.

Islamic banking has been offered in Afghanistan by a handful of firms through so-called Islamic windows, but there have been no full-fledged Islamic banks, which are common in countries such as Malaysia, Pakistan and Bahrain.

Lenders with Islamic windows include Afghan United Bank, Ghaznifar Bank and Afghanistan International Bank.